

# THE PROPHET KINGS

David and Solomon (peace be upon them),  
and the allged Temple of Solomon



**Dr. Ali Mohammad Al-Sallabi**





بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*In the name of Allah  
the Most Gracious, the Most Merciful.*



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# **The Prophet Kings**

David and Solomon (peace be upon them),  
and the Alleged Temple of Solomon

Dr. Ali Mohammad Al-Sallabi





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## Dedicated to

To those who desire and aspire to know the biographies of the “Prophet Kings”; David and Solomon (peace be upon them), and the alleged Temple of Solomon.

To those searching for the truth.

To the bright minds, people of sound sense, and pure hearts among human beings.

I dedicate this book, asking Allah Almighty, through His beautiful names and sublime attributes, to be sincere for His generous face.

Allah Almighty said: **{So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.}** [Al-Kahf: 110].



**Introduction to the Book:**  
**The Prophet Kings: David and Solomon**  
**(peace be upon them)**  
**Written by**  
**Prof. Dr. Ali Mohieddin al-Qaradaghi**  
**Secretary-General of the International Union of Muslim**  
**Scholars**



Many great scholars, ancient and modern, wished they had spent their lives studying the Qur'an and contemplating it, and there is no surprise in that, as it is a blessed book. Allah Almighty said: **{And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.}** [Al-An'am: 155]. And Allah Almighty said: **{And this [Qur'an] is a blessed message which We have sent down. Then are you with it unacquainted?}** [Al-Anbiya': 50]. And Allah Almighty said: **{{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}** [Sad: 29].

The Qur'an is blessed in its meaning, blessed in its rulings, blessed to everyone who lives with it, blessed to everyone who remembers its verses, blessed to everyone who contemplates its meanings, connotations, and concepts, blessed to everyone who applies it and extracts its pearls, blessed to everyone who accepts it and is reassured, and blessed to everyone who resorts to it and feels safe, and seeks refuge in it and is fortified and clings to it and is saved, blessed to everyone who lives with it so the doors of wisdom and secrets are opened to him, and he becomes steadfast in heart during crises, and calm in spirit, no matter how great the calamities are.

One of the blessings of the Qur'an is that Allah Almighty blesses the mind of its reader and memorizer, and that is why Abdulmalik bin Umair said: "The people with the purest minds are those who recite the Qur'an."<sup>1</sup>

Some of the predecessors also said: "We have not seen anything that nourishes the mind and spirit, preserves the body, and guarantees happiness more than constant consideration of the Book of Allah Almighty."<sup>2</sup>

One of the graces of Allah Almighty upon my brother, the eminent scholar, Dr. Ali al-Sallabi, is that He has blessed him with living with the Holy Qur'an, especially with its greatest and best stories. He wrote a comprehensive encyclopedia about our master Adam, the father of humanity, and about the messengers of determination, who are our masters: Noah, Abraham, Moses, Jesus, and Muhammad the Chosen One (may peace and blessings be upon them all). He was brilliant and useful, and he collected a lot of goodness in it, and it was full of benefits and lessons that would please the eyes, warm the hearts, and feed the minds. May Allah reward him well. This encyclopedia has spread and been translated into most international and local languages, and this is by the grace of Allah Almighty.

The author—may Allah protect him—was keen for me to write a scientific introduction to these five books, with the exception of the biography of the Prophet Muhammad (may Allah's prayers and peace be upon him), so I could not contradict him due to my strong brotherly connection with him, also because these books were also useful to me, with accurate information and a blessed experience with the Holy Qur'an on the one hand, and then with these great prophets on the other hand.

And here I am presenting his new book titled "**(The Prophet Kings: David and Solomon (peace be upon them), and the Alleged Temple of Solomon)**" where the book combines the prophecy, rule, and kingship of David and Solomon (peace be upon them), this combination of prophecy and kingship was not achieved by anyone before the Prophet Muhammad (may Allah's prayers and peace be upon him) among the prophets (peace be upon them) whose prophethood is agreed upon according to our knowledge. This is because Dhul-Qarnayn is not a prophet according to most,

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<sup>1</sup> Al-Musannaf by Ibn Abi Shaybah (30577).

<sup>2</sup> See; The Beginning and the End, by Ibn Kathir (2/125).

but rather he was a good king<sup>3</sup>, and a weak hadith was reported about him that does not support evidence, and it says, "...And I do not know whether Dhul-Qarnayn was a prophet or not?!"<sup>4</sup>

It was reported with a good chain of transmission on the authority of our master Ali (may Allah be pleased with him) that he said: "He was a man who loved Allah, so he loved Him, and he asked Allah for advice, so he advised Him." Then he said: "He was neither a prophet nor a king"<sup>5</sup>.

As for our prophet Joseph, he was not a king, nor an independent ruler, but rather he was a minister, then the chief of Egypt, under the king's command.<sup>6</sup>

Therefore, this book bears another importance, which is the rule of the prophets. It also includes the elements of good governance and the leadership qualities of David and Solomon (peace be upon them), which are distributed among the aspects of faith, morals, science, social, administrative, political, and strategic vision.

Among the most important topics of the book: talking about the fruits of the just rule of David and Solomon (peace be upon them) of comprehensive renaissance and strength.

The book talked about the importance of al-Aqsa Mosque, the hadiths contained in its virtues, al-Umari conquest, and its liberation by Saladin al-Ayyubi. The writer concluded his book by talking about the so-called: The Temple of Solomon. He proved that it was alleged and that the books that talked about the existence of the Temple were unholy books, supporting his opinion with knowledge, antiquities, and historians' statements.

The book is not just a narration of stories, and a collection of the lives of these two great king prophets; Rather, it includes good analyses, including what it reported from Ibn Khaldun and Mr. Rashid Rida, that the reason for the Children of Israel's abstention from fighting with Moses

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<sup>3</sup> Review the interpretations of al-Tabari, al-Qurtubi, Ibn Kathir, Ibn al-Jawzi, and al-Razi, in the interpretation of verse 82 of Surah al-Kahf.

<sup>4</sup> Al-Sakhawi said in al-Ajwabat al-Mardiyah (2/857): It is strange in this regard. And before him, Ibn Kathir said something similar in "The Beginning and the End" (2/95). Narrated by Abu Dawud in brief (4674). Al-Albani said in Da'eef al-Jami' (4991): "Weak."

<sup>5</sup> Al-Hafiz Ibn Hajar said in Fath al-Bari: (6/441): (...and its chain of transmission is authentic).

<sup>6</sup> See for more: Our book: Joseph (peace be upon him) a role model for Muslims. Al-Nidaa Publishing, House edition/Istanbul 2020 AD.

(peace be upon him) and entering the Holy Land, and their abandonment of their great Messenger Moses (peace be upon him) and their saying: **{... so go, you and your Lord, and fight. Indeed, we are remaining right here}** [Al-Ma'idah 24] is due to the fact that the peoples who grow up in the era of tyranny and enjoy, injustice and persecution have their morals corrupted, their souls humiliated, and their power gone. Humiliation and poverty are imposed on them, they become accustomed to submission, humiliation, and subservience. Rather, they become impotent if the period lasts for a long time.<sup>7</sup>

Likewise, one of the benefits of the book is its pause with the verses of the Qur'an that talk about the Children of Israel, or about our prophet Musa, or about David and Solomon (peace be upon them). The book extracts from these verses' rulings, lessons, public and private benefits, and laws related to the lives of peoples and nations, the most important of which is the law of struggle. Because it is closely linked to empowerment, rule, and authority.

The honorable researcher made a comprehensive extrapolation of the kings of the Children of Israel in Surah al-Baqarah, which concerns Saul and David (peace be upon him), then the story of David and Solomon in Surah Sad, in Surah an-Naml, in Surah al-Anbiya, and Surah Saba. He interpreted these verses in a clear way, relying on ancient and modern sources. He was not satisfied with that, but rather he extracted a good set of the leadership qualities of our prophet Solomon (peace be upon him), including deep faith, precise knowledge, tight organization and control, firmness and strictness with justice, good behavior, and steadfastness on principle and so on, moving from that to the comprehensive components of good governance. Thus, the book included a large part of Sharia<sup>8</sup> politics, which will benefit those who search for it in Islam.

Another valuable topic, in my opinion, is the topic of the temple, as it has been covered adequately, and it is an important matter. Because the occupying Zionists pay lip service to it and want to demolish al-Aqsa Mosque and build the Temple in its place. The honorable researcher explained that

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<sup>7</sup> Review: Introduction by Ibn Khaldun, ed. The Great Commercial Library/Cairo (2/502-503). Tafsir al-Manar, published by the Egyptian General Book Authority, 1990 (6/279).

<sup>8</sup> The term that accounts for all of the religious, moral, and legal rulings belonging to Islam.

there are clear contradictions and significant differences according to the Jewish narratives contained in the books, and according to the eyes of the Jewish scholars and their rabbis in determining the place, saying: “This is solid and strong evidence that the Temple of Solomon is a lie and a myth” and that it is closer to fantasy than reality.

In addition to the above, al-Aqsa Mosque was built long before the alleged Temple, and the excavations and antiquities that the occupying Zionists are searching for do not indicate the existence of the Temple from near or far, but today they insist on restoring the Temple in the place of al-Aqsa Mosque, out of the Jewish religious-political conscience.<sup>9</sup>

In conclusion, the book is valuable in its subject matter because it relates to the Holy Qur’an, and because it relates to two great prophets, our prophet David, and our prophet Solomon (peace be upon them). It has been said: “The honor of sciences is in the honor of its subjects.” There is nothing more honorable than the Holy Qur’an and the prophets (peace be upon them). In addition, the book deals with the comprehensive objective interpretation of two prophets (peace be upon them), and this is a new type — to a large extent — of the types of interpretation and science of the Qur’an. What also distinguishes the book is its analysis of the entire story and extracting from it the benefits and lessons as much as possible.

The honorable researcher, Dr. Ali Muhammad al-Sallabi, has made good efforts to serve the subject. Even if there are gaps, they are minor and drown in the sea of his good deeds, just as perfection belongs to Allah Almighty.

I really enjoyed reading the book and benefited from its honesty. Therefore, I advise reading it comprehensively, as it is beneficial to researchers and general intellectuals, especially in the circumstances that our nation is going through, and more specifically with regard to the Palestinian cause, al-Aqsa Mosque, and the claim of the occupying Zionists in the Temple and its place, which threatens to demolish our first qibla under any pretext, and this claim is not only under the expansionist cover of the occupiers, and the elimination of our historical presence, but also under the religious cover, this is the biggest problem.

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<sup>9</sup> See the book, p. 557 et seq.



Hence, confronting this Zionist claim is required rationally, invalidating it is a religious obligation, establishing arguments for its falsity, and refuting it historically, religiously, and archaeologically is a religious and patriotic duty for those who are able. The Zionists occupied our land under a false religious cover, and today they are also trying to destroy our first qibla<sup>10</sup> under the cover of some contradictory narratives in their books, and therefore we must confront them with all available means to refute their suspicions.

This book carries within it another noble goal, which is clarifying that Muslims today, despite what the Zionists are doing to our people in Palestine, our first qibla, and the place of the journey of the Messenger of Allah (may Allah bless him and grant him peace), their firm position on the prophets of the Children of Israel (peace be upon them) is to believe in them, and their love for them has not changed. This confirms that the principles of Islam do not change with the emotions and actions of others, while others' positions revolve around their interests.

May Allah Almighty reward the author of this book with goodness on behalf of Islam and Muslims for what he presented in this book and in other useful writings, may Allah accept it from him and make it sincere for his generous face, and may Allah guide him to more useful writings... Aameen.

May Allah's blessings and peace be upon our Prophet Muhammad and his family and all his companions.

Written by the poor man to his Lord:  
Prof. Dr. Ali Mohieddin al-Qaradaghi  
15 Jumada al-Akhirah, 1444 AH  
Doha/Qatar

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<sup>10</sup> The direction towards which we face in some worships -in particular praying salah- and behaviors."

## Introduction

In the name of Allah, the Entirely Merciful, the Especially Merciful

Praise be to Allah, we praise Him, we seek His help and His forgiveness, and we seek refuge in Allah from the evils of ourselves and from the evils of our deeds. Whoever Allah guides, none can mislead him, and whoever He leads astray, none can guide him. I bear witness that there is no god but Allah alone, with no partner, and I bear witness that Muhammad is His servant and Messenger.

**{O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him.]} [Al Imran: 102].**

**{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.} [An-Nisa: 1].**

**{O you who have believed, fear Allah, and speak words of appropriate justice. (70) He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment. (71)} [Al-Ahzab: 70-71].**

Oh Allah, praise be to You as it befits the majesty of Your Face and the greatness of Your power, praise be to You until You are satisfied, praise be to You if You are satisfied, and praise be to You after you are satisfied!

This book, which bears the name “**The Prophet Kings: David and Solomon (peace be upon them), and the Alleged Temple of Solomon**” comes within the series of books on prophets and messengers which I produced. By Allah’s grace, generosity, and success, I have completed the encyclopedia “The Origins of Human Civilization and Its Great Leaders,” in which I spoke in detail about:

1- The founder of the first human civilization, the father of humanity, Adam and his wife Eve (peace be upon them), the creation of the human race, its story in life, its job and tasks on earth, its destiny, its material, spiritual and emotional nature, and the wisdom of Satan’s hostility to man,



and about the creatures that Allah Almighty created it before man and His relationship with them.

All of this was based on the correct Quranic vision, far from suspicions and whims, and what a coherent story it is, full of lessons, positions, and benefits!

2- The founder of the second human civilization, Noah (peace be upon him), and the birth of the second human civilization. In this book, I have explained an important stage of human life, which Allah preserved its history, dimensions, lessons, and laws in His Mighty Book, which: **{Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.}** [Fussilat: 42].

The story of Noah (peace be upon him) confirmed that the origin of man is the monotheism of Allah, which is the origin of the calling of the messengers and prophets to their people. I derived most of the historical material from the Holy Qur'an, and the multiple interpretations that explained its verses. The Qur'an is the truthful statement. Allah Almighty said: **{And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.}** [Hud: 120].

The story of Noah (peace be upon him) and the great flood that happened to his people showed his insistence on calling his people to the truth, and explained the positions of Noah (peace be upon him) in his call to his people to the monotheism of Allah Almighty, and what he faced in his call of disbelief, stubbornness, and blind imitation, and how the second human civilization began with ship building. The divine laws were evident in his call, including Allah's law of change, the law of construction, the law of collective action, the law of affliction, the law of adopting means, the law of victory and empowerment, the building of the ark, the survival of Noah and those with him by the grace of Allah, and then their faith in Him. And at that moment was the beginning of the second human civilization with peace and blessings, as Allah Almighty said: **{It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will**

**grant enjoyment; then there will touch them from Us a painful punishment.”} [Hud: 48].**

Among the most prominent factors for the emergence of human civilization in its second phase were the following:

- The doctrine factor,
- The industrial and economic factors,
- The environmental factor,
- The social factor,
- The moral factor,
- The political factor.

The call of Noah (peace be upon him) achieved the succession of Allah on his earth, the architecture of the universe, and established human values: such as prosperity, love, compassion, cooperation, solidarity, mutual advice, purification, justice, and intellectual, psychological, spiritual, and material progress.

**3-** Abraham (Khalilullah), the caller of monotheism, the religion of Islam, and a good example. He is the third book in the Encyclopedia of the Origins of Human Civilization.

The book explained the historical stage that preceded Abraham (peace be upon him) and dealt with religious life and the ancient beliefs of his time, such as the worship of planets, stars, idols, and kings, and the offering of sacrifices and vows, as well as the nature of social and political life, the classes of society, marriage rituals, the family, customs and traditions, etc...

Then it talked about the scenes that Abraham (peace be upon him) went through when he was in Iraq, then his move to the Levant, then his journey to Egypt, and from there to Hijaz. The book talked also about his youth and old age, his great trials, his beautiful patience, his great wisdom, and his eagerness to guide people.

The book traced the story of Khalil al-Rahman in the Holy Qur'an, proving that he is a symbol of the call to monotheism, the singular worship of Allah, and a great landmark of the true path. The Qur'anic verses have made it clear; He became present in the mind and a Muslim will never forget him, for he is his role model.



The story of Abraham (peace be upon him) is an authentic story in the Holy Qur'an. It does not exist in the Torah or the Biblical writings in terms of accuracy, correctness, and distance from distortion, forgery, and falsehoods.

The Holy Qur'an and the Noble Hadith showed us the correct aspects of the story of Abraham (peace be upon him), and his leadership of humanity in its doctrinal, spiritual, moral, tribulation, and empowerment aspects, his leadership of people, and his great characteristics and virtues: such as Islam, Hanifism, forbearance, truthfulness, gratitude, supplication, submissiveness, purity of the heart, building the Sacred House, honoring the guest, being the best of creation, imamate, hiding, His selection, making prophecy and the Book among his descendants, taking his place as a place of prayer, and his great closeness to our Prophet Muhammad (peace and blessings of Allah be upon him) is a close closeness despite The distance of time and place, even as if it were immediate parenthood; Therefore, Abraham received his son Muhammad in the houses of the highest assembly on the night of the Night Journey and Miraj, with the welcome of fathers to children, saying to him: **“Welcome, the righteous son and the righteous prophet.”**

4- Moses (peace be upon him) the one who talks with Allah, the enemy of the arrogant and the leader of the oppressed. It is the longest story in the Holy Qur'an. The book mentioned the story of Moses (peace be upon him) in detail and did not leave any place for it in the Holy Qur'an without returning to it, and relied on objective interpretations of the story, its lessons, benefits, and dimensions.

I spoke about the story of Moses (peace be upon him) with Pharaoh in detail, and his great dialogues in establishing the argument, confronting disbelief, and defeating atheism, his dialogues with magicians, and with the Samaritan, his eagerness to guide his people, his familiarity with Allah, Allah speaking to him, and his request from Allah for matters related to the call and the message, and Allah answering all of his requests.

I have explained the reasons for the destruction of Pharaoh and his people. From disbelief in Allah, polytheism, injustice, arrogance, pushing back the truth, violating sanctities, being superior to people and despising them, attacking them, pride in kingship, power, and money, disbelieving

in messengers, corruption in public, luxury, and Allah's law regarding corruptors, etc. As well as the survival of Moses (peace be upon him) and his people, and the story of the wandering and the righteous servant and then his death.

5- Jesus, son of Mary (peace be upon him), the complete truth. Allah Almighty preserved the biography of Jesus, son of Mary (peace be upon him), which is considered one of the most prominent stations in the history of human civilization. The book simplified the stages of his birth, upbringing, and the roots of his family, from his mother's side, his calling, and his miracles. His birth without a father was an eternal miracle indicating Allah's absolute power. The Holy Qur'an presented the story of Jesus and his mother Mary (peace be upon them) in the most beautiful image, the most wonderful statement, and the truest truth: Everything that benefits humanity and its civilization with regard to Jesus, son of Mary, came in the Holy Qur'an. So I extracted the noble verses from the places in which Jesus and his mother (peace be upon them) were mentioned, and I traced the Qur'an's talking about his maternal grandmother from his mother's side, and about the Al Imran family, and why they were mentioned in Surah Al Imran, and who are the Al Imran whom Allah chose over the worlds.

I explained Mary's birth of Jesus (peace be upon him) from a Qur'anic perspective and explained the supplication of the woman of Imran to Allah Almighty, her supplication, her defeat before Allah, and her addressing Him by His most beautiful names: The Lord, The All-Hearer, the All-Knowing One. Also Allah's response to her and acceptance of her prayers, how He made Zechariah take care of Mary, Allah's selection of her over the worlds, and the angels' good news of Jesus (peace be upon him).

I spoke about the story of Jesus, son of Mary (peace be upon him), in his infancy, his youth, his miracles, and Allah's elevation of him, and clarification of what happened the night of the arrest of the lookalike, and the order of the events of that night's series, as mentioned by the great historian and famous commentator, the scholar: Ibn Kathir. Also mentioning the Qur'an verses that spoke of denying the killing of Jesus and his crucifixion, but what was killed is the lookalike: **{And they did not kill him, nor did they crucify him; but [another] was made to resemble him to**



**them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.**} [An-Nisa: 157].

The book relied on the opinions of established scholars and revealed important facts related to the history of human civilization, and at a sensitive stage in its stages, the book responded to lies and myths and made clear truth from falsehood, guidance from misguidance, and sound knowledge from blatant lies.

6- The era of prophecy, the final message, and the biography of the Messenger of the Worlds, Muhammad (peace and blessings of Allah be upon him). All of this in the book; (**The biography of the Prophet, a presentation of facts, and an analysis of events**), was the last stage in the series of the emergence of human civilization and its great leaders.

This great prophet, the seal of heavenly messages, Allah revealed to him the Holy Qur'an, in which Allah Almighty preserved the stories and biographies of humanity's leaders from the prophets and messengers. His life, peace and blessings be upon him, was like a Qur'an that walks on earth in beliefs, acts of worship, morals, and legislation. He followed the path of His predecessors were prophets and messengers who preached monotheism.

As for our current book — which is the essence of the conversation here — “**The Prophet Kings: David and Solomon and the Alleged Temple of Solomon**”, it is a link connected to the procession of prophets, messengers, and leaders of humanity, and it examines a stage in the history of humanity, which was preserved in the Holy Qur'an, to be a scale to which we return, in order to reach the facts that are falsified and distorted by the whims of writers, historians, and politicians in our modern era.

This book includes an introduction and sections.

As for the **introduction**, it includes the subjects of discussion as follows: the tree of Abraham (peace be upon him), the prophets of the Israeli branch, the seal of prophecy in the Ismaili branch, the beginning of the history of the Children of Israel from Jacob (peace be upon him), the position of Muslims towards the prophets of the Children of Israel, the life of the Children of Israel in Egypt, and the death of Joseph (peace be upon him), the rule of the Pharaohs in Egypt, the defeat of the Hyksos, the refusal of

the Children of Israel to enter the Holy Land, the period of wandering, the death of Moses (peace be upon him), the stage of Joshua bin Nun, entering the Holy Land, the violations of the Children of Israel after him, the era of the judges, and the period of time between Moses and David, peace be upon them.

In the **first section**, we talked about the story of the kings of the Children of Israel in Surah al-Baqarah, namely Saul and David (peace be upon them), and the interpretation of the Qur'an verses according to the approach of the scholars of interpretation, established jurists and trustworthy historians. In addition to the explanation of the most important laws in the life of nations and peoples from the story of Saul and the beginning of the strong kingdom of the Children of Israel, also the removal of empowerment and its removal from the oppressors.

In the **second section**, I talked about the story of David and Solomon in Surah Sad, the most important characteristics of David (peace be upon him), the rejection of the Israeli stories who tried to distort his image, the rules of governance referred to in the Qur'an verses, and the extent of the expansion of the state of David (peace be upon him), its borders and the foundations on which it was built, Allah's gift to David in his son Solomon (peace be upon them), his military displays, his fighting horses and their beauty, splendor, and their trade, the temptation to which he was exposed, the most important lessons and benefits from the story of the two, through Surah Sad, as mentioned by the scholar al-Saadi (may Allah have mercy on him), in addition to an explanation of the position of David and Solomon (peace be upon them) in the procession of prophets and messengers.

I also talked about the Psalms that were revealed to David (peace be upon him), the reason for its name, its content, the talk of Islamic sources about it, the date of its revelation, enjoining good and forbidding evil in the state of David (peace be upon him), and the death of David (peace be upon him).

In the **third section**, I presented the story of David and Solomon (peace be upon them) in Surah an-Naml, and I interpreted the noble verses relying on Allah and then the scholars of interpretation, such as al-Tabari, Ibn Kathir, al-Qurtubi, Ibn Atiyya, al-Shaarawi, Abu Zahra, al-Saadi, al-Zuhayli, and other commentators.





In the **fourth section**, we talked about the story of David and Solomon (peace be upon them) in Surah al-Anbiya and Saba, about the Jews accusing Solomon (peace be upon him) of witchcraft, and the Qur'an's defense of this noble Prophet, and the statement of his innocence of the disbelief and witchcraft attributed to him, as stated in Surah al-Baqarah.

I paused to contemplate the qualities of Allah's Prophet Solomon (peace be upon him), and his leadership personality that was mentioned in the Holy Qur'an, the most important of which are faith, knowledge, organization, vigilance, follow-up, progress, firmness, strictness, his ability to build relationships, generosity, and good reception, humility, justice, accepting excuses, prestige and dignity, verifying news, good behavior, intelligence, choosing the truthful, enhancing confidence in soldiers, knowing strengths and weaknesses and exploiting them, testing the intelligence and mind of the Queen of Saba, patience, good listening, gradualism in achieving goals, employing skills, talents and capabilities, rising above the rubble of the world, steadfastness in principle, his encouragement of initiatives and his keenness on them, listening to his senior advisors, the ability to be decisive, being tough with stubborn people, love of jihad,<sup>11</sup> not being deceived, understanding and wisdom, building skills, creativity, and high resolve, openness to others, ability to implement and plan, etc. I explained the components of good governance in the state of Solomon (peace be upon him):

- **Social components:** such as social and scientific upbringing.

- **Administrative and economic components:** such as the human resources system, financial and administrative reform, and clarity of vision in economic policy.

- **Islamic law and political components:** such as transparency, the rule of rights and law, participation in decision-making, freedom of expression, political strategic vision, and observance of diplomatic norms.

I talked about the most important fruits of good governance during his reign, which are:

- Scientific renaissance.

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<sup>11</sup> The term utilized in the meanings: struggle with one's self, tabligh (making people notified) of Islam, fighting against the enemy.

- Media Renaissance.
- Urbanism renaissance.
- Renaissance of transportation and communications.
- Military Renaissance.
- Industrial Renaissance.
- Maritime Renaissance.
- Commercial Renaissance.
- A cultural renaissance based on the monotheism of Allah, singling Him out for worship, and combating polytheism.

I spoke about the great reign of Solomon (peace be upon him), and the renewal of the construction of al-Aqsa Mosque, when it was built, and how much time there was between it and the building of the Kaaba, and how it was during the reign of Solomon (peace be upon him), the virtues of al-Aqsa Mosque, the Night journey of the Prophet Muhammad (peace and blessings of Allah be upon him) and the starting point of his ascension, the first of the two qiblas, and the recommendation to travel to it, the virtue of praying there, and that it is the center of the Victorious Sect, as stated in the authentic and honorable hadiths on the authority of the Messenger of Allah (peace and blessings of Allah be upon him), the al-Aqsa Mosque after the al-Umari conquest, and its liberation at the hands of Saladin al-Ayyubi and the Islamic nation from the Crusaders.

The talk was also about the Children of Israel after the death of Solomon (peace be upon him), and about the Iraqi rule of Palestine and al-Quds, the Babylonian captivity of the children of Israel, Persian rule, the Jewish rabbis' distortion of the Torah, the Torah between the death of Solomon and before the Babylonian captivity, and how the Holy Qur'an praised Moses (peace be upon him) and the Torah that was revealed to Him, as well as an explanation that the Holy Qur'an detailed its statement, and about the difference between the Children of Israel, how the loss of the true revolution began, the relationship of the Persians with the Jews, Greek rule, Roman rule, the persecution of Christians by the Jews during their reign and then positions changed, the Romans' destruction of al-Quds and preventing the Jews from entering it and displacing them, the era of Emperor Constantine — who converted to Christianity and added pagan



beliefs to it — and the division of the empire, the rule of Heraclius, the Persians’ expulsion of the Romans from al-Quds, the promise of the Holy Qur’an that the Romans would be victorious over the Persians in a few years and how the promise would be fulfilled, how Jews who allied with the Persians were persecuted.

I also spoke about the “alleged” Temple of Solomon, the meaning of the Temple and the Temple Mount, the First Temple and the Second Temple, the meaning of the Second Temple, the reason for the Zionist entity’s keenness to build the Temple of Solomon in the place of the al-Aqsa Mosque in our present time, the status of the temple among them, the Buraq Wall, the unsanctity of the books that talked about the existence of the Temple, the mistakes that scholars talked about, archaeology, the claim of the existence of the Temple under al-Aqsa Mosque, the doctrine of the Promised Land, the men of the Jewish Zionist faith, the American and European support for the Jewish occupation of Palestinian lands, the falsification of facts in the claim of the Jewish right to the Palestinian cause, such as the historical, religious, national, humanitarian, structural, and legal rights, and then the summary of the book.

I finished this book on Tuesday, May 30, 2023 AD/Dhul-Qi’dah 10, 1444 AH, at exactly six o’clock before the Maghrib call to prayer, Qatar time, Doha.

The credit belongs to Allah Almighty, before and after. So, I ask Him, glory be to Him, to accept this work well and to honor us with the company of the prophets, the truthful ones, the martyrs, and the righteous.

At the stage of putting the final touches on this book, I cannot help but stand before the Creator, Blessed, and Most High, with a humble and repentant heart, acknowledging His grace and generosity, disavowing my power and strength, and seeking refuge in Him in all my movements and rests, my life and death.

And Allah Almighty is the Helper, the Facilitator, the Bestower, and He is the Conciliator. If He had abandoned me and entrusted me to my mind and my soul, my mind would have become dull, my memory would have become dull, my fingers and my emotions would have dried up, my feelings would be petrified, and my pen would be unable to express.

Oh Allah, give me insight into what pleases You, open my chest, spare me what does not please You, and remove it from my heart, sight, and thinking.

I ask you, O Allah, with your most beautiful names and lofty attributes, to reward me and my brothers who helped me in word, deed, and advice in accomplishing this work. We hope for your mercy, and seek your satisfaction, and that you make our work sincere for your honorable face and beneficial for your servants, and bring into it blessing, acceptance, and great benefit.

Oh Allah, I ask you, through your grace and generosity, to forgive my sins and have mercy on my weakness, you are the Forgiving, the Merciful, whose mercy encompasses everything.

Oh Allah, grant me your help and support, protect me with your protection, and forgive me, my seriousness and my jest, my mistakes and my intentionality, and all of that I have.

In the end, I call on my brothers and sisters, and everyone who reads this book, not to forget me — the servant who is in need of his Allah's pardon, forgiveness, and mercy — in supplication.

**{My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.}** [An-Naml: 19].

The poor one seeking the forgiveness, mercy, and satisfaction of Allah:

Dr. Ali Muhammad al-Sallabi

May Allah forgive him, his family, and all Muslims.

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## Entrance

This book is one of the major civilizational milestones that the nation of the Children of Israel went through. I had explained in my book, “**Moses Kalimullah, the Enemy of the Arrogant and the Leader of the Oppressed**” that the Children of Israel belong to Israel, and he is the Prophet of Allah, Jacob son of Isaac, and I pointed out the places in which the name “Jacob” (peace be upon him) was mentioned in the Holy Qur’an, and the places where his second name “Israel” (peace be upon him) is mentioned in the Qur’an. In my book, I also spoke about Moses (peace be upon him) in detail and about the tree of Ibrahimic prophecy, and what branches from it, and they are as follows:

- **The Ismaili Branch:** represented by Ishmael bin Abraham, (peace and blessings be upon them), and this branch was sealed with the seal of the prophets and messengers, Muhammad (peace and blessings be upon him) the master of the Children of Ishmael, indeed the master of the Children of Adam, the best of all creatures, and the most beloved of them to Allah.

- **The Israeli Branch:** represented by Israel (Jacob), the grandson of Abraham, peace and blessings be upon them both. He is the father of the Children of Israel, the origin of their tribes and all their prophets are descendants of Jacob son of Isaac son of Abraham, even Jesus son of Mary, is from the descendants of Jacob son of Isaac, on the mother’s side because he has no father, peace and blessings be upon him. For this reason, Israel (Jacob) was mentioned in connection with Abraham, peace be upon them both, in the verse: **{..and of the descendants of Abraham and Israel}** [Maryam:58].

The Qur’an has stated that Allah Almighty placed prophecy in the descendants of both Abraham and Jacob, may Allah’s prayers and peace be upon them, as Allah Almighty said: **{And Lot believed him. [Abraham] said, [Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise. (26) And We gave to Him Isaac and Jacob and placed in their descendants prophethood and scripture. And**



**We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous. (27)}** [Al-Ankabut: 26-27]

Allah gave Abraham both Isaac and Jacob,<sup>12</sup> peace be upon them all. This was after he immigrated for Allah and left Iraq for the Holy Land.<sup>13</sup>

### **1 - Prophets of the Israeli Branch:**

Allah made prophecy and the Book in the descendants of Abraham and his grandson Jacob, peace and blessings be upon them, and it is most likely that the third person pronoun in his saying **{in their descendants}** refers to Abraham and Jacob.

The basis for this is what we have previously determined regarding the branches of the two branches of prophecy from the Ibrahimic tree: the Israeli branch (the branch of Israel “Jacob” and his sons), and the Ismaili branch (the branch of Ishmael and his sons).

Prophecy continued in the branch of Allah’s Prophet Israel and his sons for a number of centuries; Allah sent many prophets to the children of Israel. The first of them is the Prophet of Allah, Israel himself (peace be upon him) who was a prophet to his children, then his son, the Prophet of Allah, Joseph (peace be upon him), then the other prophets from the children of Israel, such as Musa, Aaron, David, Solomon, Zechariah, and John, and the last of them is Jesus, son of Mary, peace and blessings be upon him.

### **2- The Seal of Prophecy in the Ismaili Branch:**

Allah sealed prophecy in the Israeli branch with Jesus, son of Mary (peace be upon him). He is the last of the prophets of the children of Israel, whom Allah created miraculously, without a father, and many miracles appeared at his hands.

Allah wanted to seal all prophecy with a prophet from the branch of Ishmael (peace be upon him), who is the best of all creation, the master of

<sup>12</sup> Jacob is the son of Isaac, son of Abraham, as mentioned above.

<sup>13</sup> Qur’anic Stories: Presentation of Facts and Analysis of Events, Salah al-Khalidi, Dar al-Qalam, Damascus-Dar al-Shamiya, Beirut, 1st edition, 1419 AH-1998 AD (2/60).

the first and the last, and the seal of the prophets and messengers, Muhammad, peace and blessings be upon him.<sup>14</sup>

### **3- The Beginning of the History of the Children of Israel from Jacob:**

The history of the Children of Israel begins with Jacob (peace be upon him), and their connection to Abraham is the same as their connection to Ishmael (peace be upon them). Isn't Ismail an uncle of Jacob? Isn't he the brother of his father Isaac? So, why don't they make his history their history even though he is their father's uncle?

If they were the Children of Abraham, their history would begin from the history of Abraham, and if they were the children of Isaac, their history would begin from the history of Isaac.

Because they are the Children of Israel, that is, the children of Jacob, their history begins with the history of Jacob (peace be upon him), and they can stop at his life and the lives of his twelve sons and consider this as the beginning of their existence, their life, and their history, for those whose origin and lineage are proven to be Jacob.<sup>15</sup>

### **4- We Believe in the Prophets of the Children of Israel:**

We believe in the prophets of the Children of Israel about whom Allah Almighty told us, and we love them, pray for them, and imitate them, and we exonerate them from every deficiency, injustice, and distortion. We have no difference between Arab prophets such as Hud, Salih, and Shuayb (peace be upon them) — as in the authentic hadith — and other prophets from the Children of Israel, such as Jacob, Joseph, Moses, Aaron, David, Solomon, Zechariah, John, and Jesus (peace and blessings be upon them). We believe that we are more worthy of these prophets than the Children of Israel, as the Messenger of Allah, Muhammad, peace and blessings be upon him, taught us.

Muslim narrated with his chain of transmission on the authority of Abu Hurairah, may Allah be pleased with him, who said: "While a Jew

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<sup>14</sup> Previous source (2/61)..

<sup>15</sup> Previous source, Al-Khalidi (2/6).





was selling goods, he was given something which he did not accept or he did not agree (to accept), He (the Jew) said: ‘By Him Who chose Moses (peace be upon him) among mankind.’ A person from the Ansar heard it and gave a blow at his face saying: ‘(You have the audacity) to say: By Him Who chose Moses amongst humankind, whereas Allah’s Messenger (peace and blessings be upon him) is living amongst us.’ The Jew went to Allah’s Messenger (peace and blessings be upon him) and said: ‘Abu’l-Qasim, I have a commitment and a covenant (thus need your protection)’ and added: ‘Such and such person has given a blow upon my face.’ Thereupon, Allah’s Messenger (peace and blessings be upon him) said: **‘Why did you give a blow on his face?’** He said: ‘Allah’s Messenger, this man said: By Him Who chose Moses (peace be upon him) amongst humankind, whereas you are living amongst us.’ Allah’s Messenger (peace and blessings be upon him) became angry and signs of anger could be seen on his face, and then said: **‘Do not make distinction amongst the Prophets of Allah. When the horn will be blown and whatever is in the heavens and the earth would swoon but he whom Allah grants exception, then another horn will be blown and I would be the first amongst those who would recover and Moses (peace be upon him) would be catching hold of the Throne and I do not know whether it is a compensation for that when he swooned on the Day of Tur or he would be resurrected before me and I do not say that anyone is more excellent than Jonah son of Matta (peace he upon him).’**”<sup>16</sup>

Al-Bukhari and Muslim narrated on the authority of Ibn Abbas, may Allah be pleased with them, who said: “The Prophet (peace and blessings be upon him) came to Medina and saw the Jews fasting on the day of Ashura. He asked them: **‘What is this?’**. They replied, ‘This is a good day, the day on which Allah rescued the Children of Israel from their enemy. So, Moses fasted this day.’ The Prophet (peace and blessings be upon him) said, **‘We have more claim over Moses than you.’** So, the Prophet fasted on that day and ordered (the Muslims) to fast on that day.<sup>17</sup>”

“We are more worthy of Moses than they are”: a permanent slogan and a general rule that Muslims always believe, and they consider themselves

<sup>16</sup> Moses Kalimullah, Enemy of the Arrogant and Leader of the Oppressed, Ali Muhammad al-Sallabi, Dar Ibn Katheer, 1st edition, 2021 AD, p. 57.

<sup>17</sup> Previous source, p. 57.

more worthy of the prophets of the Children of Israel than the Jews themselves. We believe that whoever denies the prophecy of one of these has disbelieved, and whoever hates one of them or disparages him has disbelieved. Allah Almighty says: **{Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, “We believe in some and disbelieve in others,” and wish to adopt a way in between – (150) Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment (151) But they who believe in Allah and His messengers and do not discriminate between any of them – to those He is going to give their rewards. And ever is Allah Forgiving and Merciful. (152)}** [An-Nisa’: 150-152].<sup>18</sup>

Our conflict today is with the Zionist Jews, who claim to belong to the prophets of the Children of Israel (peace be upon them), contradicting their approach, beliefs, and spiritual and human values, which have been distorted over time. Muslims are more deserving of the prophets of Allah Almighty in terms of the accuracy of the follow-up, and they follow the religion of Abraham and the prophets who are all of his descendants (Ishmael, Isaac, Jacob, Elijah, Alyasa, Jonah, David, Solomon, John, Zechariah, Job, Dhul-Kifl, Musa, Aaron, Jesus, and Muhammad (peace and blessings be upon them) and others. The Embodiment of Truth, Blessed and Most High, said: **{Indeed, the most worthy of Abraham among the people are those who followed him (in submission to Allah) and this prophet, and those who believe (in his message). And Allah is the ally of the believers.}** [Al Imran: 68].

### 5- The Life of the Children of Israel in Egypt:

The story of the Children of Israel began in Egypt after Joseph (peace be upon him) came there, and invited his father and brothers to reside there, after he gained power and became the second man there. Surah Yusuf tells us the wondrous and exciting events that happened to Joseph (peace be upon him), from the time he was a small child who was hated and jealous of by his older brothers until he became a great man surrounded by the care

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<sup>18</sup> Moses Kalimullah, Enemy of the Arrogant and Leader of the Oppressed, Ali Muhammad al-Sallabi, Dar Ibn Katheer, 1st edition, 2021 AD, p. 57.



of Allah Almighty. I mentioned this in my book: **“The Prophet, Minister Joseph al-Siddiq, from Affliction to Empowerment.”**

Jacob (peace be upon him) and his children, their wives, and grandchildren immigrated to Egypt at the invitation of its king and his deputy, Joseph (peace be upon him), in the sixteenth century BC. Jacob was one hundred and thirty years old, and his son Joseph received him warmly. Then He was received by the King of Egypt — he was a Hyksos — and the king welcomed Joseph’s father and his brothers with the most beautiful welcome, and Jacob lived in the land of Egypt in honor for seventeen years, until his total lifespan became one hundred and forty-seven years, as some history books mentioned, then death came to him.

And he had left this will to his sons, which the Qur’an told about in the last moments of his life (peace be upon him), and it was in Egypt and among his children: Allah Almighty said: **{And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims” (132) Or were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac – one God. And we are Muslims [in submission] to Him.” (133)}** [Al-Baqarah: 132-133].

### **6- The Death of Joseph (peace be upon him):**

The Children of Israel lived in Egypt surrounded by honor and various privileges, and they lived happily ever after in Egypt. Joseph (peace be upon him) was highly respected in Egypt, and Allah Almighty mentioned for us in His dear book a final supplication for Joseph (peace be upon him), and the Almighty said: **{My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.}** [Yusuf: 101].

The Holy Qur’an referred to the death of Joseph (peace be upon him) on the lips of a believer in the family of Pharaoh, when he addressed his people and called them to monotheism. This was mentioned in the

Almighty's saying: **{And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic.}** [Ghafir: 34].

The Prophet of Allah, Joseph (peace be upon him), lived in Egypt, calling for the monotheism of Allah Almighty and singling Him out for worship in his prison and in his palace. He used his great position as a propagandist and presented clear signs of his prophecy and proofs of his call. So, those whom Allah guided, except a few people, believed in him, ("But you remained in doubt of that which he brought to you.") The Egyptians expressed their opposition to the call of Joseph (peace be upon him) after his death. As soon as he died, they said: God will not send a messenger after him, as if they were relieved because they had gotten rid of him and his call.<sup>19</sup> Perhaps the Holy Qur'an expressed Joseph's death because the people of Egypt did not respond to the call of Joseph (peace be upon him). Only Allah knows.

The Qur'anic and Hadith texts do not talk about the Children of Israel after Joseph (peace be upon him), they do not refer to what happened to them during this period near the era of Moses (peace be upon him). They do not indicate how long the Children of Israel remained in Egypt in honor and dignity, and they do not specify the period in which the Pharaohs' persecution and torture began.<sup>20</sup>

## **7- The Rule of the Pharaohs over Egypt and the Defeat of the Hyksos:**

The Pharaohs, led by Ahmose, were able to defeat the Hyksos, purify their country of the Hyksos kings, and expel them from Egypt. Thus, conditions changed for the Children of Israel, and Egypt entered a new phase of Pharaonic rule. When rule in Egypt passed to the Pharaohs, they persecuted and tortured the Children of Israel because they considered the Israelis to be agents of the invading Hyksos colonialists, and for this reason, they directed their anger at them. The Pharaohs forgot the virtue of Joseph

<sup>19</sup> Quranic Stories (2/255).

<sup>20</sup> Musa Kalimullah (peace be upon him), p. 70.



(peace be upon him) when he took over their authority and ruled Egypt in a severe economic crisis, it represented seven lean and barren years during which Joseph left the people of Egypt in peace and security.

The Children of Israel in Egypt were believers in Allah and were monotheists to Him, while the Egyptians were unbelievers and polytheists in Allah, worshiping idols and worshiping Pharaoh himself as a god. This is one of the reasons for the enmity between the two parties, the group of Israelis who believe in Allah and worship Him, and the group of Egyptians who polytheize Allah and worship Pharaoh. The Qur'an verses have indicated aspects of the corruption of Pharaoh's rule, and mentioned examples of his persecution and torture of the Children of Israel.<sup>21</sup> I have explained this in my book: **(Moses Kalimullah, the Enemy of the Arrogant and the Leader of the oppressed)**.

### **8- The Beginning of the Decline of the Israelis' Star:**

They became a group whose survival was undesirable, so the Egyptians subjected them to various forms of torment, and made them slaves in their homes and laborers in their lands, and forced them to pave roads, dig canals, and build temples and tombs.<sup>22</sup>

In the midst of this clear affliction that surrounded the Children of Israel, Allah bestowed upon them the greatest blessing, which was the birth of Allah's Prophet Musa, his escape from Pharaoh's soldiers, and even his upbringing in the house of Pharaoh himself. I mentioned in my book the details of the story of Moses (peace be upon him), which is considered to be the longest story in the Holy Qur'an. In addition, it is a story rich in lessons and benefits. I also explained the stages that Moses (peace be upon him) went through, which are:

- His upbringing and youth.
- His migration.
- His return to Egypt, and Allah's revelation to him of the message, his going to Pharaoh and establishing the argument against him, his victory over Pharaoh's magicians, Allah's revenge on Pharaoh and his people

<sup>21</sup> Musa Kalimullah (peace be upon him), p. 71.

<sup>22</sup> The Jewish Faith, Dr. Saad al-Din Saleh, Dar al-Safa, 2nd edition, 1990, p. 57.

when they denied Moses, so he sent upon them locusts, lice, frogs, the flood, and blood until they asked Moses to lift this affliction from them, and Moses divided the sea in half before their eyes with a stroke of his staff after Pharaoh was about to overtake them, Pharaoh and his people drowned before their eyes. After the heat in the Sinai desert engulfed them and they were without shelter or homes, they complained to Moses about the hardship they were facing, so Moses called upon his Lord, and Allah led the clouds came to that place to shade them, and after their food was almost finished, they asked Moses for food and drink, so Allah sent them the winds carrying manna and quails for them.<sup>23</sup>

After they felt thirsty, Moses called on his Lord, and he responded to him and brought water out from between the solid rocks. One of the wonders of Allah's decree is that twelve springs of water gush out, according to the number of the tribes of the Children of Israel. Each group of them had a specific spring so that they would not oppress each other.<sup>24</sup> There are many details in the story of Moses (peace be upon him), which is considered one of the most important stages of civilization that the Children of Israel went through. If anyone wants to read it further, you can review my book: **(Moses Kalimullah: The Enemy of the Arrogant and Leader of the Oppressed)**.

### **9- The Refusal of the Children of Israel to Enter the Holy Land during that Period, and the Period of Wandering:**

Allah Almighty said: **{And [mention, O Muhammad], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds. (20) O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers. (21) They said, "O Musa, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter." (22) Said two men from those who feared [to disobey] upon whom Allah had bestowed favor,**

<sup>23</sup> Manna: a substance that appears on tree leaves and has a sweet taste. Quail: is a quail bird.

<sup>24</sup> The Jewish Faith, Dr. Saad al-Din Saleh, Dar al-Safa, 2nd edition, 1990, p. 65.



**“Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers.” (23) They said, “O Musa, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here.” (24) [Musa] said, “My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people.” (25) [Allah] said, “Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people. (26)} [Al-Ma’idah: 20-26].**

This story between Prophet Moses (peace be upon him) and his people, which came in Surah al-Ma’idah and was revealed in the Medinan period, speaks of an advanced stage in the life of Moses with his people, while they were at the gates of the Holy Land that Allah had promised them in that period, and their position as well on their Lord’s covenant with them, and how they broke it, and what was their reward for breaking the covenant.<sup>25</sup>

These Holy verses show the position of the Children of Israel towards the Prophet of Allah Moses (peace be upon him), whom Allah sent to them and who saved them at his hands from the oppression of Pharaoh — who was slaughtering their sons and sparing their women — and his tyranny, and in honor of Moses (peace be upon him), Allah bestowed upon them clear and great blessings such as shading the clouds, springing water from the stone, and sending down manna and quails, and above all, He sent down to them the Torah as light and guidance.

Despite all these blessings, they stood with Prophet Moses in a position of ungratefulness and abandonment when Moses asked them to strive for the sake of Allah and enter the Holy Land, and before he asked them to do that, he reminded them of some of Allah’s blessings upon them.<sup>26</sup>

**A-** Ibn Khaldun — may Allah have mercy on him — commented on Allah’s wisdom in the wandering, and said: “The wisdom of that wandering

<sup>25</sup> In the Shadows of the Qur’an, Sayyid Qutb, Dar Al-Shorouk, Cairo, 17th edition, 1412 AH (2/868).

<sup>26</sup> Objective Interpretation of Surahs of the Qur’an, Abdul Hamid Mahmoud Tahmaz, Dar Al-Qalam, Damascus, 1st edition, 1435 AH (2/283).

is intended, which is the annihilation of the generation who emerged from the grip of humiliation, oppression, and power, who were inbred by it, and were corrupted by their fanaticism, until another, dear generation arose in that wandering, a generation that does not know judgments or oppression, and does not tolerate humiliation. This created for them another fanaticism with which they were able to demand and overcome. It appears to you from this that forty years are the minimum in which the annihilation of one generation occurs and the emergence of another generation. Glory be to Him, The Wise, the All-Knowing.”<sup>27</sup>

**B-** Muhammad Rashid Reda — may Allah have mercy on him — said, commenting on this story: “The peoples who grow up in the cradle of tyranny and are subjected to injustice and persecution, Their morals become corrupt, their souls become humiliated, their strength disappears, and they become subjected to humiliation and poverty, accustomed to submission and humiliation. If these peoples are subjected to a prolonged period of oppression, these morals will become inherited and acquired, until they become like innate instincts and congenital natures. If you remove its possessor from its environment and lift its yoke from his neck, his soul will be naturally inclined to it, and will escape from you to enter into it”<sup>28</sup>.

He also said: We must consider these examples that Allah Almighty has shown us and learn that reforming nations after they have been corrupted by injustice and tyranny is only by creating a new generation that combines nomadism, its independence and dignity with knowledge of the Islamic law and virtues and acting upon them. This was done after the end of the prophethood by the heirs of the prophets, who combined knowledge and the laws of Allah in unity, and the period of insight, sincerity, and honesty in the love of reform, and preferring it over all whims and desires. Whoever Allah leads astray has no guide.

Thus, Moses and his brother Aaron — peace be upon them— separated with those of the Children of Israel who obeyed and followed them, from the misguided and immoral majority of the Children of Israel, and the immoral Children of Israel became lost in the Sinai desert and began to

<sup>27</sup> Introduction ibn Khaldun, by the scholar Abdul Rahman bin Muhammad bin Muhammad bin Khaldun, published by the Great Commercial Library. Cairo, undated (2/502 - 503).

<sup>28</sup> Tafsir al-Manar (Interpretation of the Wise Qur’an), Muhammad Rashid Reda, Egyptian General Book Authority, Cairo, 1990 AD (6/279).





flounder among its reefs and valleys in confusion, loss, and misguidance, not knowing what to do, nor where they are going, and this is what they committed against themselves, and Allah wronged them not, but they had been wronging themselves.<sup>29</sup>

The members of that generation began to die one by one and to be left humiliated and weak.

Thus, the life of Moses (peace be upon him) ended with this generation of the children of Israel after his continuous attempts to elevate them, but they did not respond to him, so his life with them ended with him despairing of them and turning to raise their children in harshness, severity, and jihad. As for them, they left this world lost and confused.<sup>30</sup>

The Qur'anic context leaves them lost here, nothing more than that, and it is a situation in which the precious lesson combines with artistic beauty, in the way the Qur'an expresses it. These were some of the effects of the Qur'anic approach to education through stories in general, and some aspects of wisdom in detailing the story of the Children of Israel<sup>31</sup>.

### **10- The Death of Moses (peace be upon him):**

Moses (peace be upon him) was one of the most determined messengers, who achieved monotheism and singled out Allah for worship. He fought Pharaoh and his unjust regime with reason, wisdom, arguments, and proofs, and Allah made him the reason for saving the Children of Israel from the tyrannical Pharaonic regime. His great personality was distinguished by beautiful qualities and noble morals: He used to supplicate a lot to Allah Almighty and supplicate before Him, and he was very afraid of Him, relying on Him, and patient with the costs and hardships of the call, honest with his Lord, courageous and fearing only God, knowledgeable, wise, trustworthy, strong, merciful, and helpful for the oppressed, and other good morals and noble qualities by which he lived among the people, and called for them and taught them to those who responded to his call.

<sup>29</sup> Quranic Stories (3/292).

<sup>30</sup> Moses Kalimullah, p. 1064.

<sup>31</sup> Same source, p. 1064.

This solid moral system contributed to the moral foundation and divine approach that the monotheists for Allah Almighty followed during his reign and after his death.

Among the most important of these morals and qualities are: sincerity and patience, his servitude to Allah, Musa's (peace be upon him) veneration of his Lord and his fear of him, trust in Allah, gratitude, charity, knowledge, strength of faith, frequent supplication, humility, admission of mistakes, chivalry, helping the weak, and determination. The Children of Israel continued to wander in Sinai, and Moses (peace be upon him) continued his journey and entered the Holy Land to educate them on the values of jihad. During this period, Allah's Prophet Aaron (peace be upon him) died. Aaron (peace be upon him) was alive at the beginning of the wandering.

The Almighty said: **{[Musa] said, "My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people." (25) [Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people." (26)}** [Al-Ma'idah: 25-26], and he is not mentioned in the Qur'an, nor in the authentic hadith after that.

The Israeli stories talked a lot about the death of Aaron (peace be upon him), and went into detail about it, mentioning the Children of Israel's accusation of Moses (peace be upon him) for killing Aaron, and Moses' defense of himself. It specified the place where Aaron was buried, but we will not go with those Israeli stories, we believe in what is stated in the Qur'anic verses and authentic hadiths.

After the death of Aaron, Moses (peace be upon him) continued to raise the new generation of the Children of Israel, assisted in this by his righteous boy, Joshua bin Nun.

Finally, the time of Moses (peace be upon him) came, and Allah destined to end his life which he lived through trials and tribulations and faced them with patience, steadfastness, and endurance and exerted his efforts in raising the Children of Israel and improving their determination and



resolve. His time came, while he was raising the new generation of his people and preparing them to enter the Holy Land.<sup>32</sup>

On the authority of Anas bin Malik, may Allah be pleased with him, on the authority of the Messenger of Allah (may Allah's prayers and peace be upon him) — in the hadith of the Night Journey and Ascension — he said: **“I passed by Moses on the night of my journey near the Red Dune while he was busy praying in his grave.”**<sup>33</sup>

That is, the Messenger of Allah saw Moses (peace be upon them) praying in his grave near the Red Dune, on his way from the Sacred Mosque in Mecca to the al-Aqsa Mosque in al-Quds on the journey of the Night Journey and Mi'raj<sup>34</sup>.

Sheikh Salah al-Khalidi said: “The Night Journey road was the road between the Hijaz and the Levant, so perhaps the red dune mentioned in the hadith is in the Ma'an region in southern Jordan, or the Wadi Araba region, or the region east of the Jordan River. The hadith indicates that Moses (peace be upon him) is alive in his grave, and his special life is not according to the standards of our worldly life because he left this life, but rather his life is a life of barzakh<sup>35</sup> that befits him.”

It is known that the prophets are alive in their graves, living a special life, and that the earth does not consume their bodies.

Moses (peace be upon him) was praying to Allah Almighty in his grave. It is a special prayer, a remembrance of Allah and praise for Him, and it is not an obligation because there is no obligation after death<sup>36</sup>.

**Conclusion,** we cannot determine the place where Moses (peace be upon him) was buried. All that the hadith mentioned is that his grave is next to the road at the Red Dune. Moreover, this grave and the Red Dune are not in the Holy Land, but rather they are on its outskirts, a stone's throw away from it because Moses (peace be upon him) died before his people entered the Holy Land, and they entered it after his burial, they were led by his successor, Joshua bin Nun. They did not take him with them, nor

<sup>32</sup> Quranic Stories (3/332).

<sup>33</sup> Narrated by Muslim, no. 2375.

<sup>34</sup> Quranic Stories (3/340).

<sup>35</sup> a state of waiting, until the Day of Judgement.

<sup>36</sup> Previous source (3/341).

did they bury him in the Holy Land because every prophet is buried in the place where he died.<sup>37</sup>

The evidence for this is what was narrated by Ahmad and al-Tirmidhi on the authority of Ibn Abbas, may Allah be pleased with them: “The Companions of the Prophet Muhammad, may Allah bless him and grant him peace, did not know where to bury the Prophet, until Abu Bakr, may Allah be pleased with him, said: ‘I heard the Messenger of Allah, may Allah bless him and grant him peace, say: **’A Prophet is not to be buried except where he died.**’<sup>38</sup>”

Ibn Majah narrated on the authority of Abu Bakr al-Siddiq, may Allah be pleased with him, he said: “I heard the Messenger of Allah, may Allah bless him and grant him peace, saying: **’No Prophet ever passed away but he was buried where he died.**’<sup>39</sup> This means that Moses (peace be upon him) was buried in the place where he passed away, and was not buried in the Holy Land, nor was he transferred to it. Allah knows.

Thus, the life of Moses (peace be upon him) ended, and his biography and story remained, which he lived for Allah, with Allah, and for the sake of calling for monotheism, teaching people to worship Allah and His law, saving the oppressed, and establishing evidence against the ungrateful Pharaohs.

Moses (peace be upon him) lived and was able to lay the foundations of a divine civilization based on Allah’s piety and monotheism, and that civilization was completed after his death during the reign of Saul, David, and Solomon (peace be upon them). So, the Children of Israel became the state of David, then Solomon (peace be upon them) after they had been weak under the rule of the Pharaohs.<sup>40</sup>

## 11 - Joshua bin Nun and Entering the Holy Land:

Joshua bin Nun was one of the leaders of the new generation whose upbringing and preparation Moses (peace be upon him) took care of. Joshua bin Nun received special care from Moses (peace be upon him), and

<sup>37</sup> Quranic Stories (3/341).

<sup>38</sup> Musnad Ahmad, no. 27, strong hadith.

<sup>39</sup> Sunan Ibn Majah, no. 1628.

<sup>40</sup> Musa Kalimullah, p. 1259.



he accompanied him when he was at home, and while he was traveling, and was distinguished among his peers by his knowledge, morals, and adherence to the law of Allah Almighty. After the death of Moses (peace be upon him), Joshua bin Nun took over the leadership of the children of Israel, and he was one of their righteous people. Scholars differed regarding the prophecy of Joshua bin Nun. Some of them believed that he was a prophet, while others stopped believing in his prophecy because there was no explicit hadith to that effect. As for the People of the Book, the Jews and Christians, they believe that he is a prophet, and his name among them is (Joshua), and he has a special book, which is the sixth book of the books of the Old Testament, which they call (the Book of Joshua).<sup>41</sup>

### **A- The Argument of Those Who Believed in the Prophecy of Joshua:**

Those who believed in the prophecy of Joshua relied on a hadith in the Two Sahihs, when al-Bukhari and Muslim narrated on the authority of Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: **“A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, ‘Anyone who has married a woman and wants to consummate the marriage and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she camels and is waiting for the birth of their young ones.’ So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the `Asr prayer, he said to the sun, ‘O sun! You are under Allah’s Order, and I am under Allah’s Order O Allah! Stop it (i.e. the sun) from setting.’ It was stopped till Allah made him victorious. Then he collected the booty, and the fire came to burn it, but it did not burn it. He said (to his men), ‘Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me.’ (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), ‘The theft has been committed by your people. So, all the persons of your tribe should give me the pledge of allegiance by shaking hands with me.’**

<sup>41</sup> Quranic Stories (3/362).

**The hands of two or three men got stuck over the hand of their prophet and he said, “You have committed the theft.’ Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty.”<sup>42</sup>**

### **B- Who Believes That Joshua Was not a Prophet:**

This team saw that the Prophet’s hadith in the Two Sahihs did not mention the name of the Prophet, the name of the village, or the name of the people. Many scholars are of the opinion that this prophet is Joshua bin Nun, and that the people are the children of Israel. Some of them believed that the meaning of the village was the al-Quds. Other scholars kept the hadith as it was and did not specify the name of the Prophet or the name of the village. Because they were not specified in the hadith, and there are no authentic hadiths other than this hadith that clarify that and remove the ambiguity. We are with the second group; those who believed in the prophecy of Joshua through the hadith must rely on another clear and authentic hadith.

We do not have an authentic hadith attributed to Prophet Muhammad, peace and blessings of Allah be upon him, that declares that the prophet mentioned here is Joshua bin Nun, or declares that Joshua is a prophet, and if we had found that, we would have said so.

Dr. al-Khalidi (may Allah have mercy on him) said: It is most likely, then, that Joshua bin Nun is not a prophet because there is no explicit hadith reported on that. He is a righteous man who was a follower of Moses (peace be upon him), and he was one of the most righteous and best of the children of Israel. When Moses (peace be upon him) died, Joshua bin Nun took over the leadership of the children of Israel, ruled over them on the basis of the Torah, and applied Allah’s law to them.

Joshua took over the leadership of the Children of Israel before they entered the Holy Land, and he prepared them for jihad so that they would enter the Holy Land as fighters. Joshua entered the Holy Land with the Children of Israel and fought the infidels in it, Allah gave them victory

<sup>42</sup> Quranic Stories (3/366).



over those infidels and established them in the Holy Land, and Joshua began to conquer villages and cities in it<sup>43</sup>.

### **C- Joshua bin Nun, the Righteous Mujahid:**

Joshua bin Nun entered the Holy Land with the children of Israel, and they were good believers with him, and he was a good believing man and a brave mujahid. Joshua bin Nun, the righteous man, is an example of a brave leader, a strong and just fighter for the sake of Allah, and his fighting against the infidels in the Holy Land was a fight of faith, based on the victory of truth.

The Israeli stories portrayed Joshua as a bloodthirsty person who was annihilating all the cities and villages of the Holy Land that he found in front of him, annihilating all men, women, and children, and destroying livestock and animals.

The Scripture of Joshua is the sixth book of the books of the Old Testament, and it deserves to be called (the Scripture of Massacres). It was compiled and written by the false, terrorist rabbis of the Jews, and they attributed those massacres to Joshua.

The Scripture of Joshua is one of the basic subjects in Jewish education, and the Jews raise their children on it, teach them about it, and call on them to imitate Joshua in dealing with their opponents. The contemporary Jewish massacres against the people of Palestine and the Arabs are nothing but the product of Jewish education on the terrorist book of Joshua.

As for Joshua bin Nun — the leader of the new generation after Moses (peace be upon him) — he was innocent of all the massacres that the Jewish rabbis inflicted on him. He was only a good believer and a brave warrior for the sake of Allah, and his conquests in the Holy Land were to spread the truth and fight falsehood, and he dealt with others according to the provisions of Allah's law. Joshua did not conquer all the cities and villages of the Holy Land, but rather he conquered some of them and arranged for the Children of Israel to reside there.<sup>44</sup>

Professor Muhammad Ali Dawla — may Allah have mercy on him — who believes that Joshua bin Nun is a prophet, believes that after the

<sup>43</sup> Al-Bukhari, no. 5157, Muslim, no. 1747, and Sahih Hadiths, no. 236.

<sup>44</sup> Quranic Stories (3/366).

children of Israel entered the Holy Land, they were ruled by prophets — starting with the Prophet Joshua and ending with the Prophet Samuel, who established for them the first king, in fulfillment of their desire, who was King (Saul), whom their books call (Saul). This generation, which was led by Joshua bin Nun to the conquest, remained on the path of righteousness, adhering to the rulings of the Torah and the guidance of the prophets for the period of Joshua’s stay among them, which was twenty-six years. After Joshua and the generation of adults who were with him died, the rapid deviation in the behavior of the people began. Sins became easy for them, so they committed minor sins, then dared to commit major sins.

And thus, corruption spread throughout most parts of this society that was raised in the eyes of the prophets to carry out the mission of calling to the religion of Allah. Arrogance spread among the children of Israel, and insults to the people who conquered their countries and whom the Torah recommended treating them well and being kind to them, increased.<sup>45</sup>

The author of “The Story of Civilization” describes what the children of Israel did to the Canaanites, saying: The Hebrews’ defeat of the Canaanites was a clear example of a hungry crowd attacking a group of settled and secure people. The Hebrews killed most of the Canaanites they could kill, and took captive what remained of their women, and the blood of the dead flowed in rivers, and this act was — as the texts of the Holy Bible say — the obligation of the law that been commanded by the Lord of Moses, and a gift to the Lord.

When they captured one of the cities, they killed twelve thousands of its people and burned and crucified its ruler... We do not know from the history of wars such extravagance in killing and enjoyment of it.

Joshua applied the law of nature, which says: “The one who kills the most is the one who remains alive, and in this way, in which there is no trace of emotions, the Jews seized the Promised Land.”<sup>46</sup>

Dr. al-Khalidi — may Allah have mercy on him — commented on (the Book of Joshua) and the atrocities attributed to it and demonstrated

<sup>45</sup> Talk about the Jews, a collection of articles about the Jews and their contemporary state, Muhammad Ali Dawla, Damascus, Dar al-Qalam, 1st edition, 2013, p. 46.

<sup>46</sup> The Story of Civilization, by Will Durant, presented by Mohieddin Saber, translated by Zaki Naguib Mahmoud, Arab Organization for Education, Culture, and Science, Tunisia, Dar al-Jel for Printing, Publishing and Distribution, Beirut, D.T., (2/326), in short.





the invalidity of what they attributed to Joshua bin Nun (peace be upon him). It seems that the author of *The Story of Civilization* (Will Durant) fell into the forbidden in attributing lies and falsehoods to Joshua son of Nun

#### **D. The Violations of the Children of Israel after Joshua bin Nun (peace be upon him):**

Joshua bin Nun died after that and others took over the leadership of the children of Israel and settled in the conquered areas of the Holy Land, and we are not concerned here with talking about them at this stage.

All we say is that they were not serious about adhering to Allah’s law, nor were they steadfast in the truth. Rather, they were dominated by their nature based on escapism, rebellion, opposition, and disobedience. The Qur’an gave an example of their rebellion and disobedience after they settled in the Holy Land.

Allah Almighty said: **{And [recall] when We said, “Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, ‘Relieve us of our burdens.’ We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward].” (58) But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying. (59)}** [Al-Baqarah: 58-59].

And Allah Almighty said: **{And [mention, O Muhammad], when it was said to them, “Dwell in this city and eat from it wherever you will and say, ‘Relieve us of our burdens,’ and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward].” (161) But those who wronged among them changed [the words] to a statement other than that which had been said to them. So, We sent upon them a punishment from the sky for the wrong that they were doing. (162)}** [Al-A’raf: 161-162].

**The summary of the meaning of these verses** is that Allah tells us about some of the transgressions of the Children of Israel. When Allah Almighty granted them victory over their enemies, He commanded them to

thank Him for that blessing by entering the gate of the village, prostrating and thankful to Him, and asking Him to forgive their sins, remove them, and forgive them. If they did that, then Allah will respond to them, forgive their sins, and remove from them their evil deeds.

But their reckless and rebellious nature prevented them from adhering to Allah's commands. When Allah gave them victory over their enemies, they did not enter the gate of the village prostrating, but rather entered crawling on their backs and stomachs, as small children do, and instead of being humble! They said: A grain for a hair, and in this way, they changed a word other than what was said to them, and they rebelled against the divine command, distorting it and changing it, and thus they deserved punishment from Allah.

We see that the verses obscure the name of the village, as it is a village in the Holy Land, and perhaps that was sometime after the death of Joshua bin Nun, at a later stage in their stay in the Holy Land, with evidence that Allah hastened their affliction and torment as punishment for them, and that torment did not occur during the reign of Joshua bin Nun, and Allah knows best.<sup>47</sup>

### **E- The Children of Israel Changing Allah's Commands in Word and Deed, and the Hadith on That:**

The Messenger (may Allah bless him and grant him peace) explained their violation of Allah's command, which the verses referred to. Al-Bukhari and Muslim narrated on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said: **"It was said to the Children of Israel: {enter the gate bowing humbly and say, 'Relieve us of our burdens'} [Al-Baqarah: 58], but they twisted (this statement) and entered the gate dragging upon their breech and said: The "a grain in the ear." Agreed upon.**

For them, the violation was a goal in itself. Otherwise, what is the meaning of "a grain of hair"? This statement has no meaning; the important thing is that they do not enter the village gate prostrating and they do not say 'Relieve us of our burdens.'

<sup>47</sup> Quranic Stories (3/368).



Imam Ibn Hajar said in his explanation of the hadith: “Al-Hasan said: **{and say, ‘Relieve us of our burdens.’}**: so those who wronged replaced what was said to them with a word other than what was said to them, and they said: “a grain of a hair” Most narrators narrate: a grain of hair.”

In the narration of al-Kushmihini “a grain of barley”, that is; “of barley.” The bottom line is that they violated what they were commanded to do in terms of words and deeds: they were ordered to prostrate when they finished the conquest, in thanks to Allah, and they were ordered to say, “Relieve us of our burdens” so they replaced the prostration with crawling, and they said, or they said, “a grain in the barley.”<sup>48</sup>

### **H- Allah Punishes Them with Affliction and Plague:**

When the Children of Israel changed Allah’s command in word and deed, Allah inflicted upon them the torment and sent down punishment upon them. **{But those who wronged among them changed [the words] to a statement other than that which had been said to them, so We sent upon them a punishment from the sky for the wrong that they were doing.}** [al-Baqarah: 59].

The punishment for them was immediate and quick, as indicated by the “so” in His saying **{We sent upon them}** which indicates the order with the immediate follow-up. That is, the punishment was inflicted upon them immediately after their change.

The punishment in the verse is ambiguous, and the Messenger of Allah, peace and blessings be upon him, explained it as the plague. al-Bukhari and Muslim narrated on the authority of Usama bin Zaid: “The Messenger of Allah, peace and blessings be upon him, said: **‘Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don’t approach it, and if a plague should appear in a land where you are present, then don’t leave that land in order to run away from it.**’<sup>49</sup>”

The hadith did not detail about their torture with the plague but rather kept it in general, so we do not know its details, and we will not delve into that.

<sup>48</sup> Sahih al-Bukhari (6/312). See Fath al-Bari (8/229). See Tafsir Ibn Kathir (1/180).

<sup>49</sup> Quranic Stories (3/369).

Thus, the stay of the Children of Israel in the Holy Land was based on transgression and disobedience, and Allah punished them with various kinds of torment because of their immorality and injustice, and caused His wrath to fall upon them and brought His curse upon them.<sup>50</sup>

## **12- The Era of Judges:**

The men of the Children of Israel remained in the Holy Land (Palestine), after they crossed it with Musa` (peace be upon him) boy, their leader, Joshua bin Nun. Thus, the life of nomadism, roughness, and travel ended, leading to a stable semi-civilization. They lived in cities and palaces after tents in the desert and yet they were in constant wars with their neighboring Philistines, and internal wars with their twelve tribes, and chaos and decline in worship also prevailed among them<sup>51</sup>.

The era of judges begins with the death of Joshua bin Nun, and ends with the establishment of the monarchy at the hands of Saul. There are two types of judges.

### **A- The First Type:**

They are the ones who decide the case between the two disputants. Moses (peace be upon him) used to judge the people alone from morning to evening. So, Jethro advised him to teach the people the duties and laws of religion, then choose capable people who fear Allah and hate bribes, and appoint them over the people as leaders of thousands, hundreds, and dozens to judge small cases for the people. As for major claims, they bring them to Moses (peace be upon him).

The number of judges of this type was very large and they were present from the beginning of the wandering with Moses (peace be upon him) and after him.

### **B- The Second Type:**

This type means the Savior, which is what was mentioned in the Scripture of Judges (And the Lord appointed judges for them, and they saved them from the hand of those who plundered them). The history books that

<sup>50</sup> Quranic Storie (3/370).

<sup>51</sup> David in the Jewish Scriptures, Mai al-Madhoun, Master's Thesis, Umm al-Qura University - Mecca, 1420 - 1421 AH, p. 615.



relied on the Scripture of Judges and other books mentioned that the Children of Israel apostatized from the worship of Allah seven times, and worshiped idols, which was the reason for the dominance of enemies over them, and among their judges were those who gathered up the scattered people and reunited them. Some of them repelled an attack or repelled an enemy from them, some of them held power throughout their lives, and some of them corrupted their rule and put their children in charge of the judiciary. The Scripture of Judges recorded their biography, their conditions, and the calamities that befell them.

From reading the era of the Judges through the Scripture of Judges, we conclude that the era of the Judges is the worst of the eras of the Children of Israel. Vices and abominations spread among them, they worshiped idols, killed the righteous, and adultery spread among them. As a result, during the reign of the judges, they were exposed to calamities and were attacked by others.

Many books have spoken about the names of the judges, their biography, their era, their characteristics, and their term, and they differed clearly in this matter. The most important of these books are:

- The Children of Israel from Their Entry into Palestine until the Roman Diaspora in 135 AD, Dr. Muhammad Bayoumi Mahran.

- Introduction to the Study of the Torah and the Old Testament, by Muhammad Ali al-Bar.

- Studies in Jewish and Christian Religions, by Dr. Saud Abdul Aziz al-Khalaf.

- Studies in Judaism and Christianity in the Religions of India, by Dr. Muhammad Zia al-Azami.

- Historical Studies of the Qur'an in the Levant, by Dr. Muhammad Bayoumi Mahran.

- The Military History of the Children of Israel through Their Books (A New Reading of the Old Testament), written by retired Major General Dr. Yassin Suwaid.

As for the most likely opinion regarding the duration of the judges' reign, we can take help in this matter from what Ibn Khaldun mentioned in his introduction when he said the state has natural ages like people, and he

mentioned the analogy of the lineage, saying, “It is common on people’s tongues in the popular opinion that the lifespan of the state is one hundred years, so consider it and take it as a law that corrects for you the number of fathers in the lineage column that you want by knowing the past years. If you have come close in their number and the past years since the first of them are your sum, then count for every hundred years three fathers. If you carry out all these measurements and you run out of numbers, then it is correct. If you decrease it by a generation, then their number is incorrect by adding one in the lineage column, and if it increases by a similar amount, then one is omitted, and likewise the number of years is delayed from their number. If you have an estimate, consider it, and you will find it correct.”<sup>52</sup>

Therefore, the duration of the judges’ reign is 120-130 years. Allah knows best.<sup>53</sup>

There is no doubt that the books of the Old Testament related to the Scripture of Joshua and the Scripture of Judges were subjected to exaggerations and lies far from accuracy, truth and credibility, and they were also subjected to distortion and alteration due to whims. They tried to convince people by falsifying historical facts that their historical roots in the Holy Land lasted for several centuries, most of which passed in wars and skirmishes with the original inhabitants of the land — the Philistines — and even if they built their greatest kingdom there, it was based on the pure monotheism of Allah, and yet it did not last more than a century — the kingdom of David and Solomon, peace be upon them — due to their apostasy, rebellion, and disobedience. They associated partners with Allah and worshiped idols and fetishes, so those who tore up their kingdom were given power over them because of what their hands had earned. Allah is Mighty and Vengeful.<sup>54</sup> Their removal is Allah’s law of succession, rebuilding, and empowerment on earth.

<sup>52</sup> Introduction Ibn Khaldun, pp. 171-172.

<sup>53</sup> David and Solomon, peace be upon them, in the Jewish Scriptures, p. 160.

<sup>54</sup> David and Solomon, peace be upon them, in the Jewish Scriptures, p. 160.



### **13- The Period of Time between Moses and David, peace be upon them:**

Moses (peace be upon him) died in the wandering, and scholars unanimously agree that the period of wandering is 40 years as stipulated in the Holy Qur'an. We have previously clarified the conclusion that the duration of the reign of the judges is 120 years. The books of the Old Testament mentioned that Saul's rule lasted two years after which King David (peace be upon him) took over, so the time period between the death of Moses (peace be upon him) and the accession of David (peace be upon him) to the kingdom is as follows:

40 years in the wilderness and 120 years of the reign of the judges, and two years of Saul's reign which is equivalent to 162 years, that is, approximately more than a century and a half. Allah knows. This is contrary to what was stated by the scholar and commentator Ibn Kathir (may Allah have mercy on him) that the period between David and Moses (peace be upon them) was slightly less than a thousand years.<sup>55</sup>

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<sup>55</sup> David and Solomon, peace be upon them, in the Jewish Scriptures, p. 162.

## The First Section

### **The Kings of the Children of Israel in Surah al-Baqarah Saul and David (peace be upon them)**

Allah Almighty said: {Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, “Send to us a king, and we will fight in the way of Allah?” He said, “Would you perhaps refrain from fighting if fighting was prescribed for you?” They said, “And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?” But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. (246) And their prophet said to them, “Indeed, Allah has sent to you Saul as a king.” They said, “How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?” He said, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is All-Encompassing [in favor] and Knowing.” (247) And their prophet said to them, “Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed, in that is a sign for you, if you are believers.” (248) And when Saul went forth with the soldiers, he said, “Indeed, Allah will be testing you with a river. So, whoever drinks from it is not of me and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand.” But they drank from it, except a [very] few of them. Then when he had crossed it along with those who





**believed with him, they said, “There is no power for us today against Goliath and his soldiers.” But those who were certain that they would meet Allah said, “How many a small company has overcome a large company by permission of Allah. And Allah is with the patient.” (249) And when they went forth to [face] Goliath and his soldiers, they said, “Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.” (250) So, they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds. (251) These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers. (252)} [Al-Baqarah: 246-252].**

These noble verses tell us one of the stages of the civilization of the nation of the Children of Israel. The stories of the Children of Israel in the Holy Qur’an are among the most frequently mentioned stories in the Holy Qur’an, for many reasons, some of which we mentioned in my book: **(Musa Kalimullah, the Enemy of the Arrogant and the Leader of the oppressed)**. They came in abundance and diversity because Allah Almighty knew that generations of this Muslim nation would go through things like what the Children of Israel went through and would take positions similar to the positions of the Children of Israel regarding their religion and belief, so He presented to them the pitfalls of the road, depicted in the history of the Children of Israel so that they would be an admonition and a lesson for them and that their image would be seen in the verses of the Holy Qur’an, before falling into those pitfalls or going through them along the way.

This Qur’an should be read, and generations of the Muslim nation should consciously receive it and it should be understood as living directives that are revealed to address today’s issues and illuminate the path to the future, not as mere beautiful words to be recited or as a record of past events, phenomena, and situations that will never return.

We will not benefit from the Holy Qur’an until we read it and seek from it the guidance of our lives that are present today and in our tomorrow.

When we read the Qur'an with this awareness, we will find in it what we want, and we will find in it wonders that do not occur to the heedless mind.<sup>56</sup>

These noble verses tell us about the experience of the lives of the Children of Israel after Moses (peace be upon him) and after their kingdom was lost their sanctities were plundered, they were humiliated by their enemies, and they tasted woe because of their deviation from the guidance of Allah and the teachings of their Prophet, then their souls rose up in a new uprising and the faith awoke in their hearts, and they woke up to fight for the sake of Allah, so they said to a prophet of theirs, "Send us a king to fight for the sake of Allah."

Through this experience — as presented in the Qur'anic context — a number of facts emerge, carrying revelations from which every generation will benefit until Allah inherits the earth and those on it. The overall lesson that emerges from the whole story is that this uprising — the uprising of faith — despite all the shortcomings and weakness that befell it in the face of the existing experience, the people abandoning it, group after group, along the way.

Despite all of this, the steadfastness of a small minority of believers, achieved huge results for the Children of Israel: victory, glory, and empowerment after staggering defeat, blatant, long displacement, and humiliation under the feet of tyrants. It brought them the kingship of David and then the kingship of Solomon (peace be upon them). This is the highest peak that the state of the Children of Israel has reached on earth, and it is their golden era that they talk about, which they had not achieved before. This victory was all a direct result of the uprising of the faith from under the rubble and the steadfastness of a few in front of the hordes of Goliath,<sup>57</sup> **and here is the interpretation of the previous verses:**

### **First: The Almighty's saying:**

**{Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah"? He said,**

<sup>56</sup> In the Shadows of the Qur'an (262/1).

<sup>57</sup> In the Shadows of the Qur'an (262/1).

**“Would you perhaps refrain from fighting if fighting was prescribed for you?” They said, “And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?” But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.}** [Al-Baqarah 246]

**Interpretation of the Noble Verse:**

**1 - {Have you not considered the assembly of the Children of Israel after [the time of] Moses }**

**- {Have you not considered}:**

The speech here is to the Messenger (peace be upon him), and the speech of the leader of the nation is a speech to him and to the nation because it follows him, or it is a speech to everyone to whom the speech is addressed, so it is general in the sense: “Have you not considered, O addressee?” And does what is meant by (you considered) look, hear, or know? The meaning must be: “Did you not know the affairs of the Children of Israel because it is known that we, and even the Messenger, may Allah bless him and grant him peace, did not see the affairs of the Children of Israel. We can say: it means seeing because the information about it came from Allah, and what was from Allah is like what is visible with the eye, but rather more severe and more eloquent. What appears in the question here is that it is for suspense: It means that it makes us interesting to look at this story and consider it. Because the report is only about a matter that was known to the addressee, so he acknowledges it, as Allah Almighty says: **{Did We not expand for you, [O Muhammad], your breast?}** [Ash-Sharh: 1]. As for this, it is something that is not known to the addressee until after he has been informed of it, so it is for the sake of suspense like the Almighty’s saying: **{O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?}** [As-Saff: 10].

And the Almighty said: **{Has there reached you the report of the Overwhelming [event]?}** [Al-Ghashiyah:1], and the like. But if He was addressing those who were aware of it, we would say: The question is for the report.<sup>58</sup>

<sup>58</sup> Stories of the Qur’an, Muhammad bin Saleh bin Uthaymeen, p. 175.

**-{the assembly of the Children of Israel}:**

That is, the nobles and notables who fill the eyes and souls with their appearance and badge. The noble verses revealed the heroes of the story and identified their time, as they were from the Children of Israel who lived after the era of Moses (peace be upon him)<sup>59</sup>.

**- {after [the time of] Moses}:**

A statement of the time of that defeat, so He mentioned that after Musa, He did not show the time with an appointment. He mentioned that he was after Moses to indicate that this defeat was after Moses brought them out of the humiliation of Pharaoh who was slaughtering their children and keeping their women alive, and after the weakness appeared from them, so when Moses (peace be upon him) called them to enter the Holy Land their cabin and their weakness appeared. They wandered in the land for forty years during which they recovered their strength and the crumbling of their determination disappeared from them and after that what befell them. The Almighty's saying: {After Musa} is a reference to those severe trials that befell them. They were humiliated in Egypt, then Allah comforted them through Musa, so they did not return to a life of pride and its costs of fighting and struggle until after they had become accustomed to a life of hardship and bravery in the desert, and then after this pride they entered the Holy Land and then were expelled from it after becoming accustomed to in peace and comfort. In these experiences, there is an explanation of the phases of nations that if they became accustomed to comfort and promising life, their affairs would be defeated, and then behind that was the loss of their authority, until when they felt the bitterness of defeat and tasted the scourge of comfort, the latent powers awakened in them, and they awoke from the slumber of heedlessness and the intoxication of bliss, then they worked to regain their authority and resist their enemy.<sup>60</sup>

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<sup>59</sup> Objective Interpretation (1/367).

<sup>60</sup> Zahrat al-Tafsir, Muhammad Abu Zahra (d. 1394 AH), Cairo, Dar al-Fikr al-Arabi, 1987 AD (2/884).



## **2- {when they said to a prophet of theirs, “Send to us a king, and we will fight in the way of Allah”?}:**

Explaining the topic of the story and the place of attention and direction by sight and heart; the meaning is: Did you not look, think, and consider the matter of the Children of Israel when they said to a prophet of theirs, “Send us a king to fight for the sake of Allah?”<sup>61</sup>

The people of Israel gathered, from their elders and people of opinion among them, to a prophet of theirs, and his name was not mentioned in the context because it is not what is intended in the story, and mentioning it here does not add anything to the inspiration of the story, and the Children of Israel had many prophets following one another in their long history.

They gathered to a prophet of theirs and asked him to appoint for them a king under whose command they would fight (for the sake of Allah), and this definition on their part of the nature of the fighting, and that it is in (for the sake of) indicates the deepening of the belief in their hearts, the awakening of faith in their souls, and their feeling that they are people of religion, faith, and truth, and their knowing that their enemies are on misguidance, disbelief, and falsehood, and that the path is clear before them for fighting for the sake of Allah, and this resolution is half the path to victory. The believer must be clear in his senses that he is right and that his enemy is wrong, and he must be pure in his sense of aiming for the sake of Allah. Their Prophet wanted to confirm the sincerity of their resolve, the steadfastness of their intention, their determination to advance the heavy dependency, and their seriousness in what they presented in the matter.<sup>62</sup>

## **3- {He said, “Would you perhaps refrain from fighting if fighting was prescribed for you?”}:**

Isn't it expected that you will abandon the fight if it is imposed on you? Now you are at ease, but if your prayers are answered and it is decided for you to fight, then that is a written obligation, and there is no way to renounce it after that. It is the word befitting a prophet, and the certainty befitting a prophet, so it is not permissible for the words of the prophets

<sup>61</sup> Same source (2/884).

<sup>62</sup> In the Shadows of the Qur'an (1/266).

and their orders to be a subject of hesitation, tampering, or laxity, and here the degree of enthusiasm and frenzy increased, and the people mentioned that there are reasons that motivate fighting for the sake of Allah, which makes fighting the necessary matter that there is no hesitation about.<sup>63</sup>

**4- {They said, “And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?”}:**

We find that the matter is clear in their senses and settled in their souls. Their enemies are enemies of Allah and the religion of Allah. They expelled them from their homes and took their children captive, so fighting them is a duty, and the only path before them is fighting and there is no need to review this resolve or debate about it, but this fiery enthusiasm in the hour of prosperity did not last, and the context hastens the revelation of the next step.<sup>64</sup>

**5- {But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers}:**

Here we see a special characteristic of the majority of these people in breaking the covenant, breaking promises, evading obedience, renegeing on obligations, dividing the word, and turning away from the clear truth, but this is also the characteristic of every group whose faith upbringing is not mature. It is a general human trait that can only be changed by high, long-term, and profoundly influential education. It is a trait that leadership must be careful of and consider on the bumpy road so as not to be surprised by it, and then the matter becomes worse! It is expected from human groups that have not been freed from stains, melted, or purified from these consequences<sup>65</sup>.

**- {except for a few of them}:**

A few of the Children of Israel were patient, and these patient people were Allah’s dominant group, and the blood of life flowed through the

<sup>63</sup> Same source(1/266) .

<sup>64</sup> Same source (1/266).

<sup>65</sup> Same source (267/1).



nation after the victory of that small group, and after that, Allah's Prophet David led it to places of victory and victory.<sup>66</sup>

**- {And Allah is Knowing of the wrongdoers}:**

Those who turn away from carrying out His command, and wrong themselves by disobeying Him. The verses indicate the perfection of His knowledge, and that He, glory be to Him, knows what will happen before it happens. Allah Almighty knew that most of them would not submit to His command, nor surrender to His law. However, Allah Almighty responded to their request, charged them with jihad, and prepared for them its reasons, as a test for them and to demonstrate the virtue of the small righteous group that submitted to His command and His divine decree, the Almighty<sup>67</sup>.

**Among the Benefits of the Noble Verse:**

- It is forbidden to abandon fighting for the sake of Allah.
- Armies must have a commander to lead them.
- It is necessary to obey the leader.
- The rank of prophethood is higher than that of kingship because they asked their prophet to send them a king.
- Testing the claimant of something to determine the truth of his claim.
- Arousing enthusiasm for fighting for the sake of Allah by mentioning the condition of the oppressed.
- Some of those who claim to do good deeds may not be proven if the time comes for seriousness.
- Among the permissible things to fight are removing injustice from the oppressed, returning them to their homes, and rescuing their descendants from the hands of the oppressors.
- Allah tests His servants by performing duties and abandoning forbidden things.
- Part of worship is steadfastness when tested.

Pointing out that it is not right to underestimate enemies and wish to meet them because many of those who claim courage and steadfastness

<sup>66</sup> Zahrat al-Tafsir (2/888).

<sup>67</sup> Objective Interpretation (1/369).

may flee if they meet them. That is why the Prophet Muhammad (Allah's prayers and peace be upon him) said: **“O people do not desire to meet the enemy, ask Allah, Most High, for health and security. When you meet them (the enemy) have patience and endurance.”**<sup>68</sup>

- To abandon doing what Allah has enjoined is unjust.

- Taking the necessary steps to confront the enemies and prepare to fight them — in order to liberate Muslim countries and rescue their prisoners — is a duty. This differs from empty wishes and claims based on underestimating the enemy and self-deception.

- Beware of changing intentions and disintegration of motivation and resolve to do good.

- Taking away children is harder on the soul because of the need for them now and in the future.

- Scholars control and direct public enthusiasm.

- Reminding the plaintiff of who he really is.

- Life is easy in the eyes of the oppressed and robbed; they will be more prepared to fight.

- There is no contradiction between fighting for the sake of Allah and reclaiming stolen homes and captured offspring, rather the latter is used to enhance the drive toward the former.<sup>69</sup>

## **Second: Allah Almighty says:**

**{And their prophet said to them, “Indeed, Allah has sent to you Saul as a king.” They said, “How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?” He said, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is All-Encompassing [in favor] and Knowing.”}** [Al-Baqarah: 247]

### **Interpretation of the Noble Verse:**

<sup>68</sup> Narrated by al-Bukhari, no. 2966, and narrated by Muslim, no. 1742.

<sup>69</sup> Tafsir al-Zahraween: Al-Baqarah and al-Imran, Muhammad Saleh al-Munajjid, Dar al-Obai-kan, Riyadh, 1st edition, 2016 AD, p. 408.





## 1- {And their prophet said to them, “Indeed, Allah has sent to you Saul as a king.”}

Allah Almighty mentioned their situation during the fight when they asked for it so that Allah Almighty made clear the difference between words and actions among those who were overcome by humiliation and controlled by their desires, and then Allah Almighty began to mention the rest of the story and the lesson, meaning that Allah Almighty has brought out from your ranks — and He is the All-Knowing and All-Aware of your conditions — a person who has fulfilled all the requirements for leadership, and made him king over you.

The expression indicates that he is the best of them and the strongest to bear the burdens of governance because “**sent to you**” includes the meaning of excitement, examination, and then ejection. What is apparently meant here by king; the owner of their affairs, and the one who is in charge of their kingship, and what is meant by it is not the conventional meaning, which is the one who takes charge of the dynasty. It will become clear that he was not chosen for his lineage, but rather he was chosen for his knowledge, wisdom, and strength, and the kingship did not continue in his descendants, but rather it devolved after him to the Prophet of Allah, David (peace be upon him).

As evidenced by the stories of David mentioned in the Holy Qur’an, Allah gave him kingship and rule, and he was chosen by Allah Almighty’s choice by what He revealed to His Prophet, and it was not by their choice so that they do not compete, thus their strength between them will be severe instead of against their enemy.

There is no indication in the verse that the monarchy that we know in our time is required — neither in word nor in reference — because it is not the ownership of inheritance and lineage, but rather the leadership of knowledge, ability, and wisdom. Saul was not chosen for his lineage, but rather he was chosen for the meanings of his personality in it.

What they asked of their Prophet to choose a king was that they should carry out without hesitation the command regarding what he chose, with Allah’s guidance and revelation because they delegated the matter to their Prophet, and because Allah Almighty was the one who chose him, and they had no choice after Him, and because Allah Almighty chose him for

their sake and their benefit, and that is why Allah Almighty expressed it by saying: **{Indeed, Allah has sent to you Saul as a king.}** the expression **(to you)** indicates that he is in your interest and that you will benefit from his power, and his power will be yours over your enemies, but instead of obeying and taking the fear, they raised the harshness you are accustomed to. That is why Allah Almighty said a story about them:

**2- {They said, “How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?”}:**

They rebelled against their Prophet with this objection, and they confirmed their objection after they delegated the matter, so they contradicted themselves and based the objection on reasons that they made based on kingship and not on good leadership and strong kingship. They thought that the reason for kingship took two matters:

**- {How can he have kingship?}:**

From what side did he derive the kingship? That is, he does not have royal blood in his veins that deserves to assume the kingship through him, and he is not of high lineage. Rather, any one of us is more deserving of the kingship than him because he is not one of the nobles, and if we go beyond the honor of lineage and the honor of birth, we will find that he is poor and lacks wealth, so the two reasons for sovereignty were stolen from him: lineage and money.

This is how the thinking of groups has been controlled by their desires and has taken over their affairs. They turn to material things, so those things rule them, and they lose appreciation for morals. Thus, the standards of appreciation become distorted. The first thing that afflicts weak groups is that their standards of greatness become distorted. If the measure of greatness is disturbed, the greats will be overwhelmed and they will not appear except by coincidences or supernatural powers, and the greats in nations are the high peaks that guide to places of strength and raise pride from its place.

If you want to know a criterion for the progress of a nation, take it from its measure of greatness. At the time of this story, the Children of Israel were at the peak of moral collapse, and this is indicated by their



measure of greatness in lineage and money. In this noble sentence there are verbal topics to which we point out:

- **The first:** The Almighty's saying: **{How can he have kingship?}**  
 How: It is used in the sense of (how) and it may be used in the sense of (from where). Here it may be in the sense of how, and the meaning is: "How can he have kingship over us, and in any case this is justified and possible?" It is an interrogative intended to completely exclude, meaning that it is not imaginable that someone like him could be a king. That is, he does not have any qualities, nor does he have any of the noble lineage in his family, which would make it permissible for him to be a king. What is meant by the question is to rule out that he contains any of the reasons justifying (his being) the king.

- **The Second:** The Almighty's saying: **{than him and he has not been given any measure of wealth}** measure here is abundance. The origin of abundance to be in place, action, and situation, and capacity in the situation is to be in a state of ability or money such that he is not restricted or in distress. So, when He referred to the lack of money as distress, He referred to having plenty of money as abundance.

### **3- {He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature."}:**

They rejected the choice of Saul because he was not of a better lineage or companion than them and he did not have abundant wealth, so their Prophet responded to their saying, with two things:

**First:** Allah Almighty chose him. That is, He chose him from among the elite and the people of zeal and nobility, and said: **{Allah chose him over you}** and he did not say "from you," even though he was one of them, to indicate his superiority over them and his superiority to the properties and attributes bestowed upon him by Allah, and that it was sufficient for Allah to choose him so that they could remain calm and not object because there is no will above Allah's will and they have no choice in what Allah has chosen because they delegated the matter of choosing the king to the Prophet, and Allah, their Lord and the Lord of the Prophet, chose him.

**Second:** Their Prophet responded to their objection by stating the correct measure of the greatness and status of men, and their readiness to lead

peoples to places of pride and honour, and they considered money and lineage to be the measure of greatness, so he explained to them its measure.

Then, Allah Almighty said: **{and has increased him abundantly in knowledge and stature}**. That is, He is greater than all of you because Allah Almighty has increased him over you in the two matters that are **the reason for leadership and wisdom**, which are:

**A- The strength of the mind**, the breadth of knowledge, and the abundance of experiences:

**B- Body strength**; That is, strength and durability, and He singled out some of them as sufficient. If kingship is the highest of positions and if great leadership is the greatest of deeds, then what qualifies for positions is not capacity and money, but rather sufficiency for them and the ability to attain them. In the noble verse, there is a reference to the measure of greatness, and to the criterion of selection for deeds and positions.

Being abundantly in knowledge means breadth in horizons and experiences, strength of mind, planning, and precision in thinking. Abundantly means breadth, and if it is added to knowledge, its meaning is breadth and encompassing everything that directs the mind to enlightened thinking with the integrity of the mind itself.

The abundantly of the body is its breadth, not in the sense of an abundance of meat and fat, rather, he should be broad-boned, tall in stature, and there is a distance between the shoulders, and the abundantly of the body may be meant by that fact, and what is meant is — in war — “His appearance casts fear in the hearts of the enemies, and awe in the hearts of the saints.” Or what is meant by the “abundantly” of the body is absolute power because whoever has long bones and broad shoulders has, in all circumstances, a strong body, so what is meant by it is absolute strength. It should be noted that the “abundantly” of knowledge takes precedence over the abundantly of the body to the extent of the need for strength of opinion and planning, breadth of knowledge and abundance of experiences.



#### **4- {And Allah gives His sovereignty to whom He wills. And Allah is All-Encompassing [in favor] and Knowing.}:**

Allah Almighty concluded this noble verse with this lofty sentence to indicate two things:

**Firstly**, that all matters are in His Hand, glory be to Him, and that He is effective in what He wants, and that whatever He wills in this universe happens, and what He does not want will not happen, and that He, glory be to Him, gives dominion in this world to whomever He wills, and that He is in control of it. Therefore, kingship was added to it, saying: **{His sovereignty}**. When He gives it to whomever He gives it to, He is in control of His affairs, and He can take it away at any time He wants. He is the owner of the kingship. He gives the kingship to whomever He wants and takes away the kingship from whomever He wants. He is the omnipotent one over His servants.

**Secondly**, everything in existence is under the authority of Allah Almighty and this means that Allah is vast. That is, He encompasses everything, and He has expanded everything with His mercy and power, and He manages matters according to broad and comprehensive knowledge. He connects the causes and effects, and He gives for a wisdom that He knows, and withholds for a wisdom that He knows, and He tests nations with strength and weakness, pride and humiliation, defeat and victory, misfortune and hardship, then blessings and ease, as Allah Almighty said: **{Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.}** [Al-Anbiya: 35]

The defeated nations must take the means by uniting the word and uniting the hearts, liberating the souls from the bondage of whims and desires, and not surrendering to weakness, striving and being patient, and trusting in Allah, and to Allah is the fate of matters <sup>70</sup>.

#### **Among the Benefits of This Verse:**

- The prophets' veneration of their Lord, their good manners with Him, and their efforts to make people obey Him.
- The obligation to listen and obey Allah and His Messengers.

<sup>70</sup> Zahrat al-Tafsir (2/893).

- The verse indicates that religion and body should be considered when choosing a leader, and it states that the more qualities and advantages the caliph and king have, the more helpful he will be in ruling, and the easier for him to gain the obedience of his people.

- The virtues of the soul take precedence over money.

- The king of the servants is, in fact, the property of Allah, and Allah gives the kingship to him as a test.

- Some people are deceived by tangible, worldly material matters, and ignore the psychological and moral truths and virtues.

- Knowledge is better than physical strength because He preceded it with mention in the verse.

- The imamate<sup>71</sup> is not deserved by inheritance or wealth.

- It is not a requirement for rulers to be rich.

- The strength of opinion necessary for leadership stems from science.

- Responding well to objections and removing doubts. When they objected to their Prophet and threw out their doubts, he responded to them and refuted their words, so he told them first that the matter was a selection by Allah, to whom obedience and submission to His rule were required.

- Then he drew their attention to the fact that this righteous man has characteristics that are more important than his royal lineage and wealth.

- Then he explained to them that Allah knows best who is fit for kingship and that His selection by Allah Almighty is a matter of wisdom.

Then he mentioned to them some of the attributes of Allah that suit the situation and the article<sup>72</sup>:

- **{And Allah is All-Encompassing [in favor] and Knowing}** He is vast in all His attributes, vast in His knowledge, virtue, generosity, power, power, and encompassing everything, and all His attributes and actions.<sup>73</sup> Allah Almighty is **All-Knowing**, All-Knowing of all things, All-Knowing of the conditions of His creation, and of what is right for them.<sup>74</sup>

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<sup>71</sup> The duty of leadership in religion and politics in the society of Islam.

<sup>72</sup> Tafsir al-Zahraween, p. 408.

<sup>73</sup> Qur'anic Stories, Ibn Uthaymeen, p. 182.

<sup>74</sup> Objective Interpretation (1/370).



### **Third: Allah Almighty's saying:**

**{And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers.}" [Al-Baqarah: 248]}**

#### **Interpretation of the Noble Verse:**

It seems that the people remained stubborn and did not submit to Allah's rule and law, so their Prophet was forced to ask Allah Almighty to perform a tangible miracle at his hands, which would make them submit to his rule and surrender to his law, so Allah responded to him and the miracle happened.

#### **1- {And their prophet said to them, "Indeed, a sign of his kingship."}:**

That is: the sign of the kingdom of Saul...

#### **2- {is that the chest will come to you}:**

It is a box in which they used to put pieces of the tablets of the Torah, which Allah revealed to Moses, and they continued to pass them down and preserve them until their enemies snatched them from them when they defeated them. Their strength was calm and reassured, and they rejoiced in victory when the box was with them, and that is why he said in describing it:

#### **3- {in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left}:**

It contains some things inherited from the effects of the two noble prophets: Moses and Aaron. Many Interpreters have mentioned that in the box were Moses' staff, his clothes, and Aaron's turban. There is no doubt that the traces of the prophets that they themselves traced are blessed, and it is true that the Companions, may Allah be pleased with them, were blessed by the traces of the Prophet Muhammad, peace and blessings of Allah be

upon him, such as his ablution, his spit, his hair, and the cup from which he used to drink. The prophetic hadiths indicating this are many and true.

And Allah Almighty told us in the story of Joseph (peace be upon him) about the matter of his shirt, and how Allah Almighty restored the sight of Jacob (peace be upon him) when the shirt was thrown on his face: **{“Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together.”}** [Yusuf: 93].<sup>75</sup>

- **{in which is assurance from your Lord}**:

**Assurance:** is calm and solemnity, it is most likely that this tranquility is a moral matter, and not a tangible, material thing, as the narrators of the Israeli books and myths said.<sup>76</sup>

The presence of the chest among them brings them peace and tranquility because of the sacred religious meaning it symbolizes. When they see it, they feel reassured, at ease, and optimistic about a good outcome, so they rush to fight against their enemies.

The evidence that tranquility is psychological, and moral is represented by the presence of the chest among them because it was not mentioned in the Qur’an except in this psychological sense.

Allah sent down tranquility to the Companions, may Allah be pleased with them, when they pledged the pledge of allegiance to the Prophet Muhammad, may Allah bless him and grant him peace, under the tree in the Treaty of Hudaibiyyah. Allah Almighty said: **{Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.}** [Al-Fath: 18].

While the Quraysh in Hudaibiyyah were acting based on a pre-Islamic fever, and their behavior seemed sharp, tense, emotional, and nervous, the Companions were acting based on that tranquility, so their behavior seemed calm and objective, as Allah Almighty said: **{When those who disbelieved had put into their hearts chauvinism – the chauvinism of the time of ignorance. But Allah sent down His tranquility upon His**

<sup>75</sup> Previous source (1/371).

<sup>76</sup> Quranic Stories (1/382).





**Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.}** [Al-Fath: 26].

This assurance that Allah sent down to the Companions was psychological and spiritual, and this indicates that tranquility was obtained by the Children of Israel when they saw the chest in their place and felt calm and reassured. In that chest were precious, sacred material things, and the Children of Israel used to preserve them and take care of them.<sup>77</sup>

#### **4- {carried by the angels}:**

A sentence shows the condition and manner of the chest coming to them, and the angels are an unseen world who were created from light. The verse indicates that the chest is large<sup>78</sup>.

There is no doubt that what the angels carry is something great and requires extreme care. We notice in his saying: **{is that the chest will come to you}**; Glory be to Him, attributed the coming to the chest, so was it among the signs that the chest would come to them, while they were sitting and waiting?

And because the chest was carried by the angels, the people would not see them because they are invisible beings, but rather they would see the chest coming to them, and for that reason, Allah assigned the command to come to the chest. This scene makes those with the hardest hearts fall down in prostration and say, “O Saul, you are the king!”<sup>79</sup>

#### **5- {Indeed in that is a sign for you, if you are believers.}:**

The return of the chest in this miraculous manner is a sign for you, indicating the truthfulness of your Prophet in what he told you about appointing Saul as king; this is if you believe in Allah and His messengers. The more faith is complete, the more a person will benefit from Allah’s verses and his greater understanding of them.<sup>80</sup>

<sup>77</sup> Qur’anic Stories, Al-Khalidi (3/383).

<sup>78</sup> Same previous source (3/383).

<sup>79</sup> Tafsir al-Shaarawi, Muhammad Metwally al-Shaarawi, Akhbar al-Youm House, Cairo, 2013 AD (2/1050).

<sup>80</sup> Stories of the Qur’an, Muhammad Saleh bin Uthaymeen, p. 187.

The Qur'anic context indicates that Allah Almighty established the argument against them, and astonished them with the verse, so they accepted Saul as king, and Saul organized the war, rose and divided the soldiers and arranged them, and all these details were not mentioned in the verses, but it is known in practice to every successful leader and military official who performs his duty to the fullest.

#### **Fourth: Allah Almighty said:**

**{And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then, when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient."}** [Al-Baqarah: 249]:

#### **Interpretation of the Noble Verse:**

**1- {And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand."}**

Here the evidence of Allah's wisdom in choosing this man is clear to us. He is heading into battle, and he has with him an army from a defeated nation, which has known defeat and humiliation in its history time after time, and he is facing the army of a victorious nation. There must be a force latent in the army's conscience to stand by him. As for the dominant apparent power is only in the will. The will that controls desires and whims, endures deprivation and hardship, rises above necessities and needs, prefers obedience and bears its costs, and passes trial after trial.



Therefore, the chosen leader must test his army's will, steadfastness, and patience:

**First;** the army's steadfastness against desires and lusts.

**Secondly;** the army's patience with deprivation and troubles.

He chose this experience, and they did, as the narratives say, so that he would know those who would be patient together with him and who would turn on his heels and would prefer well-being, and his insight was correct.

**2- {But they drank from it, except a [very] few of them.}:**

They drank and drank, and he allowed whoever wanted to drink to take a scoop of water with his hand. A drink that quenches the thirst and does not incite the desire for backwardness. Then, they separated from him as soon as they surrendered and retreated. They separated from him because they were not fit for the task entrusted to him and them, and it was good and firm for them to separate from the advancing army because they were a seed of weakness, disappointment, and defeat, and the armies were not in large numbers, but in a steadfast heart, a firm will, and a firm faith that is straight on the path.

This experience has shown that latent intention alone is not enough, and practical experience is necessary, and facing the reality of the path to battle before entering into it. It also indicates the solidity of the chosen leader who was not shaken by the backwardness of the majority of his soldiers at the first experience, but rather went on his way, and here, the experiment had filtered out Saul's army and separated the truthful from the false.

**3- {Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers."}:**

They have become few and they know the strength of their enemy and the large number of him under the leadership of Goliath, and they are believers who have not renounced their covenant with their Prophet, but in the face of the reality that they see with their own eyes, they feel that they

are weaker than confronting it, and that this is the decisive experience: the experience of being proud of another power greater than the power of visible reality. Only those whose faith is complete can withstand this, so their hearts are connected to Allah, and this was the case with the chosen group of believers who knew the divine standards and their steadfastness was proverbial.<sup>81</sup>

#### **4- {But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient."}:**

This is the balance that does not shift: **{How many a small company has overcome a large company}**. This is the rule for those who are certain that they will meet Allah.

**The rule says:** The group of believers should be small. Because it is the one that climbs the arduous ladder until it reaches the level of selection, but it is the one that prevails because it connects to the source of forces and because it represents the prevailing power and the power of Allah who is supreme in His command, omnipotent over His servants, He is the destroyer of the tyrannical and the vanquisher of the arrogant.

They say this victory is from Allah, Allah willing, and they explain it with its true cause that Allah is with the patient people. All of this indicates that they are chosen by Allah for the battle of separating truth from falsehood.<sup>82</sup>

#### **5- The Wisdom of Expressing Drinking with Taste:**

Water may be fed if it is with something chewable and if he had said: "And whoever does not drink it," it would have required that it be permissible to drink a lot of water if it was in food, so why did he say: **{And whoever does not taste it}**? He made it clear that it is not permissible to drink it alone or with food unless it is scooped with the hand.<sup>83</sup>

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<sup>81</sup> In the Shadows of the Qur'an (1/269).

<sup>82</sup> In the Shadows of the Qur'an (1/269).

<sup>83</sup> In the Shadows of the Qur'an (1/269).



The summary of the speech is that Saul forbade drinking water alone in his saying: **{So whoever drinks from it, it is not of me.}** and he forbade drinking water mixed with food in his saying: **{And whoever does not taste it, then it is of me.}** It is used in the sense of taste, not in the sense of eating or food. You say, I tasted the food, meaning: I tasted it, and I tasted the water, meaning: I tasted it as well.

Here, Saul wanted them to not taste water except a scoop that someone scoops with his hand, knowing that the water may be flavored, and it may spare the drinker from food — for a while — if he finds nothing but this water, so water was in place of food and drink in this case.<sup>84</sup>

### **6- The Number of Those Who Remained Steadfast with Saul is Equal to the Number of Companions at Badr:**

Al-Bukhari narrated on the authority of al-Baraa in his saying: “We, the Companions of the Messenger of Allah (may Allah’s prayers and peace be upon him), were talking about how, on the Day of Badr, we numbered three hundred and a few ten, the same number as the Companions of (Saul) who crossed the river with him, and no one crossed the river with him but a believer.”<sup>85</sup>

This is the words of al-Baraa, may Allah be pleased with him, so it is in question, and not attributed to the Messenger Muhammad, may Allah bless him and grant him peace. Because al-Baraa did not declare that it was raised to the Messenger of Allah.<sup>86</sup>

### **7- Types of Patience:**

Among the benefits of the noble verse: **{And Allah is with the patient.}** It is encouraging patience, and it is of three types:

**The first:** patience in obedience to Allah, where a person devotes himself to obedience, and performs it without boredom.

**The second:** patience with what Allah has forbidden, by refraining from what Allah has forbidden from saying or doing.

<sup>84</sup> Quranic Stories (3/387).

<sup>85</sup> Al-Bukhari, no. 3958.

<sup>86</sup> Quranic Stories (3/392).

**The Third:** patience with the painful destinies of Allah, by refraining oneself from dissatisfaction with the public and private calamities that Allah decrees.<sup>87</sup>

## **8- Stages of Dismantling the Army of the Children of Israel:**

Their army was eliminated four times:

**The first:** The majority of them turned away as soon as fighting was prescribed for them in response to their request, and only a few remained, adhering to their covenant with their prophet, and the return of their chest containing the remains of their prophets was carried by the angels.

**The second:** The fall of the large number and weakness of these soldiers due to the first test that their commander set for them.

**The third:** Saul continued to march towards the battle, relying on Allah Almighty, and took the righteous minority with him and crossed the river with them. This minority, in turn, did not remain the same until the end. In the face of the large number of enemies and their strength, their resolve collapsed and hearts shook, so the few believers who crossed the river with Saul were divided into two groups: one group retreated from fighting and were afraid to engage in battle, those did not look well at the reality of the forces and their balance in the battle; and another group prepared to meet the enemy.

**The fourth:** Before fighting the decisive battle, severe separation occurred in the army, as only a little less remained true.<sup>88</sup>

## **Fifth: Allah Almighty said:**

**{And when they went forth to [face] Goliath and his soldiers, they said, “Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.} [Al-Baqarah: 250]:**

We go with the story, and the small group that is confident in meeting Allah derives all of its patience from the certainty of this meeting, all of its strength from Allah’s command, and all of its certainty from confidence

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<sup>87</sup> Stories of the Qur’an, Muhammad bin Uthaymeen, p. 194.

<sup>88</sup> Social Sunnahs in the Qur’an, Muhammad al-Mahzoun, Dar Taiba, 1st edition, 2018 AD (3/82).



in Allah’s help and that He is with those who are patient. So, this small, confident, patient, and steadfast group which was not shaken by the enemy’s abundance and strength, despite its weakness and smallness... So, this group is the one who decides the fate of the battle, after it renews its covenant with Allah and turns its hearts to Him, and asks for victory from Him alone, while it faces the terrible terror<sup>89</sup>.

### **1- {And when they went forth to [face] Goliath and his soldiers}:**

They entered the clear, flat, exposed battlefield; This is in preparation for meeting the infidel army and fighting it.<sup>90</sup>

### **2- {they said, “Our Lord, pour upon us patience”}:**

An expression that depicts the scene of patience as an abundance of Allah pouring it out on them, overwhelming them and pouring on them peace and tranquility and endurance of terror and hardship.

### **3- {and plant firmly our feet and give us victory over the disbelieving people}:**

It is in His hand — glory be to Him — to stabilize it so that it does not budge, nor shake, nor tilt. **{and give us victory over the disbelieving people}**. The situation has been made clear: faith versus disbelief, truth versus falsehood, and a call to Allah to grant victory to His faithful servants over his unbelieving enemies. There is no confusion in conscience, no blurring of perception, and no doubt about the integrity of the intention and the clarity of the path.<sup>91</sup>

Dr. Salah al-Din al-Khalidi (may Allah have mercy on him) said: There is a note in the arrangement of the three sentences of supplication: patience, steadfastness, and victory over the unbelievers. These three sentences are arranged in a phased order, and each one builds on what came before it, and the first thing that the fighters for the sake of Allah need is

<sup>89</sup> In the Shadows of the Qur’an (1/269).

<sup>90</sup> Quranic Stories (3/393).

<sup>91</sup> In the shadows of the Qur’an (1/269).

patience, which is why they said: **{Our Lord, pour upon us patience}**, patience in its comprehensive sense, including patience in confronting enemies and fighting them. Patience in battle takes precedence over steadfastness in it, and it is a necessary moral and psychological weapon for the mujahideen<sup>92</sup>. It is the moral weapon of faith and it takes precedence over physical weapons.

We notice that these Mujahideen exalted themselves over the comforts of the world, and asked for what Allah has. When they saw the river — and they were in need of water — each of them was content to scoop one room with his hand and wet his saliva with it. In reality, they needed patience more than water, and for this reason they ask Allah to pour it on them completely and abundantly, to include their being and absorb their surroundings. Pouring patience on them leads to their steadfastness in the field and their valor in fighting and not escaping from war: **{and plant firmly our feet}** for only the feet of the patient will stand firm, but as for the frightened and anxious cowards, their feet will not be firm in the field, and that is why they turn away. If the Mujahideen<sup>93</sup> are patient and their feet are firm in the field; They win the battle and are victorious over the enemies, and for this reason, they asked Allah for victory in the end: **{and give us victory over the disbelieving people}**.

Victory in battle is a result of what came before it, and it will not be achieved unless what came before it is achieved. Only those who are patient in the confrontation and steadfast in the battle will be victorious.

The Mujahideen asked Allah to grant them three things: granting patience, steadfastness, and victory over the unbelievers. That is why actions were attributed to Allah: **{pour upon us patience, and plant firmly our feet, and give us victory over the disbelieving people}**. Their request for these three necessary steps from Allah is evidence of the strength of their faith in Allah, and the strength of their dependence and trust in Him. In this great stance of faith, they imitate their brothers, the Mujahideen, about whom Allah Almighty said: **{And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did**

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<sup>92</sup> Those who perform jihad.

<sup>93</sup> Those who perform jihad.





**they weaken or submit. And Allah loves the steadfast. (146) And their words were not but that they said, “Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people.” (147) So, Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good. (148)}** [Al Imran: 146-148].<sup>94</sup>

Sheikh al-Shaarawi (may Allah have mercy on him) commented on the words of Allah Almighty: **{Our Lord, pour upon us patience, and plant firmly our feet, and give us victory over the disbelieving people}**. He said: This is the charge of faith for whoever wants to confront his enemy, he calls out saying: **{Our Lord}**, he did not say: “Oh Allah,” rather he says, “Our Lord” because the Lord is the one who undertakes education and giving, while what is needed (by Allah) is servitude and costs. Therefore, the believer calls upon his Lord in a difficult situation (Our Lord), meaning: “O You who created us, take care of us, and provide us with means.” The believers said with Saul, **{Our Lord, pour upon us patience.}** and when we consider the phrase **{Pour upon us patience.}** it informs us that they asked Allah to fill their hearts with patience, and the effect of patience is to strengthen the feet, and Allah’s victory will come to the believers over the disbelieving people, and the result will come to the determination of fighting for the sake of saying the truth.<sup>95</sup>

### **Sixth: Allah Almighty said:**

**{So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.}** [Al-Baqarah: 251]:

#### **Interpretation of the Noble Verse:**

<sup>94</sup> Quranic Storie (3/395).

<sup>95</sup> Tafsir al-Shaarawi (2/1056).

## 1- {So they defeated them by permission of Allah}:

When they were truthful and patient and turned to Allah Almighty with supplication, Allah answered them, and when they clashed with the disbelieving people, **{So they defeated them.}** meaning: the believers defeated the disbelievers **{by permission of Allah}**, His command, will, and decree,<sup>96</sup> and the result was the one they had anticipated and were certain of: **{So they defeated them by permission of Allah.}**

The text confirms this truth: **{by permission of Allah}** so that the believers may know it or increase their knowledge, and so that the complete understanding of the reality of what is happening in this universe, and the nature of the power that conducts it, may become clear. Believers are the veil of power; Allah does with them what He wants and implements with them what He chooses, with His permission and will. They have nothing to do with the matter, no power or strength, but Allah chooses them to implement His will, so they will have what He wants with His permission, and it is a truth worthy of filling the heart of the believer with peace, tranquility, and certainty.

He is a servant of Allah, chosen by Allah for a mission, and this is a blessing from Allah and a favor. He performs this chosen mission and fulfills Allah's effective destiny. Then, Allah honors him — after the honor of choosing him — with the reward. Had it not been for the grace of Allah, he would not have done it, and had it not been for the grace of Allah, he would not have been rewarded.

Then, he is full of nobility of purpose, purity of purpose, and cleanness of the path. He has no personal master in any of this, but rather he is an implementer of Allah's good will, doing what He wants. He deserved all of this with good intentions, determination to obey, and turning to Allah in sincerity. The context highlights the role of David:

## 2- {and David killed Goliath}:<sup>97</sup>

David was a young boy from the Children of Israel, and Goliath was a strong king and a feared leader, but Allah wanted the people to see — at

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<sup>96</sup> Tafsir al-Zahraween, p. 413.

<sup>97</sup> In the shadows of the Qur'an (1/270).



that time —s that things do not happen according to their appearances, but rather they happen according to their facts, and their facts are according to His knowledge alone, and their decrees are in His hand alone, so they only had to do their duty and fulfill their promise to Allah, and then what Allah wants will be in the form that He wants.

Allah wanted the death of this deceitful tyrant to be at the hands of this young boy, so that people would see that the tyrants who terrorize them are weak and will be defeated by young boys whenever Allah wills.

There was another hidden wisdom that Allah wanted. He destined that David would be the one who would receive the kingdom after Taloot, and his son Solomon would inherit it after him, so his reign would be the golden era for the Children of Israel in their long history, as a result of the uprising of the faith in their souls after misguidance, relapse and evil<sup>98</sup>, and the era of the prophet kings (peace be upon them) would be established.

### **3- {and Allah gave him the kingship and prophethood and taught him from that which He willed}:**

David was a prophet king, and Allah taught him the craft of wizardry and war equipment, which has been explained in detail in other places in the Qur'an. The first person to combine kingship and prophecy was David (peace be upon him)<sup>99</sup>.

**A- The meaning of the name “David” which is “Dawud” in Arabic:** It is an old Arabic word whose meanings are “affection”, “mercy”, and “friendship.” . It is a relationship in which there is “give” and “take.” And (Dawud) by nature does not oppress or transgress because he was prepared by Allah to be a caliph on earth to rule among the people with truth and guide to the straight path.<sup>100</sup>

**B- Sheikh Muhammad bin Uthaymeen (may Allah have mercy on him) said:** In the expression **{And Allah gave him}**, the direct object pronoun is referring to “David” means: Allah gave him **{the kingship}** so he became a king and gave him **{wisdom}** so he became a messenger. He had

<sup>98</sup> In the shadows of the Qur'an (1/270).

<sup>99</sup> Stories of the Prophets, Amr Khaled, p. 379.

<sup>100</sup> The Names of the Prophets, Their Connotations and Meanings, Khaled Muhammad, Nour Houran Publishing and Distribution, Dar al-Arab for Studies, 1st edition, 2016 AD, p. 215.

all the qualities of the righteousness of religion, the life, the law, and the emirate. **{And He taught him whatever He willed}**. That is, the prophets, peace and blessings be upon them, had no knowledge except what Allah taught them. According to the Almighty's saying, **{and taught him from that which He willed}**. The Prophet himself does not know the unseen and he does not know the Sharia except what Allah Almighty has given him. An example of this is the words of Allah Almighty to His Prophet Muhammad (peace and blessings of Allah be upon him): **{And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great}**.

Besides, saying **{and taught him from that which He willed}**, proves the will of Allah, but know that Allah's will is subordinate to His wisdom, as Allah Almighty said: **{Indeed, this is a reminder, so he who wills may take to his Lord a way. (29) And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise. (30)}** [Al-Insan: 29-30] .

**C- Sheikh Muhammad Abu Zahra (may Allah have mercy on him) said:** Allah Almighty mentioned the elements that are nominated for authority and rule of people, so they were body strength, wisdom, and knowledge. That is why Allah Almighty said after mentioning his killing of Goliath: **{And Allah gave him kingship and wisdom and taught him from that which He willed.}** Wisdom is putting things in their proper place and managing wisely according to knowledge. Wisdom requires two intrinsic qualities in a person:

**A-** Perceptive mind that sees the inside of things and penetrates their depths.

**B-** Strong will that makes work coincide with correct thought and sound perception.

Whoever opposes the reasons of mind and the rulings of sound thought does not become an authority. He who hastens to judge things without deep, inquisitive study is not wise. In addition, he who does something other than what is required by the rules of sound thought is not wise.

Allah Almighty mentioned that He taught David much and extensive knowledge of what He wanted to teach him. His Almighty says as follows: **{and taught him from that which He willed}**, which indicates the



breadth of knowledge, and that it is abundant and complex and is limited only by Allah's will and wisdom.

Allah Almighty taught him the politics of kingship, the conditions of people, the conflicts of souls, the conditions of countries, the good things they produce, and other things. Allah Almighty's teaching to him was through the prophecy that He bestowed upon him. Also, the experiences that Allah brought to him, the ammunition that was in his hands of the conditions of the previous rulers and guides, the knowledge of the Torah that he was given, and the authentic news from the previous prophets. In all of this, there is guidance and direction to the most correct approaches to correct governance.

They are the elements of good governance. The ruler must be strong in body, in that his body does not fail his will. Often, a weak will is a result of a weak body. In other words, weak management is a result of the physical forces failing to endure, but the strong will and determination may be in a weak body. In this case, that element may be dispensed with if there is no person in whom both the strength of the soul and the strength of the body are present. The first consideration is the strength of the soul, and the strength of the body is a servant of willpower and is not intended for its own sake.

The second element is wisdom. As you saw, it is making work that goes with the mind, so whims and desires do not control that person. In another saying, the bane of a good ruling is the desire of the ruler. If his desire prevails over his mind, corruption prevails over his judgment. So, let every ruler test himself, and if he sees that his desires are in control, then he should know that evil has taken hold and it is better for him to retire. However, if he finds that his mind is in control, then he should know that Allah has granted him success.

The third element is complete awareness of people's interests and conditions. Ruling is an act for the benefit, not dominance and control. Whoever thinks it is dominance and control is one whose insight has been obscured by Allah, his lust has overcome him, and then his misery has overcome him.

The difference between a good and bad ruling is precise in its meaning, even if the effect is great in its structure. A good ruling can be expressed

this way: Its basis is that the ruling is in the interest of the ruled and a response to his desire. As for the bad ruling, its basis is that the ruling is a control over the ruled. Whoever controls the people, even in the name of their interests, has taken the path of corruption because control stems from the desire to control, even if it wears the guise of benefit. Control creates domination, and domination in itself inevitably leads to corruption and leads to the death of the wills in the group, and this weakens its strength.

As for the rule emanating from the will of the group that it leads for its benefit, it inevitably leads to righteousness, even if it sometimes stumbles into mistakes. Because from a mistake people learn what is right, and from a crooked line a straight line is known.<sup>101</sup>

#### **4- {And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.} [Al-Baqarah: 251]:**

The verses followed the battle and its outcome, by mentioning a law from Allah's laws, which is the law of Stampede among people that results in the disappearance of the weak and the survival of the strong. The meaning of this miraculous Qur'anic sentence, as Muhammad Rashid Reda mentioned, "Had it not been for the fact that Allah Almighty repels the people of falsehood with the people of truth, and the people of corruption on earth with the people of reform, the people of falsehood and corruption on earth would have prevailed and wronged the righteous, and brought them down until they had authority alone and the earth would be corrupted by their corruption. It was from Allah's favor to the worlds, and His benevolence to all people that He permitted the people of His true religion, the reformers of the earth to fight the corruptors therein of the unbelievers and transgressors. The people of truth wage war against the people of falsehood at all times, and Allah supports them as long as they support the truth and want reform on earth<sup>102</sup>".

Sheikh Muhammad Abu Zahra — may Allah have mercy on him — interprets the following saying of the Almighty: **{but Allah is full of bounty to the worlds}**: This noble conclusion indicates three things:

<sup>101</sup> Flower of Interpretations (2/910).

<sup>102</sup> Tafsir al-Manar (2/913).



**The first** is that this wise organization is a result of Allah’s grace and mercy, and His blessings upon His creation. Besides, this is not an obligation on Him, glory be to Him. This is because He created people, and He created with them minds with which they know their good and evil. If they walk in the path of goodness and success, they will have what they intended for. In a similar vein, if they walk in the path of evil and corruption, then they will go to the abyss, and upon them is the calamity of their affairs. The outcome of their work is only from His grace, this conclusion is indicated by the Almighty’s saying: **{but Allah is full of bounty to the worlds}**. He described this as a bounty from the Lord of the worlds, the Creator of all mankind.

**The second matter:** The great grace of Allah Almighty, and the abundance of bounty is indicated by the indefiniteness in the Almighty’s saying, **{full of bounty}**, meaning the possessor of much bounty. Its value is not understood, its nature is not known, and it is not limited by a quantity in order to be known and specified by definition.

**The third matter:** The blessing that Allah has bestowed upon His creation in repelling corruption is bestowed upon believers and polytheists, the evil and the righteous. Because if corruption spreads, no one is safe from it. Similarly, when goodness is achieved, it spreads to everyone. Sheikh Muhammad indicated this meaning by the Almighty’s saying: **{to the worlds}**. Allah did not say, “to the believers or the pious,” but rather goodness spread to all people to indicate that sublime meaning.

This is the story of the Children of Israel who prevailed over their affairs and then they replaced glory with humiliation. Also, is a story that reveals the laws of meeting and war, and the most important ways of government.<sup>103</sup>

5- {These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.}:

Allah told His Prophet Muhammad (may Allah’s prayers and peace be upon him) about the story of Saul and Goliath, and He mentioned it in the verses of the Qur’an. This verse indicates that the Qur’an is the word of Allah, and that Muhammad (may Allah’s prayers and peace be upon him) is the Messenger of Allah. The direction of its significance to this is that

<sup>103</sup> Flower of Interpretations (2/913).

Muhammad (may Allah’s prayers and peace be upon him) is an illiterate Arab man, who did not see the news of the former, and he did not learn with the People of the Book.

When it comes to the details of the story of Saul, they are known only to the People of the Book. That is, the Arabs have no knowledge of them, and if Muhammad (may Allah’s prayers and peace be upon him) were not a prophet receiving the revelation, he would not be aware of it. The fact that it is mentioned in the Qur’an is the evidence that Allah is the one who revealed it to His Messenger, whom He sent to guide the creation.

With the end of the decisive battle, the victory of Saul and his followers, and David’s killing of Goliath, the story of Saul ends, whom Allah made king over the children of Israel.<sup>104</sup>

The comment came in the Almighty’s saying: **{These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.}** That is, we recite those verses of high status and far-reaching goals, in truth.

**{We recite to you with the truth}**. The verses carry with them the truth, and they are recited by Who have the right to recite, reveal, and make them a constitution for the servants. This right belongs to no one but Allah, glory be to Him. Everyone who legislates a different approach for the servants is only abhorring Allah’s right, oppressing himself and the servants, claiming what he does not possess, and not worthy of being obeyed. Other than the command of Allah or the command of the one who is guided by the guidance of Allah, no one else is obeyed. Then we recite this verse to you and provide you with the experiences of all humanity in all its eras, and the experiences of the entire procession of faith in all its stages, and we leave you with the inheritance of all the Messengers.<sup>105</sup>

## **6- The Most Important Sunnahs<sup>106</sup> in the Life of Nations and Peoples from the Story of Saul:**

Sheikh Muhammad Rashid Reda — may Allah have mercy on him — tried to reflect on this story and deduce from it the most important laws of

<sup>104</sup> Quranic Stories (3/398).

<sup>105</sup> In the Shadows of the Qur’an (1/271).

<sup>106</sup> Sunnah is “tradition” or “way».





faith in the life of nations, societies, and peoples, and he mentioned from them:

**The first Sunnah:** If the independence of nations is assaulted and their enemies destroy their rights, the feelings of those nations will be alerted to repel injustice and think about its path. Thus, they will go in search of a just and valiant leader, until they find him, as happened to the Children of Israel after the people of Palestine abused them.

**The second one:** It is that the nation's feeling of the necessity of preserving its rights and preserving its independence is only true and complete in its elite. When these elite are numerous in a nation, they are the ones who ask for the ruler who will rule over them, as is known from the attribution of the king's request to the public from the Children of Israel, who are their elders and the people of the credit for them.

**The third one:** When the feeling is great in the souls of the elite of the nation that it is necessary to preserve its independence and repel the grievances of its enemies, it soon spreads to the public of them, and the deficient person thinks that he has the same arrogance and zeal for the nation that the perfect person has until when it emerges from the stage of thought and feeling to the stage of action and appearance, the inability of the pretenders is revealed, and nothing benefits except the truthfulness of the truthful.

**The fourth:** That nations differ in choosing who will have kingship over them, and disagreement is a reason for division. Hence, there must be a preference that is accepted by the majority of the nation. For this very reason, the Children of Israel turned to their Prophet and asked him to choose for them a man who would be their king. Islam has made it the preferred choice for the Imam of the Muslims to pledge allegiance to those in authority to whomever they choose from themselves, and they are the people of law and order and status in the nation.

**The fifth:** That people do not agree to imitate or follow what they see as contrary to their social interest; Therefore, the Children of Israel disagreed with their Prophet regarding making Saul king over them, and they argued against that in a way that does not support any argument except in the opinion of those who deny it.

It is a strange thing about people that each of them thinks that he knows what is right in politics and the social system in nations and states.

**The sixth:** That nations in the stage of ignorance believe that the people most deserving of kingship and leadership are those with vast wealth, as is known from the words of those who denounce the kingship of Saul in support of their denial.

**The seventh:** The conditions that are considered in choosing a man for kingship are what we learned from the Almighty's saying: **{Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature.}** as follows:

- The person's innate readiness: **{Indeed, Allah has chosen him over you.}**

- Abundance in knowledge through which management is achieved: **{and has increased him abundantly in knowledge}.**

- The strength of the body expresses its health, and the perfection of its powers, which entails the health of thought: **{and has increased him abundantly in knowledge and stature}**

Allah Almighty's granting success in finding reasons for it, which is expressed in His saying: **{And Allah gives His sovereignty to whom He wills.}**

**The eighth:** is what is stated in the Almighty's saying: **{And Allah gives His sovereignty to whom He wills.}** As we have explained, supported by evidence from the Mighty Book, that His will, the Most High, is only implemented in accordance with His general laws in changing the conditions of nations by their changing what is in themselves, and in taking away the property of the oppressors and inheriting the earth to the righteous. The interpretation of these verses and others like them is seen at all times. Where are the sighted people?

**The ninth:** The soldiers' obedience to the commander in everything he orders and prohibits is a condition for victory and the uprightness of the command. The laws of soldiering in this era are based on the army's obedience to its commanders, whether active or compulsive, reasonable or unreasonable.

**The tenth:** That a small group may defeat — through patience, steadfastness, and obedience to their leaders — a large group that lacks patience and unity because Allah's victory is with those who are patient.



**The eleventh:** Faith in Allah Almighty and belief in meeting Him are among the greatest reasons for patience and steadfastness in situations of executioner and fighting.

**The twelfth:** That turning to Allah Almighty with supplication is beneficial in fighting, as indicated by the Almighty's saying: **{So they defeated them by permission of Allah.}** Supplication is a sign of faith in Allah and belief in meeting Him.

**The thirteen:** Allah's repelling some people by means of others is one of the general laws, which is what the wisdom (wise?) scholars in this era express as the struggle for survival, and they say: "War is natural in humans because it is one of the branches of the general law of conflict for survival."

You see that the Almighty says: **{And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted.}** [Al-Baqarah: 251]. It is not a text regarding what specifically applies to war and fighting, in contrast, it is general to every type of conflict between people, requiring stampede and victory.<sup>107</sup>

The divine laws are fixed in the universe, and they apply to man at all times and places. Further, the law of stampede is one of the laws that is closely related to empowerment, and Allah, Lord of the worlds, has willed that the affairs of this religion — indeed, the affairs of this universe — should be based on current laws and not on supernatural laws. That is so that a generation of Muslims does not come and neglect and say: "The ancients were helped by the supernatural, and the supernatural no longer descended after the seal of the message and the cessation of the prophecies."<sup>108</sup>

The law of stampede is closely linked to empowerment, rule, and authority. Allah Almighty knows that evil is boastful, cannot be fair, and cannot allow goodness to rise — no matter how sound and gentle paths this good takes — because the mere growth of goodness carries danger to evil. Moreover, merely the existence of truth carries a ban on falsehood, and evil must tend to aggression, and falsehood must defend itself by trying to kill truth and strangle it by force.

<sup>107</sup> Tafsir al-Manar (2/492-398).

<sup>108</sup> Our Contemporary Reality by Muhammad Qutb, Al-Madina Foundation for Press, Printing, and Publishing-Jeddah, 2nd edition, 1408 AH - 1987 AD, p. 414.

From here, there is a stampede between truth and its people, and falsehood and its supporters, and that is the law of Allah. Furthermore, you will not find any change in the law of Allah.<sup>109</sup> It is an innate law that is ongoing among people to preserve the uprightness of the state of life and moderate the balance of life<sup>110</sup>.

This divine law has been stated in the Holy Qur'an in general, but it has been specifically stated in two noble verses<sup>111</sup>:

**The first:** Allah Almighty's saying in Surah al-Baqarah: **And {if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds} [Al-Baqarah: 251].**

**The Second:** Allah Almighty's saying in Surah al-Hajj: **{And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.} [Al-Hajj: 40].**

What is noticeable is that the verse of Surah al-Baqarah comes after mentioning an example of the struggle between truth and falsehood, represented here by Saul and his believing soldiers, and Goliath and his followers.

Allah Almighty concludes the verse with the following saying: **{but Allah is full of bounty to the worlds} [Al-Baqarah: 251].** Therefore, preventing corruption through this method is a blessing that applies to all people.<sup>112</sup>

The verse of Surah al-Hajj comes after Allah Almighty's declaration to defend His faithful servants, and after His permission for them — glory be to Him — to fight their enemy. The verse concludes with Allah Almighty's confirmation of a basic rule: **{And Allah will surely support those who**

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<sup>109</sup> In the Shadows of the Qur'an (3/742).

<sup>110</sup> Empowerment of the Islamic Ummah in the Light of the Holy Qur'an, Muhammad al-Sayyid Hamad Yusuf, Dar al-Salam - Egypt, 1st edition, 1418 AH-1997 AD, p. 218.

<sup>111</sup> Previous source, p. 219.

<sup>112</sup> The Great Interpretation: Keys to the Unseen, Fakhr al-Din al-Razi, Dar Ihya al-Turath, Beirut, Lebanon, 415 AH-1995 AD (3/514).



**support Him. Indeed, Allah is Powerful and Exalted in Might.**} [Al-Hajj: 40].

It is necessary for the Islamic nation to be aware of the law of Allah Almighty in repelling people against one another: “To realize that the law of Allah Almighty is to destroy falsehood by establishing truth on earth in the form of a nation, then Allah Almighty dash the truth upon falsehood, and the former destroys the latter, and thereupon it departs.”<sup>113</sup>

## **7- The Beginning of the Powerful Kingdom of the Children of Israel:**

It is the strong, mature, and rich kingdom that was ruled by King Saul, then the Prophet David, then his son the Prophet King Solomon (peace be upon them).

It was established by the Prophet whom Allah mentioned in the story: **{when they said to a prophet of theirs}**. History stories mention that his name is “Samuel,” who was appointed to the tribes of the Children of Israel — in response to their request — the first king to lead them to fight in the path of Allah. This king was Saul, whom Allah chose through the tongue of His Prophet, and increased his abundantly in knowledge and body. Then came after him the Prophet, the worshiping and striving King David (peace be upon him).<sup>114</sup>

The Israeli stories and the Old Testament narratives mentioned and detailed the events of the story of Saul after the battle, the connection between Saul and David, and how it ended in intense enmity and fierce war between them until David defeated Saul and killed him. However, we do not see a return to the Israeli books or mentioning them in the interpretation of the word of Allah. Therefore, we are satisfied with what the verses of the Qur’an told about the story of Saul, and we say what they said, and we remain silent about what they remained silent about.<sup>115</sup>

Whoever wants to expand his understanding of the stories of the Old Testament, and the alleged dispute between Saul and David (peace be upon him), should review:

<sup>113</sup> In the Shadows of the Qur’an (2/1091).

<sup>114</sup> The Words of the Jews, Ali Dawlat, p. 444.

<sup>115</sup> Quranic Stories (3/398).

- Historical Studies in the Qur'an, Muhammad Bayoumi.
- The Children of Israel and Civilization, Muhammad Bayoumi Mahran.
- Wonders and Secrets of David and Solomon, Adel Hamed.
- David and Solomon, peace be upon them, in the Jewish Scriptures, May Hassan al-Madhoun.
- Qur'anic Stories, Ahmed al-Kubaisi.

After David (peace be upon him) became king, he worked to unify his kingdom, expand its construction on the foundations of justice and equality, and establish rights among the people.

### **8- Removal of Empowerment and Its Demise from the Oppressors:**

Allah Almighty removed the oppressive king of Goliath, and empowered David (peace be upon him) the righteous and reformer. Allah Almighty said: **{Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.}** [Al Imran: 26].

One of the greatest aspects of great benefit indicated by the Noble Verse is that Allah Almighty took away the kingdom from those who had given it to him after they had been unjust so that the unjust souls would not remain in the illusion of safety from this removal after they had become in the coma of the drunkenness of the unjust king or sultan.

This also contains good news for the oppressed, and that Allah Almighty will support them against those who oppress them, and that they must take the means of repelling injustice from them and be patient while repelling the oppressor so that his injustice will go away from them.<sup>116</sup>

### **9- Providing Rewards for Those Who Do Great Work:**

Imam al-Qurtubi said, in the saying of Saul: "Whoever rises up to him — that is, to Goliath — and kills him, I will give him my daughter in

<sup>116</sup> Sunnahs of Empowerment and Their Impact on Sharia Politics, Ibrahim al-Mubarak, Dar al-Yusr, 1st edition, 2017 AD, p. 150.

marriage and give him control over my money. Its meaning is fixed in our Islamic law, and it is for the Imam to say: ‘Whoever brings a head — that is, the head of an infidel in war — or a prisoner, gets such-and-such.’”<sup>117</sup>

On this; it is permissible for the rulers to provide material and moral rewards for those who perform great legitimate deeds that benefit Muslims, whether that is in a state of peace or war.<sup>118</sup>

## 10- The Name of David (peace be upon him) in the Holy Quran:

The name “David” (peace be upon him) was mentioned in the Qur’an sixteen times, and it was mentioned in the Qur’an in multiple forms:

- Sometimes only his name is mentioned without reference to his story, as in Surah al-An’am where he is mentioned among a group of honorable prophets, may blessings and peace be upon them. Allah Almighty said: **{And We gave to Abraham, Isaac and Yacub – all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus, do We reward the doers of good.}** [Al-An’am: 84].

- Sometimes it is mentioned in conjunction with Allah’s preference for him by sending down the Psalms to him. Allah Almighty said: **{Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].}** [An-Nisa: 163]. And Allah Almighty said: **{And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].}** [Al-Isra: 55].

- Sometimes his name is mentioned in the context of the beginning of his matter, after he killed the leader of his enemies, Goliath, as we mentioned previously. Allah Almighty said: **{So, they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the**

<sup>117</sup> 2 The Beneficiary of Stories from the Qur’an for Da’wah and Preachers, Abdul Karim Zaidan, Al-Resala Foundation, 1st edition, 1419 AH-1998 AD, p. 274.

<sup>118</sup> Same source, p. 274.

**kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.** [Al-Baqarah: 251].

- Sometimes his name is mentioned in the context of cursing the infidels among the Children of Israel. Allah Almighty said: **{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.}** [Al-Ma'idah: 78].

In the surahs of al-Baqarah, an-Nisa, al-Ma'idah, al-An'am, and al-Isra, David (peace be upon him) was mentioned once in each surah. In Surah al-Anbiya, he is mentioned twice:

- Once in reference to his ruling and judgment regarding the sheep that destroyed the crops, and his son Solomon's (peace be upon him) correction regarding the judicial ruling: **{And [mention] David and Solomon, when they judged concerning the field – when the sheep of a people overran it [at night], and We were witness to their judgement.}** (Al-Anbiya': 78).

- And again, in referring to the mountains and birds glorifying with him: **{And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].}** [Al-Anbiya': 79].

In Surah An-Naml, he is mentioned twice:

- Once in reference to the knowledge Allah granted him and his son Solomon: **{And We had certainly given to David and Solomon knowledge.}** [An-Naml: 15].

- And once in referring to his son Solomon's inheritance from him: **{And Solomon inherited David.}** [An-Naml: 16].

In Surah Saba, he is mentioned twice:

- Once in reference to Allah's grace upon him in praising the mountains and the birds with him: **{[We said], "O mountains, repeat [Our] praises with him, and the birds [as well].}** [Saba: 10].

- And once with the command of the family of David to thank Allah for His blessings: **{[We said], "Work, O family of David, in gratitude." And few of My servants are grateful.}** [Saba: 13].





The most frequent mention of the name of David was in Surah Sad where he was mentioned five times:

- Once in calling Muhammad, peace and blessings be upon him, to imitate David and praise him: **{Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].}** [Sad: 17].

- And once in mentioning the news of the opponent when they climbed over the mihrab: **{When they entered upon David and he was alarmed by them}** [Sad: 22].

- And once when David thought that he had been tempted regarding one of the matters of the judiciary: **{And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].}** [Sad: 24].

- And once in a mention of making him a caliph and commanding him to rule with truth and justice and to stay away from his own desires: **{[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.}** [Sad: 26].

- And once in referring to Solomon, whom Allah gave to David: **{And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].}** [Sad: 30].<sup>119</sup>

<sup>119</sup> Quranic Stories (3/404).

## The Second Section

### The Story of David and Solomon (peace be upon them) in Surah Sad

Allah Almighty said: {Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah.] (17) Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise. (18) And the birds were assembled, all with him repeating [praises]. (19) And We strengthened his kingdom and gave him wisdom and discernment in speech. (20) And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber – (21) When they entered upon David and he was alarmed by them? They said, “Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path (22) Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, ‘Entrust her to me,’ and he overpowered me in speech.” (23) [David] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds – and few are they.” And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]. (24) So, We forgave him that; and indeed, for him is nearness to Us and a good place of return. (25) [We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.” Indeed, those who go astray from the way of Allah will have a severe punishment for having

forgotten the Day of Account. (26) And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire. (27) Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked? (28) [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded (29) And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah]. (30) [Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses. (31) And he said, “Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until the sun disappeared into the curtain [of darkness].” (32) [He said], “Return them to me,” and set about striking [their] legs and necks. (33) And We certainly tried Solomon and placed on his throne a body; then he returned. (34) He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.” (35) So, We subjected to him the wind blowing by his command, gently, wherever he directed, (36) And [also] the devils [of jinn] – every builder and diver. (37) And others bound together in shackles (38) [We said], “This is Our gift, so grant or withhold without account.” (39) And indeed, for him is nearness to Us and a good place of return. (40)} [Sad: 17-40]

**Interpretation of the Noble Verses:**

**First: Allah Almighty said:**

{Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah]. (17) Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise. (18) And the birds were assembled, all with him repeating [praises]. (19) And We strengthened his kingdom and gave him wisdom and discernment in speech. (20)} [Sad: 17-20]:

**1- {Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].}:**

**A- {Be patient over what they say}:**

Allah Almighty says in His remembrance of His Prophet Muhammad, peace and blessings of Allah be upon him, “Be patient, O Muhammad, with what the polytheists of your people say to you, which you hate to hear. We will test you with hardship. We have tested all of our messengers before you, then We will give you exaltation and victory over those who deny you and refuse to follow you<sup>120</sup> as is the case with the messengers who We sent them to Our servants before you, and among them was Our servant David.” So, Allah Almighty commanded Muhammad — despite the greatness of his position — to imitate David (peace be upon him) in patience in obeying Allah. This is a great honor to the Prophet of Allah, David. Allah commanded the best of creation, Muhammad, to imitate him in good morals, and praised him for his good qualities.

**B- {and remember Our servant}:**

As Allah Almighty described David (peace be upon him) him by saying **{Our servant}**, the description of servitude to Allah Almighty indicates that complete servitude is achieved through diligence in obedience.<sup>121</sup>

David (peace be upon him) was one of the most worshipful people, and our honorable Prophet told us about his prayers and fasting. Al-Bukhari and Muslim narrated on the authority of Abdullah bin Omar bin al-Aas, may Allah be pleased with him, who said: “The Messenger of Allah, peace and blessings be upon him, said to me: ‘**The most beloved fasting to Allah, the mighty and sublime, is the fast of David, peace be upon him. He used to fast one day and not the next. And the most beloved prayer to Allah, the mighty and sublime, is the prayer of David, peace be upon him. He used to sleep half the night, stand for one-third of it (in prayer), and sleep for one-sixth of it.**’<sup>122</sup>”

<sup>120</sup> Jami’ al-Bayan, Muhammad bin Jarir al-Tabari (23/136).

<sup>121</sup> Praise in the Holy Qur’an, Hatun Sami Abdul Rahman Felemban, Dar Ibn Hazm, Beirut, 1st edition, 2016 AD, p. 337.

<sup>122</sup> Al-Bukhari, no. 3420; Muslim, no. 1159.



This hadith narrated by Abdullah bin Amr bin al-Aas (may Allah be pleased with them both) has an occasion, and Abdullah bin Amr himself explained it in another hadith, which we present to the readers so that they know the call of the Prophet, peace and blessings be upon him, to Abdullah bin Amr to imitate David (peace be upon him) in his fasting and payer.

Al-Bukhari and Muslim narrated on the authority of Abdullah bin Amr bin al-Aas, may Allah be pleased with them both, who said: "I used to observe fast uninterruptedly and recited the (whole of the) Qur'an every night. It (the uninterrupted fasting and recital of the Qur'an every night) was mentioned to the Messenger of Allah, peace and blessings be upon him, or he sent for me, and I went to him and he said to me: **'I have been informed that you fast continuously and recite (the whole of the Qur'an) every night?'** I said: 'Apostle of Allah, it is right, but I covet thereby nothing but good.' and whereupon he said: **'It suffices for you that you should observe fast for three days during every month.'**

I said: 'Apostle of Allah, I am capable of doing more than this.' He said: **'Your wife has a right upon you, your visitor has a right upon you, your body has a right upon you; so observe the fast of David, the Messenger of Allah (peace be upon him), for he was the best worshipper of Allah.'**

I said: 'Apostle of Allah, what is the fast of David?' He said: **'He used to fast one day and did not fast the other day.'** He (also) said: **'Recite the Qur'an during every month.'**

I said: 'Apostle of Allah, I am capable of doing more than this.' And where upon he said: **'Recite it in twenty days.'**

I said: 'Apostle of Allah, I am capable of doing more than this.' and whereupon he said: **'Recite it in ten days.'**

I said: 'Apostle of Allah, I am capable of doing more than this.' and whereupon he said: **'Recite it every week, and do not exceed beyond this, for your wife has a right upon you, your visitor has a right upon you, your body has a right upon you.'**

Amr bin al-Aas said: "I insisted, and he insisted on me. The Apostle of Allah, peace and blessings be upon him, had told me: **'You do not know you may live long (thus and bear the hardships for a long time).'**"

Amr bin al-Aas said: ‘I accepted that which the Messenger of Allah, peace and blessings be upon him, had told me. When I grew old, I wished I had availed myself of the concession (granted by) the Messenger of Allah, peace and blessings be upon him.’”<sup>123</sup>

In this educational dialogue between the Messenger of Allah, peace and blessings be upon him, and Abdullah bin Amr bin al-Aas, the Messenger of Allah, peace and blessings be upon him, declares that David, peace be upon him, was the most worshipper of Allah.<sup>124</sup>

### **C- {the possessor of strength}**

David, peace be upon him, has great strength and determination in the essence of Allah and patience in obeying Him,<sup>125</sup> great strength in worship and obedience in his body and heart, and strength in knowledge, working to fulfill the trust, carrying out the burdens of the call, and avoiding weakness. This is a praiseworthy force if it is committed to truth, goodness, and supporting the religion of Allah.<sup>126</sup>

David (peace be upon him) was strong in all these matters.<sup>127</sup>

### **D- {indeed, he was one who repeatedly turned back [to Allah]}:**

That is, he often returns to Allah in all matters, and repents to Him with love and obedience, fear and hope, and frequently supplicates, and returns to Him when some fault or shortcoming occurs on his part by abstaining from sin and sincere repentance.<sup>128</sup>

Al-Saadi — may Allah have mercy on him — said the following words over the Almighty’s saying: **{the possessor of strength; indeed, he was one who repeatedly turned back [to Allah]}:** “Great praise from Allah for these two descriptions: the strength of the heart and body in obedience to Allah and turning to Allah inwardly and outwardly, which is necessary for His love and perfect knowledge.”

<sup>123</sup> Narrated by al-Bukhari, no. 619. Muslim, no. 1159.

<sup>124</sup> Quranic Stories (3/421).

<sup>125</sup> Jami’ al-Bayan, al-Tabari (23/136).

<sup>126</sup> Praise in the Holy Qur’an, p. 227.

<sup>127</sup> Quranic Stories (3/433).

<sup>128</sup> Praise in the Qur’an, p. 337.

These two descriptions of the prophets are perfect, and of their followers after them according to their followers, and praise from Allah for these two descriptions requires urging all the reasons that help in strength and repentance, and for the servant to return to Allah in times of good and bad and in all circumstances<sup>129</sup>.

## **2- {Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise }:**

**The [late] afternoon:** This is from the time of the afternoon until the night, and **sunrise** is in the morning at the time of the forenoon.

Whenever David (peace be upon him) praised Allah, the mountains praised with him at different times, day and night. By remembering Allah Almighty, the one who remembers it would gain peace and tranquility. Moreover, he will feel the power of Allah, the importance of obeying Him, and repeating the verses with a sincere heart and a humble soul, in acknowledgment of servitude and hope for forgiveness.<sup>130</sup>

Ibn Katheer, may Allah have mercy on him, said: “That is, Allah Almighty made the mountains subservient to glorify with David (peace be upon him) at the rising of the sun and at the end of the day, as Allah Almighty said: **{[We said], “O mountains, repeat [Our] praises with him, and the birds [as well].” And We made pliable for him iron. (10)}** [Saba: 10]. Likewise, the birds would praise Allah with his praise and return with his return. If the bird passed by him while it was in the air and heard David (peace be upon him) chanting the recitation of the Psalms, it could not go, by contrast, it would stand in the air and praise Allah with him, and the lofty mountains would respond to David (peace be upon him) too, praising Allah with him.”<sup>131</sup>

Al-Razi — may Allah have mercy on him — said: “They protested the legitimacy of the Duha prayer with this verse.”

<sup>129</sup> Stories of the Qur’an, collected by Fayez al-Sarih, p. 202.

<sup>130</sup> Jami` al-Bayan (23/127).

<sup>131</sup> Tafsir Ibn Kathir, Dar Taiba for Publishing and Distribution, 2nd edition, 1420 AH-1999 AD (7/57).

On the authority of Umm Hani, she said: “The Messenger of Allah, peace and blessings of Allah be upon him, entered upon us and called for ablution, performed ablution, then prayed the Duha prayer, and said: ‘**O Umm Hani, this is the sunrise prayer.**’”

On the authority of Tawus, on the authority of Ibn Abbas, he said: “‘Do you find a mention of the Duha prayer in the Qur’an?’ They said, ‘No,’ so he recited: **{Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.}**. He said: ‘David (peace be upon him) used to pray it.’ He said: ‘Nothing of the Duha prayer remained in my mind until I found it in His saying: **{exalting [Allah] in the [late] afternoon and [after] sunrise.}**’”<sup>132</sup>

Al-Maraghi, may Allah have mercy on him, said: “His designating these two times for remembering and glorifying Allah indicates that they are specially designated for greater honor of worship during them. The virtue of times and places has an impact on the virtue of the acts of worship that occur within them.”<sup>133</sup>

Ibn Jarir al-Tabari, may Allah have mercy on him, said: “‘And We subjected the birds assembled to praise with him.’ means: ‘gathered to him.’ It was mentioned that when David, peace be upon him, glorified Allah, the mountains would respond to him, and the birds would gather to him, and they would glorify Allah with him, and ‘assembled’, they would gather to him.”

With the saying **{all with him repeating [praises]}**, He says: “All of this is obedient to Him and returns to His obedience and command.” Also, by “all” He means: All the birds. Others said what is meant here is “All of that is praising and glorifying Allah.”<sup>134</sup>

### **Mountains and Birds’ Exalting of Allah in Reality:**

Allah gave David (peace be upon him) a beautiful voice, and it would shine and become more beautiful when he recited the Psalms. Among (Along with?) the splendor of the beauty of David’s voice, there were also his devotion to Allah, and his devotion to remembrance, glorification, and

<sup>132</sup> Keys to the Unseen (26/187).

<sup>133</sup> Tafsir al-Maraghi, Ahmed bin Mustafa al-Maraghi, Mustafa al-Babi al-Halabi Library Company, 1st edition, 1946 AD (23/106).

<sup>134</sup> Jami’ al-Bayan (23/137–141).





praise of Allah Almighty. When he remembered Allah and praised Him, the mountains and birds around him were affected by it, and they used to glorify Allah with him. Allah subjected the mountains and birds and commanded them to glorify and praise with David when he praised Allah and to participate in this worship with him. The mountains are subject to Allah's command, carrying out His command and not rebelling against Him. That is why they glorified Allah with David (peace be upon him).

Birds worship Allah Almighty with a special language and specific sounds. They carried out the command of their Lord and did not rebel against it. They accepted the command of their Creator, and they shared David his worship and praise. Mountains also have a special language in which they praise Allah even though they are inanimate objects. However, it is the divine power and divine will that makes the stone speak, and makes it sing the praises of Allah Almighty.<sup>135</sup>

Allah Almighty said: **{The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.}** [Al-Isra: 44].

The noble verse shows that everyone in the seven heavens and the earth glorifies Allah. Whether they are rational creatures, irrational creatures, or inanimate objects, there is nothing in existence that does not praise Allah. We just do not understand their language, or we do not hear the voice of inanimate objects, nor do we understand their language because we humans only understand our language.<sup>136</sup>

The opinion of the people of knowledge is that the mountains and birds used to praise with David (peace be upon him) in reality, and this is not too powerful for Allah, The One who gave humans speech is not incapable of making birds and mountains speak. As Allah Almighty said, **{Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.}** [Al-Ahzab: 72].

<sup>135</sup> Quranic Stories (3/425).

<sup>136</sup> Previous source (3/426).

And Allah Almighty said: **{If We had sent down this Qur’an upon a mountain, you would have seen it humbled and coming apart from fear of Allah.}** [Al-Hashr: 21].

And as Allah Almighty mentioned stones, He said: **{Then your hearts became hardened after that, being like stones or even harder.}** [Al-Baqarah: 74].

Then immediately after that He Almighty said: **{For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.}** Even though they are stones, Allah Almighty places this feeling in them, so they can glorify Him. Therefore, the Prophet, peace and blessings of Allah be upon him, used to talk about a stone that he used to greet.<sup>137</sup> The trunk groaned and cried because the Prophet Muhammad, peace and blessings be upon him, left him when the pulpit was placed for him. The hoopoe denounced the Queen of Sheba for worshiping anyone other than Allah Almighty.

We believe in this and believe it, and we say: **{Indeed, Allah is over all things competent.}** [Al-Baqarah: 20]. How could it not? On the Day of Resurrection, the hands and skins of the disbelievers will speak of what they were doing, when the disbeliever will say to his skin, hand, and foot: “Why have you testified against us?”<sup>138</sup>, so they respond to them: **{We were made to speak by Allah, who has made everything speak.}** [Fussilat: 21].

Allah Almighty bestowed upon His servant and Prophet David (peace be upon him) what He bestowed upon him of clear merit, and combined for him prophethood, an empowered kingship, soldiers of great numbers and equipment, and what He gave and bestowed upon him of the great voice that when he glorified, the firm mountains would glorify with him, and the flying birds stop by and respond to him in all kinds of languages.<sup>139</sup>

This news came in three surahs: Al-Anbiya, Saba, Sad.

<sup>137</sup> Narrated by Muslim, no. 2277.

<sup>138</sup> Narrated by Muslim, no. 2969, 2986.

<sup>139</sup> And He Followed Their Guidance, “An Original Reading of the Biographies and Stories of the Prophets,” Othman Muhammad al-Khamis, Elaph International House, Kuwait, 1st edition, 1431 AH-2010 AD, p. 295.



In Surah al-Anbiya, Allah Almighty told us about their glorification with David, peace be upon him: **{And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].}** [Al-Anbiya': 79].

In Surah Saba, He told us about their being with David: **{[We said], "O mountains, repeat [Our] praises with him, and the birds [as well]."** **And We made pliable for him iron.}** [Saba: 10]. That is, their praise was repeated after David's praise.

As for Surah Sad, there was a useful addition. Allah Almighty said: **{Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise. (18) And the birds were assembled, all with him repeating [praises]. (19) And We strengthened his kingdom and gave him wisdom and discernment in speech. (20)}** [Sad: 18-20].

Allah has subjected the mountains to him and made them praise Allah in the morning and the evening. He has gathered the birds for him and made them praise while they are gathered in the morning and evening as well.

The sentence **{exalting [Allah] in the [late] afternoon and [after] sunrise}** is in the accusative case, and the subject of the case is mountains. That is, "We subjected the mountains to praise with him, exalting Allah in the late afternoon and after sunrise."

**{assembled}** is an accusative adverb, and the subject of the adverb is "the birds" and the birds are the object of an omitted verb that is understood from the context, and the estimate is: "And We subjected the birds assembled, exalting Allah in the evening and sunrise."

It is as if mountains and birds are rational creatures, and they choose the purest times for praising Allah, that is, at sunrise and sunset. Imagine the sight of them praising Allah in the morning and evening. It is a beautiful, gentle, and touching sight that souls interact with.<sup>140</sup>

There is nothing in existence that does not praise Allah. Allah has told us that.<sup>141</sup> Likewise, the Messenger of Allah, peace and blessings be upon

<sup>140</sup> Quranic Stories (3/429).

<sup>141</sup> Interpretation of Surah al-Isra, Ahmed Nofal, 1st edition, 435 AH-2014 AD, p. 311.

him, said to Abu Musa al-Ash'ari, may Allah be pleased with him: **“You have been given one of the mazamir (sweet melodious voices) of the family of David.”**<sup>142</sup>

Abu Musa's voice was one of the most beautiful voices among the Companions. The Messenger of Allah, peace and blessings be upon him, likened his beautiful voice to the voice of David (peace be upon him).

Muslim narrated on the authority of Abu Musa al-Ash'ari, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: **“Abdullah b. Qais or al-Ash'ari has been gifted with a sweet melodious voice out of the voices of the family of David.”** In another narration about him, the Messenger of Allah, peace and blessings be upon him, said to him: **“If you were to see me, as I was listening to your recitation (of the Qur'an) yester-night (you would have felt delighted). You are in fact endowed with a sweet voice like that of David himself.”**<sup>143</sup>

If the previous hadiths mention (the family of David), and what is meant by them is David himself (peace be upon him), as al-Khattabi and Ibn Hajar said, there is a raised narration in which the statement is attributed to David and not to the family of David.

When he read, he would improve and beautify his voice, and improve the words coming out of his mouth. It is as if he is playing the flute.

It must be said that the psalms attributed to David (peace be upon him), mentioned in the Old Testament, are not the Psalms that Allah revealed to David (peace be upon him), nor are they what David used to speak to his Lord.

The nineteenth Scripture of the Old Testament is called (Psalms). The Jewish rabbis recorded one hundred and fifty psalms in it, and most of these psalms are attributed to David, and some are attributed to others. However, we state the fact that these psalms are not the Psalms which David recited, and their words do not agree with the manners of David (peace be upon him) with Allah Almighty. What is more, they were created by the Jewish rabbis later, and we know that some of the Jewish rabbis distorted the Torah and the Scriptures of the Old Testament.

<sup>142</sup> Narrated by al-Bukhari, no. 5048.

<sup>143</sup> Narrated by Muslim, no. 793.

### **3- The Almighty's Saying: {And We strengthened his kingdom and gave him wisdom and discernment in speech}:**

#### **A- {And We strengthened his kingdom}:**

Allah strengthened and established David's kingdom, and gave him everything his kingdom needed in terms of strength and stability such as money, men, equipment, weapons, armor, and legislation. As Imam Ibn Kathir said: **{And We strengthened his kingdom}**, that is, "We made for him a complete kingdom with all that kings need." One of the manifestations of Allah's strengthening of His kingdom is the wisdom and clarity of speech He has given him.

#### **B- {and gave him wisdom}**

Some scholars said: understanding, reason, justice, and correctness, and they also said the Book of Allah and following what is in it. Others said wisdom, namely the Sunnah.<sup>144</sup>

These three sayings are similar, and they are wise. Prophecy is part of wisdom, the Book of Allah is part of wisdom, and following what is in it and acting according to it is part of wisdom, and David (peace be upon him) was given the Psalms, and Allah gave him the Sharia.

Prophecy, Sharia, and the Book of Allah resulted in David's (peace be upon him) understanding, his acumen, his judgment with justice, and his saying the truth and what is right.<sup>145</sup> Wisdom is a gift and grant from Allah Almighty to some people, especially prophets and messengers, and especially when prophecy, kingship, and judgment combine, to know the truth, establish it, decide by it, implement it, and adhere to it. This is what Allah Almighty gave to David (peace be upon him).<sup>146</sup>

Allah Almighty said: **{and whoever has been given wisdom has certainly been given much good}**. And since Allah gave David (peace be upon him) wisdom, he was wise in himself, endowed with acumen, understanding, intelligence, jurisprudence, and knowledge, He was wise with his people, he was judging among them with wisdom, and judging them

<sup>144</sup> Lataif al-Ma'rif, Ibn Rajab, p. 84.

<sup>145</sup> Quranic Stories (3/440).

<sup>146</sup> Allah's Law for the Prophets, Muhammad Mustafa Al-Zuhayli, Dar Ibn Kathir, Damascus, 1st edition, 2018 AD (3/441).

with truth and righteousness. His rule and judgment prevented corruption and achieved goodness and righteousness.<sup>147</sup>

### **C- {and discernment in speech}:**

Asserting, you say: discerned such-and-such if he prevents it.

This noble verse shows that Allah Almighty gave David (peace be upon him) the decisive speech, and this was the fruit of the wisdom that Allah bestowed upon him: **{and gave him wisdom and discernment in speech}**.

This is a testimony from Allah Almighty to His Prophet David (peace be upon him) of his talent in judgment, as he ruled between people according to Allah's law and decided between quarrels and disputes with the wisdom that Allah gave him.

The judgments and rulings of David (peace be upon him) were correct. How could he not be the Prophet supported by Allah Almighty when he is infallible due to Allah's infallibility from him, and his rulings and rulings led to the discernment of the discourse, severing the dispute, and ending the conflict<sup>148</sup>?

Mujahid and al-Suddi said: "The discernment in speech is the fulfillment of the judiciary and the understanding of that.<sup>149</sup> He was assisted in his decisions and rulings by his son Solomon (peace be upon him), to whom Allah also gave wisdom and knowledge, so he added his wisdom and knowledge to his father's wisdom and knowledge, and if the need arose to correct his father's rulings, he would do so, and his father would accept that with satisfaction, and carry out his son's ruling."<sup>150</sup>

The result: **{And We strengthened his kingdom and gave him wisdom and discernment in speech.}** is one of the reasons for achieving the comprehensive concept of servitude in glorification, remembrance, obedience, and fighting for the sake of Allah Almighty, and keenness to implement His law and confront reprehensible and major sins.

<sup>147</sup> Quranic Stories (3/441).

<sup>148</sup> Quranic Stories (3/442).

<sup>149</sup> Tafsir Ibn Kathir (4/32).

<sup>150</sup> Quranic Stories (3/442).



## Second: The Almighty's saying:

{And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber – (21) When they entered upon David and he was alarmed by them? They said, “Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path. (22) Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, ‘Entrust her to me,’ and he overpowered me in speech.” (23) [David] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds – and few are they.” And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]. (24) So We forgave him that; and indeed, for him is nearness to Us and a good place of return. (25)} [Sad: 21-25[.

### Interpretation of the Noble Verses:

**1- {And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber }**

**A- {And has there come to you}:**

The speech is from Allah Almighty to His Messenger Muhammad, peace and blessings of Allah be upon him. In the expression **{has there}**, there is not a question, but rather an affirmation, meaning “it came to you.” Allah told him the story of the two rivals with David (peace be upon him), and thus their news came to him.<sup>151</sup>

This story is one of the wonderful things related to David (peace be upon him), and our Prophet, peace and blessings of Allah be upon him, had no knowledge of it, and the questioning provided suspense and wonder.<sup>152</sup>

<sup>151</sup> Objective Interpretation (7/200).

<sup>152</sup> Objective Interpretation (7/200).

**B- {the news of the adversaries}:**

That is, the news of the two quarreling men. What is meant by the two angels who came to David (peace be upon him) in the form of two different quarreling men.

**C- {when they climbed over the wall of [his] prayer chamber}:**

The beginning of the two opponents' incident with David (peace be upon him) was that they climbed over the prayer chamber over him.

And **{when}** is related to the word **{news}** and the estimate is: "The news of the opponent has come to you at the time they were climbing over the mihrab."

The meaning of **{they climbed over}** is that they clung to the wall, appeared on it, then descended from it.

And **{prayer chamber}**: the place of worship, and it is the best part of the house to dedicate it to the remembrance of Allah, worshipping Him, and praying to Him<sup>153</sup>.

Imam al-Raghib has a nice guideline for calling the place of prayer a "mihrab" in Arabic because it is derived from the word "harb" in Arabic, which translates to "war." Al-Raghib linked harb/war and the mihrabby saying: (About the mihrab of the mosque): It was said that it was called this way because the human right in it is to be a warrior, free from work and from the distribution of thoughts.

It was also said: The basic principle is that the mihrab of the house is the front of the council, then mosques were built, so the front of the mosque was named after it.

It was said this way as well: Rather, the mihrab has its origin in the mosque, and it is a name given to the front of the council, so the front of the house is called a mihrab in resemblance to the mihrab of the mosque, as if this is more correct.<sup>154</sup>

The meaning of **{when they climbed over the wall of [his] prayer chamber}**: When the two opponent angels climbed the wall of the mihrab, appeared on it, and descended from it, they entered through the wall, but did

<sup>153</sup> Quranic Stories (3/454).

<sup>154</sup> Vocabulary in the Wonders of Qur'an, al-Raghib al-Isfahani, edited by: Safwan Adnan al-Daou-di, Dar al-Qalam, Damascus, Dar al-Shamiya, Beirut, 1st edition, 1412 AH-1992 AD, p. 225.





not enter through the door. At this moment, David (peace be upon him) was in his mihrab, which was his designated place of worship, prayer, and remembrance, and where he was busy glorifying Allah and remembering Him.

**2- The Almighty's saying: {When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path."}:}**

**A- {When they entered upon David}; {When}** related to the verb **{entered upon}** and the estimation: They encircled the mihrab at the time of their entry upon David, and David (peace be upon him) was in his mihrab, worshiping Allah, immersed in his prayers. The doors are closed, and the guards are at the doors, and they do not allow anyone to reach David (peace be upon him) inside. Suddenly, he looks in front of him and sees two men entering upon him, coming down from the wall of the mihrab.

**B- {and he was alarmed by them};** He was afraid of them because they entered upon him without his permission.

**C- {They said, "Fear not"};** They reassured him because he was frightened by their entry on him from other than the door.<sup>155</sup>

**D- {[We are] two adversaries, one of whom has wronged the other}** That is, two opponents transgressed and oppressed each other, and we have come to you to judge between us.<sup>156</sup>

**E- {so judge between us with truth and do not exceed};** That is, Do not be unjust in your ruling, which is exceeding the limit and going beyond the truth.<sup>157</sup>

**F- {and do not exceed [it]}:** Do not be unjust, do not be extravagant in your judgment, and do not side with anyone against his friend.

**G- {and guide us to the sound path};** Guide us to the middle of the road and its path. What is meant is pure and clear truth.<sup>158</sup>

<sup>155</sup> Quranic Systems in the Story of David and Solomon, Ahmed Khorshid, p. 101.

<sup>156</sup> Objective interpretation (7/201).

<sup>157</sup> Same source (7/201).

<sup>158</sup> Quranic Stories (3/456).

**3- The Almighty’s saying: {Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, ‘Entrust her to me,’ and he overpowered me in speech.”}**

**A- {Indeed this, my brother}**: He considered him a brother despite his disagreement with him, and this indicates the tact of the two adversaries, as this dispute did not arouse their grudge because he said **{My brother}** even though he said in the beginning: **{[We are] two adversaries, one of whom has wronged the other}**, yet the brotherhood did not go with this oppression.<sup>159</sup>

**B- {has ninety-nine ewes, and I have one ewe}**: He mentioned the number of ewes he has, and the ewe is known, and it is a female sheep. He said: “This brother of mine owns ninety-nine ewes, and I only own one ewe. He was not satisfied with his many ewes, but his soul looked forward to my ewe, coveted it, and wanted to take it and add it to his ewes, out of aggression and injustice on his part.”

**C- {so he said, Entrust her to me}**: He said to me: “Add your ewe to my ewes, so that I will be her guarantor<sup>160</sup>”.

**D- {and he overpowered me in speech}**: He defeated me in speech and argument and oppressed me. Imam al-Raghib said: “overpowered him” means “defeated him.” The meaning of his saying: **{and he overpowered me in speech}**: He defeated me.

It was said that its meaning is: “He has become stronger than me in addressing and quarreling.” That is to say, this is an admission by the speaker that his opponent is stronger than him, and thereby he oppresses him, and he is stronger than him in speech as well, and hereby he defeats him in his argument.

David (peace be upon him) heard the words of the complainant, the owner of the one ewe, turns out he was oppressed and attacked, and his opponent was an oppressor and a transgressor. So, how did he want to take his only ewe, and why is he not satisfied with the ewes he has?

David (peace be upon him) did not ask the defendant for an argument, nor did he give him an opportunity to speak. David thought that the matter

<sup>159</sup> To Contemplate His Verses, First Group, p. 205.

<sup>160</sup> Quranic Stories (3/457).

was over and that he did not need to hear the words of the oppressor, the aggressor. Therefore, David (peace be upon him) quickly issued his ruling, saying:

**4- {[David] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds – and few are they.” And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].}:}**

**A- {He has certainly wronged you in demanding your ewe [in addition] to his ewes}:}**

That is, “Your opponent wronged you when he asked you to include your ewe among his ewes, and he is an unjust person for this reason.”

And (**demanding**) means a request. The meaning is: When he asked you and requested to include your ewe among his ewes, he was unjust to you, and David (peace be upon him) continued, saying:

**B- {And indeed, many associates oppress one another}:}**

And the associates are the partners, and it is as if David (peace be upon him) established a general rule regarding the issue of partnership and consoled the wronged complainant, and for this reason, he said to him: “Your companion is not the first to transgress and be unjust, for many associates and partners oppress each other, and eat each other’s money.”<sup>161</sup>

**C- {except for those who believe and do righteous deeds – and few are they}:}**

He excluded the partners who believed and did righteous deeds. These are honest partners. Their partnership is based on justice, honesty, and benevolence, and it deters them from wrongdoing and aggression. But these believing partners are few compared to the unjust majority. **{and few are**

<sup>161</sup> Quranic Stories (3/458).

**they}** That is, few are those who believe and do good deeds, and few are those who do not oppress one another.<sup>162</sup>

The words of David (peace be upon him) about partners being unfair to each other are true and correct, and history and reality confirm them. Many partners oppress each other, some of them eat up each other's money. There are no honest and just partners unless they are good believers.

After David (peace be upon him) finished his speech, he thought and realized the wisdom of this incident, and that it was intended:

**D- {And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]}:**

The meaning of **{We had tried him}**: We tested him and tempted him. David (peace be upon him) was certain that Allah had tempted him and tested him with these two men standing before him, and that they were not real men, but rather two angels transformed into two men. There was no real partnership between them, but rather they told him a symbolic, representative story. He also knew that he had been hasty in his judgment of the accused before he heard from his words. After David (peace be upon him) knew the purpose of the whole incident and that he was the intended target, he turned to Allah directly, asked for His forgiveness, and prostrated before Him.

- **{and he asked forgiveness of his Lord}**: He asked Allah to forgive him.

- **{And he fell down, bowing}**: What is meant here is not the usual bowing in our prayers, but prostration to Allah as evidenced by the word "*kharra*" in Arabic which translates to "fell down" because it is only used in prostration.

Imam al-Raghib said: "The meaning of *kharra* is 'fell in a way from which a murmur is heard.' The source of the word in Arabic is *kharir* and it refers to the sound of water, wind, and other things that fall from a height."

And Allah Almighty says: **{Fall down in prostration}**, so the use of the word "*kharr/purl*" is an indication of the combination of two things:

<sup>162</sup> Quranic Stories (3/458).



Falling, and the sound coming from them in praise, and His saying after it: **{and exalt [Allah] with praise of their Lord}**, thus indicating that that purl was a glorification of praise to Allah and not of anything else.<sup>163</sup>

- **{and turned in repentance [to Allah]}**: David surrendered to his Lord and returned to Him. Turning to Allah means returning to Him with repentance and sincere work. This practical movement that David made directly: **{and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]}** is evidence of his keenness to return to Allah, and to remember Him well, thank Him, and worship Him. It is a practical application of Allah's testimony to him that he is the Returner and will always return to his Lord. **{and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].}** [Sad: 17]<sup>164</sup>.

### **5- Allah Almighty said: {So We forgave him that; and indeed, for him is nearness to Us and a good place of return}:**

- **{So We forgave him that}**; that is, "So, We forgave him what he asked for forgiveness of, and so that no one would think badly of a noble prophet." Allah Almighty said: **{And indeed, for him is nearness to Us and a good place of return}**. That is, He has a high status with us, a good place of return and destiny, which is Paradise<sup>165</sup>.

Allah made David (peace be upon him) a nearness and a favor with Him, and raised his status with Him, just as He granted him a good place of return, a destination, and a turning point. This is praise from Allah for David (peace be upon him), and this is evidence that he was not actually guilty, and his seeking forgiveness was not for a sin he committed, but rather it was a remembrance on his part to his Lord.<sup>166</sup>

<sup>163</sup> Vocabulary, p. 277.

<sup>164</sup> Objective Interpretation (7/203).

<sup>165</sup> Objective Interpretation (7/203).

<sup>166</sup> Quranic Stories (3/453).

## 6- The Israeli Stories' Rejection of the Story of the Two Opponents:

The false Israeli stories, and the false narratives of the Old Testament, mentioned a false story about the reason for the two opponents coming to David (peace be upon him), and it included accusations against David about women, looking at them, and being infatuated with them, and that he married one of them after he admired her beauty, while she was bathing naked, and he worked to kill her husband, in one of the battles, and two angels came down in the guise of two opponents, blaming him about her. Then, David realized his crime, so he prostrated, crying and remorseful, and remained prostrating for decades.

Some Interpreters were impressed by these false Israeli details and recorded them in their interpretations! They interpreted the verses of the story with these details, and forgot that they were talking about a noble prophet and messenger whom Allah protected and preserved, and the most pious and best of people in his time, and they were not talking about a lustful man (a womanizer) who committed forbidden acts and killed others to achieve his interests and satisfy his desires. David (peace be upon him) was immaculate from all these lies<sup>167</sup>.

As for the systematic interpreters and historians, they rejected these Israeli stories, then were afraid to delve into the events of the story and contented themselves with mentioning the general meaning of its verses.<sup>168</sup>

Among these is Imam Ibn Katheer, who said in (Stories of the Prophets), which is part of his history, "The Beginning and the End": Many interpreters from the predecessors and the successors have mentioned here stories and news, most of which are Israeli, and some of which are inevitably false, which we intentionally left it out in our book, being satisfied and limited to just reciting the story from the Holy Qur'an, and Allah guides whomever He wills to a straight path.<sup>169</sup>

Some books have expanded in response to these lies and narratives with which the Prophet of Allah, David (peace be upon him), was accused, including:

<sup>167</sup> Quranic Stories (3/453).

<sup>168</sup> Quranic Stories (3/453).

<sup>169</sup> Stories of the Prophets, Ibn Kathir, p. 432.



- The Acquittal of the Prophet of Allah, David (peace be upon him), about the Insults and Lies of the Jews in the Old Testament, and the Israeli Stories, by Dr. Fathi Muhammad al-Zoghbi.

- Repentance in the Light of the Holy Qur'an, Dr. Amal Bint Saleh Nusayr.

- David's Trial (peace be upon him), by Ms. Nawal Bint Abdul Salam.

David (peace be upon him) is the most mentioned of the prophets of the Children of Israel in the Qur'an after Moses and Isa, , may the best blessings and peace be upon them upon our Prophet. Allah has declared His preference and distinguished His Book, the Psalms, with mention in more than one place, which indicates that he is one of the best prophets after the Prophets of Determination among the messengers<sup>170</sup>.

Some books of interpretation have dealt with this incident due to the influence of the Israeli stories — unfortunately — and they attributed to David something that contradicts the infallibility of the prophets. Sunni scholars agree that the prophets are infallible from major sins<sup>171</sup>.

### **7- David (peace be upon him) Did not Make a Mistake in Devoting the Night to the Worship of Allah Almighty:**

What remains to be said is: Did David (peace be upon him) make a mistake in what he did? Did he make a mistake in concealing himself from people at night and going to the mihrab to worship his Lord? The answer is no. He made the day for ruling and judgment among the people and made the night for worshipping Allah and glorifying Him, and for this reason he prevented any of the people from entering upon him without his permission.

This action on his part is right and there is nothing wrong with it, but it would have been better and more complete for him not to close his door to anyone, at any hour of the day or night, and he must hear the complaint of any complainant or aggrieved person, even if he was worshipping in his mihrab.

<sup>170</sup> The Trial of David (peace be upon him), Nawal Abdel Salam, *Journal of Islamic Studies*, Volume 3, Issue 4, p. 319.

<sup>171</sup> The Jurisprudence of Victory and Empowerment in the Holy Qur'an, Ali Muhammad al-Salla-bi, Beirut, Dar al-Ma'rifa, 5th edition, 2009, p. 125.

Allah sent the two angels in the form of two men, and they climbed over the mihrab over him, and presented to him an interesting case, in order to guide him to the fact that he left the best, and the most complete, and to call him not to hide from anyone.

So, His action was right and correct, and there is nothing wrong with it, but Allah guided him to what was best, and he understood this guidance, peace and blessings be upon him.<sup>172</sup>

- Al-Saadi, may Allah have mercy on him, said: “It is stated as follows in the Almighty’s saying: **{So We forgave him that}** which came from him, and Allah honored him with all kinds of blessings, saying: **{And indeed, for him is nearness to Us}** meaning: a high status, and closeness to us, **{and a good place of return}**.”

This sin, which was committed by David (peace be upon him), was not mentioned by Allah because there was no need to mention it. Exposure of it is out of affectation, but the benefit is what Allah told us of His kindness to David (peace be upon him), and his repentance, and that his position was elevated, so he was better after repentance than before it<sup>173</sup>.

Dr. Abdul Karim Zaidan — may Allah have mercy on him — said in the story of the two opponents: The commentators differed regarding the thing for which David (peace be upon him) asked forgiveness: “On the statements, I prefer the saying of the one who said: He (peace be upon him) ruled for one of the two opponents in the case that was presented to him before he heard the argument of the other opponent, and he was satisfied with hearing the claim of the aggrieved plaintiff only<sup>174</sup>.”

He said: What can be learned from the story of the two opponents with David is that the preachers must know what matters of the call they want to present to the people in a way that will attract people to listen to it. When the preacher presents a topic in his sermon or his lesson to the people, he must begin it with something that will attract the listeners to it, attract their attention, and excite them to listen to it. Hearing the details of this topic, and the excitement may be by mentioning an example, or by

<sup>172</sup> Quranic Stories (3/465).

<sup>173</sup> Tafsir al-Saadi: Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan, Abdul Rahman bin Nasser al-Saadi, Dammam: Dar Ibn al-Jawzi, 4th edition, 1435 AH, p. 955.

<sup>174</sup> The Beneficiary of Qur’anic Stories, p. 282.





asking a question whose answer is known and asking it arouses the interest of the listeners about what the answer may be other than what they know, and not to rush in issuing judgments in cases that are submitted — to the relevant judges — for decision, rather, the judiciary must pay attention to all aspects of the case and listen to those involved in it. If, in considering a case, the matter comes down to assigning responsibility to hold the person responsible for this case accountable, or to hear the argument of the person representing it and his defense of himself, then one of the rules of Islam is (evidence on the one who claims and an oath on the one who denies).<sup>175</sup>

### 8- The Ruling on Prostration of Recitation in Surah Sad:

Al-Bukhari narrated on the authority of al-Awwam, who said, “I asked Mujahid regarding the prostrating in Surah (Sad), and he said: ‘I asked Ibn Abbas: Where did you prostrate from? That is, what evidence makes you prostrate?’ Ibn Abbas said: ‘Don’t you recite the words of Allah Almighty: **{and among his descendants, David and Solomon and Ayyub and Joseph and Moses and Aaron. Thus do We reward the doers of good.}** [Al-An’am: 84]. And Allah’s saying: **{Those are the ones whom Allah has guided, so from their guidance take an example.}** [Al-An’am: 90], so David was one of those whom your Prophet, peace and blessings of Allah be upon him, commanded to imitate, and David (peace be upon him) prostrated it, so the Messenger of Allah, peace and blessings of Allah be upon him, prostrated it.”<sup>176</sup>

This prostration is sunnah and is not obligatory like the rest of the fourteen prostrations of recitation in the Qur’an. Whoever prostrates it will receive reward, and whoever does not prostrate it does not owe anything. The evidence for this is what Abu David narrated on the authority of Abu Saeed al-Khudri, may Allah be pleased with him, who said: “The Messenger of Allah (peace and blessings of Allah be upon him) recited surah Sad on the pulpit. When he reached the place of prostration (in the surah), he descended and prostrated himself and the people prostrated with him.

When the next day came, he recited it. When he reached the place of prostration (in the surah), the people became ready for prostration.

<sup>175</sup> The Beneficiary of Qur’anic Stories, p. 282.

<sup>176</sup> Narrated by al-Bukhari, no. 3421, Sahih Hadiths, no. 244.

Thereupon, the Messenger of Allah (peace and blessings of Allah be upon him) said: **‘This is the repentance of a Prophet, but I saw you being ready for prostration.’** So, he descended and prostrated himself.”<sup>177</sup>

The scholars differed regarding the prostration (in Surah Sad) as to whether it is considered one of the commands of prostration or not. Al-Shafi’i’s doctrine, may Allah have mercy on him, is that it is not one of the commands of prostration of recitation<sup>178</sup>. He said: “Because it is the repentance of a Prophet, it does not necessitate the prostration of recitation.”

Abu Hanifa said that it is one of the commands of prostration of recitation.

And there are two narrations on the authority of Ahmed.

It has been proven that the Prophet, peace and blessings be upon him, prostrated in it.<sup>179</sup> In the honorable hadith, on the authority of Ibn Abbas, may Allah be pleased with them both, he said: “A prostration while reciting Surah Sad (Surah 38) is not one of the *‘Azaa’im* (those which are always required), but I have seen Allah’s Messenger (peace and blessings of Allah be upon him) prostrating while reciting it.”<sup>180</sup>

After the story of the two opponents, the verses told in their first comment on the story of the test of David (peace be upon him) the call that Allah revealed to him and addressed to him:<sup>181</sup>

### **Third: The Almighty’s saying:**

**{[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.” Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.} [Sad: 26]:**

<sup>177</sup> Sunan Abi Dawud, no. 1410, Authentic Hadiths, no. 246.

<sup>178</sup> Sujud al-Tilawah is the prostration that should be performed when a verse of prostration is read or heard.

<sup>179</sup> (Tafsir Al-Khazen): The Core of Interpretations Regarding the Meanings of Revelation. Written by: Alaa Ali bin Muhammad bin Ibrahim al-Baghdadi (famous as al-Khazen) (d. 725 AH), edited by: Abdul Salam Muhammad Ali Shaheen, Beirut, Dar al-Kutub al-Ilmiyyah, 1st edition, 2004 AD (5/274).

<sup>180</sup> Narrated by al-Bukhari, no. 3422.

<sup>181</sup> Objective Interpretation (3/3018).

The purpose of this special appointment is to judge between the people with justice, and to rule them with truth, and not to follow whims in his judgment and ruling, to the contrary, to wait and be sure, and not to rush in issuing the ruling before hearing from all the opponents, and not to rush and take the apparent meaning of one statement before giving the opponent an opportunity to present his argument. The whole or part of the face of the issue may change, and it will be revealed that this apparent act was a deception or a distorted lie.<sup>182</sup>

The succession intended here is the succession in the specific sense, and not in the general sense that was achieved for Adam and his descendants on earth. He is a successor in the legal sense of creating a ruling system based on the guidance of the Sharia and ruling between the people according to the provisions of Sharia, and this is what the noble verse states:<sup>183</sup> **{[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth}**. But why focus on Sharia law between people in all matters of their private and public lives?

Allah Almighty’s law for people is part of His laws in creating the universe, and His revealed book is an explanation of the truth upon which the system of laws is based, and Justice in governance and in managing the affairs of life as a whole, which is demanded of the caliphs on earth and the rulers among the people, is a part of the absolute truth, and people’s affairs are only right when it is in harmony with the rest of the parties. Deviation in governance is a deviation from the system of laws upon which heaven and earth were established, and it is therefore a great matter and a great evil,<sup>184</sup> resulting in countless problems and crises in people’s lives, which in the end hinder the wheel of progress and the advancement of life to the perfection destined for it on the surface of this earth. The deviation from the method of Allah that He has approved for the worlds — and the special succession is an applied mechanism — ultimately leads to the tyrannical oppressors colliding with the laws of Allah and human nature, thus their being is destroyed and their existence disappears.

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<sup>182</sup> In the Shadows of the Qur’an (5/3018).

<sup>183</sup> Quranic Stories, Salah al-Khalidi (3/408).

<sup>184</sup> In the Shadows of the Qur’an (5/3019).

Since succession in the Islamic legal sense must have conditions and tools in order to achieve the goals assigned to it, Allah Almighty provided David (peace be upon him) with the qualities and means that would help him carry out the burdens of succession.<sup>185</sup>

- Allah gave him the kingship: **{and Allah gave him the kingship}** [Al-Baqarah: 251].

- And He gave him knowledge: **{And We had certainly given to David and Solomon knowledge}** [An-Naml: 15].

- And He gave him wisdom: **{and gave him wisdom and discernment in speech}** [Sad: 20].

- And He gave him bounty: **{And We certainly gave David from Us bounty}** [Saba: 10].

- And He gave him the Psalms: **{and to David We gave the book [of Psalms]}** [An-Nisa: 163].

- And He softened iron for him: **{And We made pliable for him iron}**. [Saba: 10].

It is noticeable that the noble verses were keen to express the blessings upon David with the attributes of knowledge and wisdom, bestowing upon him divine gifts of grace, giving him powerful dominion, the ability to twist iron in his hand like threads, and honoring him with prophethood. This is done by using the verb “to give” five times, and the giving of Allah Almighty is absolute, flowing, and not prohibited: **{And never has the gift of your Lord been restricted.}** [Al-Isra: 20].<sup>186</sup>

Nonetheless, why was David (peace be upon him) the first prophet-caliph in the Islamic legal sense? This is because he is the first prophet and messenger to combine prophecy and kingship. None of the prophets before him was a king, none of them ruled his people in the specific sense of rule, and none of them established an organized civil state. This meaning applies to Noah, Hud, Salih, Abraham, and Ishmael — may Allah’s prayers and peace be upon them — and even applies to Moses and Aaron, peace be upon them. For this reason, David (peace be upon him) is the founder of (the Islamic kingdom of faith), and perhaps he is the first Muslim caliph

<sup>185</sup> Social Sunnahs, Inventory, (3/127); Quranic Stories, al-Khalidi (3/408 - 409).

<sup>186</sup> Quranic Stories (3/408 - 409).

in history in the specific Islamic legal sense. That is to say, the first caliph who built a state, established a kingdom, and created the caliphate system on a Shari'a basis.<sup>187</sup>

### **1 - Rules of Judgement:**

Allah Almighty addressed David (peace be upon him) by making him a ruler among the people on earth. He has rule and authority, and they must listen and obey. Then, Allah Almighty explained to him the rules of rule as a teaching to other people:

**A- {so judge between the people in truth};** That is, "Judge between people with justice, with which the heavens and the earth have established." This is the first and most important rule of governance.

**B- {and do not follow [your own] desire},** meaning: "Do not follow your inclinations that are contrary to Allah's command."<sup>188</sup>

Two observations can be noted in the Almighty's saying to His Prophet (peace be upon him): **{and do not follow [your own] desire}:**

**The first observation:** The prohibition was focused on following the desire and not on its presence in the soul, and this makes it clear that what is required of the Muslim is to go against the desire of the soul, and he is not required to erase the desire and remove it from the soul, for this may be like enjoining what is intolerable, and enjoining what is intolerable is forbidden and not mentioned in Sharia law.

**The second observation:** The prohibition on following one's whims came absolutely from restricting the whim to the fact that it is contrary to the Sharia. This means that what is predominant in the whims of the soul is its violation of the Sharia. Thus, the prohibition on following it means the prohibition of the desires of the soul that are contrary to the Sharia.

The evidence for the two aforementioned observations is that the verses of the Holy Book related to one's own desires were forbidden from following them, not from their existence. They also forbade one's own desires absolutely without restricting them to being contrary to the Sharia, due to the prevalence of desire's violation of the Sharia, and thereby it was

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<sup>187</sup> Previous source (3/409).

<sup>188</sup> Allah's Law for the Prophets, p. 473.

condemned and forbidden to follow it. Among these verses that prohibit following one's desires, not the existence of them, without restricting them to violating the Sharia law, and condemning those who follow one's own desires, or the desires of others, are the following verses:

-**{So follow not [personal] inclination, lest you not be just.}** [An-Ni-sa: 135].

-**{But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination. (40) Then indeed, Paradise will be [his] refuge. (41)}** [Al-Nazi'at: 40-41].

- **{and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect}** [Al-Kahf: 28].

- **{and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way}** [Al-Ma'idah: 77].

- **{If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.}** [Al-Baqarah: 120].

- **{And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations}**[Al-Ma'idah: 49].

## 2- What Results from Following One's Desire?

Following inclinations is only a slippery slope and leads to Hell. Allah Almighty said: **{and do not follow [your own] desire, as it will lead you astray from the way of Allah}** [Sad: 26].

In other words, following one's desires causes one to fall into error and deviate from the path of truth, and its consequence is humiliation. Allah Almighty said: **{Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.}** [Sad: 26].

That is, those who stray from the path of truth and justice will have a severe punishment on the Day of Resurrection and the afterlife because of their forgetting the horrors of that day, and the severe and precise reckoning



it contains for every human being, and because of their neglect of work for that day, including judgment with justice.

**The lesson from this topic:** The commandment from Allah Almighty to those in charge of affairs is that they should judge between people according to the truth, and not deviate from it and stray from the path of Allah. Allah has threatened those who stray from His path and forget the Day of Judgment with a sure threat and a severe reckoning <sup>189</sup>.

The noble verse makes it clear that ruling between people is a religious rank, undertaken by the Messengers of Allah and the elite of His creation, and that the job of the person in charge of it is to rule with the truth and avoid desires. Ruling with the truth requires knowledge of Sharia matters, and knowledge of the form of the issue being decided, and how to include it in the Sharia ruling. Someone who is ignorant of either of the two matters is not fit to rule, and it is not permissible for him to undertake it. It also becomes clear that the ruler must beware of his desires and keep them in mind, for souls are not devoid of them. Rather, he strives with himself to ensure that the truth is his goal<sup>190</sup>.

There is no doubt that the revelation of the verses about the speech that Allah Almighty addressed to David (peace be upon him), and commanded him in it as a necessary and clear command that following one's desires leads to injustice and oppression, is a speech addressed in reality to all judges and rulers. Allah only told him this way so that people like them learn from it, for they need it more than the Prophet of Allah, David, whom Allah honored with the infallibility of his prophecy from error and error.

There is no guarantee for judges and rulers from oppression unless they adhere to the provisions of Allah's religion and His law derived from the Book revealed to the seal of His prophets and messengers, with a sense of Allah's oversight over them, and their responsibility for their actions on the Day of Judgment and Recompense.

This revelation is a guarantee of the establishment of justice and the absence of unfairness and injustice. That is why Allah Almighty said it in

<sup>189</sup> Al-Tafsir al-Munir (23/188).

<sup>190</sup> Al-Saadi's interpretation, which was collected in one volume, p. 660.

His second comment on the story of the trial of David (peace be upon him) to confirm this truth.<sup>191</sup>

### 3- The State of David (peace be upon him) and Its Extent:

There is no doubt that David (peace be upon him) was destined for long-term success in ridding his Israeli people of Goliath and his soldiers, in achieving complete independence for them, and in establishing influence for himself in the Levant.

Specialized history books mention that David (peace be upon him), who was from the tribe of Judah, was crowned king over the children of Israel, in the year 1010 BC. Many history books relied on Old Testament narratives, and (Hebron-Alkhalil) remained his capital for more than seven years until the conquest of al-Quds around 1003 BC, it was named the City of David.

During his rule, David (peace be upon him) seized the lands of the Philistines Moabites and Arameans.<sup>192</sup>

Thus, his kingdom (peace be upon him) reached its greatest extent, as some historians narrated, and it extended from Mount Carmel and Tal al-Qadi to Mount Hermon in the north, to the borders of Egypt and the Mujib River in the south, and to the desert in the east.<sup>193</sup> Despite all this, the Israelis were unable to conquer all of Palestine, as the Philistines continued to retain the fertile coastal areas.<sup>194</sup>

Some historians have said: David and Solomon (peace be upon them) established a state that included the entire Levant and the entire Arabian Peninsula.<sup>195</sup> There are conflicting opinions about the borders of the kingdom of David and Solomon, peace be upon them. There is no doubt that it was a great kingdom in terms of breadth, influence, message, economy, goals, and institutions.

<sup>191</sup> Objective interpretation (7/207).

<sup>192</sup> Jewish racism, Dr. Ahmed al-Zoubi, Obeikan Library, 1st edition, 2010 (1/198).

<sup>193</sup> Modern History of Palestine, Dr. Abdel Wahab al-Kayyali, p. 15.

<sup>194</sup> Jewish Racism (1/198).

<sup>195</sup> Historical Studies of the Holy Qur'an, Muhammad Bayoumi Mahran, Arab Renaissance House for Printing and Publishing, Beirut, Lebanon, 2nd edition, 1408 AH-1988 AD (3/65).





The rule of David and his son Solomon (peace be upon them) represented a period of prosperity on the human level on earth, and the values of truth, justice, mercy, and benevolence prevailed in the rule of these two noble prophets, peace be upon them.

#### **Fourth: Allah Almighty said:**

**{And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire. (27) Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked? (28) [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded. (29)} [Sad: 27-29]:**

When establishing the principle of the right to succession to the land, and to rule between people, and before the story of David reaches its end, the context tends to return this right to its great origin, its origin upon which the heaven and earth and what is between them are based, its ancient origin in the existence of this entire universe, and it is more comprehensive from the succession of the earth, and from ruling between the people, and it is greater than this earth and it is farthest in range from the life of this world. It deals with the core of the universe, as well as the afterlife, and from it came the final message, and the book explaining that great, comprehensive truth came.

In another saying, in these three verses, that huge, enormous, comprehensive, precise, and profound truth is revealed in all its aspects, branches, and links.

The creation of the heavens and the earth and what is between them was not aimlessly, nor was it based on falsehood, but rather it was right, and it was based on truth, and from this great right all other rights branch out:

- The right to succession to land.
- The right to rule among creation.
- The right to evaluate people's feelings and actions.

Those who believe and do righteous deeds will not be like those who spread corruption on earth. The weight of the righteous is not the same as the weight of the ungodly. The truth is what was brought by the Blessed Book which Allah sent down so that they might contemplate His verses and so that people of reason might remember what they should remember of these authentic truths, which the unbelievers cannot imagine because their nature is not connected to the original truth in building this universe. Then, they have bad thoughts about their Lord and do not remember anything about the authenticity of the truth. **{That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.}** [Sad: 27].

Allah’s law for the people is a part of His law in creating the universe, and His revealed book is an explanation of the truth upon which the law is based. The justice that is demanded of the caliphs on earth and the rulers among the people is only a part of the absolute truth. People’s affairs are not regulated except when it is consistent with the rest of the parties. Deviation from the law of Allah, the right to caliphate, and justice in rule is a deviation from the absolute law upon which heaven and earth were established. It is therefore a great matter and a great evil, and a collision with the enormous cosmic forces. It must eventually be destroyed and perish. No oppressor deviant from the law of Allah, the law of the universe, and the nature of existence can withstand with his meager strength in the face of these enormous, overwhelming forces, and in front of the grinding wheel of the universe. This is what those who ponder should consider and those of understanding should remember.<sup>196</sup>

### **Interpretation of the Noble Verses:**

**1- {And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.}**

**A- {And We did not create the heaven and the earth and that between them aimlessly.}:**

That is, “We did not create them as a false creation with no wisdom, or We did not create them for falsehood, which is following desires and

<sup>196</sup> In the Shadows of the Qur’an (5/2019).



inclination towards desires.” As Allah Almighty said: **{And We did not create the heavens and earth and that between them in play. (38) We did not create them except in truth, but most of them do not know. (39)}** [Ad-Dukhan: 38-39].

**B- {That is the assumption of those who disbelieve}**. That is, that is the belief of those who deny the Day of Resurrection, for their denial is a denial of the wisdom of the Creator, the Almighty. As for the believers who contemplate the power of Allah Almighty and the dazzling wisdom of His creation, they will believe in it. Allah Almighty said about them: **{Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.}** [Al Imran: 191].

**C- {so woe to those who disbelieve from the Fire}**. That is: they will be destroyed rather than the people because of their denial on the Day of Judgment and Recompense.

- **(Woe)**: A valley in hell <sup>197</sup>.

The verses also made it clear that the Day of Judgment is necessary to distinguish between the righteous and the corrupt in terms of fate and reward<sup>198</sup>.

## **2- The Almighty’s saying: {Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?} [Sad: 28]:**

**A- {Or should we treat those who believe and do righteous deeds like corrupters in the land?}**. That is, not being resurrected for reckoning and punishment requires a settlement between the two different groups, between the believers and the infidels and the corruptors, which is impossible. The interrogative question of denial requires denying the settlement between the two parties and confirming the resurrection and punishment.

<sup>197</sup> Fath al-Bari, Explanation of Sahih al-Bukhari, Ahmed bin Ali bin Hajar al-Asqalani, Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon, 1st edition, 1410 AH (10/553).

<sup>198</sup> Objective interpretation (7/207).

**B- {Or should We treat those who fear Allah like the wicked?}**: It is a move towards the confirmation of the Day of Resurrection, to deny another impossibility that is clearer than the first, which is the impossibility of reconciliation between the pious believers and the wretched infidels, so it is not inconceivable that their fate will be the same, which is death. Therefore, there must be a resurrection after death a reckoning, and recompense in which the obedient will be rewarded and the ungodly will be punished. Allah Almighty has confirmed this meaning in many places, including:

Allah Almighty says: **{Then will We treat the Muslims like the criminals? (35) What is [the matter] with you? How do you judge? (36)}** [Al-Qalam: 35-36]

Allah Almighty says: **{Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their death? Evil is that which they judge.}** [Al-Jathiya: 21].

**3- {[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.} [Sad: 29]:**

**A - {[This is] a blessed Book which We have revealed to you}**. That is, it is a book that We have sent down to you, O Muhammad, and it is the Holy Qur'an, which Allah Almighty swore by at the beginning of the Surah Sad: **{Sad. By the Qur'an containing reminder...}**. It is a blessed book with many benefits in religion and the world.

**B- {that they might reflect upon its verses and that those of understanding would be reminded}**; This Qur'an is a book that we have sent down to you, abundant in goodness and benefit, so that people may contemplate its verses and contemplate their meanings, and so that those with clear, luminous, and pure minds that seek truth, may learn from it. The increase in injustice, oppression, and criminality in contemporary human societies is only the result of their distance from the law of Allah, and their detachment from the feeling of His supervision and the responsibility before Him on the Day of Judgment and Recompense.



Contemplating the verses of the wise revelation is required, and Allah Almighty has confirmed it in His saying in Surah Muhammad: **{Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?}** [Muhammad: 24].

Allah Almighty did not confirm and encourage it except so that people would realize its truthfulness, and that it is the word of Allah indicating the authenticity of the prophecy of the Messenger of Allah. Allah Almighty said: **{And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds.}** [Yunus: 37].

Contemplating the verses of the Holy Book indicates that it is the word of Allah, which alone deserves consideration and contemplation of its meanings because it is the basis for establishing Allah's rule on earth, and an urgent necessity for a person until he is leveled on the path of uprightness, and all the information in it about the unseen things that the Prophet Muhammad, peace and blessings of Allah be upon him, didn't know, is evidence that it is a revelation from Allah, and the Prophet, peace and blessings be upon him, has no choice but to convey it.

Scholars urged to contemplate the verses of the Qur'an and contemplate them in order to know the requirements, rulings and laws they contain, in order to apply them.

Al-Hasan al-Basri, may Allah have mercy on him, said: "By Allah, whoever memorized the Qur'an's letters and missed its limits, did not contemplate it, to the point that one of them would say: 'I read the entire Qur'an, and the Qur'an does not appear to him of any character or action.'"<sup>199</sup>

Then, after narrating a wealth of news from David (peace be upon him), the verses mentioned some news about his son Solomon (peace be upon him), who was also a noble prophet, to whom Allah combined prophethood and kingship<sup>200</sup>.

<sup>199</sup> Summary of Tafsir Ibn Kathir, Muhammad Ali al-Sabouni, Dar al-Qur'an al-Karim, Beirut, 7th edition, 1402 AH-1981 AD (3/202).

<sup>200</sup> Objective Interpretation (7/208).

### **Fifth: The Almighty's saying:**

**{And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah]. (30) [Mention] when there were exhibited before him in the afternoon the poised [standing] race-horses. (31) And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until the sun disappeared into the curtain [of darkness]." (32) [He said], "Return them to me," and set about striking [their] legs and necks. (33)} [Sad:: 30-33]:**

#### **Interpretation of the Noble Verses:**

#### **1- {And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah]}:**

Allah Almighty gave David (peace be upon him) Solomon as a gift without compensation and as a mercy from him, the Almighty because He is the Giver who gives the gift without compensation or return. He gives whatever He wants to whomever He wants. Allah's gifts and blessings are many, and no pen can record them or count them. Allah Almighty said: **{And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.}** [Ibrahim: 34].

Allah Almighty gave David his son Solomon (peace be upon them) with grace, generosity, presence, and traces of his name, the Supreme Bestower.<sup>201</sup>

#### **A- {And to David We gave Solomon}:**

The expression of the gift in His saying: **{And to David We gave Solomon}** indicates that it is a pure gift from Allah Almighty and adding the gift to the pronoun of greatness (We) indicates its perfection.<sup>202</sup>

Here we ask about the secret behind singling out Solomon (peace be upon him) for mention even though David (peace be upon him) had other children. The answer: Because of this gift, with his being a good son, Allah

<sup>201</sup> Attributes of the Prophets from the Stories of the Qur'an "Abraham, Ishmael, Isaac, and Lot," Aqeel Hussein Aqeel, Sama Publishing and Distribution, Cairo, Egypt, 2011, p. 232.

<sup>202</sup> Reflections on Surah Maryam, Dr. Adel Ahmed al-Ruwaini, 1st edition, 1432 AH-2011 AD, Dubai International Holy Quran Award, p. 210.



assigned him the position of prophethood. That is to say, Allah Almighty gave David Solomon, that is, a prophet, as He said: **{And Solomon inherited David.}** That is, in prophecy, otherwise, David (peace be upon him) had other sons.<sup>203</sup>

The meaning of (Solomon/Suleiman) is the perfect, complete and complete in all fields. Creation, morals, opinion, and vision, and he is sound in structure. He is for the truth and that does not change, for Allah Almighty has given him wisdom. The Arabs say: Solomon the Wise.<sup>204</sup> Solomon/Suleiman means healthy, namely, safe from pests.

The name Solomon contains the meaning of integrity, which is his mission in the future, and he always has the initiative and preparation with all his strength.

**B- {An excellent servant, indeed he was one repeatedly turning back [to Allah]}:**

David (peace be upon him) had many sons and daughters, but Allah singled him out (peace be upon him) with the righteous son, the Prophet King Solomon (peace be upon him). Allah praised him in his book for being a frequenter of obedience and worship to Allah, and turning to Allah Almighty at most times. Besides, from Allah's greater grace upon His servant David, He bestowed upon him Solomon, who inherited from his father kingship, prophecy, and wisdom, as Allah Almighty honored Solomon (peace be upon him) with kingship and prophecy,<sup>205</sup> and gave him insightful understanding, sound opinion, and a sound mind.

**-{An excellent servant, indeed he was one repeatedly turning back [to Allah]}:** Praise here is in the doctrinal capacity, which is servitude to Allah Almighty,<sup>206</sup> for he has been characterized by what necessitates praise, which is **{indeed he was one repeatedly turning back [to Allah]}.** That is, returning to Allah in all circumstances through deification, turning to Allah, love, remembrance, supplication, striving to please Allah, and prioritizing that over everything.<sup>207</sup>

<sup>203</sup> Tafsir Ibn Kathir (7/64).

<sup>204</sup> The Names of the Prophets, Their Connotations, and Meanings, p. 223.

<sup>205</sup> Jurisprudence of Victory and Empowerment, p. 127.

<sup>206</sup> Tafsir al-Shaarawi (21/12929).

<sup>207</sup> Tafsir al-Saadi, p. 956.

Solomon (peace be upon him) followed the path of his father, adhered to obedience to Allah, and established truth and justice among people.<sup>208</sup>

## 2- {[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses}:

**A- {When}** is an adverb of the past tense in the accusative position of the direct object of a deleted verb whose evaluation is: “mention.”

**B- {there were exhibited before him}**, meaning: The racehorses were shown until he looked at them, and the verb in the noble verse is passive.<sup>209</sup>

**C- {in the afternoon}**: from the afternoon until the end of the day.<sup>210</sup>

**D- {the poised [standing] racehorses}**: good horses, and this word **{the poised racehorses}**, is not mentioned anywhere else in the Qur’an.

Imam al-Raghib said, its meaning is the poised, the joining of two things, joining them to each other. It is said: The horse straightened its legs. Allah Almighty said: **{the poised [standing] racehorses}**.

**When the racehorse poise**: A gentle movement of the horse when it stands, as it stands on three of its four legs, and as for the fourth of its legs, it raises it and bends it, and puts the tip of its hoof on the ground, and in this way, it combines raising it withstanding on it, so it did not raise it on the ground, nor did it stand on it. This is a gentle and beautiful movement, the beauty of which will be recognized by those who enjoy the sight of the horse standing upright.

**Racehorses**: They are good horses that are good at walking and galloping. They put their effort and energy into their gallops and are good at it, so they gallop fast. The sight of galloping horses that excel at their gallop is beautiful, gentle, and impressive. Here the two descriptors indicate two gentle movements.

Solomon (peace be upon him) was fully aware of the goodness in the poised [standing] racehorses, when he said: **{Indeed, I gave preference to the love of good [things] over the remembrance of my Lord}**.

<sup>208</sup> Objective interpretation (7208).

<sup>209</sup> Among the Prophetic and Historical Miracles, Dr. Zaghoul al-Najjar, Dar al-Ma’rifa, Beirut, Lebanon, 1st edition, 2013 AD (2/765).

<sup>210</sup> Solomon (peace be upon him) in the Holy Qur’an, Hammam Hassan Salloum, p. 199.





Our Prophet Muhammad, peace and blessings of Allah be upon him, told us about this beautiful goodness inherent in them. He, peace and blessings of Allah be upon him, said: **“Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection.”**<sup>211</sup>

3- {And he said, “Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until the sun disappeared into the curtain [of darkness].” (32) [He said], “Return them to me,” and set about striking [their] legs and necks. (33)}:

When the horses, with their liveliness, beauty, and speed, were presented to Solomon (peace be upon him) in the evening, he thanked Allah for what He had bestowed upon him and said: **{Indeed, I gave preference to the love of good [things] over the remembrance of my Lord}.**

The meaning is, “I loved horses very much because of the goodness in them, and my love for them stems from the remembrance of my Lord, and it is a reason for the remembrance of my Lord.”

It is as if he is remembering his Lord when he loves horses, as he praises Allah and thanks Him for bestowing them upon him. Whenever he sees them, he thanks his Lord and remembers Him just as his preparing them and supervising them is a form of his worship and remembrance of his Lord.

- **{until the sun disappeared into the curtain [of darkness]}:** Talking about the horses that he loved, and the curtain: It is something that hid the horses from Solomon such as it being a mountain or a hill. The sentence indicates that Solomon (peace be upon him) was watching and supervising horses, and training them to run and gallop so that they would always be ready for jihad.

It seems that he ordered the horses to run and gallop, and when he saw them running in the field, he thanked Allah for that and considered his love for horses to be a form of his remembrance and thanks to Allah, and he said: **{Indeed, I gave preference to the love of good [things] over the remembrance of my Lord}:**

<sup>211</sup> Al-Bukhari, no. 2850; Muslim, no. 1871.

He continued to look at the horses galloping in the field with admiration, until they disappeared behind the mountain that obscured them. And when they disappeared and were out of his sight, he said: **{Return them to me}**, so they returned them to him, and when he saw them in front of him, he began wiping them: **{and set about striking [their] legs and necks}**.

The meaning is that Solomon began wiping the legs and necks of the horses and passing his fingers over them gently as a way of playing with the horses honoring them and demonstrating his care and love for them.

It is known that horses love this gentle movement from their owner, and they feel comfortable with him when he wipes their legs, necks, manes, and bodies, so they become more loyal to him and attached to him, just as they become more daring in jihad. Top of Form

This is the correct understanding of the incident as presented in the verses of the Qur'an when we exclude the Israeli stories that recorded the accusation against Solomon (peace be upon him) of being preoccupied with horses neglecting the remembrance of Allah, and then regretting it after that and killing those horses!<sup>212</sup>

**- {until the sun disappeared into the curtain [of darkness]}:**

There are scholars who say that it was the horses that disappeared into the curtain, and there are those who say that it was the sun that disappeared into the curtain.

**The first saying:** It was chosen by Ibn Jarir, al-Razi and others, which is that: He never missed a prayer or anything, but rather the horses were shown to him, and “disappeared,” is about the horses. Here there remains the problem of **{over the remembrance of my Lord}**. They said: “over” the meaning of “from,” so it is from the remembrance of my Lord, and they supported this with evidence from it.

**First:** They said that the horses are mentioned: **{[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses}**. **{And he said, “Indeed, I gave preference to the love of good [things] over the remembrance of my Lord}**, which mentions the horses, **{until the sun disappeared into the curtain [of darkness]}** mentions horses as well. **{Return them to me}** also mentions the horses, so

<sup>212</sup> Quranic Stories (3/487).



where was the sun mentioned? The sun is never mentioned in the verses, so where did you get the story of the sun?

**Second:** It is not appropriate for the prophets to delay prayer and be distracted by the world or looking at horses from performing their duties.

**Third:** The principle is that the pronoun returns to the closest mention: **{[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses}**, the horses. **{And he said, “Indeed, I gave preference to the love of good [things]} also indicates the horses. {over the remembrance of my Lord until the sun disappeared}**. Supposedly, the horses are meant. **{Return them to me}** the horses are in question.

**Fourth:** If he misses the prayer, why would he punish and kill the horses? What is the fault of the horse? Because he was the one who missed the prayer, rather he had to repent to Allah, Blessed and Most High.

**Fifth:** As for his anointing on the horses as an honor for them, or that he anointed (may Allah’s prayers and peace be upon him) out of his humility even though he was the king, or that he was aware of the conditions of horses, so he would look at them and check if they were sick until he was reassured about them<sup>213</sup>.

**The second saying:** They said: **{[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses}**, the horses are meant. **{And he said, “Indeed, I gave preference to the love of good [things]}}, the horses are meant. **{until the sun disappeared into the curtain darkness}**, that is the sun. **{Return them to me}**, it is the horses. **{and set about striking [their] legs and necks}** killed the horses.**

They cited as evidence the words of Allah Almighty: **{[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses}**. The mention of the afternoon has a meaning, and the afternoon is the time from the afternoon until the end of the day, so when He mentioned the afternoon and then “disappeared into the curtain,” then it is the sun, due to the sun’s connection with the end of the day, and then likewise: **{Indeed, I gave preference to the love of good [things] over the remembrance}**, (over). On its apparent, and the basic principle is that it is “over the remembrance of my Lord” and not “from the remembrance of

<sup>213</sup> So He Followed Their Guidance, Othman al-Khamis, p. 313.

my Lord.” They said that it is possible that it was the afternoon prayer, and it is possible that it was any remembrance he had, and it is not a condition that it was the omission of an obligatory duty, but it is possible that it was the omission of something desirable.

The basic principle is that the verse should be taken at face value: **{over the remembrance of my Lord}**. Then, why did he kill them? They said that he killed them and ordered the people to eat them, and why did he do that? They said he did it so that he doesn’t get busy with them again. Therefore, it was reported on the authority of Omar, may Allah be pleased with him, that when he was late for prayer, he donated his garden so as not to distract him again from prayer. They said that this may be permissible in their Sharia law because the Sharia laws differ.

Indeed, there is evidence in our Sharia that supports this, and that is when the Prophet, peace and blessings be upon him, went to Tabuk and passed through Mada’in Saleh. They cooked the meat of local donkeys in pots, so he, peace and blessings of Allah be upon him, ordered the pots to be broken and the food to be spilled, until they said to him “Or should we wash them and not break them?” He said: “Wash them”, but he ordered the food to be spilled because the prohibition of eating donkey meat had been revealed at that time, and despite this, he ordered those pots to be broken<sup>214</sup>.

The evidence for this is that whoever abandons something for the sake of Allah, Allah will compensate him with something better than it, and that is why the next verse says that Allah compensates him with the wind: **{So We subjected to him the wind}**. When he left the horses for the sake of Allah Almighty, Allah compensated him with the wind, which is stronger than horses and faster, and does not need supplies, costs, care, or anything. So Allah compensated him with something better than horses when he left them for the sake of Allah Almighty.

Sheikh Othman al-Khamis said: The intention is that both matters are possible. It is possible that he meant “until the sun was hidden by the veil,” and it is possible that he meant “until the horses were hidden by the veil,” and knowledge is with Allah Almighty.<sup>215</sup>

<sup>214</sup> Musnad Ahmad, no. 5948.

<sup>215</sup> Muslim, no. 2981.



Dr. Salah al-Khalidi suggested that it was the horses that were hidden under the veil, and he said: We know that Solomon (peace be upon him) was a man of jihad, and that he fought battles of faith against the infidels, and horses were among the well-known weapons of war. Therefore, Solomon was a lover of horses, for this great jihadist goal, which would bring him good, and he considered his love for horses and preparing them for jihad as a form of his remembrance of his Lord <sup>216</sup>.

#### **4- The Most Correct Opinion Regarding Anointing on the Legs and Necks:**

The narrations that were reported from the Prophet of Allah Solomon (peace be upon him) that he cut off the necks and legs of horses, none of which is proven with evidence from the Qur'an and Sunnah.

The author of the book "The Virtues of Interpretation" says: Imam Ibn Hazm preceded Imam al-Razi in this opinion. Ibn Hazm says "Interpreting the verse to mean that he killed horses when he was distracted by them from prayer is a fabricated, ridiculous, and cold myth which has collected thousands of sayings because it involves punishing horses that have no sin, mutilating them, meaninglessly destroying useful property, and attributing wasting prayer to a sent prophet, then the horses are punished for his sin, not for their sin.

Rather, the meaning of the verse is that he told that he loved the love of goodness for the sake of remembrance of his Lord until the sun or those horses disappeared into the curtain, then he ordered them to be brought back, so he proceeded to wipe their legs and necks with his hand out of righteousness and honor to them, and this is the apparent meaning of the verse, and no other meaning is possible. It does not contain any reference at all to what they mentioned about killing horses and disrupting prayer. All of this has been said by trustworthy Muslims <sup>217</sup>.

Wiping the legs and necks should be used in reality, not metaphorically, as wiping with the hand was done out of love and honor because it is appropriate that he prepares for his enemies whatever strength and

<sup>216</sup> Quranic Stories (3/487).

<sup>217</sup> Al-Fasl fe al-Melal wa al-Ahwaa wa al-Nahl, by Ibn Hazm, Al-Salam International Library, 1st edition, 2010 AD (4/20).

horseback he can in order to protect the religion of Allah and intimidate his enemy. This statement is far from attributing injustice to Solomon (peace be upon him), by slaughtering horses without committing a sin, just as we do not find in the books of interpretation a hadith attributed to the Prophet Muhammad, may Allah bless him and grant him peace, or a reliable trace from some of his companions, may Allah be pleased with them.<sup>218</sup>

Imam al-Razi — may Allah have mercy on him — spoke about this issue, and he said: “...to say that the horseback was recommended in their religion, just as it was also in the religion of Muhammad, peace be upon him, then Solomon (peace be upon him) needed an invasion, so he sat down and ordered the horses to be brought and for them to start galloping. He stated that he did not love them for the sake of the world or the personal gain, but rather he loved them for the command of Allah and to seek the strengthening of his religion, which is what is meant by his saying **{over the remembrance of my Lord}**. Then, he (peace be upon him) ordered that the horses be running and galloping until they were concealed in the veil, that is, they disappeared from his sight. Then, he ordered the trainers to return them. Those horses came to him, and when they returned to him, he began wiping their legs and necks, and the purpose of that wiping was to do the following:

**The first:** to honor them and demonstrate their pride in being one of the greatest helpers in repelling the enemy.

**The second:** He wanted to show that he was humble in controlling politics and the kingship where he handled most of the matters himself.

**The third:** He was more knowledgeable about the conditions of horses, their diseases, and their defects, so he would examine them and wipe their legs and necks until he knew whether there was any evidence of illness in them. This interpretation that we mentioned applies to the word of the Qur’an in an identical and consistent manner, and we do not have to attribute anything of abandoning evil and prohibited things to an infallible prophet.<sup>219</sup>

I believe that Solomon (peace be upon him) was acquitted of neglecting to remember Allah or pray, as some interpreters said, and also, he was

<sup>218</sup> David and Solomon, peace be upon them, in the Jewish Scriptures, p. 369.

<sup>219</sup> Tafsir al-Razi (23/204).



acquitted of killing horses due to the lack of authenticity of the stories contained in the chain of transmission, as well as their invalidity in text because they contradict the greatness of the prophets. Allah knows.<sup>220</sup>

### 5- Solomon's Horses and the Wings:

On the authority of Aisha, may Allah be pleased with her, she said: "When the Messenger of Allah (may Allah bless him and grant him peace) arrived after the expedition to Tabuk or Khaybar, the draught raised an end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her. He asked: 'What is this?' She replied: 'My dolls.' Among them he saw a horse with wings made of rags, and asked: '**What is this I see among them?**' She replied: 'A horse.' He asked: '**What is this that it has on it?**' She replied: 'Two wings.' He asked: '**A horse with two wings?**' She replied: 'Have you not heard that Solomon had horses with wings?' She said: 'Thereupon, the Messenger of Allah (may Allah bless him and grant him peace) laughed so heartily that I could see his molar teeth.'»<sup>221</sup>

### 6- Horse Trading during the Reign of Solomon (peace be upon him):

Dr. Abdel Tawab al-Sayed says: "Perhaps what made it easy for Solomon to be an intermediary in the trade of horses and chariots was his close relationship with Egypt through his Egyptian wife. The second source of horses was the country of Celsus in southern Asia Minor between the Taurus Mountain and the Mediterranean Sea, and it is also famous for its horses."

Solomon (peace be upon him) established horse stables in several areas of his kingdom in Beit Shean, Hazor, Megiddo, Taghnak, Jerusalem, and other cities that had garrisons controlling the trade routes.

American excavation missions in Megiddo uncovered barns dating back to the era of Solomon (peace be upon him), and they found remains of horse stables, which were organized around a circular courtyard paved with tiles of felt, and a corridor ten feet wide, which was paved with flat

<sup>220</sup> David and Solomon, peace be upon them, in the Jewish Scriptures, p. 370.

<sup>221</sup> Sunan Abi Dawud, no. 4932, authenticated by Ibn Hibban.

wood, to prevent horses from slipping. Outside the corridor were spacious stalls, each ten feet wide, and they found some horse feed troughs and watering equipment, outside the barns, there were wide spaces for chariots. It was estimated that each stable contained 450 horses, and each barn had 150 chariots. If we assume the width of the stall to be 5 meters so that the horse can move freely in it, the circumference of the circular courtyard was 115 meters. Thus, the area of one stable with its external courtyard in which the chariots are placed is approximately 13 acres, and it is astonishing at the spaciousness of these stables and the extraordinary care that was taken in abundance in the buildings and services, which indicates that horses during the reign of Solomon received the best care, which deserved to be recorded in the Holy Qur'an<sup>222</sup>.

### **Sixth: The Almighty's saying:**

**{And We certainly tried Solomon and placed on his throne a body; then he returned} [Sad: 34]:**

- **{We certainly tried}**: It means, "We tested, put to the test. Trials in and of themselves are not objectionable, but rather what is objectionable is that you fail in them and fail in getting through them. Allah tempted Solomon (peace be upon him) just as he tempted his father David, peace be upon them, regarding the issue of the mihrab."<sup>223</sup>

**-{and placed on his throne a body; then he returned}**:

The chair is the throne on which the king sits. **{Body}**: The body is the template of a living being, and this template is called (body) if it is devoid of a soul.<sup>224</sup>

**-{then he returned}**: it means that he returned to what he was before the experience he went through<sup>225</sup>.

Many scholars have spoken about explaining this noble verse and refuted the false narratives against Solomon (peace be upon him) with justice and fairness. Among these important studies are:

<sup>222</sup> Economic Aspects in the Life of Our Master Solomon (peace be upon him), Abd al-Tawab Syed Muhammad Ibrahim, p. 16.

<sup>223</sup> Tafsir Abd al-Rahman bin Yahya al-Muallami, p. 121.

<sup>224</sup> Tafsir al-Shaarawi (11/12934).

<sup>225</sup> Tafsir al-Shaarawi (11/12934).





- “Israeli Stories and Themes in the Story of our Prophet Solomon (peace be upon him), Kainaat Mahmoud Adwan.”

- “Interpretation of the Almighty’s Saying, **{And We certainly tried Solomon and placed on his throne a body; then he returned}** by the scholar Abd al-Rahman al-Mu’alami.”

- “The Trial of Solomon (peace be upon him) in the Holy Qur’an, Hammam Hussein Yusuf Salloum.”

These references are among the most important references that I have relied on, after Allah, in discussing the Israeli stories, and whoever wants to expand should refer to them.

### **1- The Reason for This Temptation:**

There were many statements about the cause of this temptation, and statements were mentioned in the books of interpretation that did not compatible with the infallibility of the prophets, and could not have come from Solomon (peace be upon him). Among these sayings:

- Many interpreters said: that Solomon married a woman from the daughters of kings, and she worshiped the idol in his house, and he did not know about it, so he was tested because of his negligence in that.

- It was said that he married an Egyptian woman named Jarada, and he loved her very much, so two quarreling groups came to him to judge between them, one of them from the people of Jarada, and he wanted the judge to be theirs.

- It was said that he concealed himself from people for three days without judging between any of the disputing parties.

- It was said that he married Jarada, who was a polytheist because he proposed to her Islam and she said, “Kill me and I will not convert to Islam.”

- It was said that when he wronged the horse by killing, his property was taken away.

- It was said that he had intercourse with some of his wives during menstruation and other matters.

- It was said that he was commanded not to marry a woman except from the Children of Israel, so he married someone from outside them.

All of these statements are rejected. There is no reliable evidence in it, and many of it contradict the infallibility of the prophets and the lofty status that Allah bestowed upon them.<sup>226</sup>

## 2- Sayings of Scholars Regarding This Temptation:

**A- Salah al-Din al-Khalidi** (may Allah have mercy on him) said: “We alert and warn first of all against the false Israeli stories which spoke for a long time about the temptation of Solomon, and about the body lying on his throne. They accused the Prophet Solomon (peace be upon him) with false and immoral accusations.

**The summary of these false allegations** is that Solomon (peace be upon him) agreed with his infidel wife to disbelieve in Allah, and placed an idol for her in his palace so that she would worship him instead of Allah, so Allah punished him for that, and he ruled over the jinn and devils with his magic ring, so Allah allowed the genie Satan to dress up in his costume, so he took the ring from him, and took over the rule after him as if Satan had carried out a military coup against Solomon. Solomon remained in this state for several weeks, bewildered and without his kingship, then his kingship was restored to him after he extracted the ring from the belly of a fish, then put the genie in a box and threw it at the bottom of the sea.

These Israeli stories are false, mentioned in the distorted Scriptures of the Old Testament. These Israeli stories attracted some Muslim interpreters and historians — with great regret — so they included them in their books and interpreted the words of Allah Almighty with them. We do not allow the interpretation of The Book of Allah with these lies and slander, and we decide that Solomon (peace be upon him) must be acquitted of them<sup>227</sup>”.

**B- Al-Shanqeeti** (may Allah have mercy on him) said: “What was narrated from the predecessors, among these narrations, is that Satan took Solomon’s ring, sat on his throne, and expelled Solomon etc., its invalidity is explained by the Almighty’s saying: **{Indeed, My servants – no authority will you have over them, except those who follow you of the deviators.}** [Al-Hijr: 42].

<sup>226</sup> Solomon (peace be upon him) in the Qur’an and Sunnah, pp. 213-214.

<sup>227</sup> Quranic Stories (3/489).



Satan acknowledged this in the Almighty's saying: **{Except, among them, Your chosen servants.}** [Al-Hijr: 40].<sup>228</sup>

**C- Ibn Kathir** said after mentioning a story that was narrated on the authority of Ibn Abbas regarding this verse: "It appears that Ibn Abbas only received it — if it is authentic on his authority — from the People of the Book, and among them is a group who do not believe in the prophethood of Solomon (peace be upon him), so it is clear that they are lying to him, and that is why there were reprehensible things in the context, the most severe of which was mentioning women. It is well-known that that genie did not have power over Solomon's wives, but rather Allah Almighty protected them from him out of honor for his Prophet, peace and blessings of Allah be upon him. This story was narrated at length on the authority of a group of predecessors, such as Saeed bin al-Musayyab, Zaid bin Aslam, and a group of others, and all of them were received from the stories of the People of the Book. Allah knows best what is right."<sup>229</sup>

**D- Al-Nasafi** (may Allah have mercy on him) said: "As for what is narrated about the hadith of the Seal and Satan, and the worship of idols in the house of Solomon (peace be upon him), they are among the falsehoods of the Jews<sup>230</sup>".

**E- Judge Ayyad** (may Allah have mercy on him) said: "It is not true what the informants reported about Satan imitating him, his domination over his place, and his behavior in his nation with injustice in his rule because the devils have no power over such things, and the prophets were protected from such things<sup>231</sup>".

**F- Sheikh Othman al-Khamis** said: "The correct statement regarding the temptation of Solomon is what was stated in the narration of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, said: "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did

<sup>228</sup> Adwaa al-Bayan (6/347).

<sup>229</sup> Interpretation of the Great Qur'an, Ibn Kathir (7/69).

<sup>230</sup> Tafsir al-Nasafi (4/42).

<sup>231</sup> Al-Shifa, Judge Iyad (2/381).

not say, ‘Allah willing.’ Therefore, only one of those women conceived and gave birth to a half-man. **By Him in Whose Hands Muhammad’s life is, if he had said, ‘Allah willing’, (he would have begotten sons) all of whom would have been knights striving in Allah’s Cause.**<sup>232</sup> This is the correct news, and that the one who was thrown on Solomon’s throne was this boy, who is half human. **{Then he returned}**: that is, he returned to Allah Almighty because he forgot to say, Allah willing<sup>233</sup>”.

**G- Professor Hammam Hassan Youssef Salloum** said: “The bottom line in this matter is that the temptation is Solomon’s forgetting to say, ‘Allah willing,’ and the failure of fulfilling his desire to give birth to a hundred knights who would fight for the sake of Allah, and his affliction with a deformed son with defective morals who came out of his mother’s womb dead. It seems that he was born dead, and they carried him and placed him on Solomon’s throne to see what his wife had given birth to, and Solomon knew that he was a test from Allah, so he turned to Allah, was satisfied with His destiny, and surrendered to His judgment, and remembered Allah and asked for His forgiveness, and supplicated to Him. Thus, he passed the exam and benefited from the test.”

**This interpretation is the one that we see as being consistent with the Qur’anic text, not denied by reason, and befitting the status of prophecy, and therefore we see it as the more correct one in the matter. Allah knows.**<sup>234</sup>

This opinion was chosen by a group of scholars and interpreters, ancient and contemporary, including: Al-Baydawi<sup>235</sup> and al-Alusi.<sup>236</sup> al-Zamakhshari said that there is nothing wrong with it, and al-Razi considered it<sup>237</sup> to be the most prominent view of the scholars of investigation,<sup>238</sup> and

<sup>232</sup> Sahih Al-Bukhari, no. 2819.

<sup>233</sup> So he followed their guidance, Othman al-Khamis, p. 315.

<sup>234</sup> Solomon in the Holy Qur’an, p. 223.

<sup>235</sup> Tafsir al-Baydawi (5/46).

<sup>236</sup> Ruh al-Maani, al-Alusi (23/46).

<sup>237</sup> Al-Kashshaf, al-Zamakhshari (4/90).

<sup>238</sup> Al-Tafsir al-Kabir, al-Razi (9/392).



al-Khazen<sup>239</sup> and Abu Hayyan<sup>240</sup> also chose it, and Ibn Ashour considered it to be the most sound opinion, even if he did not approve of it.<sup>241</sup>

It was chosen by contemporaries: Al-Zuhayli,<sup>242</sup> al-Sabouni,<sup>243</sup> Abd al-Rahman Habannakah al-Maidani,<sup>244</sup> al-Shanqiti,<sup>245</sup> al-Khalidi,<sup>246</sup> al-Jazairi,<sup>247</sup> and others.

Some scholars went to another interpretation of the temptation, which distances Solomon (peace be upon him) from the falsehoods of the Israeli stories, and they said: “The temptation is the temptation of Solomon in his body, as he was afflicted with a severe illness from which he became thin and weak until it became due to the severity of the illness, as if his body was lying on a chair.”

**{Then he returned}**: That is, he returned to a state of health. They based their evidence on the fact that it was common in the language to describe the thin as flesh on bones and a body without a soul. This statement was chosen by: Sheikh al-Maraghi, may Allah have mercy on him.<sup>248</sup>

I tend towards the opinion of al-Khalidi, al-Shanqeti, al-Jazairi, al-Zuhayli, and others, and Allah knows best.

### Seventh: Allah Almighty said:

**{He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.” (35) So, We subjected to him the wind blowing by his command, gently, wherever he directed, (36) And [also] the devils [of jinn] – every builder and diver. (37) And others bound together in shackles. (38) [We said], “This is Our gift, so grant or withhold without account.” (39) And indeed, for him is nearness to Us and a good place of return. (40)}** [Sad: 36-40]:

<sup>239</sup> The chapter on interpretation in the meanings of revelation, Al-Khazen (6/49).

<sup>240</sup> Al-Bahr al-Muhit, Abu Hayyan (7/379).

<sup>241</sup> Al-Tahrir wa'l-Tanwir, Ibn Ashour (9/510).

<sup>242</sup> Al-Tafsir al-Munir, al-Zuhayli (23/201).

<sup>243</sup> Safwat al-Tafsir, Muhammad Ali al-Sabouni (3/54).

<sup>244</sup> The Islamic Doctrine and its Foundation, Abd al-Rahman Habannakah al-Maidani, p. 417.

<sup>245</sup> Adwaa al-Bayan, al-Shanqeti (2/373).

<sup>246</sup> The Position of the Prophets in the Qur'an, Analysis, and Guidance, p. 313.

<sup>247</sup> Ayser al-Tafsir (4/357).

<sup>248</sup> Tafsir al-Maraghi (23/120 - 121); Solomon (peace be upon him) in the Qur'an, p. 223.

## 1- {He said, “My Lord, forgive me}:

This is the etiquette of the prophets and the righteous, of asking Allah for forgiveness, a demonstration of humility, and a request for advancement in status. In the hadith the Prophet (sas) states: “**By Allah, I seek the forgiveness of Allah, and repent to Him more than seventy times in a day.**”<sup>249</sup>

Asking forgiveness is a prelude to what the one seeking forgiveness is most important in his religion, and it entails his worldly affairs, as Noah said in what Allah narrated about him: {**And said, ‘Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. (10) He will send [rain from] the sky upon you in [continuing] showers. (11)**} [Nuh: 10-11].

## 2- {and grant me a kingdom such as will not belong to anyone after me}:

Al-Tahir bin Ashour said in the interpretation of this verse: “And his addition of asking for forgiveness by desiring a kingship that will not belong to anyone after him because he expected two things from Allah’s wrath:

**The first:** punishment in the afterlife.

**The second:** deprivation of blessings in this world, as he failed to thank for them.”

Solomon was at that time in a great kingdom, so the question of the gift of kingship meant the continuity of that kingship, and the form of the request came to ask for continuity such as: {**O you who have believed, believe in Allah and His Messenger**} [An-Nisa: 136].

{**kingdom**} was indefinite in order to express glorification, and Solomon rose in the progression of the question to the point where he described a kingdom will not belong to anyone after him, meaning that Allah will not give it to anyone who desires it after him. So he used the phrase {**will not belong**} for a meaning that is not given to anyone after me, which means “Do not give it to anyone after me.”

<sup>249</sup> Al-Bukhari, no. 6307. Al-Nasa’i in al-Kubra, no. 10269.



He asked Allah not to have a dispute over his kingdom, and to keep that kingdom for him until his death, so Allah answered his call.<sup>250</sup>

- **His call included two things:** that he be given a great kingdom and that no one else be given the same greatness as him. Allah told the supplication of Solomon (peace be upon him), and it was a secret between him and his Lord, indicating that He had inspired it, and that He had answered his supplication, indicating His satisfaction with him, and that He had made his response an honor for his repentance.

This means that there will not come a king after him who has the authority that Solomon had, for his rule included controlling the jinn and harnessing the wind and birds. All of this did not happen to anyone after him.<sup>251</sup>

And in the Sahih on the authority of Abu Hurairah, the Prophet, peace and blessings of Allah be upon him, said: **“An ‘ifrit of the jinn escaped yesterday to interrupt my prayer, but Allah gave me power over him, so I seized him and intended to tie him to one of the pillars of the mosque in order that you might all look at him; but I remembered the supplication of my brother Solomon, ‘My Lord, grant me a kingdom such as will not belong to anyone after me’ so I let him go rejected.”**<sup>252</sup>

Solomon (peace be upon him) did not seek kingship for injustice or transgression, but rather he asked for it to strengthen him in implementing the law of Allah Almighty on earth, establishing His limits, glorifying His rituals, making His worship apparent, and obligating obedience to Him,<sup>253</sup> the Almighty. Also, to be a miracle for him in his prophecy and message, to use the kingship in the call to Allah Almighty, to encourage people to enter the religion of Allah Almighty, to take it as a means of remembering Allah, thanking Him, and worshipping Him well. The private kingship that he wants is not an intended goal, but rather a means to achieve those great goals of faith. Therefore, Allah responded to him, granted him what he asked for, and granted him a kingdom that He did not grant to anyone else<sup>254</sup>.

<sup>250</sup> Interpretation of al-Tahrir wa'l-Tanwir (9/512).

<sup>251</sup> Previous source (9/513).

<sup>252</sup> Narrated by al-Bukhari, no. 3423.

<sup>253</sup> Al-Tafsir al-Wasit, Muhammad al-Tantawi, (1/164), and Educational Values, p. 45.

<sup>254</sup> Quranic Stories (3/497).

### 3- {Indeed, You are the Bestower}:

The name of Allah Almighty (the Bestower) was mentioned three times in the Holy Qur'an, the Almighty's saying is as below: **{[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.}** [Al Imran: 8]

The Almighty's saying is as follows: **{Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?}** [Sad: 9]

The Almighty's saying is as follows: **{He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.}"}** [Sad: 35]

Al-Khattabi, may Allah have mercy on him, said: **"The Bestower:"** The One who is Generous in giving plenty without any return. So, whoever gives something from the wealth of the world to its owner is a giver, and does not deserve to be called a bestower except the One whose gifts are spent in various types of gifts, so His blessings are many and lasting.

Creatures only have the power to grant money and wealth in one condition or another, but they do not have the power to grant a cure for the sick, nor a parent for the sterile, nor guidance for the lost, nor well-being for the afflicted. Allah, the Bestower, glory be to Him, possesses all of this. His goodness extended to creation, so His gifts continued, and His blessings and benefits increased<sup>255</sup>.

Solomon (peace be upon him) lived with Allah, understood His beautiful names, and believed in His lofty attributes, and we see him calling Allah by His name, the Bestower. He had been immersed in Allah's gifts since his childhood. What is more, he saw that in his father's kingdom, so he loved Allah Almighty, devoted his worship to Him, and knocked on His doors, which are countless in all their types, for He, glory be to Him, is the Giver of life, the Giver of strength, and the Giver of sustenance.

Solomon (peace be upon him) preserved Allah's blessings and gifts, especially the gift of guidance to truth and faith, and asking Allah Almighty and supplicating before Him to remain steadfast in guidance and not deviate from it.

<sup>255</sup> To Allah Belong the Most Beautiful Names, p. 984.





Solomon (peace be upon him) used to ask Allah Almighty with this noble name for everything the servant needed of the good things of this life and the afterlife because Allah is the Supreme Bestower.<sup>256</sup>

### **Eighth: Allah Almighty said:**

**{So, We subjected to him the wind blowing by his command, gently, wherever he directed, (36) And [also] the devils [of jinn] – every builder and diver (37) And others bound together in shackles. (38) [We said], “This is Our gift, so grant or withhold without account.” (39) And indeed, for him is nearness to Us and a good place of return. (40)} [Sad: 36-40]:**

#### **Interpretation of the Noble Verses:**

#### **1- {So We subjected to him the wind blowing by his command, gently, wherever he directed}:**

Harnessing the wind was for Solomon the first blessing added to his kingdom, which had not existed before. The meaning of **{gently}** is soft and smooth, like a horse that walks with its rider at a calm pace, without disturbing him or causing him harm.

However, some interpreters said: “The word **{gently}** contradicts the Almighty’s saying in the same story: **{the wind, blowing forcefully}** and this is true, but that came in another situation because the wind in the story has several uses. On the one hand, if the wind is carrying him for a walk, then it is soft. On the other hand, if it is carrying things, then it is stormy. Therefore, the direction in the description has its own meaning, and this is due to the type of situation and the task that the wind is assigned to it.”<sup>257</sup>

**{wherever he directed}**: where he intended and where he went. This means that Solomon addressed the wind after Allah taught him its language and the way to communicate with it. It is as if he became a commander and the wind was commanded. Therefore, the wind understood him. Allah Almighty gave each kind its own language with which it communicates with its kind. If Allah makes a person understand this language, then he

<sup>256</sup> To Allah belong the Most Beautiful Names, p. 686.

<sup>257</sup> Tafsir al-Shaarawi (21/12945).

understands it, learns its components and vocabulary, and communicates it with these types <sup>258</sup>.

## 2- **{And [also] the devils [of jinn] – every builder and diver (37) And others bound together in shackles (38)}** [Sad: 37-38]:

That is, “We subjected the devils to him, and among them was the builder He is the one who works and expends his energy on the earth and populates it.” Also the diver is the one who expends his energy in the sea to extract its valuables.

- **{And others}** comes to mean “from the devils” and **{bound together in shackles}** comes to mean “shackled with chains.”

These devils are restricted, not free, like the builder and the diver. Nonetheless, why did Allah restrict these and let those free? It was argued as follows: Because among them are the righteous and obedient ones, and the disobedient ones who refuse to follow Allah’s method. It is possible that they will also refuse the Messenger of Allah, and these are the ones who are chained, as if the righteous serve him under the guidance of faith, and the unrighteous serve him under the guidance of shackles and chains, which means meaning these with desire and those with fear <sup>259</sup>.

## 3- **{[We said], “This is Our gift, so grant or withhold without account”}**:

Giving is appropriate for the request of Solomon (peace be upon him) when he asked for a kingdom that no one should have after him. He said: **{Indeed, You are the Bestower}** and Allah replied to him: **{This is Our gift}**, and “Since I have given, I will let you do whatever you want with what I have given you,” **{so grant or withhold without account}**, which means that you are free to give or to hold and withhold.

The Truth, glory be to Him, did not grant Solomon (peace be upon him) absolute freedom of action except because He guaranteed from him the justice of action and because when Solomon asked for vast kingship, he pledged to Allah Almighty this justice.

<sup>258</sup> Previous source (21/12946).

<sup>259</sup> Previous source (21/12948).



Solomon (peace be upon him) did not ask for vast kingship in order to enjoy it, or to boast of it, but rather he asked for it in order to harness it in the service of the call to Allah. Because he would confront a power that was the greatest power at this time, and it is sufficient that Allah Almighty described this power by saying: **{and she has a great throne}**; namely, Bilqis.

Here, in this confrontation, the impact and value of kingship will appear. When Bilqis sent her gift, he said: **{Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.}** [An-Naml: 36]. Here the wisdom appears in that when Solomon asked for a kingship that no one after him should have, he asked for it so that no one would discriminate against him and no one would try to tempt him, bribe him, or woo him with money, as Bilqis tried with her vast kingdom in happy Yemen at that time.<sup>260</sup>

**A- Abu Hayyan said** over the Almighty's saying: **{This is Our gift}** points out a reference to what Allah Almighty gave him of great dominion, and the subjugation of the wind, mankind, jinn, and birds, and commanded him to bestow blessings on whomever he wished and withhold from whomever he wished. As he granted him the measure of the blessing, then he permitted him to act with it according to his will, and He Almighty knows that Solomon (peace be upon him) does not act except in obedience to Allah.<sup>261</sup>

**B- Ibn Katheer said:** "This is what We have given you of complete dominion and complete authority as you asked us, so give to whomever you wish and deprive whomever you wish, there is no accountability for you, meaning: Whatever you do, it is permissible for you. Judge whatever you wish, for it is right."

It has been proven in the Two Sahihs that when the Messenger of Allah (peace be upon him) was given a choice between being a messenger servant — who does what he is commanded to do — and being a prophet-king, who gives to whomever he wants and withholds from whomever he wants without judgment or blame, he chose the first status after consulting Gabriel who said to him to be humble. So, he chose the first status because

<sup>260</sup> Previous source (21/12949).

<sup>261</sup> Al-Bahr al-Muhit (7/382).

it is the highest in status with Allah, and the highest status in the Day of Resurrection even though the second status, which is prophecy with kingship, is also great in this life and the afterlife, and for this reason, when the Blessed and Most High mentioned what He gave Solomon in this world, He pointed out that he would have a nearness of Allah on the Day of Resurrection as well.<sup>262</sup>

#### **4- {And indeed, for him is nearness to Us and a good place of return}:**

- This nearness is indicated by the fact that Allah Almighty gave him a kingdom that no one after him should have, and gave him the freedom of action with this kingdom, for He gives to whomever he wants, and withholds from whomever he wants. Allah gave him this gift in exchange for the fact that He knew that he would not spend it on tyranny or humiliation of people, but rather would use it in the place that Allah wanted, so he became entrusted with the gift of Allah Almighty.

- **{and a good place of return}** means “a good return to Allah on the Day of Resurrection.”<sup>263</sup>

### **Ninth: Benefits and lessons in the story of David and Solomon, peace be upon them:**

#### **1- David and Solomon, peace be upon them, in the procession of Prophets and Messengers:**

The Holy Qur’an presents the procession of faith led by that group of messengers from Noah to Abraham to the Seal of the Prophets, may Allah’s prayers and peace be upon them all. The context presents this procession as extended and connected, especially since Abraham and his sons among the prophets. The historical sequence is not taken into account in this presentation, as is noted in other places because what is meant here is the procession as a whole, not its historical sequence.

<sup>262</sup> Tafsir Ibn Kathir, Investigation of Safety (7/74).

<sup>263</sup> Previous source (1/12952).



Among those mentioned in this procession of prophets and messengers: David and Solomon, peace be upon them.

**A- Allah Almighty said: {And We gave to Abraham, Isaac and Jacob – all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus, do We reward the doers of good.} [Al-An'am: 84].**

**B- Allah Almighty said: {Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].} [An-Nisa: 163].**

The Qur'anic context speaks of one procession, which appears throughout the connected human history, with one message, and one guidance for warning and good tidings. It is one procession that includes this chosen elite of human beings: Noah, Abraham, Ishmael, Isaac, Jacob, the tribes, Jesus, Job, Jonah, Aaron, Solomon, David, Moses, and others whom Allah related to His Prophet, peace and blessings of Allah be upon him, in the Holy Qur'an, and some of them were not related to him. A procession from various peoples, races, and various places and lands, in various times, not separated by lineage, gender, land, homeland, time, or environment. They all come from that noble source, and all of them carry that guiding light, all of them carry out warnings and good tidings, and all of them try to lead the caravan to that light, whether among them are those who came for a clan, those who came for a people, those who came to a city, those who came to a country, then who came to all mankind, and he is Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, the seal of all the prophets. He received revelation from Allah to His Messenger, but he did not bring anything of his own accord.

Those messengers — those of whom Allah related to His Messenger and those of them whom Allah did not relate to His Messenger — Allah's justice and mercy required that He send them to His servants, giving them good tidings of what Allah has prepared for obedient believers of bliss and satisfaction, and warning them of what Allah has prepared for disobedient disbelievers of hell and wrath. All of this **{so that mankind will have no**

**argument against Allah after the messengers}**, and Allah has the ultimate argument in souls and horizons.

Allah has given humans the reason with which they can contemplate the signs of faith in their souls and horizons, yet Allah Almighty, out of His mercy toward His servants, and out of recognition for the dominance of desires over that great tool that He gave them — the tool of reason — His mercy and wisdom required sending them messengers as bearers of good tidings and warners, reminding them, and giving them insight. They try to save their nature and free their minds from the heaps of desires that obscure them from the signs of guidance and the necessities of faith in souls and horizons. **{And ever is Allah Exalted in Might and Wise}** Mighty: Able to seize the servants for what they have earned, and Wise: He manages the whole matter with wisdom, and puts every matter in perspective.<sup>264</sup>

We stand before the greatness of justice that arranges for people an argument against Allah — glory be to Him — if He had not sent them messengers as bearers of good tidings and warnings. This is what was gathered in the Open Book of the Universe and the Book of the Soul. All of this is hidden in signs and evidence of the Creator and His Oneness, His management, His estimation, His power, and His knowledge.

And with the nature being filled with longings and desires to connect with its Creator and submit to Him, and the harmony, response, and attraction between it and the evidence of the Creator's existence in the universe and the soul, and with the gift of the mind that is able to count the evidence and deduce the results, Allah — glory be to Him — knows of the factors of weakness that occur in all of these powers, disrupting them, corrupting them, obliterating them, or introducing error and excess into their ruling. So, Allah has exempted people from the authority of the universe, the authority of nature, and the authority of reason, unless He sends messengers to them, to save all these powers from what might enter them, and to control these powers according to the standards of divine truth represented in the message<sup>265</sup>.

The Holy Qur'an confirms the prophecy of David and Solomon, peace be upon them, and Allah Almighty singled out our master David (peace be

<sup>264</sup> In the Shadows of the Qur'an (5/805-806).

<sup>265</sup> In the Shadows of the Qur'an (5/805-806).



upon him) in the verses of Surah An-Nisa with a special mention: **{and to David We gave the book [of Psalms]}**, due to his position (peace be upon him), and to prove his prophethood by bringing the wisdom explained by prophecy, in the Almighty's saying: **{and Allah gave him the kingship and prophethood}**.

Allah Almighty mentioned the preference of our Master David (peace be upon him) over some of the prophets in general: **{And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].}** [Al-Isra: 55]. The mentioning of "Psalm" without a definite article in the verse indicates his greatness, honor, and influence on souls. It has been reported that when David (peace be upon him) sat reading the Psalms to pray and remind himself of its verses, he would cry, and the jinn, humans, birds, animals, and beasts would gather around him.<sup>266</sup>

## 2- The Prophet and the Messenger:

**A- The Prophet in terminology:** He is the one who was sent to establish the religious laws of those before him.

**B- The Messenger in terminology:** The one who was sent with a new law.<sup>267</sup>

Al-Shawkani — may Allah have mercy on him — says:

- **The Messenger:** someone who was sent with a religious law and was commanded to convey it.

- **The Prophet:** one who was commanded to call to the religious law of those before him, and no book was revealed to him.

And both of them must have an apparent miracle.<sup>268</sup>

Some of them provided evidence for the messengers and prophets with the hadith narrated on the authority of Abu Dharr, may Allah be pleased with him, in mentioning the number of prophets and messengers, which reads: **"I said: O Messenger of Allah, how many prophets? He**

<sup>266</sup> The Beginning and the End (2/11).

<sup>267</sup> Ruh al-Maani, al-Alusi (17/173).

<sup>268</sup> Fath al-Qadeer (3/361).

said: ‘One hundred and twenty-four thousand.’ I said: O Messenger of Allah, how many messengers are there among them? He said: Three hundred and thirteen, a large number.”<sup>269</sup> However, the hadith is weak in its chain of transmission.<sup>270</sup>

What is true is that the number of messengers and prophets is known only to Allah, according to the words of Almighty Allah: **{And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you}** [Ghafir: 78]. The reference in this matter goes back to the Lord of the Worlds.

### 3- The Truth of Prophecy:

Prophecy is a communication between the Creator and the creature in communicating His law. It is an embassy between the king, the Sole One, the Only One and His servants. Further, it is a call from the Most Gracious, the Most Merciful — Blessed and Most High — to His creation to bring them out of darkness into light, and to move them from the narrowness of this world to the spaciousness of this world and the afterlife. It is a blessing bestowed by Allah the Blessed and Most High to His servants and a divine favor that He bestows upon them, and this applies to the people to whom the messengers were sent.

As for the messenger himself, it is a gratitude from Allah for bestowing it on him, Allah’s selection of him from among all other people, and a divine gift that Allah singles out for him from among all of creation. Prophethood is not acquired by knowledge or exercise, nor is it attained by abundant obedience and worship, nor is it achieved by starving the soul or by making it thirsty, as those whose minds are dull think. Unlike these, it is purely divine grace and divine selection. For He, the Most High, is as He said about Himself: **{But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.}** [Al-Baqarah: 105].

Prophethood does not come by choice of the Prophet, nor is it achieved by his request. Therefore, as the polytheists said: **{Why was this Qur’an not sent down upon a great man from [one of] the two cities?}**

<sup>269</sup> Sahih Ibn Hibban, no. 361.

<sup>270</sup> In its chain of transmission, Ibrahim bin Hisham al-Ghassani: a liar.





[Az-Zukhruf: 31]. The Lord, Blessed and Most High, answered them: **{Do they distribute the mercy of your Lord?}** [Az-Zukhruf: 32].

It is Allah Almighty who apportions this, bestows it upon whomever He wills from among the people, chooses whomever He wills from among His servants and His creation. The choice is not for anyone other than Him, and selection is not for anyone but Him.<sup>271</sup>

Belief in prophecy is the path that leads to knowledge and love of Allah Almighty, peace that leads to Allah's paradise, and the path that leads to salvation from Allah's punishment and winning His forgiveness.<sup>272</sup>

### **A- The Wisdom behind Sending Messengers and Prophets is Multifaceted, with Diverse Goals and Visions:**

- Creatures' need for them.
- Calling people to worship Allah.
- Establishing the argument against humans by sending messengers.
- Prophets are the path to knowledge of unseen doctrines.
- Creatures' need for a good example.
- Reforming and purifying souls.
- Achieving great goals and great jobs.
- Benefiting from Allah's laws regarding individuals, peoples, nations and states.
- Attaching hearts and souls to Allah Almighty, and walking in the blessed procession of prophets and messengers.<sup>273</sup>

### **B- Characteristics of Prophets and Messengers:**

These characteristics that set them apart from other humans can be summarized as follows:

- Choosing them by revelation and message.
- Infallibility.
- Their eyes sleep but their hearts do not sleep.
- Giving them a choice when they die.

<sup>271</sup> Book of Prophecies, Ibn Taymiyyah (1/20).

<sup>272</sup> Same previous source (1/20).

<sup>273</sup> Ibrahim Khalilullah, Ali al-Sallabi, pp. 88-98.

- The prophet is buried where he dies.
  - The earth does not eat their bodies.
  - They are alive in their graves.
  - They do not inherit any inheritance after their death.
  - Allah's preparation for them and preparing them for His messages.
- All of these characteristics with their Sharia evidence have been detailed in my books about Noah, Abraham, Moses, and Jesus, peace be upon them.

#### **4- Belief in the Prophets and Messengers is One of the Pillars of Faith:**

Belief in Allah's prophets and messengers is considered a great pillar of faith. A servant's faith will not be achieved until he believes in all the prophets and believes that Allah Almighty sent them to guide humanity, and to bring people out of darkness into light, and that they conveyed what was sent down to them from their Lord, the clear message, so they conveyed the message, fulfilled their trust and advised the nation, and fought for the sake of Allah as He deserved. The Almighty said: **{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."}** [Al-Baqarah: 285].

Among the Sunnah is the saying of the Prophet, peace and blessings be upon him: **"Faith is to believe in Allah, His angels, His books, His Messengers, and the meeting with Him, and to believe in the Final Resurrection."**<sup>274</sup>

Faith in the prophets of Allah Almighty is not complete until the servant believes in all the prophets without limitation, that is, those whom Allah has related to us and those whom He has not related, meaning those whom we know and those whom we do not know. Allah Almighty has told us that there are prophets whom He has not related to us: **{And We have already sent messengers before you. Among them are those [whose**

<sup>274</sup> Sahih al-Bukhari, no. (48).



**stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by permission of Allah. So, when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all].}** [Ghafir: 78].

Ibn Taymiyyah said: “We believe in those whom Allah has named in His Book among His messengers, and we believe that Allah has messengers and prophets other than them whose names no one knows except the one who sent them We believe in Muhammad, peace and blessings of Allah be upon him, and your belief in him is different from your belief in the rest of the messengers, and your acknowledgment of him and your belief in him always according to what he brought. As a result, if you follow what came with him, you perform the obligatory duties, do what is permissible and forbid what is forbidden, stop at doubts, and hasten to do good deeds.”<sup>275</sup>

He also said: “Whoever obeys only one Messenger has obeyed all of the Messengers, and whoever believes in one of them has believed in all of them, and whoever disobeys one of them has disobeyed all of them, and whoever disbelieves one of them has disbelieved all of them because every Messenger believes the other, says that he is a truthful Messenger, and commands that he be obeyed. Whoever denies a Messenger has denied the one who believed him, and whoever disobeys a Messenger has disobeyed the other Messenger who commanded to obey him.”<sup>276</sup>

### **5- Islam is the Religion of All Prophets:**

Since Adam, peace and blessings be upon him, descended, his religion was Islam, and his call was to Islam, which is submission to Allah Almighty, monotheism of Allah, and worship of Him alone with no partner, and then Islam continued in his descendants for ten centuries until polytheism first appeared among the people of Noah. Over this, Allah sent His prophet Noah (peace be upon him). After him, Allah sent the prophets

<sup>275</sup> Collection of Fatwas (7/313).

<sup>276</sup> Previous source (19/180).

with Islam to their people whenever polytheism appeared and the lights of Islam went out.<sup>277</sup>

Allah Almighty said: **{Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.}** [Al-Imran: 19]:

Therefore, the religion of Islam (the monotheism of Allah), the history of Islam, and its general meaning, existed with the existence of mankind on this earth, and it is the religion of all the prophets. As for Islam in its specific sense, it is the one with which Muhammad, peace and blessings of Allah be upon him, was sent, bringing together the general Islam — which is monotheism and the rejection of polytheism — and the Sharia rulings for this nation, whereby the permissible was made permissible for it, the forbidden was forbidden for it, and the burden and shackles that had been on those before it were removed from it. A complete and easy Sharia came, a conclusion to the Sharias, valid for all times and places, and this is the meaning of his saying, peace and blessings be upon him: **“I am most close to Jesus, son of Mary, among the whole of mankind in this worldly life and the next life. They said: Allah’s Messenger how is it? Thereupon he said: Prophets are brothers in faith, having different mothers. Their religion is, however, one.”**<sup>278</sup>

The hadith makes it clear that the prophets are like children from different mothers and one father, due to their agreement in monotheism, Islam, the principles of faith, and morals, and their differences in Sharia laws.<sup>279</sup>

Islam is the eternal religion of Allah, which Allah does not accept except it. It is the one that Allah imposed on human beings since their creation. It was brought by Adam, Noah, Abraham, and the rest of the prophets and messengers, peace be upon them, and it was completed with the message of the Seal of the Prophets, Muhammad, peace and blessings be upon

<sup>277</sup> Educational Pauses in the Light of the Holy Qur’an, Abdul Aziz Nasser al-Jalil (3/41).

<sup>278</sup> Al-Bukhari, no. 3443.

<sup>279</sup> Educational Pauses in the Light of the Holy Qur’an, Abdul Aziz al-Jalil (3/42).



him. It is the final religion that calls for pure oneness that is not tainted by the slightest doubt.

It is the religion that includes the correct beliefs and general rulings that do not change with the change of time or place, or with the change in the conditions of people in the series of their human lives on the face of the earth, no matter how different their colors, races, and languages are, and no matter how their mission, crafts, and culture change in this life.

All the prophets and messengers were sent by Allah with the doctrine of Islam, which was compatible with humanity and humankind throughout the centuries and eras, with different environments, and despite the fluctuations of time and the change in people's mentalities, century after century and generation after generation.

Allah Almighty, through His grace, mercy, and generosity, did not want to leave His creation in the darkness of ignorance, to be tampered by desires and taken by them, so He sent to them prophets and messengers, over the centuries and ages, to show them the path of guidance, provide them with teachings that strengthen their resolve, and provide them with good ideas by which they can be guided, and these good ideas help them distinguish between darkness and light, between guidance and misguidance, and between the straight path and the crooked path that leads to destruction and killing.<sup>280</sup>

#### **A- Noah (peace be upon him) and the Messengers:**

Allah Almighty said: **{And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims.}** [Yunus: 72]:

In more detail, in the words of Noah, **{and I have been commanded to be of the Muslims}**, there is evidence that Islam was the religion of those before him as well as that what Noah said is the same as what Muhammad, peace and blessings of Allah be upon him, the seal of the prophets, said when he said: **{And I am commanded to be of the Muslims.}** [An-Naml: 91]

The Seal of the Prophets was commanded to be a Muslim like those who preceded him among the believers in the message of the Islamic

<sup>280</sup> The Temporal and Doctrinal Connection between the Prophets and Messengers, p. 318.

religion such as Noah and the prophets before Noah, and the prophets after Noah, as we will explain, Allah willing.

**B- Abraham (peace be upon him) Was one of Those Who Carried the Message of Islam after Noah:**

Allah Almighty said regarding Abraham, peace be upon him: **{And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. (130) When his Lord said to him, “Submit,” he said “I have submitted [in Islam] to the Lord of the worlds.”}** [Al-Baqarah: 130-131].

**C- Ishmael (peace be upon him) Carries the Message of Islam with His Father Abraham:**

Allah Almighty said: **{And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], “Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. (127) Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.}** (128) [Al-Baqarah: 127-128].

**D- The Religion of Lot (peace be upon him) Is Islam:**

Allah Almighty mentioned that Lot (peace be upon him) believed in the Islam that Abraham believed in. The Almighty said: **{And Lot believed him. [Abraham] said, “Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise.”}** [Al-Ankabut: 26].

Allah Almighty stated that Lot was one of the believers, and that his religion was Islam, in the Almighty’s saying when he mentioned the destruction of his village: **{So We brought out whoever was in the cities of the believers.}** [Al-Dhariyat: 35].

**E- Isaac, Jacob, and the Tribes are Muslims:**

Allah Almighty said: **{And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.” (132) Or were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?” They said, “We**



**will worship your God and the God of your fathers, Abraham and Ishmael and Isaac – one God. And we are Muslims [in submission] to Him.” (133)} [Al-Baqarah: 132-133].**

#### **F- Joseph (peace be upon him) Was Muslim:**

Joseph (peace be upon him) was a Muslim who prayed to his Lord to cause him to die as a Muslim. The Almighty said: **{My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.}** [Yusuf: 101].

#### **G- Moses (peace be upon him) Calls His People to Islam:**

Moses (peace be upon him) embraced Islam and called his people to it. Allah Almighty said: **{And Moses said, “O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims.”}** [Yunus: 84].

Allah has made it clear that Pharaoh’s magicians believed in the message of Islam brought by Moses (peace be upon him), when they said to Pharaoh when he threatened them with death: **{They said, “Indeed, to our Lord we will return. (125) And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims [in submission to You].” (126)} [Al-A’raf: 125-126].**

#### **H- Prophets of the Children of Israel Calling for Islam:**

Allah mentioned that the prophets of the Children of Israel professed Islam, which is as follows: **{Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So, do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers.}** [Al-Ma’idah: 44]. The noble verse shows that the rabbis were also Muslims.

### I- David and Solomon Call to Islam:

The Almighty said: **{And Solomon inherited David. He said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.”}** [An-Naml: 16]

Then Allah Almighty mentioned that Solomon (peace be upon him) sent a message to the people of Yemen calling them to Islam, the religion of pure monotheism, in a letter he sent to their queen, the Queen of Sheba, when she and her people were **{prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided}** [An-Naml: 24].

Allah Almighty told that Bilqis, Queen of Sheba, recited this invitation to her people. Almighty Allah said: **{She said, “O eminent ones, indeed, to me has been delivered a noble letter. (29) Indeed, it is from Solomon, and indeed, it reads: ‘In the name of Allah, the Entirely Merciful, the Especially Merciful. (3(30) }** [An-Naml: 29-30].

Allah Almighty mentioned that the Queen of Sheba converted to Islam. Almighty Allah said: **{She said, “My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.”}** [An-Naml: 44].

### J- Jesus Christ, Son of Mary, Calls for Converting to Islam:

Allah Almighty sent the Messiah, Jesus, son of Mary (peace be upon him) with the message of Islam, and he was calling on his people to embrace this religion based on the recognition of the Creator and His oneness. The Almighty said: **{But when Jesus felt [persistence in] disbelief from them, he said, “Who are my supporters for [the cause of] Allah?” The disciples said, “We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].”}** [Al-Imran: 52].

Allah Almighty mentioned that He was the one who inspired to the disciples to embrace Islam, which is as below **{And [remember] when I inspired to the disciples, “Believe in Me and in My messenger Jesus.” They said, “We have believed, so bear witness that indeed we are Muslims [in submission to Allah].”}** [Al-Ma'idah: 111].

Naturally, the disciples continued to call people to Islam after Christ. Some of them believed, some of them disbelieved, and the believers among



them remained converts to Islam, believing in Allah, besides whom there is no god. They did not deviate from the true religion of monotheism, passing on this correct doctrine from generation to generation until the time of the Seal of the Prophets.<sup>281</sup>

### **K- The Continuation of Islam until the Revelation of the Holy Qur'an:**

The continuation of Islam until the revelation of the Holy Qur'an, and the survival of a person who believed in the religion that Christ had embraced before and the disciples called for it, and the continuation of that until the time when the call of the Seal of the Prophets began, is indicated by the Almighty's saying: **{And We have [repeatedly] conveyed to them the Qur'an that they might be reminded. (51) Those to whom We gave the Scripture before it – they are believers in it. (52) And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah]."** (53)} [Al-Qasas: 51-53]

### **L- Our Master Muhammad, peace and blessings be upon him, Calls for Islam:**

The Holy Qur'an was revealed to the Noble Messenger, peace and blessings be upon him, carrying the message of Islam, and he was the first to believe in it. Allah Almighty said: **{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers."** And they say, **"We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."**} [Al-Baqarah: 285].

The Noble Messenger, peace and blessings of Allah be upon him, was the first of the Muslims with regard to the time in which he was entrusted with carrying the message of Islam. Otherwise, in respect to embracing Islam in general, he was not the first of the prophets and messengers to embrace it, for he uttered the same words that Noah (peace be upon him)

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<sup>281</sup> The Temporal and Doctrinal Connection between the Prophets and Messengers, p. 323.

spoke before, as we presented, and he said **{And I am commanded to be of the Muslims.}** [An-Naml: 91].

Islam is the religion of Allah that He imposed on the human race in the series of human life, from the creation of man on the face of the earth until Allah inherits the earth and those on it. That is why Allah Almighty says to the Seal of the Prophets: **{Say, “We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him.”}** [Al Imran: 84].

The word “Islam” is the word that includes all the beliefs brought by messengers and prophets throughout history, and one of Allah’s blessings upon human beings is that He sent them successive and recurring messengers throughout human history, carrying the message of Islam and reminding them of their religion, century after century, and generation after generation. In this sense, Allah Almighty said: **{[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.}** [An-Nisa: 165].<sup>282</sup>

David and Solomon (peace be upon them) belong to the procession of prophets and messengers, and the religion of Moses and Aaron, peace be upon them, and those who preceded them among the prophets and messengers, and those who came after them, is Islam, the religion of monotheism, fighting polytheism, and the sole worship of Allah alone.

What is mentioned in the Qur’an about David and Solomon, peace be upon them, shows us that they are among the great prophet kings, and explains to us the lies that were woven around them in the forged books which attributed slander and disagreement to them. As for the true Qur’anic vision that Allah Almighty has preserved of the story of these two prophets, it refutes the lies, exposes the facts, and overflows with praise for their venerable conduct.

In this regard, the Holy Qur’an is the true reference for the story of David and Solomon, and their great kingdoms that were ruled by Allah’s law, and the values of justice, truth, fairness, empowering the religion of

<sup>282</sup> Previous source, p. 328.



Allah Almighty on earth, and helping people in what benefits them in their religion and their life.

## **6- The Psalms that Were revealed to David (peace be upon him):**

**The Psalms:** It is the book of David (peace be upon him). Allah Almighty revealed it to him<sup>283</sup> and taught it to him. The Holy Qur'an has indicated this in several places:

**The first place:** The Almighty's following saying: **{Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].}** [An-Nisa: 163].

The mention of David (peace be upon him) was delayed, in order to honor him by mentioning his book, and by highlighting it in a separate sentence for him and his book, so what he missed in verbal introduction resulted in a doubling of the moral honor.<sup>284</sup>

It was mentioned with this word **{We gave}**, and it was not linked to what came before it, so it indicates the absolute revelation because the Psalms of David have a special importance in the Books of Revelation and among the People of the Book, and with this benefit, it agrees with the arrangement of the commas, so the pronunciation combines with the meaning in eloquence and beauty<sup>285</sup>.

**The second place:** The Almighty's relevant saying: **{And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].}** [Al-Isra: 55].

**Meaning:** And We gave David (peace be upon him) the book called (Psalms), that is, it is the name of the book that was given to David, just as the book that was given to Moses, peace be upon him, was called (The Torah), and that which was given to Jesus, peace be upon him, was called (The Gospel), and that which was given to Muhammad, peace and blessings be upon him, was called (The Qur'an) because that is the known

<sup>283</sup> Al-Bahr al-Muhit (4/137); Tafsir Ibn Kathir (2/469).

<sup>284</sup> Al-Bahr al-Muhit (4/137).

<sup>285</sup> Tafsir al-Manar (6/47).

name. Rather, the Arabs say, “The Psalms of David” and thus all nations know his book.<sup>286</sup>

- **{and to David We gave the book [of Psalms]}** is a warning that the preference he mentioned before that is the preference for knowledge and religion, not for kingship and money, as David (peace be upon him) had great kingdom.<sup>287</sup>

**The third place:** The Almighty’s relevant saying: **{And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.}** [Al-An-biya’: 105].

The noble verse shows that Allah grants the land to a people considering them to be righteous believers and worshipers. If they abandon faith, righteousness, and worship, then Allah takes the land from them and gives it to other worshipers. This is a consistent historical divine law regarding ownership of the land, inheritance, and succession in it. This divine law applied to the Jews when They were Israeli believers, and their inheritance was based on faith at the hands of David and then Solomon, peace and blessings be upon them.

When they abandoned the faith after that, and disbelieved, transgressed, oppressed, killed the prophets, and denied the truth, Allah took the Holy Land from them, and they lost their inheritance of faith in it because they lost the condition of inheritance. Allah took them out of the Holy Land, tore them to pieces, and inflicted upon them His curse and wrath.

Allah told us about this punishment in the Qur’an: **{And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful. (167) And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience]. (168)}** [Al-A’raf: 167-168]:

<sup>286</sup> Jami’ al-Bayan on the Interpretation of Verses of the Qur’an (9/402).

<sup>287</sup> Psalms in Islamic Sources, Dr. Salah al-Bagouri, p. 360.



### A- The Psalms between the Torah and the Gospel:

The Psalms are the second book revealed to the Children of Israel, among three holy books:

- **The Torah:** Allah Almighty sent it down to Moses (peace be upon him). In this context, the Almighty said: **{And We gave Moses the Scripture.}** [Al-Isra: 2].

- **The Psalms:** Allah Almighty revealed it to David (peace be upon him). In this context, the Almighty said: **{and to David We gave the book [of Psalms]}** [An-Nisa: 163].

- **The Gospel:** Allah Almighty revealed it to Jesus (peace be upon him). Within this framework, the Almighty said: **{and We gave him the Gospel, in which was guidance and light}** [Al-Ma'idah: 46].

### B- Reason for Naming:

There are sayings about the reason for naming the Psalms, and they were transmitted by scholars, and they can be summarized as follows:

- The Psalms was called Psalms because of its thick writing.
- Because it contains many deterrents and sermons.
- Because it is limited to wisdom.
- Because it came down from heaven in writing.<sup>288</sup>

### C- Content of the Psalms:

Al-Baghawi (may Allah have mercy on him) says: "The Psalms is a book that Allah taught David (peace be upon him), and it contains one hundred and fifty surahs all of which are supplications, glorifications and praises to Allah, and it contains neither the permissible nor forbidden, nor obligations, nor limits."<sup>289</sup>

Al-Razi, may Allah have mercy on him, says: "The Psalms contain nothing of the Sharia laws and rulings. Rather, it contains nothing but sermons."<sup>290</sup>

<sup>288</sup> Psalms in Islamic Sources, pp. 371-373.

<sup>289</sup> Tafsir al-Baghawi (3/139).

<sup>290</sup> Psalms in Islamic Sources, pp. 381-385.

This was mentioned by Imam al-Qurtubi, Abu Hayyan al-Andalusi, al-Shawkani, al-Suyuti, al-Badr al-Aini, al-Tahir bin Ashour — may Allah have mercy on them — and others.

These statements are the sum of what scholars have mentioned about the content of the Psalms, and they are almost unanimously agreed that it is devoid of laws and rulings. Perhaps the reason behind this perception is that the law of David (peace be upon him) is itself the law of the Torah.

Ibn Taymiyyah, may Allah have mercy on him, says: “As for the Psalms, David did not bring anything other than the Sharia laws of the Torah.”

Some scholars believe that the — complete — absence of laws and rulings in the Psalms is an issue that needs consideration because the texts of the Psalms, which Muslim scholars in their time examined and documented, include explicit verses of command and prohibition, and other verses from which command and prohibition are understood, even if they come in the Image of directions and sermons. Among the later scholars who realized this, takes place al-Alusi. He quoted Qatada as saying, “We were talking about the Psalms being a supplication that David (peace be upon him) was taught, and a praise to Allah Almighty, and it contains neither permissible nor forbidden, nor obligations, nor limits. Then he said that what is indicated by some of the narrations is that it includes some prohibitions and commands.”<sup>291</sup>

#### **D- The Psalms in Islamic sources, collected and studied:**

This title (The Psalms in Islamic Sources) by Dr. Salah Mahmoud al-Bajouri is one of the best books on this subject, according to my knowledge, and the researcher came up with important results, including:

- The Psalms — as the heavenly books were revealed before it — was revealed all at once, and the Holy Qur’an was singled out and revealed in separate sections.

- The Psalms was revealed — as were all the heavenly books known to us — in the month of Ramadan.

- Mostly, the Psalms include rulings, sermons, supplications to Allah Almighty, and praise for Him, while also including commands,

<sup>291</sup> Ruh al-Ma’ani, (8/92), and the Psalms in Islamic Sources, p. 386.



prohibitions, and rulings that sometimes come explicitly, and other times implicitly and in a preaching context.

- The texts of the Psalms, which reached Muslim scholars, and which they recorded in their sources, dealt with topics, covering: The good tidings of the Prophet Muhammad, peace and blessings of Allah be upon him, mentioning his names, his moral and physical attributes, his virtues, his position among the prophets and his law, Allah's support for him, and a description of his nation, its characteristics, and its preference over others, also the call to be good and to abandon vices, commands, prohibitions, wisdom, proverbs, and sermons.

- David (peace be upon him) did not bring a law that contradicted the Torah.

- There is no complete copy of the Psalms (among the Islamic sources known to us), and what exists is scattered paragraphs of it that vary in length and shortness.

- There is a clear discrepancy between the texts of (The Mazamir) that are circulated by the People of the Book, and the texts of (The Psalms) that Muslim scholars have studied. Perhaps this difference is due to the discrepancy in translations, or due to the People of the Book distorting their books, as an attempt to obscure the truth contained in the glad tidings of the Prophet Muhammad, peace and blessings be upon him.

- Allah Almighty collected for the Prophet Muhammad, peace and blessings be upon him, in the Holy Qur'an, the virtues of what was in the books that preceded it.<sup>292</sup>

### **E- When Was the Psalms Revealed to David (peace be upon him)?**

It was reported from the hadith of Wathilah bin al-Asqa', may Allah be pleased with him, that the Prophet, peace and blessings be upon him, said: **"The Scrolls of Abraham, peace and blessings be upon him, were revealed on the first night of Ramadan, and the Torah was revealed on the sixth day of Ramadan, and the Gospel was revealed on the thirteenth day of Ramadan, and the Psalms was revealed on the**

<sup>292</sup> Psalms in Islamic Sources, pp. 446-448.

**eighteenth day of Ramadan, and the Qur'an on the twenty-fourth day of Ramadan.**<sup>293</sup>

### **F- Enjoining Good and Forbidding Evil:**

One of the goals of the state of David (peace be upon him) was to enjoin good and forbid evil, and he dealt with the oppressors, the immoral, and the disobedient in a severe manner in which he showed signs of strength and deterrence.<sup>294</sup> Allah Almighty said: **{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.}** [Al-Ma'idah: 78].

This was one of the ruling policies of David (peace be upon him): leniency, consolation, and tenderness toward the oppressed, and severity, strength, and force toward the immoral and disobedient.<sup>295</sup>

- **{Cursed were those who disbelieved among the Children of Israel}**, meaning: they were expelled and removed from the mercy of Allah.

- **{by the tongue of David and of Jesus, the son of Mary}**: by their testimony and their acknowledgment that the argument was established against them and they opposed it.

- **{That}**: disbelief and cursing.

- **{was because they disobeyed and [habitually] transgressed}**: their disobedience to Allah and His Messengers, and their injustice to Allah's servants, became a reason for their disbelief, and their distance from Allah's mercy, for sins and injustice have punishments.<sup>296</sup>

### **7- Al-Saadi's Benefits from the Story of David and Solomon (peace be upon them) in Surah Sad:**

There are many benefits and wisdom in the story of David and Solomon, peace be upon them, which are as below:

- Allah Almighty narrates to His Prophet Muhammad, peace and blessings of Allah be upon him, the news of those before him, to strengthen his

<sup>293</sup> Authentic Hadiths, Ibrahim Saleh al-Ali, p. 177.

<sup>294</sup> The Personality of the Ruler in Light of Qur'anic Stories, p. 104.

<sup>295</sup> Previous source, p. 140.

<sup>296</sup> Tafsir al-Saadi, p. 283.





heart and reassure his soul, and mention to him of their acts of worship and the intensity of their patience and repentance, what makes him yearn to compete with them, and to draw closer to Allah for whom they have drawn closer, and to be patient with the harm of his people, and for this — in this place — when Allah mentioned what He mentioned of the harm of the Prophet Muhammad’s people and their words about him and what he brought. He commanded him to be patient and to remember His servant David and be comforted by him.

- Allah Almighty praises and loves strength in obedience to Him, the strength of the heart and body because it results from the effects of obedience, its goodness, and its abundance, what does not happen with weakness and lack of strength, and that the servant should deal with its causes, and not rely on laziness and idleness that disrupt the powers, and weaken the soul.

- Returning to Allah in all matters is one of the characteristics of Allah’s prophets and the characteristics of His creation, just as Allah praised David and Solomon for that, so let those who follow them imitate them, and let those who follow their guidance be guided. **{Those are the ones whom Allah has guided, so from their guidance take an example.}** [Al-An’am: 90].

- What Allah honored His Prophet David (peace be upon him), of a beautiful and great voice because of which Allah made the deaf mountains and the irrational birds respond to him when he returned his voice with praise and glorify Allah with him in the evening and sunrise.

- One of the greatest blessings of Allah upon His servant is to grant him beneficial knowledge and to teach him to judge and decide between people, just as Allah graciously bestowed it upon His servant David (peace be upon him).

- Allah Almighty takes care of His prophets and pure ones when some defect occurs among them by tempting them and afflicting them with something that causes them to be warned off, and they return to being more perfect than their original state as happened to David and Solomon, peace be upon them.

- The prophets, may Allah’s prayers and peace be upon them, are infallible from error in what they convey about Allah because the purpose

of the message cannot be achieved without that, and some of the natural requirements of sin may occur from them, but Allah corrects them and initiates them with His kindness.

- Most of the time, David (peace be upon him) was confined to his mihrab to serve his Lord, and for this reason, the two opponents climbed the mihrab over him because when he was alone in his mihrab no one would come to him because he did not devote all his time to the people, despite the many cases that came to him, but rather he made a time for himself in which he is alone with His Lord and his eyes are pleased with His worship, and it helps him to be sincere in all his affairs.

- It is necessary to use politeness when entering upon the rulers and others because when the two opponents entered upon David in an unusual state and outside the usual door, he was frightened by them, and it was difficult for him, as he saw it as inappropriate for the situation.

-The judge is not prevented from ruling correctly by the opponent's bad manners and his doing what is not appropriate.

- The perfection of the patience of David (peace be upon him) because he did not get angry at them when they came to him without permission, and he is the king, and he did not rebuke them.

- It is permissible for the oppressed person to say to the one who wronged him, "You have wronged me," or "You oppressor," and the like because of their saying, **{two adversaries, one of whom has wronged the other}** [Sad: 22].

- The one being advised, even if he is of great stature and great knowledge if someone advises him, he does not become angry or disgusted, but rather he hastens to accept and thank him. The two opponents advised David, peace be upon him, and he was not disgusted or angry, and that did not dissuade him from the truth, but rather he ruled with the absolute truth.

- The mixing of relatives and friends, and the large number of worldly and financial attachments, leads to enmity between them, and their oppression of one another, and the only response to this is adherence to fear of Allah, and patience in matters, through faith and good deeds.



- Asking forgiveness and worship, especially prayer, expiates sins, for Allah arranged the forgiveness of David's sins based on his seeking forgiveness and prostration.

- Allah honored His servants, David and Solomon, by being close to Him and being well rewarded, so they do not think that what happened to them diminished their status with Allah Almighty, and this is part of His complete kindness to His sincere servants. If He forgave them and removed the effects of their sins, He removed all the effects that resulted from them, even what falls into the hearts of creation because if they became aware of some of their sins, it would occur in their hearts that they would be lowered from their first level. So, Allah Almighty removed these traces, and that is not dear to the Most Gracious, the Forgiving.

- Ruling between people is a religious rank, assumed by the Messengers of Allah and the elite of His creation, and the job of the person in charge of it is to rule with the truth and avoid (personal) desires. Ruling with the truth requires knowledge of Sharia matters, knowledge of the form of the case decided upon, and how to include it in the Sharia ruling. The ignorant of either of the two matters is not fit to rule, nor is it permissible for him to do so.

- The ruler should beware of his desires and keep them in mind, for souls are not devoid of them. Conversely, he should fight himself to make the truth his goal, and to abandon at the time of judgment all love or hatred for one of the two opponents.

- Solomon (peace be upon him) was one of the virtues of David, and one of Allah's blessings upon him. One of Allah's greatest blessings upon his servant, to grant him a good son. Moreover, if he was knowledgeable, he would be light upon light.

- Allah Almighty's praise of Solomon in His saying: **{An excellent servant, indeed he was one repeatedly turning back [to Allah].}**

- Allah's abundance of goodness and righteousness toward His servants is that He bestows upon them good deeds and noble morals, then praises them for them. He is the Most Gracious and the Supreme Bestower.

- Solomon prioritized the love of Allah Almighty over the love of everything.

- Everything that distracts a servant from Allah is reprehensible, so let him leave it and accept what is more beneficial for him.

- Harnessing the gentle, soft wind for Solomon, peace be upon him, so it flows by his command to wherever he wants and intends. Its morning is a month, and its rest is a month.

- Demons will not be harnessed to anyone after Solomon (peace be upon him).

- Solomon (peace be upon him) was a prophet-king who did what he wanted, but he only wanted justice, unlike the servant prophet, for his will was subordinate to Allah's command. That is why he did not do or leave anything except by command like the case of our Prophet Muhammad, peace and blessings of Allah be upon him, and this situation is more perfect.<sup>297</sup>

### **8- Response to the Mistakes Attributed to David (peace be upon him) in the Jewish Scriptures:**

By carefully reading the Jewish Scriptures, we find that they are full of lies and slander against the prophets, peace be upon them, describing them as the ugliest of evils and sins. Among the slandered prophets is our master David (peace be upon him). He was slandered with murder and adultery in their Scriptures.<sup>298</sup> It appears that the authors of the scriptures of the Old Testament were determined to tarnish the honor of David (peace be upon him), to whom Allah combined both prophecy and kingship because they branded him with the lowest descriptions. Not only did they accuse him of being the descendant of adultery, yet they also portrayed his house as a house of adultery, immorality, prostitution, and debauchery, not as a house of prophecy, rule, and kingship.<sup>299</sup>

Mansour bin Rashid al-Tamimi — may Allah have mercy on him — and other scholars responded to this and explained the contradiction of the distorted Torah itself. While the distorted Torah described David (peace be upon him) with the most heinous crimes, we see it talking about his loyalty to his Lord and his complete following of Him, and thus the contradictions

<sup>297</sup> Tafsir al-Saadi, p. 958.

<sup>298</sup> David and Solomon, peace be upon them, in the Jewish Scriptures, p. 279.

<sup>299</sup> Infallibility in light of the Sunni doctrine, p. 273.



appear in their scriptures.<sup>300</sup> We have made clear the status of prophethood and that David (peace be upon him) is one of Allah's infallible prophets, that the major sins attributed to him are lies and falsehoods, and that whoever placed those poisons in the Old Testament tried to draw a distorted picture of Allah's prophet David and other prophets so that people would no longer feel guilty and would encourage them to commit abominations, immoral acts, sins and transgressions.

The Holy Qur'an described David (peace be upon him) with faith in Allah, and Allah Almighty honored him with worship, and praised him for patience, courage, wisdom, judgment with truth, and great absorption in praising Allah, and mentioned him in the procession of prophets and messengers, and Allah gave him the Psalms, and Allah strengthened his kingdom, which was in obedience to Allah. David (peace be upon him) was famous for fasting, praying, and thanking Allah Almighty with the limbs, tongue, and heart, in addition to other noble qualities, honorable morals, and good examples.

### 9- The Death of David (peace be upon him):

David (peace be upon him) was the role model at that time in terms of justice, abundance of worship, and types of closeness, and he issued wisdoms that al-Hafiz Ibn Asakir mentioned in his biography.<sup>301</sup>

David's lifespan was sixty years, and Adam, peace be upon him, increased his age by forty, so he reached one hundred years of age. In the hadith, on the authority of Abu Hurairah (may Allah be pleased with him), he said: that the Messenger of Allah, peace and blessings be upon him, said, **When Allah created Adam He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Adam and he said: 'O Lord! Who are these people?' He said: 'These are your offspring.'** He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called David.' He said: 'Lord! How long did You make his lifespan?'

<sup>300</sup> Same previous source.

<sup>301</sup> The Correct Stories of the Prophets, p. 393.

**He said: ‘Sixty years.’ He said: ‘O Lord! Add forty years from my life to his.’ So at the end of Adam’s life, the Angel of death of came to him, and he said: ‘Do I not have forty years remaining?’ He said: ‘Did you not give them to your son David?’ He said: ‘Adam denied, so his offspring denied, and Adam forgot and his offspring forgot, and Adam sinned, so his offspring sinned.’<sup>302</sup>**

Prophethood and kingship were combined for David, and Allah bestowed upon him the most honorable blessings, many blessings, and success, and the Qur’an spoke about this in several verses<sup>303</sup>.

He was buried in Jerusalem — according to historians — where he died. Abu Bakr al-Siddiq, may Allah be pleased with him, narrated that he heard the Messenger of Allah, peace and blessings of Allah be upon him, saying, **“Allah does not take (the life of) a Prophet except at the location in which He wants him to be buried.”** and in a narration: **“No prophet died except that he was buried where he died.”<sup>304</sup>**

The Messenger of Allah, peace and blessings of Allah be upon him, explained how David (peace be upon him) died, on the authority of Abu Hurairah, may Allah be pleased with him, the Messenger of Allah, peace and blessings be upon him, said: **“David, peace be upon him, was extremely jealous, so whenever he left the house, the doors were closed, No one entered upon his family until he returned, he kept on explaining, ...so he went out one day and the doors were closed, so his wife came to look into the house, and saw a man standing in the middle of the house, and she said to those in the house ‘Where did this man come from? The house is closed. By Allah, you will disgraced by David!’ Then David, peace be upon him, came and saw the man standing in the middle of the house. David said to him ‘Who are you?’ He said: ‘The one who does not fear kings, and the guards of kings do not refuse me.’ Then David said: You, by Allah, are the angel of death. Welcoming Allah’s command, David, peace be upon him, remained in his place until his soul was seized, until he had finished his affairs and the sun rose upon him, and Solomon, peace be upon him, said to**

<sup>302</sup> Sunan al-Tirmidhi, no. 3076, and he said about it: hassan sahih.

<sup>303</sup> Comparative Religions, Ahmed Shalabi (1/155).

<sup>304</sup> Historical Studies of the Holy Qur’an (3/79).



**the birds to shade over David, so the birds shaded him until the earth became dark over them, and Solomon said to them to flap one wing at a time.”** Abu Hurairah said: ‘The Messenger of Allah, may Allah bless him and grant him peace, shows us how the birds did. So the Messenger of Allah, may Allah bless him and grant him peace, clenched his hand, and the long-winged hawks overwhelmed him that day.’<sup>305</sup>

This hadith confirms the fact that the prophets were given a choice when they were captured, and when they were given a choice, they chose to meet Allah, and Allah took their souls. We have mentioned before in my book named “Moses Kalimullah: the Enemy of the Arrogant and the Leader of the Oppressed” that Allah gave Moses, peace be upon him, a choice upon his death, and this hadith in which the Messenger of Allah explains to us the story of David’s choice upon his death, and the story of David (peace be upon him) came detailed more than others in Surah Sad.

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<sup>305</sup> Musnad Ahmad (2/419), Authentic Hadiths, no. 256.

## The Third Section

### **The story of David and Solomon (peace be upon them) in Surah An-Naml:**

Allah Almighty said: {And We had certainly given to David and Solomon knowledge, and they said, “Praise [is due] to Allah, who has favored us over many of His believing servants.” (15) And Solomon inherited David. He said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.” (16) And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows (17) Until, when they came upon the valley of the ants, an ant said, “O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not.” (18) So [Solomon] smiled, amused at her speech, and said, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.” (19) And he took attendance of the birds and said, “Why do I not see the hoopoe – or is he among the absent? (20) I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.” (21) But the hoopoe stayed not long and said, “I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news. (22) Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne. (23) I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided, (24) [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens



and the earth and knows what you conceal and what you declare – (25) Allah – there is no deity except Him, Lord of the Great Throne” (26) [Solomon] said, “We will see whether you were truthful or were of the liars. (27) Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return.” (28) She said, “O eminent ones, indeed, to me has been delivered a noble letter. (29) Indeed, it is from Solomon, and indeed, it reads: ‘In the name of Allah, the Entirely Merciful, the Especially Merciful, (30) Be not haughty with me but come to me in submission [as Muslims].’”(31) She said, “O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me.” (32) They said, “We are men of strength and of great military might, but the command is yours, so see what you will command.” (33) She said, “Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do. (34) But indeed, I will send to them a gift and see with what [reply] the messengers will return.” (35) So, when they came to Solomon, he said, “Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift. (36) Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.” (37) [Solomon] said, “O assembly [of jinn], which of you will bring me her throne before they come to me in submission?” (38) A powerful one from among the jinn said, “I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy.” (39) Said one who had knowledge from the Scripture, “I will bring it to you before your glance returns to you.” And when [Solomon] saw it placed before him, he said, “This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous.” (40) He said, “Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided.” (41) So, when she arrived, it was said [to her], “Is your throne like this?” She said, “[It is] as though it was it.” [Solomon said], “And we were given knowledge before her, and we have been Muslims [in submission

to Allah]. (42) And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people.” (43) She was told, “Enter the palace.” But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, “Indeed, it is a palace [whose floor is] made smooth with glass.” She said, “My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.” (44)} [An-Naml: 15-44].

Solomon (peace be upon him) was mentioned in the Holy Quran seventeen times:

- In Surah al-Baqarah twice.
- In Surah An-Nisa once.
- In Surah al-An’am once.
- In Surah al-Anbiya three times.
- In Surah an-Naml seven times.
- In Surah Saba once.
- In Surah Sad twice.

Surah al-Baqarah referred to the Jews’ slander against Solomon (peace be upon him) after his death, and their allegations about magic, sorcerers, and devils, and mentioned the story of the two kings Harut and Marut.

As for Surah An-Nisa, it mentions the name of Solomon (peace be upon him) among a group of prophets, peace and blessings be upon them. The Almighty said: **{Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].}** [An-Nisa: 163].

Likewise, Surah al-An’am, the Almighty said: **{And We gave to Abraham, Isaac, and Jacob – all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.}** [Al-An’am: 84].

In Surah al-Anbiya, there is a reference to Solomon in Allah’s explanation of the ruling for him, and his correction of the ruling of his father



David, peace be upon them, a reference to some of what Allah bestowed upon Solomon of harnessing the wind and the devils, which will be explained in detail later, Allah Almighty willing.

Surah Saba spoke about Solomon (peace be upon him) after speaking about his father David, peace be upon them both, as it referred to the wind that Allah subjected to him, and to the copper that Allah softened for him, and to the jinn that was before him, and to some of the great copper artifacts that the jinn made for him. Then, the verses indicated the death of Solomon (peace be upon him) in a strange way, and Allah made it an example for the jinn. It will be discussed later, Allah willing.

As for Surah Sad, we have talked about it in detail, thanks to Allah and His success.

The longest scenes of the story of Solomon were mentioned in Surah An-Naml<sup>306</sup>.

### **- Why Was it Called Surah An-Naml?**

Surah An-Naml was named because it tells the story of the Valley of the Ants, and an ant advises the rest of the ants to enter their holes so that they would not be accidentally run over by Solomon (peace be upon him). So, Solomon who had learned the language of birds and animals understood her words, and smiled and laughed at the ant's words, and prayed to his Lord to inspire him to thank him for what He has bestowed upon him<sup>307</sup>.

### **- A Precise Meaning for Those of Prestige, Authority, Greats, and Kings:**

This story has a precise significance for those of prestige, authority, and great people. Solomon took kingship as a means of calling to Allah. He did not leave an unjust ruler or an infidel king without calling him to Allah. This was his situation with Bilqis until she left the worship of idols and came with her soldiers, submissive and Muslim, responding to the call of the Most Merciful.<sup>308</sup>

<sup>306</sup> Quranic Stories (3/478).

<sup>307</sup> Advocacy and Media Guidelines in Surah an-Naml, p. 174.

<sup>308</sup> Safwat al-Tafsir, Al-Sabouni (2/303).

The story of Solomon (peace be upon him) in the Holy Qur'an, and in this Surah, included many of his miracles, and it also contained many of the foundations of governance, judiciary, education, and morals. In addition to this and that, it included the approaches, methods, and goals of the call to Allah, and all of this is presented within the framework of the general features of the Meccan surahs.

The one who contemplates the story of Solomon looks at the solid kingship, the broad prestige, and before them the prophecy and wisdom, and sees the character of the believer, reassured by the remembrance of Allah, repentant to Him, thankful for His benefits and blessings, and who harnesses the king and the one in authority to convey the religion of Allah, and to establish the argument over the worlds.

**One of the most prominent features of this noble Prophet** is gratitude in its broad sense, and in its various types, which he practiced whenever he was pleased with a blessing and felt thanks.<sup>309</sup>

The story of Solomon with the ant, the hoopoe, and the Queen of Sheba and her people, shows Allah's blessing upon David and Solomon and their giving thanks for this blessing, which is the blessing of knowledge, kingship, and prophecy along with the subjugation of the jinn and birds to Solomon. It also shows the foundations of the doctrine that every Messenger calls for, and highlights, in particular, the reception of the Queen of Sheba and her people to the Book of Solomon — and he was one of the servants of Allah — and Allah is the One who gave Solomon what He gave, and subjected to him what He subjected, and He is the One who owns everything, and He is the One who knows everything, and Solomon's kingdom and his knowledge were only a drop of that never-ending abundance.

The focus in this surah is on knowledge, Allah's absolute knowledge of the apparent and hidden, and His knowledge of the unseen in particular, and the knowledge that He granted to David and Solomon, and teaching Solomon the language of birds, and His mention of this teaching. When Solomon wanted to conjure the queen's throne, he was unable to bring it in the blink of an eye of a demon from the jinn, but who was capable of this is **{one who had knowledge from the Scripture}**.

<sup>309</sup> The Call to Allah, Abd al-Rab Nawab al-Din, p. 203.



Thus, the attribute of knowledge emerges in the atmosphere of the surah, overshadowing it with various shadows throughout its entire context from the beginning to the end, and the entire context of the surah continues in this shadow.<sup>310</sup>

### **First: The Almighty's saying:**

**{And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants." (15) And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty." (16)} [An-Naml: 15-16]**

#### **Interpretation of the Noble Verses:**

**1- {And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants." }**

The verse contains evidence of the honor of knowledge and the elegance of its place, the advancement of its bearers and its people, and that the blessing of knowledge is one of the highest blessings in status and the most generous of oaths, and that whoever is given it has been given superiority over many of Allah's servants, as Allah Almighty said: **{And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants." }** [Al-Mujadila: 11].

The Messenger of Allah, peace and blessings be upon him, did not call them the heirs of the prophets except because they condemned them in honor and status. This verse came to show us the secret of Allah's grace by mentioning the blessing of knowledge upon David and Solomon, to the exclusion of all other blessings. Allah's apparent blessings upon David are many, and as for Allah's Prophet Solomon (peace be upon him), Allah granted him a kingdom that will belong to no one after him<sup>311</sup>.

<sup>310</sup> In the Shadows of the Qur'an (5/2624).

<sup>311</sup> The Authority of Knowledge in Surah an-Naml, Dr. Nabil Muhammad, p. 15.

Imam al-Subki said: “Allah Almighty gave David and Solomon — peace be upon them — countless blessings in this life and the afterlife, and nothing was mentioned at the beginning of this verse except knowledge, to show that it is the basis for all blessings, as David was one of the most devout people, as was authenticated in Sahih Muslim,<sup>312</sup> and this is one of the effects of his knowledge. Besides, Allah combined for him and his son Solomon, peace be upon them, what He had not combined for anyone else, and made knowledge the basis of all of that.”<sup>313</sup>

Ibn Badis (may Allah have mercy on him) said: “The talk about the great kingship began by mentioning knowledge, and the blessing of it was given priority over all other blessings. A mention of the status of knowledge, and a warning that it is the foundation upon which the happiness of this life and the afterlife is built, and that it is the foundation for every matter of religion and life, and that kingdoms are only built on it, and that the kingship is organized and governed only by it, and that everything that is not built on it is on the verge of a devastating cliff, and that it is the kingdom’s fence and shield, its true weapon and its defense, and that every kingdom that does not take refuge in it is vulnerable to extinction and collapse.”<sup>314</sup>

Al-Saadi (may Allah have mercy on him) said: “There is no doubt that there are four levels of believers: the righteous, then above them are the martyrs, then above them are the truthful ones, then above them are the prophets. David and Solomon are among the elite of the Messengers, even if they are below the level of the Determined Ones (Ulu’l-Azm) of them [Noah, Abraham, Jesus, Moses, and the Seal of the Prophets and the Messengers Muhammad, peace and blessings be upon them], but they are among the virtuous and honorable messengers whom Allah mentioned and praised in His Book with great praise. So, they thanked Allah for achieving this status, and this is the title of the servant’s happiness: to be thankful to Allah for his religious and worldly blessings, and to see all the blessings from his Lord, so he does not be proud of them or admire them, but rather sees that they deserve great gratitude from him<sup>315</sup>”.

<sup>312</sup> Narrated by Muslim, no. 2731.

<sup>313</sup> Fatwas al-Subki, by Abu al-Hasan Taqi al-Din al-Subki (1/73).

<sup>314</sup> Tafsir Ibn Badis, p. 254.

<sup>315</sup> Tafsir al-Saadi, p. 801.



Al-Razi said: “As for the Almighty’s saying, **{Praise [is due] to Allah, who has favored us over many of His believing servants.}** [An-Naml:15], there are studies in it:

**The first of them** is that the many who are David and Solomon, peace be upon them, favored over them are the ones who were not given knowledge, or the ones who were not given knowledge similar to theirs, and that means that they were favored over many, and many prophets were favored over them.

**Secondly:** The verse contains evidence of the high rank of knowledge because they were given kingship that no one else was given, but their gratitude for kingship was not the same as their gratitude for knowledge.

**Third:** They did not prefer themselves over everyone else and this indicates good humility.

**Fourthly:** It seems that this virtue is nothing other than that knowledge, and then knowledge of Allah and His attributes is more honorable than anything else, so this gratitude must be only for this knowledge. Then, this knowledge is attained by all believers, so it is impossible for that to be a reason for their virtue over the believers. So, virtue is that knowledge of Allah and His attributes becomes so clear that a person becomes immersed in it, such that no doubts come to his mind and the heart does not neglect it for a period of time, or even for an hour.”<sup>316</sup>

Praise is the best way to give thanks for blessings. The Prophets of Allah, David and Solomon, thanked Allah for the blessing of preference over many believers, and there is evidence of this in the Sunnah. The Messenger Muhammad, peace and blessings of Allah be upon him, said: “**Allah does not bestow a blessing upon any slave and he says: ‘Al-hamdu Lillah (praise is to Allah),’ except that what he gives (the praise) is better than what he received (the blessing).**”<sup>317</sup>

Part of the servant’s happiness is gratitude for blessings and not being proud of them. Allah told us about His honorable prophets David and Solomon, peace be upon them, that they thanked Allah for preferring them over many believers, and this is gratitude for His blessings upon them, and an acknowledgment on their part of Allah’s pure grace. Allah commanded

<sup>316</sup> Al-Tafsir al-Kabir (24/186 187).

<sup>317</sup> Benefits of the Stories of the Prophet of Allah Solomon, Abdel Fattah Mahmoud, p. 49.

to thank Him in His Book, saying: **{So remember Me; I will remember you. And be grateful to Me and do not deny Me.}** [Al-Baqarah: 152].

Allah Almighty said: **{O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.}** [Al-Baqarah: 172].

Allah Almighty said: **{And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’}** [Ibrahim: 7].

The Prophet Muhammad, peace and blessings be upon him, said: **“He who does not thank people does not thank Allah.”**<sup>318</sup>

Al-Saadi said in interpreting this verse: “This is the title of the servant’s happiness, that he be thankful to Allah for his religious and worldly blessings, and that he sees all the blessings from his Lord, so he is not proud of them, but rather sees that they deserve great gratitude.”<sup>319</sup>

We see humility in the the two noble prophets’ praise. When knowledge came to them, they said, “Praise be to Allah, and this gratitude for the blessing towards the giver of it makes one feel the true source of the blessing, and that He is worthy of praise and praise.”

The divine words are as follows:**{Praise [is due] to Allah, who has favored us over many of His believing servants}** It means that there are people who are better than us, and this is the humility of the prophets and scholars. They did not say: “He favored us over His faithful servants,” but rather they said: **{favored us over many of His faithful servants}**.<sup>320</sup>

- In his saying **{we have been taught}**, we see the passive voice, and it indicates that there was someone who taught him and guided him. That is to say, this knowledge was not attributed to their earning, effort, and intelligence, but rather to the One who taught them, and He is their Lord.

Dr. Muhammad Ratib al-Nabulsi said over the Almighty’s saying: **{And We had certainly given to David and Solomon knowledge}**, “The word **{knowledge}** came in the indefinite noun, so he did not say, “And We gave David and Solomon the knowledge,” because (the knowledge)

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<sup>318</sup> Same previous source.

<sup>319</sup> Tafsir al-Saadi, p. 801.

<sup>320</sup> Pauses in the Life of the Prophets, Khaled Abdel Aleem, p. 248.



— if it is a definite noun here — may refer to a specific knowledge, and as for the indefinite article according to rhetoric scholars, it indicates glorification and generalization.<sup>321</sup> Here, the word “knowledge” was used as an absolute and general word, and this means that knowledge, in its general sense, is precious, according to the words of Allah Almighty: **{Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding.}** [Az-Zumar: 9].

Knowledge is a light that reveals the path to you, revealing the permissible from the forbidden, the truth from the false, the good from the evil, the beneficial from the harmful, and the precious from the vile. Knowledge is the weighted value adopted by the Holy Qur’an. The thing that elevates you is knowledge, and the thing that lowers you is ignorance, and anything else is a fleeting accident that comes and goes, and has no value and does not elevate its owner or lower him. A person may be in the sight of Allah at the highest level, and he is poor, or sick, or his lineage is unknown, or his appearance is not beautiful, but knowledge remains the only thing that raises you in the sight of Allah in this life and the afterlife.<sup>322</sup>

## 2- {And Solomon inherited David}:

That is, Solomon inherited David (peace be upon him) in prophecy and message, for he is a prophet and messenger like him, peace and blessings be upon them both.

He inherited him in the kingship and caliphate, as he took charge of the Children of Israel after him and did not inherit from him the money and property because it is Allah’s law regarding the prophets that do not leave anything, so their children and heirs do not inherit anything from what they left behind them. If they leave money or property, it is charity that their heirs spend, or those in charge after them for the sake of Allah <sup>323</sup>.

The evidence for this is what al-Bukhari and Muslim narrated on the authority of Aisha, may Allah be pleased with her, that when the Messenger Muhammad, may Allah bless him and grant him peace, died, the wives of the Prophet, may Allah bless him and grant him peace, wanted to send

<sup>321</sup> Tafsir al-Nabulsi (8/475).

<sup>322</sup> Tafsir al-Nabulsi (8/475).

<sup>323</sup> Quranic Stories (3/481).

Uthman to Abu Bakr to ask him for their inheritance. Aisha said to them: “Didn’t the Messenger of Allah, may Allah bless him and grant him peace, say: **‘Our (Apostles’) property should not be inherited, and whatever we leave, is to be spent in charity.’**»<sup>324</sup>

Imam Ibn Katheer said about Solomon’s inheritance from David, peace be upon them, and about this Sunnah regarding the prophets. Allah Almighty said: **{And Solomon inherited David. He said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.”}** [An-Naml: 16]. That is, he inherited his prophecy and kingdom, and what is meant is not inheriting money. Because David had children other than him, he would not have been given wealth without them.

Because it has been proven in “al-Sihah” in more than one way, on the authority of a group of companions, that the Messenger of Allah, peace and blessings of Allah be upon him, said: **“Our (Apostles’) property should not be inherited, and whatever we leave, is to be spent in charity,”** and in a wording: **“We, the Prophets, are not bequeathed.”**

So, the truthful and trustworthy informed that the prophets’ wealth is not bequeathed after them as it is bequeathed after others, but rather their wealth is to be given as charity after them to the poor and needy, and they do not allocate it to their relatives. Because life was lesser for them and more despicable than that, just as it is for the One who sent them, chose them, and favored them<sup>325</sup>.

Solomon inherited from David (peace be upon them) a caliphate of faith, a strong state, and an advanced, integrated kingdom. He preserved it, strengthened it, expanded its area, annexed other areas to it, applied Allah’s law there, made people happy, and led them on the path of Allah’s satisfaction.

During the reign of David and then Solomon, peace be upon them, the Israeli kingdom reached its peak, zenith and pinnacle<sup>326</sup>.

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<sup>324</sup> Al-Bukhari, no. 6730.

<sup>325</sup> Stories of the Prophets, p. 440.

<sup>326</sup> Quranic Stories (3/482).



**3- {He said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.”}:**

Solomon (peace be upon him) announced it to the people, proclaiming Allah’s grace and demonstrating His grace: **{Indeed, this is evident bounty}**: the grace of Allah, who reveals its source and guides its owner. No one can teach bird language to humans except Allah, and likewise no one is given everything — with this generalization — except from Allah.<sup>327</sup>

**{And we have been given from all things}** of what the king needs,<sup>328</sup> and birds, animals, and insects have means of understanding — their languages and their logic — with each other, and Allah Almighty, the Creator of these worlds, says: **{And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then, unto their Lord they will be gathered.}** [Al-An’am: 38].

They cannot be nations until they have certain connections by which they live and means of understanding among themselves. This is evident in the lives of many species of birds, animals, and insects, and in the efforts of scientists of these species to understand some of their languages and means of understanding between them through intuition and conjecture, not through certainty. What Allah gave to Solomon (peace be upon him) was a special matter for him through miracles that differed from what is familiar to humans, not through him trying and striving to understand the means of understanding birds and others through the path of conjecture and intuition, as is the case with today’s scholars.

I would like this meaning to be confirmed and clarified because some modern interpreters, who are dazzled by the victories of modern science, are trying to interpret what the Qur’an told about Solomon (peace be upon him) in this regard as a kind of understanding the languages of birds, animals, and insects in the manner of modern scientific attempts. This is a removal of the supernatural from its nature and an effect of defeat and astonishment with little human knowledge, while it is the easiest thing for Allah to teach one of His servants the languages of birds, animals, and

<sup>327</sup> In the Shadows of the Qur’an (5/3634).

<sup>328</sup> Tafsir Ibn Kathir (6/193).

insects, as a worldly gift from Him, without any attempt or effort, and it is only the removal of the barriers of species that Allah has established between them, and He is the Creator of these species.

However, all of this was only one part of the miracle that Allah made available to His servant Solomon. In fact, Allah's law in creation was that birds should have a special understanding that varies among them, but it does not reach the level of human understanding. The creation of the bird in this manner is a link in the chain of general cosmic harmony and it is subject — as a single link — to the general law, which requires its existence in the manner in which it was created.

In fact, the hoopoe that is born today is a copy of the hoopoe that existed thousands of years ago and there are special genetic factors that make it an almost exact copy of the first hoopoe. No matter how much it has been modified, it does not depart from its type to advance to another type. Additionally, this — as it seems — is part of Allah's law of creation, and of the general law coordinating the universe.

However, these two established facts do not prevent the supernatural from occurring when Allah, the Creator of laws, wants it. The supernatural itself may be part of the general law, the parts of which we do not know, a part that appears at its appointed time, which only Allah knows, breaks the familiar to humans, and completes Allah's law in creation and general harmony, and this is how Solomon's hoopoe and perhaps the entire group of birds that were subjected to him at that time existed<sup>329</sup>.

- {**Indeed, this is evident bounty**} which means “the apparent and evident bounty of Allah upon us.”<sup>330</sup> He has given us a bounty that surrounds all virtues<sup>331</sup>.

Dr. Zahraa al-Barqawi commented on the science of bird language by Solomon (peace be upon him) and said: “The Holy Qur'an referred to this supernatural miracle in enumerating Allah's blessings upon Solomon. Therefore, the miracle because it is outside the familiarity and ability of humans, is achieved through information in the Qur'anic text to consolidate the communicative dimension in the Holy Quran.”

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<sup>329</sup> In the Shadows of the Qur'an (5/2635).

<sup>330</sup> Tafsir Ibn Kathir (6/193).

<sup>331</sup> Tafsir Al-Shaarawi (17/10756).

Solomon, peace be upon him, said: **{O people, we have been taught the language of birds}** and he did not say, “O you who have believed” and that is an indication of the greatness of martyrdom. He wanted all people, whether believers or unbelievers, to bear witness to Allah’s blessing upon him, in recognition of its grace, greatness, and status, when he said this article to a large gathering of people present in his council, both the elite and the listeners from the public<sup>332</sup>.

He said **{we have been taught}** in the plural and did not say “I have been taught” in the singular because he is talking about himself and his father David, that is, about the family of David, so the place is appropriate in the plural.

In any case, understanding the logic of birds was nothing but a miracle from Allah Almighty to Solomon (peace be upon him), Who gives kingdom and knowledge to whomever He wishes. Indeed, Allah is over all things competent.<sup>333</sup>

## Second: The Almighty’s saying:

**{And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows (17) Until, when they came upon the valley of the ants, an ant said, “O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not.” (18) So [Solomon] smiled, amused at her speech, and said, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants”. (19)}** [An-Naml: 17-19]:

### Interpretation of the Noble Verses:

#### 1- **{And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows}:**

The verse talks about the crowded procession of Solomon, peace be upon him, consisting of jinn, humans, and birds. Humans are well known.

<sup>332</sup> Media in the Qur’anic Discourse, p. 162.

<sup>333</sup> Characteristics and Miracles of Solomon, Zainab Muhammad Siwar, p. 63.

As for the jinn, they are a creation about whom we do not know except what Allah related to us regarding their matter in the Qur'an, which is that He created them from a radiating flame of fire, namely, from the undulating flames of fire, and that they see humans and humans do not see them: **{Indeed, he sees you, he and his tribe, from where you do not see them.}** [Al-A'raf: 27].

The talk is about Iblis or Satan, and Iblis is one of the jinn, and they are usually capable of whispering evil into people's hearts, and suggesting to them sin, and we do not know how. Among them there was a group that believed in the Messenger of Allah, may Allah bless him and grant him peace, Allah informed him of that, saying: **{Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened.}** [Al-Jinn: 1]. We know that Allah subjected a group of them to Solomon, who built for him niches, statues, and large containers for food, and dived for him in the sea, and obeyed his command, with the permission of Allah. Besides, among them were those who appear here in his procession with their fellow humans and birds.

We say: Allah subjugated to Solomon a group of jinn and a group of birds, just as He subjugated to him a group of humans, and just as not all of the human inhabitants of the earth were soldiers for Solomon. As his kingdom did not extend beyond what is now known as Palestine, Lebanon, Syria, and Iraq to the bank of the Euphrates,<sup>334</sup> according to what some historians say, likewise not all the jinn nor all the birds were subservient to him, as opposed to this, it was a group from every nation alike.

We rely on the issue of the jinn on the fact that Iblis and his descendants are of the jinn, as stated in the Qur'an: **{And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord.}** [Al-Kahf: 50].

Allah Almighty said in Surah al-Nas: **{Who whispers [evil] into the breasts of mankind – (5) From among the jinn and mankind" (6)}** [An-Nas: 5-6]. These were practicing seduction, evil and whispering to humans during the era of Solomon, and they would not practice this while they were subjected to him and following his command, while he was a prophet

<sup>334</sup> In the Shadows of the Qur'an (5/2635).



calling for guidance. Therefore, it is understood that it was a group of jinn that were subservient to him.

We rely on the issue of the birds on the fact that when Solomon (peace be upon him) inspected the birds, he learned of the absence of the hoopoe, and if all the birds had been subjugated to him and crowded into his procession, including all the hoopoes, not to mention the billions of birds, he would not have said, **{Why do I not see the hoopoe}**. Therefore, the hoopoe is specific in itself, and it may have been the one that was subjected to Solomon from the nation of hoopoes, or the companion of the shift in that procession from a specific group of its kind. In addition, this is aided by what has been shown that that hoopoe was gifted with a special perception that is not of the type of perception of other hoopoes, nor birds in general.

This gift must have been for the special group that was subjected to Solomon, and not for all the hoopoes and all the birds. The type of awareness that emerged from that particular hoopoe is at a level equivalent to that of rational, intelligent, and pious people!

Solomon's soldiers were gathered from the jinn, humans, and birds, and it was a great procession and a large, regular crowd.

**{And they were [marching] in rows}** so that they do not disperse and chaos spreads among them. It is an organized military mobilization so it refers to mobilization and organization.<sup>335</sup>

**A-** Abd al-Hamid Ibn Badis (may Allah have mercy on him) said: "The verse provides a complete picture of the soldier system in the reign of Solomon. The soldiers were discharged in service and gathered when needed, and their notables were known and controlled, and they had an authority that knew them, controlled them, and gathered them when needed They also had officers who took charge of organizing them, and the system was tight to control this abundance of disorder, imbalance, and chaos.

The verse presents to us this historical and realistic picture as an education for us in disciplined, organized soldiering.

There is no doubt that the first caliphs did something similar in organizing their armies, and that when the Arabs converted to Islam, they

<sup>335</sup> In the Shadows of the Qur'an (5/2636).

turned into organized soldiers, something that was not known to them in pre-Islamic times.

The verse remained for eternity as a reminder of the verses of order, the basis of every assembly and meeting, and that strength and numbers alone are not sufficient without order, and that order must have competent men who stand up and carry the crowds to it, and those are the commanders.<sup>336</sup>

**B-** Salah al-Din al-Khalidi — may Allah Almighty have mercy on him — said: “His army was composed of coordinated teams. Allah told us about three of these teams:

The human squad, the jinn squad, and the bird squad. The soldiers from these squads were marching in a precise order, and this organization was referred to in the saying: **{and they were [marching] in rows}**.

Ibn Katheer said: “That is, his soldiers of the jinn, humans, and birds were gathered for Solomon, comes to mean: He rode among them with great pomp and majesty among the humans, and they were the ones following him, and the jinn were next in rank. As for the birds, their position was above his head, and if the weather was hot, they would shade him from it with their wings.”

The divine saying **{and they were [marching] in rows}** means: The first of them will stop the last of them so that no one advances above his position, which is arranged for him. Mujahid said that He placed a distributor on each kind, and they organize the first to the last so that they do not advance in the journey, as kings do today.<sup>337</sup>

**C-** Dr. Muhammad Ra’iq Raafat al-Masry said: “The military in Solomon’s state constituted a formidable administrative system. When we talk about the policies and methods of governance, we should stand before it, contemplate it, and indulge in thought and consideration of it, realizing the importance of the jihadi war aspect in the life of the Muslim state. Let us stand with the verses and derive from them the benefits, lessons, and indications. Allah Almighty says: **{And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows}**. Contemplate His saying: **{his soldiers}** added to the third person

<sup>336</sup> Tafsir Ibn Badis, p. 260.

<sup>337</sup> Quranic Stories (3/516).





singular pronoun referring to Solomon to indicate to us that there is a regular army belonging to this country, which is available upon request, and carries out organized military parades, as the verse indicates.

Then this huge army of jinn, humans, and birds is an extremely organized army, in spite of its huge number and different species. Pay attention to the Almighty's saying: **{and they were [marching] in rows}**.

This suggests that this army is divided into separate battalions, with each battalion headed by a chief, a corporal, a prince, or an officer who distributes the members of his battalion. This is similar in our time to what is called the army police system.<sup>338</sup>

**2- {Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."}:**

Solomon walked with his organized army on their way, their steps were consistent, and their movements were proportional, and on their way they passed through the valley of ants, and this indicates to us that Solomon's army was walking on the ground. Apart from this, it seems that the army entered the valley from its upper side. What indicates this to us is that the verb (came) was transited by the preposition (upon).<sup>339</sup>

**{Until, when they came upon the valley of the ants, an ant said}**. The valley was added to the ants, so it was called the Valley of the Ants, an ant that has the ability to supervise and organize the ants wandering in the valley said. The ant kingdom is like the kingdom of bees, carefully organized, in which the functions are diverse and all of them are performed in a strange system, the likes of which humans are often unable to follow despite the sophisticated mind and high understanding they have been given. This ant said to the ants, using the means by which the ant nation communicates, and in the language known to them: **{O ants, enter your dwellings}** so that you not be crushed by Solomon and his soldiers while they perceive not.<sup>340</sup>

<sup>338</sup> The personality of the ruler in the light of Qur'anic stories, p. 177.

<sup>339</sup> Solomon in the Holy Qur'an, Hammam Hassan, p. 139.

<sup>340</sup> In the Shadows of the Qur'an (5/2636).

This ant combined in her speech in this verse eleven types of speech: she called, she metaphorized, she alerted, she named, she commanded, she told, she warned, she singled out, she generalized, she indicated, and she excused.

The ant fulfilled five rights: the right of Allah, the right of His Messenger, its own right, the right of its flock, and the right of Solomon's soldiers.<sup>341</sup>

This verse contains implications for the knowledge of ants, including the following:

- What Imam al-Suyuti mentioned above, these words, which brings together eleven types of speech, could not have come from the ant except because it was a possessor of knowledge.

- The ant naming Solomon (peace be upon him) also indicates that Allah has bestowed knowledge on it through which she knew that this was an owner of kingship and soldiers, and his name was Solomon.

- The ant's saying **{while they perceive not}**, is a description of Solomon (peace be upon him) and his soldiers as good and merciful, and that they do not oppress or kill except by mistake. Besides, this description could not come out of the ant except because it knew that he was a prophet of mercy, and because it feared its kind's mistrust of Solomon (peace be upon him) and his soldiers. So, it sought an excuse for him, and explained that he and his soldiers were innocent of any harm that would befall them, since they did not realize it.

You can contemplate on the Almighty's saying: **{And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.}** [Al-An'am: 38]. Ants are one of the nations on Earth. They know as we know and they have kingdoms that have astonished scientists. In the documentary programs of the lives of ants and their homes, one finds what amazes the mind as he follows their movement in search of livelihood, cooperation with their people, and constant communication between their individuals.<sup>342</sup>

<sup>341</sup> Mastery in the sciences of the Qur'an, Al-Suyuti (3/184).

<sup>342</sup> The Authority of Knowledge in Surah an-Naml, p. 17. Whoever wants to expand on the verse should review the miracle of the Holy Qur'an in architecture and construction, Dr. Yahya



**A- Al-Razi, may Allah have mercy on him, said:** “In this verse there is a warning about matters:

**First one** is that whoever is walking on the road does not have to be careful, but rather whoever is on the road is required to be careful.

**Secondly:** The ant said, **{while they perceive not}** as if it knew that the Prophet was infallible, he would not kill these animals except by way of oversight. This is a great warning to the necessity of being certain of the infallibility of the Prophets, peace be upon them.”<sup>343</sup>

**B- Al-Maraghi said:** “In this verse, there is an alert to awaken minds to what they have been given of precision, good organization and policy. The ant’s call to those under its command and its gathering of them, indicates the manner of its policy, wisdom, and management of its affairs. What is more, this shows that it does what kings do, and it manages and governs as rulers manage. The Noble Book did not mention it except to be examples to be given to the wise so that they would understand the condition of these creatures, and how ants are united in fleeing for fear of destruction just as they are united in seeking benefits, and that a nation that does not reach in its management what this irrational animal does is a foolish nation lost in the valleys of misguidance, and they are lower in status than insects and worms: **{And Allah presents examples for the people, and Allah is Knowing of all things.}** [An-Nur: 35]<sup>344</sup>”.

**C- Sheikh Hammam Hassan Salloum said:** “The ant’s words indicate its concern for its nation of ants, its pity for them, its concern for them, and its thinking about ridding them of danger and bringing them to safety. If it is a small ant with this concern for ants and it is a small crawling insect that is barely visible, why are humans — those with minds and understandings — not keen to advise their brothers and keep danger away from them!?”<sup>345</sup>

Those with responsibilities should pay attention to the tasks entrusted to them, and consider them a trust that they will be asked about on the Day

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Waziri. The narrative structure in the Qur’anic story, Munira al-Zahrani.

<sup>343</sup> Al-Tafsir al-Kabir (24/188).

<sup>344</sup> Tafsir al-Maraghi (19/129).

<sup>345</sup> Solomon (peace be upon him) in the Holy Quran, p. 141.

of Resurrection. Negligence in these tasks will result in the wrath of Allah and the torment of the Fire<sup>346</sup>.

The Messenger Muhammad, peace and blessings of Allah be upon him, said: **“Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise.”**<sup>347</sup>

**3- {So [Solomon] smiled, amused at her speech, and said, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.”}:}**

Solomon (peace be upon him) realized what the ant said, and his heart was filled with joy by understanding what she said and by knowing its content, and he felt anxious for it just as an old person feels anxious for a young person who is trying to escape from his harm while he does not harbor his harm. This blessing of Allah upon him connects him to these hidden worlds isolated from people, due to the lack of understanding between them and the erection of barriers, and his heart was filled with joy because it is a wonder among the wonders for an ant to have this understanding, and for him to understand what it wants<sup>348</sup>.

**A- {So [Solomon] smiled, amused at her speech}:}**

**Smiling:** It is the beginning of laughter and begins without a sound. It is stated in the Middle Dictionary: *His lips parted and he laughed without a sound, and it is the lightest and best laugh.*<sup>349</sup> Just as laughter is the relaxation of the face until the teeth appear from pleasure, along with a hidden sound, if it contains a sound that can be heard from afar, then it is a guffaw.<sup>350</sup>

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<sup>346</sup> Solomon (peace be upon him) in the Holy Quran, p. 141.

<sup>347</sup> Sahih Muslim, no. 142

<sup>348</sup> In the Shadows of the Qur’an (5/2636).

<sup>349</sup> The Intermediate Dictionary (1/59).

<sup>350</sup> Ruh al-Maani (19/179); The Language of the Raptors and Its Connotations in the Holy Qur’an, Dr. Ali al-Jawari, p. 262; the Administrative Values Extracted from the Story of the Prophet Solomon, pp. 65-66; the Morals of the Prophets, Muhammad al-Darwish, p. 336.



He (peace be upon him) was pleased by the ant's words, and his lips parted in laughter, affected by what it said, and his being affected by its words went through two stages:

**The first:** the smiling stage where his lips parted with approval and this was without sound.

**The second:** The stage of laughter where his joy, pleasure, and cheerfulness increased, but did not reach the point of guffaw, nor did it take him beyond his dignity.<sup>351</sup> It is obvious that these two stages overlap, and are only separated by a small amount of time.

Since smiling is for mockery and anger, just as it is for happiness and joy, he used the word **{amused}** in order to show that the smiling was not mockery or anger, but rather joy and pleasure.<sup>352</sup>

**B- {and said, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve}:**

This sighting quickly shook Solomon (peace be upon him), and brought his heart back to his Lord, who bestowed upon him the gift of supernatural knowledge, and opened between him and those hidden and isolated worlds of His creation, and he turned to his Lord in repentance, pleading with Him.

- **{My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents}:**

- **{My Lord}**: with this close, direct, continuous call.

- **{enable me}**: Gather my limbs, my feelings, my tongue, my heavens, my thoughts, my emotions, my words and expressions, my actions and my directions, gather me completely, gather all my energies, to be all in gratitude for Your blessings upon me, and upon my parents, and this expression of Allah's grace that touched the heart of Solomon (peace be upon him) at that moment, depicts the type of his being affected, and the strength of his great direction<sup>353</sup>.

<sup>351</sup> Quranic Stories (3/521).

<sup>352</sup> Al-Bahr al-Muhit (7/62).

<sup>353</sup> In the Shadows of the Qur'an (5/2637).

The righteousness of one's parents appears in Solomon's (peace be upon him) supplication to his Lord. He did not forget the virtue of his parents upon him after Allah in that they were the reason for his good upbringing and directing him to the right direction. A person's love for his parents and praying for them are among the things that lead to the emergence of a cohesive and **cohesive Muslim society**<sup>354</sup>.

- **{and to do righteousness of which You approve}**: A good deed is also a favor from Allah to which He grants success to those who are grateful for His grace. Solomon, the thankful one who seeks help from his Lord to help him in being thankful for His grace, also seeks help from his Lord to guide him to a good deed that pleases Him, and he feels that the good deed is another blessing and grace from Allah.<sup>355</sup>

**C- {And admit me by Your mercy into [the ranks of] Your righteous servants}**:

Admit me by Your mercy... He knows that being among the righteous servants of Allah is a mercy from Allah that takes care of the servant and guides him to good deeds, so he will be among the righteous. He knows this, so he prays to his Lord to be among the deceased, the successful ones, walking in this path. He supplicates to his Lord, and He is the Prophet whom Allah has bestowed upon him and subjected to him the jinn, mankind, and birds. He does not feel safe from Allah's deception even after He has chosen him, fearing that his work will be shortened by him, and that his gratitude will be shortened by him<sup>356</sup>.

It was reported from the Messenger of Allah, may Allah bless him and grant him peace, that he desired Allah's mercy. He, may Allah's prayers and peace be upon him, said: "**None of you will be rescued by his works.**" He was asked if not even he would, and replied, "**Not even I unless Allah covers me with His mercy; but if you keep to the straight path, are moderate, pray morning and evening and part of the night, and earnestly practice moderation, you will reach [the goal].**"<sup>357</sup>

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<sup>354</sup> Methodologies of Reform and Change in Surah al-Naml and al-Qasas, p. 90.

<sup>355</sup> In the Shadows of the Qur'an (5/2637).

<sup>356</sup> In the Shadows of the Qur'an (5/2637).

<sup>357</sup> Muslim, no. 2816.



We have noticed that Solomon (peace be upon him) was longing for Allah's satisfaction and mercy, along with fear and piety for Allah, Almighty especially in the moments when Allah's blessings upon him were evident. The ant bears witness to his justice and Solomon understands what it says by Allah's teaching and favor upon him.<sup>358</sup>

Here we stand before two supernaturals, not just one supernatural: the supernatural of Solomon realizing the ant's warning, and the supernatural of the ant realizing that this is Solomon and his soldiers. As for the first, it is what Allah taught Solomon. Solomon is a human being and a prophet, so the matter in comparison to him is closer than the other miracle that appears in the ant's article. The ant may realize that these are greater creatures, and that they destroy ants if they step on them, and the ants may escape from danger by virtue of the life-preserving powers that Allah has deposited in them. However, for the ant realizing that these figures are Solomon and his soldiers, this is a special supernatural that goes outside the ordinary, and is counted among the supernatural in such a situation.<sup>359</sup>

### Third: The Almighty's saying:

**{And he took attendance of the birds and said, "Why do I not see the hoopoe – or is he among the absent? (20) I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization." (21) But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news (22) Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne. (23) I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided, (24) [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare – (25 ) Allah – there is no deity except Him, Lord of the Great Throne." (26) [Solomon] said, "We will see whether you were truthful or were of the liars (27) Take this letter**

<sup>358</sup> In the Shadows of the Qur'an (5/2637).

<sup>359</sup> In the Shadows of the Qur'an (5/2647).

**of mine and deliver it to them. Then leave them and see what [answer] they will return.” (28) [An-Naml: 20-28].**

**Interpretation of the Noble Verses:**

**1- {And he took attendance of the birds and said, “Why do I not see the hoopoe – or is he among the absent? (20) I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.”}:**

The noble verses in the story of Solomon (peace be upon him) begin with the hoopoe and the Queen of Sheba, and they are cut into six scenes, including artistic gaps, which can be seen from the scenes presented, and they complete the beauty of the artistic purpose in the story, and they are interspersed with comments on some scenes that carry the emotional orientation intended for their presentation in the Surah, and fulfill the lesson for which the stories in the Holy Qur’an are mentioned. and the comments are coordinated with the scenes and gaps in a wonderful way, from both the artistic and aesthetic aspects, and the religious and emotional aspects.

Since the opening of the talk about Solomon included a reference to the jinn, humans, and birds, and also included a reference to the blessing of knowledge, the story contains a role for the jinn, humans, and birds. The role of science is also highlighted. It is as if this introduction was a reference to those who played the main roles in the story, and this is a precise artistic feature in Quranic stories.

The personal traits and distinctive features of the story’s characters are also made clear: the character of Solomon, the character of the king, the character of the hoopoe, and the character of the queen’s courtiers. The psychological emotions of these characters are also presented in various scenes and situations of the story.

The first scene begins with the general military parade of Solomon and his soldiers after they came to the Valley of the Ants, after the ant’s conversation, and Solomon turning to his Lord with thanks, supplication, and repentance:

He inspected the birds and said: **{And he took attendance of the birds and said, “Why do I not see the hoopoe – or is he among the absent?**





**(20) I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.” (21)}**

Here is King Prophet Solomon, in his huge, luxurious motorcade. Here he was, checking the birds but not finding the hoopoe. We understand from this that it is a special hoopoe, specific to its role in this parade. I is not a hoopoe from among those thousands or millions of the nation of hoopoes that the Earth contains, as we realize from Solomon’s missing this hoopoe one of the traits of his personality: the trait of alertness, precision, and firmness. He did not neglect the absence of a soldier from this huge crowd of jinn, humans, and birds, The end of which is joined to the beginning so that it does not become divided or broken.

He asks about the hoopoe in a sublime, flexible and comprehensive formula: **{Why do I not see the hoopoe – or is he among the absent?}**, and it becomes clear that it is absent, and everyone knows from the king’s question about the hoopoe that it is absent without permission! Then, the matter must be taken firmly so that there is no chaos. After the king’s asking this question, the matter was no longer a secret. Further, if it was not taken firmly, it would set a bad precedent for the rest of the soldiers.

Then we find the resolute King Solomon threatening the absent, disobedient soldier: **{I will surely punish him with a severe punishment or slaughter him}**.

However, Solomon, peace be upon him, is not a mighty king on earth. As opposed to this, he is a prophet, and he has not yet heard the argument of the absent hoopoe, so he should not make a final ruling on its matter before hearing from it and discovering its excuse.

Then the characteristic of the just Prophet emerges: **{unless he brings me clear authorization}**; That is any strong argument that clarifies its excuse and denies its blame.<sup>360</sup>

**A- Al-Saadi**, may Allah have mercy on him, said: “His saying **{And he took attendance of the birds}**, indicates the perfection of his determination and firmness, the good organization of his soldiers, and his personal management of matters, small and large, to the point that he did not neglect this matter, which was taking attendance of the birds and seeing: Are they

<sup>360</sup> In the Shadows of the Qur’an (5/2638).

all present or is there any absences? He did not do anything who said: He took attendance of the birds to see where the hoopoe was among them in order to indicate to him the distance and proximity of the water just as they claimed about the hoopoe that it sees water under the dense earth. This statement is not supported by evidence, but rather the rational and verbal evidence indicates its invalidity. As for the rational, it has been known from habit, experiments, and observations that all of these animals, none of them can see with this extraordinary sight, see water under the dense earth, and if it were like that, Allah would have mentioned it because it is one of the greatest signs<sup>361</sup>.

As for the verbal evidence, if this meaning was wanted, he would have said: “And he asked for the hoopoe to look at the water, but when he didn’t find it, he said what he said,” or “He searched for the hoopoe,” or “He searched for it,” or similar expressions. Unlike these, he took attendance of the birds to see which ones were present and which ones were absent, and their relevance to centers and places which he assigned to them.

Also, Solomon (peace be upon him) did not need water, to the extent that he needed the geometry of the hoopoe, for he had demons and goblins who would dig water for him even if it was as deep as it was. Allah subjected to him the wind, its morning [journey was that of] a month – and its afternoon [journey was that of] a month, so how — with that — does he need a hoopoe?

These interpretations that exist and are famous for are sayings that are transmitted from the Children of Israel, and the transmitter of them neglects their contradiction with the correct meanings, and then they continue to be passed on by the later ones, surrendering to the earlier ones, until they think they are the truth, and then some bad sayings occur in the interpretations. The discerning person knows that this is the Noble and Clear Arabic Qur’an, with which Allah addressed all of creation, both the learned and the ignorant, and commanded them to reflect on its meanings and apply them to its well-known Arabic words, meanings that Arabs are not ignorant of. If he finds sayings transmitted from someone other than the Messenger of Allah, may Allah bless him and grant him peace, he returns them to this origin, and if the sayings agree with this origin, he

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<sup>361</sup> Tafsir al-Saadi, p. 802.



accepts them because the word indicates them, and if they differ from it in word and meaning, or in word or meaning, he rejects them and asserts their invalidity because he has a known basis that contradicts them, which is what he knows of the meaning of the speech and its significance.

The evidence is that Solomon’s (peace be upon him) taking attendance of the birds and his awareness of the absence of the hoopoe, indicates the perfection of his resolve and his management for the kingdom himself and the perfection of his acumen until he realized the absence of this small bird, **{and said, “Why do I not see the hoopoe – or is he among the absent?”}** In other words, “Is my failure to see it due to my lack of awareness of it because it is hidden among these many nations? Or was he absent without my permission or command?”

Then he became angry with the hoopoe and threatened it, saying, **{I will surely punish him with a severe punishment}** without killing, **{or slaughter him unless he brings me clear authorization}** meaning a clear argument for his backwardness, and this is from the perfection of his piety and fairness. He did not swear to merely punish the hoopoe with torture or death because this can only be from a sin, and his absence may be due to a clear excuse, so he excluded it due to his piety and intelligence.<sup>362</sup>

**B- Sheikh Abd al-Hamid bin Badis** — may Allah have mercy on him — said about the Almighty’s saying: “**{And he took attendance of the birds and said, “Why do I not see the hoopoe – or is he among the absent?”}**

**{And he took attendance}** means you seek what you have lost and missed, and you know its conditions.

**{Why do I not see}**: I do not see it in sight.

**{The hoopoe}**: is a small-bodied bird with a stinking smell, , it is neither among the noble birds nor among its wilds.

**{Why do I not see the hoopoe?}**: He inquired about what happened to it and prevented him from seeing it, as he first thought that the hoopoe was present, but he did not see it.

<sup>362</sup> Tafsir al-Saadi, p. 802.

**{or is he among the absent?}**: Inquired about its absence, as he secondly thought that the hoopoe was absent, then inquired about the validity of what he thought.

**{is he among the absent?}**: Exposing the ugliness of its action, as it he declined the honor of attendance, and was among those absent. Here is the meaning:

Solomon (peace be upon him) sought to know what he had missed of the conditions of the birds, and he did not see the hoopoe, so he began to wonder and thought that something had hidden it from him, when none of that was what happened, he thought that it was absent and not present, and that is the final thought that led to certainty.”

### **Education and Role Model:**

The subjects have the right of their ruler to inspect them and know their conditions, since he is responsible for their important and the small affairs, he personally handles what he is able to do, and establishes the means that will inform him of what he has missed. He also entrusts people with experience, ability, and honesty to inspect their conditions so that the conditions of each area are known directly to those who are assigned to them.

Here is Solomon, peace be upon him, despite the greatness of his kingdom, the breadth of his army, and the large number of his followers, took charge of the inspection personally, and did not neglect the matter of the hoopoe notwithstanding its smallness and small position. Omar bin al-Khat-tab, may Allah be pleased with him, used to say: “If a goat on the shore of the Euphrates was taken by a wolf, Omar would be asked about it.”

This inspection and identification applies to every ruler among nations, groups, families, and comrades, and everyone who has subjects.

### **Explanation and Editing:**

Solomon inspected the type of birds he had to identify them, as we mentioned, and the mention of birds is what the story related to, and there is nothing in his silence about anything other than birds that indicates that he did not inspect them. The inspection was not for the hoopoe in its own right, but rather when he inspected the bird species, he did not see it and did not find it, so he said what he said. There is no justification for the



question of the one who asked: How did he inspect the hoopoe among the other birds?!

### **Linguistic Checking and Scientific Diving:**

Solomon asked about his condition, and he said: “Why do I not see the hoopoe?” He did not ask about the hoopoe’s condition and said: “What is it with the hoopoe, that I do not see it?” He denied his own condition before he denied the condition of others.

Al-Hafiz Imam Ibn al-Arabi quoted Imam Abd al-Karim bin Hawazin al-Qushayri, the sheikh of Sufism in his time (may Allah have mercy on them both), who said:

“He only said, ‘**{Why do I not see},**’ because he considered the state of himself when he knew that he had been given the great kingdom, and creation was subject to him, so the right to be thankful obligated him to perform obedience and perpetuate work, and when he lost the blessing of the hoopoe, he expected that he fell short in the right to be thankful, and for that reason he was deprived of it, so he started checking himself and said: **{Why do I not?}**.”

This is what the Sufi sheikhs do, when they lose their hopes, they inspect their deeds, and this is in etiquette, So how about us today when we fall short in our obligations?<sup>363</sup>!

The Almighty’s saying is as follows: **{I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.}** [An-Naml: 21].

- **{A severe punishment}** by plucking his feathers, this is how Ibn Abbas and a group of followers interpreted it.

-**{clear authorization}** with a conclusive argument that explains his excuse for his absence. The argument is called authority because of the power it has over the mind in subjugating it.

**(Or)** stated that the oath to be obtained is one of the three, so if the argument is obtained, then there is no punishment or slaughter, and if it does not occur, then one of them is done. Punishment was before killing

<sup>363</sup> Ibn Badis, His Life and Works (2/33 - 35); The Struggle of the Algerian People, by al-Sallabi (2/299).

because it is more severe than killing, and the state of anger requires that the more severe be presented first.

### **The Meaning:**

The Prophet of Allah, Solomon (peace be upon him), swears to punish the hoopoe — after its absence has been confirmed — with torture or slaughter unless it provides him with an argument that clarifies its excuse for that absence. He does not make an exception for pardoning, and does not make any reason for his safety from punishment other than the argument.

### **Directing and Eliciting:**

There is nothing in the word **{severe punishment}** to be understood specifically regarding the plucking of feathers, but rather Ibn Abbas — may Allah be pleased with him — and imams among the followers understood that with rational consideration because plucking its feathers disrupts its ability to fly, so it changes from the life of a bird to the life of an earth animal. That is a type of metamorphosis, it is known that metamorphosis in the Qur'an is the most horrific punishment in the world, so they interpreted the severe punishment by plucking feathers.

Human's characteristic is to think in the broad and expansive horizon of knowledge. Whoever deprives a person — an individual or a group — of knowledge has deprived him of the privacy of humanity and turned him into the life of irrational. This is a kind of metamorphosis, it is a severe punishment, and what a severe punishment?!

This hoopoe was one of Solomon's soldiers that were gathered for him, and it was in the place that was appointed for it and in which it was stationed. When it departed and left the gap in its line and caused disruption to its kind, it deserved strict and uncompromising punishment.

This is the basis of the strictness and severity of the provisions of soldiering. Because of the great responsibility it bears, the safety of everyone depends on carrying it out, and the great danger that engulfs everyone if it is violated<sup>364</sup>.

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<sup>364</sup> Ibn Badis, His Life and Works (2/37).



### **Estimation of Punishment:**

The hoopoe's body was small and it was only entrusted with what it was able to do to stand in its place and remain in its position, yet its crime in violating this duty was a major crime. A small defect leads to a major defect, so its punishment was determined according to the magnitude of his sin, not to the smallness of its body.

### **Warning and Guidance:**

Every person in his people or in his group is responsible for them on his part for the work he does according to his competence and ability. He must preserve his position and not let danger enter, nor let any error occur on his part. If he fails to do so and leaves his position, he will open a loop-hole for corruption on his people and group, and create a way for destruction to seep into them. The removal of a small stone from the dam erected to stop the flood leads to the complete destruction of the dam. If anyone violates his position — even if it is the smallest position — it leads to general harm. The steadfastness of each person in his position and guarding it is the manifestation of order and solidarity, which are the basis of strength.<sup>365</sup>

### **The Truth is above Everyone:**

The absence of the hoopoe angered Solomon, which is why he threatened it with this threat, and confirmed it with this affirmation. However, Solomon's authority in his power, kingship, and position must be subject to another authority that is greater than his authority: It is the authority of truth, and truth is above everyone. Besides, Solomon's kingdom is already a kingdom of truth, so he must (show?) submission to the authority of argument, to establish the scales of justice, for justice is the foundation of kingship and the fence of urbanization.<sup>366</sup>

**C- Ibn al-Arabi al-Maliki Said:** "This indicates that Solomon, peace be upon him, inspected the conditions of his subjects and took care of them. So look at the hoopoe and its smallness, Solomon noticed its absence, so what about the greatness of the king? May Allah have mercy on Omar, for he was on the way of Solomon, and said: 'If a goat on the shore of the Euphrates was taken by a wolf, Omar would be asked about it.' So

<sup>365</sup> The Struggle of the Algerian People, Ali al-Sallabi (2/301).

<sup>366</sup> Ibn Badis, His Life and Works (2/37).

what do you think of a ruler on whose hands countries will be destroyed, people will be lost, and nations will be lost?<sup>367</sup>”

He also said: “The hoopoe was small in size, and it was promised severe punishment for a serious crime. Our scholars said that this indicates that the punishment is based on the extent of the sin, not according to the extent of the body.”<sup>368</sup>

The leaders of a civilizational building must have the qualities of vigilance, follow-up, and laws governing the movement of armies and state institutions.<sup>369</sup>

Likewise, being patient in a matter and leaving room for excuses is one of the characteristics of divine leadership: **{unless he brings me clear authorization}**. The clear authorization is the clear and acceptable excuse, and this retraction from Solomon (peace be upon him) indicates his firmness, control, justice, and steadfastness. He gave the accused an opportunity to state his argument and defend himself because the accused is innocent until proven guilty, but if he presents an excuse or argument, it must be accepted from him<sup>370</sup>.

**2- {But the hoopoe stayed not long and said, “I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.}:**

**A-{But the hoopoe stayed not long}**: He did not say “remained” because “staying” is expressed and used for a short period of time, while remaining is for long periods, and staying is stopping and waiting, it carries the meaning of staying in a place and staying there for a certain period.<sup>371</sup>

- **{not long}**: a short period of time, so the hoopoe wasn’t late for a long time because it knows that it lagged behind Solomon’s council and went without his permission, so it hastened to return.<sup>372</sup>

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<sup>367</sup> Provisions of the Qur’an (3/1455).

<sup>368</sup> Provisions of the Qur’an (3/1455).

<sup>369</sup> The elements of Building Civilization in Surah An-Naml, Saeed Ahmed, p. 40.

<sup>370</sup> Morals of the Prophets, p. 216; Quranic Stories, by al-Khalidi (3/527).

<sup>371</sup> Media in the Qur’anic Discourse, p. 192; the intermediate dictionary (3/916).

<sup>372</sup> Tafsir al-Shaarawi (17/10768).





The hoopoe stayed for a short period of time, and was absent for a short time, then came back. Was the hoopoe close to its destination? Were Solomon and his army close to Yemen? — as some narrations say — or is it considered one of the miracles that the hoopoe crossed this long distance, between Yemen and Palestine, in a short period? The texts are silent about this. Dr. Salah al-Khalidi (may Allah have mercy on him) suggested that this was a miracle. He said: “How did the hoopoe stay not long although the distance between Yemen and Palestine is more than two thousand kilometers and there are many places between them? The hoopoe covering a long distance in a short time was a divine miracle. Allah folded the long road for it, made the hoopoe cross it in a short period and return in a short period. Let us not forget that Allah subjected the wind to Solomon (peace be upon him), and its morning [journey was that of] a month – and its afternoon [journey was that of] a month. This wind may have played a role in carrying the hoopoe to Yemen and its return to Palestine.”<sup>373</sup>

**B- {and said, “I have encompassed [in knowledge] that which you have not encompassed}**

- {and said}, with the “and” it is indicated the follow-up because the hoopoe saw Solomon angry and motivated to punish it. Therefore, it hastened to him before he spoke, and before he rebuked it: **{I have encompassed [in knowledge] that which you have not encompassed.}** [An-Naml: 22].

**Encompassing:** Perceiving the known from all its aspects, including the surrounding sea due to its vastness. Allah Almighty says: **{And ever is Allah, of all things, encompassing.}** [An-Nisa’: 126].<sup>374</sup>

The hoopoe came with the authority of knowledge and said: **{I have encompassed [in knowledge] that which you have not encompassed.}** and it is a very beautiful word. I, the weak hoopoe, who is hardly anything next to the great Prophet King Solomon, have encompassed — of knowledge — what the Prophet of Allah did not encompass. This is because knowledge has no end and encompassing it is impossible, and what is more, people share some of it. One group of them encompasses what the other does not encompass, and they all only encompass a small amount of

<sup>373</sup> The Positions of the Prophets in the Qur’an, Analysis and Guidance, p. 151.

<sup>374</sup> Tafsir al-Shaarawi (17/10770).

knowledge: **{And mankind have not been given of knowledge except a little.}** [Al-Isra: 85]<sup>375</sup>.

Ibn al-Qayyim (may Allah have mercy on him) said: “This speech was only emboldened by knowledge. Otherwise, the hoopoe, with its weakness, would not be able to address Solomon with his strength with such a speech, were it not for the authority of knowledge.”<sup>376</sup>.

It is the authority of knowledge that excuses the bearer’s negligence towards his superior. The hoopoe was absent without permission, yet it returned and addressed Solomon (peace be upon him) with knowledge that no one had preceded it to it, even the Prophet of Allah Solomon (peace be upon him), so it said to him: **{that which you have not encompassed}**.<sup>377</sup>

Ibn al-Arabi (may Allah have mercy on him) said: This is evidence that the young says to the old, and the student says to the scholar: “I have what you do not have, if that is verified and certain.”<sup>378</sup> Al-Qurtubi, may Allah have mercy on him, said that this is a response to those who said “The prophets know the unseen.”<sup>379</sup>

Al-Zamakhshari (may Allah have mercy on him) said: “Allah inspired the hoopoe to confront Solomon with these words despite what he was given of the virtue of prophecy, wisdom, great knowledge, and comprehensive knowledge of information, as a test for him in his knowledge, and a warning that there is among the lowest and weakest of His creation those who have knowledge of what he did not comprehend so that his soul becomes contemptible to him and his knowledge diminishes to him, and it would be kind to him to abandon admiration, which is the temptation of scholars and it is a great temptation.”<sup>380</sup>

### **C- {and I have come to you from Sheba with certain news}**

We stop at the beauty of the expression in the two arabic words; “Saba” which is translated to “Sheba” and “Naba” which is translated to “News”, for there is an imperfect anaphora between them, which is one

<sup>375</sup> Stories of the Prophets in the Vastness of the Universe, Dr. Abdel Halim Mahmoud, p. 265.

<sup>376</sup> The Key to the House of Happiness, Ibn al-Qayyim (1/173).

<sup>377</sup> The Authority of Knowledge in Surah an-Naml, p. 18.

<sup>378</sup> Provisions of the Qur’an (3/1456).

<sup>379</sup> Collector of the Provisions of the Qur’an (12/181).

<sup>380</sup> Al-Kashshaf (3/143)



of the wonderful improvements in our language, and gives the phrase a beautiful tone that is consistent with the intended meaning, and anaphora is when the two words agree in letters, but differ in meaning.

It is a complete anagram in the Holy Qur'an: **{And the Day the Hour appears the criminals will swear they had remained but an hour.}** [Ar-Rum: 55].

We note that the hoopoe did not know what Sheba was, and this is evidence that Solomon (peace be upon him) knew of the kingship in it, but he did not know that it was of this luxury and greatness.<sup>381</sup>

- **{Saba/Sheba}** They are Himyar, and they are kings from Yemen.<sup>382</sup> Besides, between their city Ma'rib and Sana'a is a three-day journey. This land was given this name because they were the homes of the sons of Saba bin Yashjab bin Ya'rab bin Qahtan.<sup>383</sup>

On the authority of Farwa bin Masik al-Muradi, he said: "I went to the Prophet (may Allah bless him and grant him peace) and said: 'O Messenger of Allah! Shall I not fight those who turn away among my people, along with those who believe? So he permitted me to fight them and made me their commander.' When I left him, he asked me, saying: '**What has al-Ghutaifi done?**' He was informed that I set off on my journey." He said: "So he sent a message on my route that I should return. I went to him and he was with a group of his Companions. He said: '**Invite your people. Whoever accepts Islam among them then accept it from him. And whoever does not accept Islam, then do not be hasty until new news reaches you**'. He said: "And what was revealed about Saba was revealed, so a man said: 'O Messenger of Allah! What is Saba; is it a land or a woman?' He said: '**It is neither a land nor a woman, but it is a man who had ten sons among the Arabs. Six of them went south (in Yemen) and four of them went north (toward Ash-Sham). As for those who went north, they are Lakhm, Judham, Ghassan, and 'Amilah. As for those who sent south, they are Azad, Al-'Ash'ariyyun, Himyar, Kindah,**

<sup>381</sup> Tafsir al-Shaarawi (17/10771).

<sup>382</sup> Solomon (peace be upon him) in the Holy Quran, p. 152.

<sup>383</sup> Solomon (peace be upon him) in the Holy Quran, p. 152.

**Madhhij, and Anmar.**’ A man said: ‘O Messenger of Allah! Who are Anmar?’ He said: ‘Those among whom are Khath’am and Bajilah.’<sup>384</sup>

Ibn Kathir (may Allah have mercy on him) said: “He was an Arab man,” meaning: the Arab Arabs who were before Abraham (peace be upon him) from the lineage of Shem bin Noah. According to the third opinion, He was from the lineage of Abraham (peace be upon him) and this is not well-known among them, and Allah knows best.

In Sahih al-Bukhari, the Messenger of Allah, peace and blessings of Allah be upon him, passed by a group of “Aslam” who were fighting, and he said: “**O Children of Ishmael! Throw (arrows), for your father was an archer.**” Aslam was a tribe of the Ansar, and the Ansar were from Ghassan, from the Arabs of Yemen from Sheba. They camped in Yathrib when Saba was dispersed in the country, when Allah sent a torrent of rain upon them, and a group of them camped in the Levant.

The meaning of his saying, “**a man who had ten sons among the Arabs**” comes to mean: “From his descendants were these ten to whom the origins of the tribes were traced from the Arabs of Yemen, not that they were born from his lineage, but rather from among them were those between him and them. There were two fathers and three, less and more, as is established and made clear in its places in the books of lineage.”

As for the meaning of his saying “**Six of them went south (in Yemen) and four of them went north (toward Ash-Sham),**” it means After Allah sent upon them the torrent of rain, some of them resided in their country, and some of them fled from it to another country.<sup>385</sup>

### **3- {Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne}:**

After the hoopoe told Solomon (peace be upon him) the reason for its absence, it presented to him a report about (Sheba), the land, the people, the queen, the throne, and the religion. Allah told us about this report in the previous verses. The hoopoe’s report was organized, coordinated, and

<sup>384</sup> Sunan al-Tirmidhi, no. 3222, and al-Tirmidhi said it is a good and strange hadith.

<sup>385</sup> Tafsir Ibn Kathir (6/494).



integrated, in which it presented a summary of the reality of Sheba, and then commented on it with a commentary, rejecting their misguidance<sup>386</sup>.

- **{Indeed, I found [there] a woman ruling them.}**: The system of the state of Sheba was a monarchy, and at that time their ruler was a queen, and the hoopoe saw that queen.

- The word **{woman}** in the verse is indefinite, and this indefiniteness is misleading, as the Qur'an did not mention the name of this queen, nor did her name appear in a hadith, and historians and informants went to specify the name of the queen.<sup>387</sup> They said it was Balqis. The Queen of Sheba was wise, sensible, prudent, and calm, as we will see from the events of the story.<sup>388</sup>

- **{and she has been given of all things}**: What kings are given of money, weapons, soldiers, fortresses, castles, and the like.<sup>389</sup> The Kingdom of Sheba was strong, rich, and prosperous at that time, enjoying many aspects of goodness and prosperity. Here, their queen was given all kinds of worldly goods.<sup>390</sup>

- **{and she has a great throne}** means her royal seat on which she sits is an enormous throne. In addition, the greatness of the thrones indicates the greatness of the kingdom, the power of the authority, and the large number of counseling men.<sup>391</sup>

After the hoopoe wisely summarized the reality of the kingdom — a kingdom ruled by a woman, the kingdom is strong and rich, and its queen has a great throne — the hoopoe moved on to talk about the religion of its inhabitants.<sup>392</sup>

- The hoopoe said: **{I found her and her people prostrating to the sun instead of Allah.}**: The pronoun refers to the queen, which means “I found the Queen of Sheba and her people prostrating to the sun instead of Allah.” That is to say, the people were infidels, polytheists of Allah. They

<sup>386</sup> Quranic Stories (3/531).

<sup>387</sup> Same previous source.

<sup>388</sup> Same previous source.

<sup>389</sup> Tafsir al-Saadi, p. 803.

<sup>390</sup> Quranic Stories (3/531).

<sup>391</sup> Tafsir al-Saadi, p. 803.

<sup>392</sup> Quranic Stories (3/532).

took the sun as a god, deified it, worshiped it, and prostrated to it. They consider this a true act of worship and they spend their time performing it.

The hoopoe's attention to knowledge of the people's religion is further evidence of its wisdom and tact, and of its interest in the true religion and its hatred of falsehood.<sup>393</sup>

The hoopoe, then, is a believer who knows the issue of belief and faith in Allah, feels jealous about this faith, and denounces violating it. It knows that Allah is the Truly worshiped, but it also knows the issue of Satan and that he is the reason for turning away from the worship of Allah<sup>394</sup>.

**{And Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided.}** To the hoopoe, the case is complete with all its details. Do not be surprised by the hoopoe's article, and read: **{And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.}** [Al-Isra: 44].

It is an eloquent sermon from a capable preacher who understands about Allah, knows His approach, calls to Him, and it is difficult for it to see the servants turning away from Allah, The Gracious.<sup>395</sup> The hoopoe was not just a collector of accurate information and a provider of correct reports — despite the importance of that — but it was an owner of thought and opinion, a position and decision, a call and a cause, even though he was a bird. Therefore, it supplemented its report with its comment and follow-up on the incident, and recorded its interaction and influence by what it saw, its zeal for the truth that they had left, and its denial of the falsehood that they had followed,<sup>396</sup> so the hoopoe said:

- **{and Satan has made their deeds pleasing to them}**: It is one of the established psychological truths that the beginning of evil is its approval. Satan beautifies the evil deeds of the doer and makes them good for him, and he thinks that they are good alone, and that everything else is wrong. The difference between the guided and the unguided is that whoever is guided by Allah distinguishes the evil from the good, so he does not

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<sup>393</sup> Quranic Stories (3/532).

<sup>394</sup> Tafsir al-Shaarawi (17/10773).

<sup>395</sup> Tafsir al-Shaarawi (17/10773).

<sup>396</sup> Quranic Stories (3/532).



deteriorate in falsehood, and if he deteriorates in it, he quickly returns to the truth, and he does not accept Satan's whispering of evil, and his heart has no place to embellish it.

- **Then it said: {and averted them from [His] way}**: That is because Satan has beautified their deeds for them, they have empowered him in themselves, so he turns them away from the path, meaning that perhaps they turn away from the straight path at its beginning, and whoever goes astray at the beginning of the path will go astray until its end, and for that reason the hoopoe said, based on that: **{so they are not guided}**, that is, they walk in wrong, not being guided to the truth until the end, until there is reckoning and punishment:

**{[And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare – (25) Allah – there is no deity except Him, Lord of the Great Throne.” (26)}**<sup>397</sup>

- **{[And] so they do not prostrate to Allah}**: The meaning is that Satan made their deeds seem pleasing to them. Why? So that they do not prostrate,

**When it comes another reading**: Allah alone is worshiped, and prostration should be due to Him alone because He is the Creator, the Sustainer, the All-Knowing One, and the Mighty, and others are not like that, so how can they be a God worshiped?

- Allah is the one **{who brings forth what is hidden within the heavens and the earth}**.

Ibn Abbas, Ikrimah, Mujahid, Qatadah, and Saeed bin Jubair said: **{brings forth what is hidden within the heavens and the earth}**: He knows everything that is hidden in the heavens and the earth.

Abd al-Rahman bin Zaid said: **{what is hidden within the heavens and the earth}**: what provision has been made therein. Rain from the sky, and plants on the ground<sup>398</sup>.

Among the consistency in the Qur'anic expression is that, in the context of inferring the oneness of Allah, in this verse, the hoopoe's words

<sup>397</sup> Flower of Interpretations (10/5448).

<sup>398</sup> Quranic Stories (3/533); Tafsir Ibn Kathir (3/349).

were mentioned in accordance with its interest, understanding, and life. The hoopoe knew Allah through its knowledge of Allah's knowledge of what is hidden in the heavens and the earth, and Allah's bringing out of what is hidden in the heavens and the earth. This is consistent with the work of the hoopoe and its pursuit of livelihood. The hoopoe searches for what is hidden in the earth of grains and other things, and searches with his beak for that buried hidden, then it brings it out and eats it.

After the Qur'anic expression highlighted the hoopoe's interest in what is hidden on earth, it moved on to talk about the evidence of oneness in human life: **{and knows what you conceal and what you declare}**. Allah alone knows what people hide and what they reveal, and those who are worshipped besides Him do not know that, so how can they be gods?

The combination of the two pieces of evidence: Allah bringing forth what is hidden, and His knowledge of what people hide and reveal, which indicates that He alone is the deity to be worshipped. In another saying, Allah is the one there is no god but Him.

When the hoopoe mentioned the great throne of the Queen of Sheba, it was appropriate to mention the great throne of Allah: **{Lord of the Great Throne}**. So where is the throne of the Queen of Sheba, which is contained in a small room from the throne of Allah, whose attributes and positions no one knows except Him? Where is the greatness of its throne which is small compared to the greatness of Allah's throne? The throne of the Queen of Sheba is a gift from Allah to her, and it is small and limited. This throne will be taken away when her rule ceases, and this throne will be annihilated, finished, and vanished<sup>399</sup>.

As for the great throne of Allah, it is truly great, and it stands and continues.<sup>400</sup>

- **{[Allah] there is no deity except Him}**: that is, it is not appropriate to worship, turn to, or love anyone but Him. Because He is the Divine because of His perfect attributes and the blessings that necessitate that.<sup>401</sup>

- **{Lord of the Great Throne}**: The Throne of the Most Gracious is the greatest of creatures in size and quality and the highest in position. It

<sup>399</sup> Quranic Stories (3/534).

<sup>400</sup> Quranic Stories (3/534).

<sup>401</sup> Tafsir al-Saadi, p. 803.



is the ceiling of the universe, and upon it is the Possessor of Majesty and Honour. Nothing of Allah's creation is comparable to it in its greatness. He has added it to Himself as an honor and exaltation. It is said: "The Throne of the Most Gracious," and He attributed it to Himself just as He attributed the greatness of His creatures. Allah Almighty said: **{[He is] the Exalted above [all] degrees, Owner of the Throne.}** [Ghafir: 15].

Allah Almighty said: **{[Who is] possessed of power and with the Owner of the Throne, secure [in position].}** [Al-Takwir: 20].

Allah Almighty said: **{Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.}** [Al-Zukhruf: 82].

Allah Almighty said: **{Honorable Owner of the Throne.}** [Al-Buruj: 15].

It has been described as noble in the Almighty's saying: **{So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.}** [Al-Mu'minun: 116].

Allah also described it as great in His divine saying: **{[Allah] there is no deity except Him, Lord of the Great Throne.}** [An-Naml: 26].

About the Throne, Allah Almighty said: **{The Most Merciful [who is] above the Throne established.}** [Taha: 5].

Allah Almighty said: **{and then established Himself above the Throne}** [Al-Hadid: 4].

Allah Almighty said: **{And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].}** [Al-Haqqah: 17].

Allah Almighty said: **{And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds.}"** [Al-Zumar: 75].

The throne, as al-Qurtubi said, is a common term used to refer to more than one person. Al-Jawhari and others said that the throne is the king's bed, and in the revelation: **{He said, "Disguise for her her throne.}"** [An-Naml: 41].

In a similar vein, Allah Almighty said: **{And he raised his parents upon the throne.}** [Yusuf: 100].

There is no room to delve into the nature of the Throne, its size, and its creation except through infallible revelation, which has been proven from Allah Almighty in His Book, and proven from His Messenger, peace and blessings of Allah be upon him, in his Sunnah, as it is one of the unseen matters in which there is no room for sense or reason to delve into, and therefore what is relied upon is the established text.<sup>402</sup>

Al-Darimi, Abu al-Sheikh, and al-Lalikai narrated it with an authentic chain of transmission according to the conditions of Muslim,<sup>403</sup> and it was also proven on the authority of the Messenger of Allah, peace and blessings of Allah be upon him, in this regard: **“So if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise.”**<sup>404</sup>

In this hadith, there is proof of the exaltation of the Throne over all creatures, and that Allah Almighty is stationed above it, in the manner that befits Him, glory be to Him, the Most High, far from the quarreling of the deluded, the foolishness of the fools, and the whisperings of the doubters. It was also authentically reported from him, peace and blessings of Allah be upon him, that the Throne has legs.

It was reported on the authority of Abu Saeed al-Khudri, may Allah be pleased with him, on the authority of the Prophet, peace and blessings of Allah be upon him: **“... People will be struck unconscious on the Day of Resurrection, there I will see Moses holding one of the pillars of Allah’s Throne.”**<sup>405</sup>

On the authority of Abu Dharr, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, said: **“O Abu Dharr, the heavens near the chair are nothing but a ring thrown into a desert land, and the superiority of the Throne over the chair is like the superiority of the desert over the ring.”** In a narration: “Like an iron ring.”

<sup>402</sup> The Story of Creation, al-Kharaan, p. 60.

<sup>403</sup> Al-Kharaan, same source, p. 61.

<sup>404</sup> Sahih al-Bukhari, The Book of Monotheism, Chapter: {and His Throne had been upon water}, {and He is the Lord of the Great Throne} no. (7423). Ibn Hajar, Fath al-Bari, 13/415.

<sup>405</sup> Sahih al-Bukhari, The Book of Monotheism, Chapter: {and His Throne had been upon water}, {and He is the Lord of the Great Throne} no. (7423). Ibn Hajar, Fath al-Bari, 13/416.



Oh, glory be to Allah, what is the value of an iron ring that does not exceed three inches in relation to a desert like the Empty Quarter, or the Sahara Desert!?<sup>406</sup>

**4- {[Solomon] said, “We will see whether you were truthful or were of the liars (27) Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return.”}:**

Solomon heard strange news from the hoopoe about a new country of which he had no knowledge, nor knowledge of its government system, nor the religion of its people. Solomon (peace be upon him) dealt with the hoopoe’s news with his well-known wisdom, and he was not quick to believe the hoopoe and accept its news, nor to deny it and reject its news. He said: **{We will see whether you were truthful or were of the liars}**. In other words, “We will test your words to see if they are true or false.”

This position of Solomon (peace be upon him) indicates the objectivity and methodology with which a person must look at the news that he has just heard. One the one hand, rushing to accept it is naivety. One the other hand, rushing to deny it is ignorance and stubbornness. A person must slow down, ascertain, and find out about that news, examine it, and also verify it. After that, he accepts it if it appears to him to be true or rejects it if it appears to him to be false, and he is not blamed for his position.

Solomon, peace be upon him, was convinced by the hoopoe’s words, and its truthfulness appeared to him.<sup>407</sup>

This is an eloquent lesson for those who are in charge of people, such as a school teacher, a hospital director, a factory director, or a father in a house. Do not rush, do not judge before you investigate, do not make a judgment before you investigate the information and facts, and do not make your judgments quickly. By contrast with it, you must slow down, consider, and see your opinion, and then issue your ruling or command, for injustice is darkness on the Day of Resurrection, and the oppressed person has no veil between him and Allah.<sup>408</sup>

<sup>406</sup> The Story of the Beginning of Creation and the Creation of Adam, al-Sallabi, p. 139.

<sup>407</sup> Quranic Stories (3/535).

<sup>408</sup> Tafsir al-Nabulsi (8/491).

Verifying the news is the law of Allah Almighty to Solomon (peace be upon him), and it is the law of Allah for all people in all times because a person transmits news and it may be true or false. Besides, it is not correct, according to Sharia or reason, for a person to base a decision on mere news before confirming its authenticity and verifying its content. On that note, Allah Almighty said: **{O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.}** [Al-Hujurat: 6]

This legal and rational approach to verifying news, narratives, and facts is what all systems and countries apply today if they want to implement justice until they decided that the accused is innocent until proven guilty, and they created, alongside the judiciary, investigation departments, investigative judges, and trial procedures before the judge to ensure the validity of actions, statements, and lawsuits, so the judges make their decisions according to what they find of truth and correctness. The proverb says: “Is the evil of news except its narrators?”<sup>409</sup>

After Solomon confirmed the hoopoe’s information, he wrote a letter to the people of Sheba in which he included an invitation to them to enter Islam, and he asked the hoopoe to carry it to them. Allah Almighty said: **{Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return.}**

The assignment of Solomon (peace be upon him) to the hoopoe as well as the steps required of it are also clear, as he gave it four orders:

**The first: {Take this letter of mine}**, he ordered the hoopoe to carry his letter addressed to Sheba and to head from Palestine to Yemen. The hoopoe carried the letter and went to Yemen, covering the long distance in a short time. This was by order of Allah, one of His signs, and one of His miracles.<sup>410</sup>

**The second: {and deliver it to them}**, he did not say: (to her) because the hoopoe said to him: **{I found her and her people prostrating to the sun instead of Allah}**, so he ordered the hoopoe to deliver it to those

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<sup>409</sup> Allah’s Law for the Prophets, Al-Zuhayli, p. 505. See: Explanation of the Book of Knowledge by Abu Khathimah by Abdul Karim al-Khidr (5/31).

<sup>410</sup> Quranic Stories (3/536).



whose religion this is, out of his interest in the matter of religion more than other matters, and he based the speech in the book on the plural word for that.<sup>411</sup>

**The Third: {Then leave them}**, he ordered the hoopoe, after delivering the letter to move away from them a little so that it could see the effect of the letter on the queen and her advisors.

**The Fourth: {and see what [answer] they will return}**: He commanded the hoopoe to monitor the matter and the sequence of events well, to know the effect of the letter on them, and to determine their answer and response to it.

These four commands of the hoopoe suggest the mission of calling entrusted to it.

The hoopoe is commanded to act in this task with the utmost objectivity, as if it were a rational, conscious, and wise human being.<sup>412</sup>

The hoopoe carried the letter of Solomon, and reached the palace of the Queen of Sheba, and threw the letter to her, and began monitoring the developments. The queen saw the letter, opened it and read it. It was addressed from Solomon (peace be upon him) to her and her people, calling on them to abandon disbelief and enter Islam.<sup>413</sup>

The letter of Solomon (peace be upon him) was brief because this is more appropriate for addressing someone who does not master the language of the addressee, so he should limit himself to what is intended so that it can be translated and understood.<sup>414</sup>

Al-Qurtubi, may Allah have mercy on him, said: “This verse is evidence of sending letters to the polytheists, informing them of the call, and calling them to Islam. The Prophet, peace and blessings be upon him, wrote to Chosroes and Caesar and to every tyrant.”<sup>415</sup>

The Messenger of Allah, peace and blessings of Allah be upon him, used writing in many matters, including writing to eleven kings, princes, and rulers calling them to Islam. The matter continued during the Islamic

<sup>411</sup> Allah’s Law for the Prophets, p. 505.

<sup>412</sup> Quranic Stories (3/537).

<sup>413</sup> Quranic Stories (3/537).

<sup>414</sup> Tafsir al-Qurtubi (16/148).

<sup>415</sup> Allah’s law for the prophets, p. 506.

state in Medina and the time of the Rashidun Caliphs, and then in the days of the Islamic Caliphate, and it was known as documents and writing.

Correspondence between kings, presidents, and countries continues today in full swing, and everyone deals with it, especially after the spread and expansion of writing, and the development of its means in contemporary devices such as fax, computer, mobile phone, social communication means, and others.<sup>416</sup>

#### **Fourth: The Almighty's saying:**

**{She said, "O eminent ones, indeed, to me has been delivered a noble letter (29) Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful, (30) Be not haughty with me but come to me in submission [as Muslims].' (31) She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me." (32) They said, "We are men of strength and of great military might, but the command is yours, so see what you will command." (33) She said, "Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do. (34) But indeed, I will send to them a gift and see with what [reply] the messengers will return." (35)} [An-Naml: 29 - 35].**

#### **Interpretation of the Noble Verses:**

**1- {She said, "O eminent ones, indeed, to me has been delivered a noble letter. (29) Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful, (30) Be not haughty with me but come to me in submission [as Muslims].'" (31)}:**

The hoopoe (the soldier) complied with the order of Solomon (the commander), so it carried the letter, and flew on a dangerous mission that crossed mountains, deserts, and valleys until it reached the land of Sheba and from there to the queen's palace. It carried out the orders precisely, so

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<sup>416</sup> Allah's Law for the Prophets, p. 507.



it dropped the letter and then stepped aside to watch the developments and what the events would lead to.

We do not delve into the Israeli stories that detailed how the hoopoe delivered the letter, and we stay with the verses of the Holy Qur'an only.

Queen Bilqis saw the letter, so she took it and opened it to find out what was in it. She found that it is addressed by Solomon (peace be upon him), calling on her and her people to renounce the worship of the sun, and to enter into the worship and monotheism of Allah.<sup>417</sup>

The Queen of Sheba was a sensible and prudent woman. She knew that the matter was very serious, so she did not want to be alone in making the decision. Rather, she called for an emergency meeting of the Kingdom's Consultative Council, so they came and the council was held, and they did not know the reason for this meeting.

**A- {She said, "O eminent ones, indeed, to me has been delivered a noble letter.}:}**

- **The eminent ones:** they are the people's nobles and their nobles, and the advisors among them. Al-Raghib said: "The eminent ones: a group that gathers upon an opinion and fills the eyes with wonder and spectacle, and the souls with splendor and majesty."<sup>418</sup>

- **{has been delivered}** came in the unknown form, and this indicates that she did not know who delivered the letter or how it was delivered. If she had known that the hoopoe was the one who brought it, as the interpretations say, she would have announced this supernatural, which does not happen every day.<sup>419</sup>

- **{a noble letter}:** The queen must have heard about Solomon (peace be upon him), the greatness of his kingdom, and the exaltation of his status, so she described his letter as noble, and the letter may have been written on luxurious paper and in beautiful handwriting.<sup>420</sup>

The author of "al-Tahrir" said: "Describing the letter as noble, denoting its preciousness in its genre. That it was a precious paper, beautifully

<sup>417</sup> Solomon (peace be upon him) in the Holy Quran, p. 152.

<sup>418</sup> A Dictionary of the Words of the Qur'an, p. 526.

<sup>419</sup> In the Shadows of the Qur'an (5/2639).

<sup>420</sup> Solomon (peace be upon him) in the Holy Quran, p. 163.

written, beautiful in appearance, and completing everything that happened in their custom of being elegant in it, including that it be sealed.”<sup>421</sup>

The Queen of Sheba described the letter as noble, and this is due to her tact and courtesy.<sup>422</sup> It also indicates, on the part of Solomon, peace be upon him, a commitment to the aspect of Islamic etiquette, such as gentle speech, admonition in supplication to the worship of Allah Almighty, and good solicitude and sympathy without including insults, cursing, or anything that changes the soul, nor from profane or oppressive speech, and that according to the custom of the Messengers in praying to Allah Almighty.<sup>423</sup>

Diplomacy in foreign relations in the state of Solomon (peace be upon him) focused on the form and content of his speech to the Queen of Sheba. Although formalities are trivial in the eyes of some people, they may carry connotations for kings and great people that their subject matter does not. To illustrate, in the hadith of the Prophet, peace and blessings be upon him, that when he wanted to write to the Romans, they told him that they would not read a letter unless it was sealed, so the Prophet, peace and blessings be upon him, took a silver ring and engraved it: “Muhammad, the Messenger of Allah,” peace and blessings be upon him.

**B- {Indeed, it is from Solomon, and indeed, it reads: ‘In the name of Allah, the Entirely Merciful, the Especially Merciful}:**

This letter is concise and useful, and it is more like a concise telegram to the people of Sheba, in comprehensive, eloquent and clear words.<sup>424</sup>

Solomon began his book with the basmalah, and this indicates that the basmalah was known during the era of the Prophet Solomon (peace be upon him), and it was known to them in their language, and Solomon (peace be upon him) wrote it, perhaps in their language, or in his language, and then it was translated.

It is possible that Balqis knew Hebrew It is also possible that the letter was written in Qahtani Arabic, since the greatness of Solomon’s reign was not without writers who knew the languages of the nations neighboring

<sup>421</sup> Al-Tahrir wa’l-Tanwir (8/541).

<sup>422</sup> Quranic Stories (3/541).

<sup>423</sup> Tafsir al-Qurtubi (13/192).

<sup>424</sup> The Educational Implications Derived from the Story of Solomon, Fouad Salem, p. 65.





his kingdom, and the fact that in his language it was more apparent and appropriate with the motto of kings, and the Prophet, peace and blessings be upon him, wrote in Arabic. As for the words mentioned in this verse, it is the translation of the letter into classical Arabic, including its details and the peculiarities of the language in which it was created.<sup>425</sup>

Among the values included in the basmalah in the story of Allah's Prophet Solomon (peace be upon him) is the value of believing in the existence of Allah Almighty, proving some of His attributes, and explaining the value of glorifying Allah based on His beautiful attributes and names: the fact that He Almighty is the Most Beneficent, Most Merciful Also, liberating the human being from slavery to other than Allah or submission to anyone other than Him. The love and glorification of Allah Almighty also appear by virtue of His beautiful names and highest attributes, and ridding oneself of the control of others and fear of them. There is no benefit except from Allah, and there is no harm except by the will of Allah Almighty.<sup>426</sup>

What is noticeable in the speech of the Prophet of Allah Solomon to the Queen of Sheba is that he (peace be upon him) introduced his name before the name of Allah Almighty: **{Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful.}**

This indicates that Solomon (peace be upon him) was intelligent and possessed of wisdom. He knew that Balqis did not know Allah Almighty, but rather she knew Solomon, peace be upon him Therefore, he feared in case that she would disparage the name of Allah Almighty if it was the first thing she looked at. For this reason, he made his name a protection for the name of Allah, out of reverence to Allah Almighty.<sup>427</sup>

- It also indicates that the best kind of initiation, which Allah Almighty mentioned in His Book: **{In the name of Allah, the Entirely Merciful, the Especially Merciful}.**

The basmalah in every matter has importance, and in every book it has importance and has value, and in every message it has the highest status, and based on this, those who do not begin their books and letters with

<sup>425</sup> Al-Tahrir wa'l-Tanwir (8/466).

<sup>426</sup> Educational Values in the Story of the Prophet Solomon, Samar Muhammad, p. 38.

<sup>427</sup> Educational Values in the Story of the Prophet Solomon, Samar Muhammad, p. 38.

**(In the name of Allah, the Entirely Merciful, the Especially Merciful)** these have abandoned the Sunnah of the Prophet and the following the Book of Allah Almighty. Perhaps the reason for this is that these books of theirs and their letters contain no blessing and no benefit because they are devoid of: **(In the name of Allah, the Entirely Merciful, the Especially Merciful)** so they are devoid of benefit.<sup>428</sup>

Solomon wrote a brief, comprehensive, conclusive, and resolute letter which stated in its introduction **(In the name of Allah, the Entirely Merciful, the Especially Merciful)** to remain an immortal message throughout the ages, and to show them from the first glance that the God of Solomon is the Only One, the Sole One, the Entirely Merciful, the Especially Merciful.<sup>429</sup>

### **C- {Be not haughty with me but come to me in submission [as Muslims]}:**

Highness — here — means the arrogance and pride that kings in particular are accustomed to. She is also like them, a queen who has a great throne, and has been given everything, and the fact that he addresses her in this short tone, far from discussion and controversy, is something that requires her consideration and patience.

Therefore, after she told her advisors about the letter and what was contained in it, she asked them for their opinion and advice.<sup>430</sup> It will also be explained later, Allah willing.

In this message, Solomon (peace be upon him) forbids the people of Sheba from being arrogant toward him or rejecting his call, then he orders them to enter his religion, which is Islam. This call is clear in his saying: **{but come to me in submission [as Muslims]}**. What is nice about Solomon's call (peace be upon him) is that he invites them to Islam.

No one is surprised by this invitation. The matter may be confused and ambiguous for some of them because Solomon (peace be upon him) was an Israeli who ruled the Children of Israel according to the Torah and the Psalms, and he lived and died before the Islam that came with Prophet

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<sup>428</sup> Explanation of the Three Principles, Saleh al-Fawzan, p. 11.

<sup>429</sup> Educational Values in the Story of the Prophet Solomon, p. 40.

<sup>430</sup> Tafsir al-Shaarawi (17/10777).



Muhammad, peace and blessings of Allah be upon him. So how does the verse state that he calls them to Islam?

To answer, we say: Islam is the religion of every prophet, and the summary of every messenger's call. Every prophet brought Islam, Islam in its general sense. Islam has three meanings in the Qur'an:

**First:** Islam in the general sense which is the religion of all living and non-living creatures. Everything in existence is (Muslim), that is, submissive to Allah.

In this sense is the Almighty's saying: **{So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?}** [Al Imran: 83].

The meaning of **{to Him have submitted [all] those within the heavens and earth}**: Every creature in the heavens and the earth has surrendered and submitted to Allah.<sup>431</sup>

**Second:** Islam in the historical sense which is the religion of every prophet and messenger. Every prophet is a Muslim and came with Islam and called people to Islam, and his followers are called (Muslims).

It is the title of every religion and message because the goal of every Messenger is for people to submit to Allah, and the essence of every religion is for people to surrender to Allah. This is the spirit of Islam, and based on this, his saying: **{And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. (130) When his Lord said to him, "Submit," he said "I have submitted [in Islam] to the Lord of the worlds." (131)}** [Al-Baqarah: 130-131].

**Third:** Islam in its specific sense, it is the religion of Islam and its law that was brought by Muhammad, peace and blessings of Allah be upon him, the seal of the prophets and messengers, and to which the messages of all the messengers ended, and with which Allah abolished the previous

<sup>431</sup> Quranic Stories (3/539).

religions and demanded that all people embrace it, and declared that it is the only religion acceptable to Allah.<sup>432</sup>

Based on this, Allah Almighty says: **{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.}** [Al-Maidah: 3].

After this brief summary of the meaning of (Islam) in the Qur'anic context, we know that Solomon (peace be upon him) brought Islam in its general historical meaning, that his religion is Islam, that his call is the call of Islam, and that his goal is people's surrender and submission to Allah. That is why, in his brief letter to the people of Sheba, he asked them to convert to Islam, and he said to them: **{but come to me in submission [as Muslims]}.**

What is nice is that Solomon (peace be upon him) combined in his book the prohibition and the command, as he forbade them from arrogance and stubbornness: **{Be not haughty with me}**, then he ordered them to enter Islam: **{but come to me in submission [as Muslims]}**,<sup>433</sup> and this is one of the niceties of speech.

## **2- The Almighty said: {She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."} [An-Naml: 32]:**

In this verse, the characteristic of the clever queen appears: It is clear from the first moment that she took this letter that was given to her from where she did not know, and in which it appears firm and highness. She conveyed her feelings to the souls of the people of her people, describing the book as "noble" and it is clear that she does not want resistance and conflict, yet she does not say this explicitly. Rather, she prepares the others for it with that description, and then asks for opinion and advice after that.<sup>434</sup>

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<sup>432</sup> Previous source (3/540).

<sup>433</sup> Quranic Stories (3/540).

<sup>434</sup> In the Shadows of the Qur'an (5/2640). Review: The Administrative Values Extracted from the Story of the Prophet Suleiman, Suad al-Sawafa, p. 67; Characteristics and Miracles of Solomon, Zainab Muhammad Siwar, p. 120; Parliament in the Modern Muslim State, Dr. Ali al-Sallabi, p. 287; The Economic Interpretation of the Qur'an, Dr. Rafiq Yunus al-Masry, p. 192.



**A- {advise me in my affair}:** That is, “Advise me on the appropriate behavior in this sudden matter, so what should we do?”

**B- {I would not decide a matter until you witness [for] me}:** She continued to seek advice, and said that she does not take action or issue a ruling, nor place an order or take a step, except after she puts the nobles of her people in the picture, informs them of the issue, hears their opinions and advices, and benefits from those with accurate analysis and deep experience.

This position of the queen, and her telling her people the details of the incident of Solomon’s letter (peace be upon him), indicates the nature of the system of government in Sheba, which was practiced by that wise queen, and it is similar to what is called the democratic system of government in the modern era.

This is an advantage recorded for the ruling system in Sheba in that distant time. Considering that Sheba was an Arab kingdom established in the country of Yemen, its ruling system was established on the participation of the people, and they had a historical precedence in this type of rule.<sup>435</sup> As usual, the courtiers showed their willingness to work, but they delegated the opinion to their queen.<sup>436</sup>

**3- {They said, “We are men of strength and of great military might, but the command is yours, so see what you will command.”}:**

They answered with three reassuring things that made the queen feel reassured about her rule and authority.

- **The first of these three things: {men of strength}** meaning: those who have strength in our preparation in terms of numbers and ammunition and everything that a strong, prepared soldier needs.

- **The second thing: {and of great military might}** That is, people of determination, assistance, and courage. We do not neglect to defend our kingdom, and our courage is great, we will never back down from a war if it is imposed on us.

<sup>435</sup> Quranic Stories (3/542).

<sup>436</sup> In the Shadows of the Qur’an (5/2640).

- **The third matter:** All leadership is entrusted to Balqis, and that is why they said: **{but the command is yours}** meaning: We are obedient to your orders, the opinion is your opinion, and your words cannot be discussed, **{so see what you will command}**. That is, see what sound opinion you command because we are fully prepared to implement what you command.<sup>437</sup>

Al-Saadi (may Allah have mercy on him) said: “That is, if you respond to what he said and do not enter into obedience to him, then we are strong enough to fight. It is as if they leaned towards this opinion, which if it were implemented would have led to their destruction, but they also did not settle on it, but rather said, **{but the command is yours}** meaning: the opinion is what you see, that they knew of her mind, her firmness, and her advice to them, **{so see}** with thought and contemplation, while we hear **{what you will command}** in order to embody it in the realm of reality without fear or apprehension.<sup>438</sup>

She replied:

**4- {She said, “Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do.”}:}**

When they indicated to her that they were strong and capable of confronting Solomon, she did not go along with them in that, and warned them against compromising their interests, to reconsider in light of that. However, the confident lining of what she had to confront others, strengthened confidence in the Queen when they returned the matter to her. The Queen was not convinced by the opinion of the advisers. In turn, she searched for more rational methods of dealing with the great dilemma. This indicates the depth of her knowledge and the breadth of it, and the clarity of her mind in working with what she knows: **{She said, “Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do.”}**. Thus, she warned the eminent ones that they would be the first to lose if the war broke out, if the other side prevailed, and if matters were not properly estimated in advance.

<sup>437</sup> Flower of Interpretations (10/5452).

<sup>438</sup> Tafsir al-Saadi, p. 804.

This is a clear warning signal to her advisors and the elite of her people in that wars do not have good consequences and their results are not guaranteed. She was aware and educated before verifying the enemy's ability and true intentions. That is why the queen ruled out confrontation, and made it a late option that required knowing and testing the enemy.

The Queen was more rational than her advisors in dealing with the situation, and accordingly, it is difficult to deceive or mislead her because of the insight, knowledge, wisdom, and intelligence she possesses.<sup>439</sup>

- And the sentence, **{And thus do they do}**: It is possible that it is from the words of the queen as if it were an appendix and confirmation of her previous words regarding kings due to the experiences of history. Besides, it is possible that it is from the words of Allah Almighty in confirmation of her statement about kings. Sheikh Muhammad Metwally al-Shaarawi — may Allah have mercy on him — suggested that this phrase is from the Truth, glory be to Him, and he said: “The correct opinion is that this phrase is from Allah Almighty, glory be to Him, so that He would confirm her words and so that she was correct in her opinion. So do kings if they enter a town, which indicates that Allah, glory be to Him, the Lord of all creation. If He hears from one of His servants a word of truth in which he supports im, He does not become fanatical against him, and He does not neglect his truth.”<sup>440</sup>

**There are two types of kings:** righteous ones who work according to Allah's law and are just in their rulings. As for the other, they are corrupt and arrogant kings who rule people with injustice and aggression. The Queen of Sheba's saying applies to kings who rule according to the laws of misguidance and ignorance, which are based on injustice, evil, and falsehood, and which permit politicians, princes, and tyrannical kings to commit sins and abominations and to spread corruption on earth.<sup>441</sup>

**A- Al-Makki al-Nasiri — may Allah have mercy on him — Said,  
Commenting on the Noble Verse:**

This is what a ruler should be like in terms of prudence, change of view, and inclination to sound means in dealing with political problems,

<sup>439</sup> The Portrait of a Ruling Woman, Reem al-Marayat, p. 478.

<sup>440</sup> Tafsir al-Shaarawi (17/10780).

<sup>441</sup> Solomon (peace be upon him) in the Holy Quran, p. 167.

instead of military means, and this meaning is what the Queen of Sheba refers to explicitly and implicitly<sup>442</sup>.

**B. Al-Shanqeeti — may Allah have mercy on him — said in “The introduction to al-Adwaa”:**

Do you not see that the Queen of Sheba, while she and her people were prostrating to the sun instead of Allah, when she said something true, Allah supported her in it, and her disbelief did not prevent supporting in the truth that she said<sup>443</sup>?

This, the distinction of the Queen of Sheba appeared when she presented her opinion to them after gaining their confidence, and agreeing to what she intended to do, as more prudent and rational, especially since she was seeking through it to preserve their interests and privileges, and when she announced the sending of the gift, she did not inform them of the next step, but rather indicated that she will build its position based on the position that Solomon (peace be upon him) will show, and on the information that the messengers will return..<sup>444</sup>

**5- {But indeed, I will send to them a gift and see with what [reply] the messengers will return”}:**

Sending a gift to Solomon (peace be upon him) represents political maneuvering, showing an inclination towards peace and good faith, a desire to gain time, an attempt to uncover and understand the other, and know his motives and weaknesses, in addition to dealing on the basis of equality. The king sent a letter, and she responded as a queen who has her status, so she sends a gift, so she is closer to achieving her goal. It means that she was not satisfied with responding to a letter, no matter the type of the response, but she went beyond that by sending a gift in order to push things in another direction, other than the one the sender was planning. That is from her point of view as a queen with a plan, who does not stand by and does not surrender, but rather creates the event and influences it. At the same time, she seeks to contain the other and guide him towards the goal that occupies her as a rational queen in seeking peace and achieving its conditions. The

<sup>442</sup> Facilitation in interpretation hadiths (4/428).

<sup>443</sup> Adwaa al-Bayan (1/6).

<sup>444</sup> The Portrait of a Ruling Woman, Reem al-Marayat, p. 478.





gift most reveals the queen's intentions. She wanted to present herself to the angry king in the image of a meek and peaceful person. Moreover, this is certainly the image she wanted to present of her people even if in reality they were people of strength and extremely powerful, yet she wanted to convey to him and her and her people's desire for peace and the establishment of the bonds of love between the two peoples, even if she originally wanted to know more about the strange king who threatened her throne, and to test his strength, his weaknesses, and the truth of his calling, especially since prophecy was not in her belief.<sup>445</sup>

We can say that a gift is what is given with the intention of closeness and endearment, so it has a position, purpose, and role in strengthening relationships, strengthening ties, and soothing hearts.<sup>446</sup>

The queen wanted to test Solomon (peace be upon him), test himself, and test his morals to know whether he was serious about his letter? Or is he possessed of materialistic ambitions, silenced by the glitter of gold and money? So she decided to send him a gift, which was in fact a bribe under the guise of a gift.

It was narrated on the authority of Ibn Abbas that he said as follows: "She said to her people that if he accepts the gift, then he is a king, so fight him, and if he does not accept it, then he is a prophet, so follow him<sup>447</sup>".

This is due to her clear mind and intelligence, as she knew that the gift had a profound effect on people<sup>448</sup>.

The author of "al-Zilal" said: "Guidance softens the heart, announces friendliness, and may succeed in warding off fighting. It is an experience. If Solomon accepts it, then it is a matter of the world, and the means of the world are then useful. If he does not accept it, then it is a matter of faith, from which no money or any of the honors of this earth can distract him.<sup>449</sup>"

<sup>445</sup> The Portrait of a Ruling Woman, Reem al-Marayat, p. 479.

<sup>446</sup> Solomon (peace be upon him) in the Holy Quran, p. 168.

<sup>447</sup> Tafsir al-Tabari (19/155).

<sup>448</sup> Solomon (peace be upon him) in the Holy Quran, p. 168.

<sup>449</sup> In the Shadows of the Qur'an (5/2640).

The gift removes feelings of resentment and builds bridges of affection, love, and appreciation. Perhaps through it she wanted to build good relations with Solomon (peace be upon him).<sup>450</sup>

- And in the saying: **{and see with what [reply] the messengers will return}**: an indication that she did not trust acceptance and expected rejection. By doing so she wanted Solomon's purpose to be revealed to her.<sup>451</sup> It seems that the people agreed with her opinion and approved of her plan.<sup>452</sup>

Thus, the Queen postponed the final decision on the matter until the messengers returned, that is, there is no decision before clarifying and understanding the motives of the other paths. The situation also reveals that she is not hasty, as she considers carefully, continues thinking, and builds her positions on established facts and evidence, and not on expectation and suspicion.<sup>453</sup>

The Queen prepared her gift and sent it with a high-ranking delegation, as is the custom of kings. The Holy Qur'an was silent about this gift, what is it, and what is its size? What type? The Israeli stories exaggerated their descriptions to a great extent beyond belief, and they are closer to myths than to the truth<sup>454</sup>.

Ibn Attiya said about this gift: "Some people went into great detail about it, so I decided to shorten by not being authentic<sup>455</sup>".

Al-Alusi said in commenting on what was reported regarding this gift: All of this is news that we do not know whether it is true or false, and perhaps in some of it there is something that the heart tends to say is false.<sup>456</sup> All we can say here is that it is a precious gift worthy of kings, as the Queen of Sheba wants to appease Solomon so she can protect her people.

The hoopoe returned and informed Solomon (peace be upon him) of the queen's plan and what the people's opinion was based on. The high-ranking delegation carrying the gift arrived to Solomon (peace be

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<sup>450</sup> Solomon (peace be upon him) in the Holy Quran, p. 168.

<sup>451</sup> Tafsir al-Razi (8/555).

<sup>452</sup> Solomon (peace be upon him) in the Holy Quran, p. 168.

<sup>453</sup> The Portrait of a Ruling Woman, Reem al-Marayat, p. 480.

<sup>454</sup> Solomon (peace be upon him) in the Holy Quran, p. 169.

<sup>455</sup> Al-Muharrat al-Wajeez (4/259).

<sup>456</sup> Ruh al-Maani (19/200).



upon him) and Solomon's position (peace be upon him) was what the Holy Qur'an told us.<sup>457</sup>

### **Fifth: The Almighty's saying:**

**{So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift. (36) Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased." (37) [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?" (38) A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy." (39) Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous." (40) He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided." (41)} [An-Naml: 36-41]:**

#### **Interpretation of the Noble Verses:**

**1- {So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift}:**

- **{So when they came to Solomon}** comes to mean: The delegation arrived at Jerusalem and they entered upon Solomon (peace be upon him) and presented him with the gift and placed it in front of him. He refused to accept it and denied them offering it. He knew the queen's purpose and discovered what they had done in trying to bribe him with money and

<sup>457</sup> Solomon (peace be upon him) in the Holy Quran, p. 169.

buy him off with gifts. He said: **{Do you provide me with wealth?}**, the interrogative there is: A rebuking denunciation, meaning: “Do you bribe me with this money? Know that I do not need your money, your gifts, or your bribes:”

- **{But what Allah has given me is better than what He has given you.}**: He acknowledged before them that Allah’s favor upon him was great. Allah bestowed upon him many blessings, abundant and beautiful goodness, and spiritual and material gifts of knowledge, prophecy, wisdom, and kingship, which no one should be granted after him, and the harnessing of winds, jinn, humans, materials for industries, and other things. This is as if he is saying to them, “I am not one of those to whom bribes are offered in the name of gifts because Allah enriched me with what He gave me. You are the ones who take bribes and gifts.”<sup>458</sup>

- **{Rather, it is you who rejoice in your gift}**: Rather, for the transition from denying them for offering him money to returning that money to them.<sup>459</sup>

Al-Saadi, may Allah have mercy on him, said: “Because of your love for the life and the scarcity of what you have in relation to what Allah has given me, you are trying to bribe me with money.”<sup>460</sup>

Sheikh Muhammad Abu Zahra said: “Rather” for the transitional strike, that is, you are only happy with the material, and the likes related to it.<sup>461</sup>

Engineer Abdul Sattar Karim al-Marsoumi said: “He rejected bribery. Here the leader should distinguish well between a bribe and a gift, and a group of factors intervene in this distinction, including knowledge, piety, purity of heart, and sincerity of intention. A gift and a bribe in giving and taking are similar, but the difference is in the intentions and the results, and from here the Prophet of Allah Solomon (peace be upon him) distinguished that what Queen Balqis sent was merely a bribe, perhaps so that he would change his mind when he called them to Islam, so he rejected it.

<sup>458</sup> Quranic Stories (3/547).

<sup>459</sup> Al-Tahrir wa'l-Tanwir (1/474).

<sup>460</sup> Tafsir al-Saadi, p. 804.

<sup>461</sup> Flower of Interpretations (10/5453).



It is permissible for the leader to accept the gift, whether it is personal or for the benefit of the group. He has no right to take bribes. To distinguish between a gift and a bribe:

- The gift is free of charge; That is why the Prophet Solomon (peace be upon him) considered Balqis' gift a bribe when she said: **{But indeed, I will send to them a gift and see with what [reply] the messengers will return.}** As long as Queen Balqis was waiting for the person she sent with the gift to return the result, she was waiting for the return for that gift, so it would be a bribe, not a gift.

- Its timing should not be at the time of making a decision regarding a specific matter, so its presence would affect that decision, in whole or in part.

In general, bribery is what leads to the realization of a falsehood, or the nullification of a right<sup>462</sup>.

Sheikh al-Islam Ibn Taymiyyah says that the scholars said: "Whoever gives a gift to a ruler in order to do with him what is not permissible, is forbidden to the gifter and the one to whom it is given, and it is part of bribery about which the Messenger of Allah, peace and blessings be upon him, said: **'The curse of Allah is upon the one who offers a bribe and the one who takes it.'**"<sup>463</sup>

The scholars have agreed that bribery is forbidden, since its punishment is not determined by Sharia law, so it is a discretionary punishment that is due to the diligence of the imam, or his representative, and it is linked in severity or lightness to the amount of bribery, its effects, and circumstances surrounding it.<sup>464</sup>

There is no Sharia objection to issuing a special code for bribery that specifies the penalties, and their minimum and maximum limits, based on the opinions of Shariah scholars, and people of the law and experience.<sup>465</sup>

Solomon (peace be upon him) offers humanity a lesson in the steadfastness of faith in the face of the temptation of money, and the temptation of money was ancient in mankind, as it is in our present time. Balqis

<sup>462</sup> The Leader, An Analytical Study, p. 98.

<sup>463</sup> Comprehensive Development, Dr. Ali al-Qaradaghi, p. 79.

<sup>464</sup> Comprehensive Development, Dr. Ali al-Qaradaghi, p. 79.

<sup>465</sup> Comprehensive Development, Dr. Ali al-Qaradaghi, p. 79.

thought that Solomon, like other people, was influenced by the temptations of money. So she sent him a gift that would test his essence to see its effects on himself, and whether this gift would be a reason for him to remain silent and abandon his call to Allah and the invasion with which he threatened her. However, Balqis did not find a response from Solomon (peace be upon him), except for his saying: **{But what Allah has given me is better than what He has given you}** is a word that he said and released to be a constitution for those after him, and for every scholar sincere in his call to Allah to say after him, every leader, and every judge, when the people of falsehood offer them a bribe to remain silent about their corruption, and to go along with them in their falsehood<sup>466</sup>.

After we have explained the danger of bribery and the difference between it and a gift, the time has come to explain what is stated in the Sunnah in the authentic texts regarding the virtue of a gift, and encouraging and accepting it, even if it is small.

- On the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, peace and blessings be upon him, who said: **“None of you Muslim women must consider even a sheep’s trotter too insignificant a gift to give to her neighbour.”**<sup>467</sup>

- On the authority of Aisha, may Allah be pleased with her: “The Prophet, peace and blessings be upon him, used to accept gifts and reward them.”<sup>468</sup>

- The Messenger of Allah, may Allah bless him and grant him peace, said: **“Give presents to each other and love each other.”**<sup>469</sup>

- On the authority of Aisha, may Allah be pleased with her, she said: “I said, ‘O Allah’s Messenger (peace and blessings be upon him)! I have two neighbors! To whom shall I send my gifts?’ He said, **“To the one whose gate is nearer to you.”**<sup>470</sup>

- On the authority of Ibn Abbas, may Allah be pleased with him, he said: The Prophet, peace and blessings of Allah be upon him, said: **“An**

<sup>466</sup> The Call of Solomon (peace be upon him), p. 71.

<sup>467</sup> Narrated by al-Bukhari, no. 1953.

<sup>468</sup> Narrated by al-Bukhari no.: 2622, Muslim No: 1622, and Sunan al-Tirmidhi no: 1953.

<sup>469</sup> Narrated by al-Bukhari in al-Adab al-Mufrad (594), Abu Ya’la in his Musnad (6148), al-Bayhaqi in al-Sunan al-Kubra (12297).

<sup>470</sup> Narrated by al-Bukhari (2259) and al-Bayhaqi in al-Sunan al-Kubra (7/28).



**evil example does not apply to us, one who repossesses a gift is like a dog which vomits and then returns to its vomit.”<sup>471</sup>**

These are some of the hadiths that encourage giving gifts, even if they were small because it attracts affection, removes resentment, and strengthens relationships between neighbors<sup>472</sup>.

We return to Solomon (peace be upon him). After he rejected their bribe, he (peace be upon him) issued his strong, shocking threat and his final, crushing warning. He conveyed to the gift delegation a strong message that amounted to a declaration of war.

**2- {Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.}:**

The meaning is that Solomon (peace be upon him) said to those who brought the gift, directing his threat to their leader: **{Return to them}** means “Go back with your gift.”

- **{for we will surely come to them with soldiers that they will be powerless to encounter}**. That is, they have no power to fight them.

- **{and we will surely expel them therefrom in humiliation}**: That is, “We will expel them,”: which means Balqis and her people from their town or from their land, humiliated.

- **{and they will be debased}**: That is, humiliated and defeated. This is what will happen to them if they do not convert to Islam and remain in their disbelief<sup>473</sup>.

**A- Muhammad Abu Zahra Said in his Interpretation of the Verse:**

The speech was singular because it was the delegation that would inform them of Solomon’s matter, and what he had prepared for them, **{for we will surely come to them}** For: a sentiment indicating order and

<sup>471</sup> Narrated by al-Bukhari No: 2622, Muslim No: 1622, Sunan al-Nasa’i, no. 3697.

<sup>472</sup> Contemplation and Clarification in the Interpretation of the Qur’an according to Sahih al-Sunan (25/66 - 77).

<sup>473</sup> Al-Kashshaf (3/266 - 367).

repercussion, meaning as soon as they return, we will come to them. He confirmed the invasion against polytheism with the oath, and he confirmed sending the army, and its outcome by saying: **{we will surely expel them}**, the expulsion may mean: removing them from the authority of the government so that they have no opinion or will as if they were the ones who were expelled, and **{in humiliation}** meaning that they will be subservient and insignificant. That is, they will be relegated to the lowest ranks because they have no ability to change their condition or think about their situation. This was the response of the prophet king, he would not remain silent about people who worship the sun while they are polytheists, for he is the king prophet, his prophecy requires calling to Allah, and it is the first factor that always guides his kingdom.<sup>474</sup>

### **B- Dr. Abdul Karim Zidane Said:**

It is understood from this that Solomon showed his determination to fight Balqis and her people, and to remove their rule by force if they did not convert to Islam and abandon their disbelief and polytheism. What this means — as it seems to us — is that what Solomon (peace be upon him) resolved to do was to remove evil. Given the presence of the necessary force to remove him, Solomon (peace be upon him) started moving towards Yemen, asking Balqis to step down from power and rule, if she and her people did not surrender, and if she refused to do so, he would punish her and remove her rule by force because her rule's survival is a great abomination that must be removed. The meaning of all of that is: It was part of the law of Solomon to remove tyrannical rule from the land whenever possible, and he was able to with regard to the Kingdom of Sheba in Yemen. He wrote to Balqis in his letter before he took the second step, which was to subjugate them by force and remove their infidel rule<sup>475</sup>.

The philosophy of the Islamic conquests in the Rashidun era derived its teachings from the guidance of the Holy Qur'an and the directives of the Prophet, peace and blessings of Allah be upon him. These conquests contributed to the removal of the largest totalitarian tyrannical empires, especially the two largest empires of that time, namely the Persian and

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<sup>474</sup> Flower of Interpretations (10/5454).

<sup>475</sup> The Beneficiary of Stories of the Qur'an, p. 296.





Byzantine, and left the peoples to choose the faith that they deemed appropriate for them.

When Balqis's messengers returned with her gift and told her what Solomon had said and what he had threatened them with, she decided to answer his invitation, and informed him of coming to him with the leaders of her people to learn about his religion and enter into it, as she did not want hostility or war.

During her gathering of information, and learning about the combat and civilizational capabilities of Solomon (peace be upon him), she learned that they had no power over him. She said to her people: "I know now that he is more than a king and we have no power over him, and I sent to him that I am coming to you with the leaders of my people to see into your matter, and what you call for."<sup>476</sup>

When Solomon (peace be upon him) learned of the approach and march of Bilqis and those with her to him, this pleased him, and he (peace be upon him) said to the people around him of the jinn and humans what Allah had told us.

### **3- {[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"}:**

Solomon wanted to surprise the queen with a dazzling sign and a compelling miracle that would be proof that he was a sent prophet, with help, support, and victory from Allah, so he gathered the people of the solution and contract in his kingdom and presented to them his plan.

By bringing the throne, Solomon (peace be upon him) wanted it to be evidence of his prophecy and to show her the greatness of Allah's power and the strength of the authority of Allah Almighty, and also to test her fortitude when facing shocks.<sup>477</sup>

Dr. al-Khalidi (may Allah have mercy on him) says: "The goal of Solomon (peace be upon him) was to show the queen and her delegation a manifestation of his power, the breadth of his leverage, the magnitude of

<sup>476</sup> Tafsir Ibn Kathir (3/363).

<sup>477</sup> Solomon (peace be upon him) in the Holy Quran, p. 173.

his authority, and the strength of his capabilities in order to eliminate any obsession in the delegation's souls about confrontation or resistance and to remove any doubt in their souls about believing in Allah, and becoming more certain that there is no god but Allah.<sup>478</sup>

It seems that Solomon (peace be upon him), despite being a close and powerful prophet, had an advisory council that included humans and jinn, and they helped him in managing matters of government, and gave him good advice. So he gathered them together and said: **{[Solomon] said, “O assembly [of jinn], which of you will bring me her throne before they come to me in submission?”}**.

Solomon learned from the hoopoe that the queen had a great throne, and it was certain that the queen — before her departure — placed tight guard on it. It is the custom of kings when they go out on a trip or visit, to tighten guards and double the protection measures on public institutions of government, especially the royal or republican palace, which represents the symbol of the stability of the regime, and from which decisions come out. However, Solomon wants that throne before the queen and her delegation arrive as Muslims,<sup>479</sup> In other words, submissive and obedient. Solomon was presented with two offers to bring him the throne: the first from a demon of the jinn and the second from a person who has knowledge of the Scripture.<sup>480</sup>

**4- {A powerful one from among the jinn said, “I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy.”}**:

The word “jinn” is mentioned in the Holy Qur’an in many verses, and there is a surah named after them is Surah al-Jinn. It is also mentioned in the Sunnah in several places. All of this indicates the importance of these creatures. Since they share the obligation with mankind, Allah Almighty said: **{And I did not create the jinn and mankind except to worship Me.}** [Al-Dhariyat: 56].

It can be concluded from the multiple definitions of jinn that they are a type of rational, willing spirits appointed in the same way as humans. They

<sup>478</sup> Quranic Stories (3/549).

<sup>479</sup> Solomon (peace be upon him) in the Qur’an, p. 173.

<sup>480</sup> Quranic Stories (3/550).



are devoid of material, hidden from the senses, and cannot be seen in their true nature or form. They have the ability to take shape, eat and drink, have intercourse, and have offspring, and they will be held accountable for their deeds in the afterlife.<sup>481</sup>

The Holy Qur'an and the Sunnah of the Prophet explicitly mention the material from which the jinn were created. It is mentioned in the Qur'an that Allah Almighty says: **{And the jinn We created before from scorching fire.}** [Al-Hijr: 27], and this is in contrast to the talk about the creation of man from clay. As in the Almighty's saying: **{And certainly did We create man from an extract of clay.}** [Al-Mu'minun: 12].

Other verses that talk about Satan's refusal to prostrate to Adam (peace be upon him), such as the Almighty's saying: **{[Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."}** [Al-A'raf: 12].

As for the Sunnah of the Prophet, it was mentioned in Sahih Muslim from the hadith of Urwa on the authority of Aisha, who said: "The Messenger of Allah, peace and blessings of Allah be upon him, said: '**Angels were created from light, jinns were created from a Marij of fire that is; the smokeless flame of fire, and Adam was created from that which you have been told.**'"<sup>482</sup>

Thus, we note that the Holy Qur'an and the Sunnah of the Prophet have specified the nature of the substance from which the jinn were created, as the Qur'an expressed it once as the fire of poisons, and at other times as being from an emerging fire, so what is this substance and its nature?

It was narrated on the authority of Ibn Abbas in interpretation of "al-Marij." He said: "al-Marij" is the flame, and he said: "Allah created the jinn from pure fire, and also from him? from its tongue that is at its tip when it burns, and in another narration from Ibn Abbas that it is the flame, that rises above the fire, it mixes with each other: red, yellow, and green." Al-Layth said that "al-Marij" is a bright flame with an intense flame. Al-Mubarrad said that "al-Marij" is the sent fire that cannot be prevented.<sup>483</sup>

<sup>481</sup> Islamic Beliefs, Sayyed Sabiq, p. 133.

<sup>482</sup> Muslim, Book of Asceticism and ar-Raqq, 4/294.

<sup>483</sup> Tafsir al-Qurtubi, Citing the World of the Jinn in the Qur'an, p. 14

In reality, all the narrations are close in meaning and lead to one meaning: When pure fire or what is at its edge ignites and mixes, it gives colors of red, yellow, and green, and this is what the jinn were created from.

As for poisons in the other verse, Ibn Abbas said in his interpretation of that poisons mean the hot wind that kills. On his authority, it is a smokeless fire. In this context, Ibn Masoud said that the fire of poisons from which the jinn were created is one seventy parts of the fire of Hell.<sup>484</sup>

Imam al-Nasafi said: “From scorching fire comes to mean ‘from the fire of intense heat that penetrates the pores.’<sup>485</sup> This interpretation of poison fire does not contradict the interpretation of “al-Marij” — as mentioned above — as the blazing blue flame that is at the edge of the fire is characterized by strong heat and has the property of penetrating through all pores.<sup>486</sup>

#### **A- The Meaning of the Ifrit in Arabic:**

Imam al-Samin al-Halabi said in “Umdat al-Hifaz” about the meaning of the “ifrit” in Arabic, which is referred to by the word **{A powerful one}** in the translation of the verse: “He is rebellious from the jinn, evil from them.” It was said: He is one of the powerful jinn with malice. Ibn Qutaybah said: “He is according to what they say, an ‘ifrit’ man and he is one whose character is bound. Its origin in Arabic is from “‘afar” which is dust. From it: ‘Afarahu.’ He wrestled with him and threw him into the dust. Accordingly, this attribute is attributed to humans more favorably than to jinn because humans were created from dust, and jinn from fire.

The ‘ifrit’ is the strong, sturdy, and controlling genie who moves a lot. It is as if he stirs up dirt and dust with his constant movement. The word ‘ifrit’ is not mentioned except in this place in the Qur’an, and the verse restricts the word “ifrit” to being one of the jinn, and it does not apply to humans except as a metaphor.”<sup>487</sup>

<sup>484</sup> The World of the Jinn in the Light of the Qur’an and Sunnah, Abdul Karim Nofan Obaidat, p. 14

<sup>485</sup> Tafsir al-Nasafi, previous reference, (2/272).

<sup>486</sup> The story of the Beginning of Creation and the Creation of Adam, p. 705.

<sup>487</sup> Quranic Stories (3/552).



### **B- The Difference between an Ifrit/Goblin and a Devil/Satan:**

Dr. Salah al-Din al-Khalidi says that there is a difference between the genie ifrit/goblin and the genie devil because the two words appear in the Qur'an, and we know that there is no synonyms in the Qur'an.

**The genie devil:** He is the infidel, rebellious, leprechaun genie who is far from Allah's mercy. As for the ifrit, he is the believing, pious, pure, strong genie who is very active, as evidenced by the fact that the genie demon was close to Solomon (peace be upon him), and Solomon would not approach him unless he was a believer and was strong and trustworthy, as he introduced himself, and that would only be if he was also a believer.<sup>488</sup>

### **C- A Non-Human Character in the Council of Solomon (peace be upon him):**

The character of the ifrit, a non-human jinn, appeared as an able, knowledgeable, and important person in the council of Solomon (peace be upon him), where the Prophet, peace and blessings of Allah be upon him, made distinctions among his companions and made this distinction in the ability to bring the queen to the throne before she arrives with her entourage and he was informed that she was on her way to him: **{[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"}** [An-Naml: 38].

So this character appeared with its wonders in relation to the laws of human life, but his presence was natural in the king's council, to which Allah Almighty subjected the jinn, who are also races. He is an ifrit from the jinn family, and suggests strength and youth, and this was confirmed by the word (strong) and the ability he demonstrated in being able to bringing the throne in a short time while preserving it, that is, protecting it in order to tempt the king to assign him, for the honor of this assignment.

The presence of this character emerged as natural in the context of what Allah granted to Solomon (peace be upon him), highlighting the role of the king's companions and aides, their missions, and their request for favor with the king, by carrying out difficult tasks: **{A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."}**

<sup>488</sup> Quranic Stories (3/552).

This character highlighted the qualities of the Prophet king's companions, which are faith, knowledge, strength, and honesty. These qualities are what the king's advisor should be, and the king must approach the most knowledgeable and experienced of his advisors. Therefore, the most knowledgeable of the companions won the task, and the following verse explains that.<sup>489</sup>

**5- {Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you."}:**

**A- {Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you."}:**

The one who had knowledge of the Scripture made another, quicker offer. He said to Solomon (peace be upon him): "I can bring you her throne before your glance returns to you." The glance is to move the eyelid.<sup>490</sup>

The meaning of his saying: **{before your glance returns to you}** is: "Stretch your gaze and look at something far away that your sight can reach, and extend your glance to it, for your glance does not return to you unless her throne is present with you, present in your hands."

If the ifrit is able to bring the throne within hours, then the one who has knowledge of the Scripture is able to bring it within a few seconds because extending one's sight to a distant object, directing one's glance to it, and then returning it takes only a few seconds.

This one who has knowledge of the Scripture will cover the long distance from Yemen to Jerusalem, and will cover it in moments. He will not do it himself, but rather he will do it by Allah's command, for Allah is the one who will bring the throne in truth, yet He will conduct it at the hands of the one who has knowledge of the Scripture.<sup>491</sup>

**B- Who Has Knowledge of the Scripture?**

There have been many sayings identifying this person, including:

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<sup>489</sup> The Image of the Ruling Woman in Surah an-Naml, p. 466.

<sup>490</sup> Quranic Stories (4/261).

<sup>491</sup> Quranic Stories (3/553).



- It was said that he was Asif bin Barkhiya, who was Solomon's vizier and scribe. They said that He knew the name of the Mighty Allah, by which when being asked, He gives, and when He is called upon, He answers. This is the opinion of most interpreters.

- As it was said, it is Solomon himself, and there are other sayings. Some interpreters suggested that it was Solomon (peace be upon him). Ibn Atiyya said that a group said the fact that rather, it is Solomon (peace be upon him), and the address in this interpretation to the ifrit when he said is: **{I will bring it to you before you rise from your place}**, as if Solomon, peace be upon him, considered the ifrit's offer slow, and said to him in a way that belittled him: **{I will bring it to you before your glance returns to you}**.<sup>t</sup>The one who said this statement used as evidence the words of Solomon: **{This is from the favor of my Lord}**<sup>492</sup>.

This statement was mentioned by al-Nahhas.<sup>493</sup> al-Qurtubi said about him: "It is a good saying, Allah willing, even though he said before this place such an interpretation is not valid in the context of this speech."<sup>494</sup>

This is what al-Razi preferred in his interpretation,<sup>495</sup> and among his contemporaries was Dr. Fadl Abbas,<sup>496</sup> Dr. Mahmoud Bakr Ishmael<sup>497</sup>, and Sheikh Muhammad Metwally al-Shaarawi,<sup>498</sup> may Allah Almighty have mercy on them.

### **C- The Opinion of Dr. Salah al-Din al-Khalidi (may Allah have mercy on him):**

The Qur'an has obscured this person who will bring the throne in a few seconds, and has only described him as **{who had knowledge from the Scripture}**, and there is no authentic hadith attributed to the Prophet Muhammad, peace and blessings of Allah be upon him, that speaks about him or adds anything new to what is in the Qur'an.

<sup>492</sup> Al-Muharrat al-Wajeez (4/261).

<sup>493</sup> Meanings of the Holy Qur'an (5/134).

<sup>494</sup> The Comprehensive of the Provisions of the Qur'an (13/136).

<sup>495</sup> Al-Tafsir al-Kabir (8/557).

<sup>496</sup> Stories of the Holy Qur'an, p. 661.

<sup>497</sup> Previous source, p. 281.

<sup>498</sup> Tafsir al-Shaarawi (17/10785).

We do not say about him except that he has knowledge from the Scripture. We do not know his name, his lineage, his gender, whether he is a jinn or a human, nor his position and job with Solomon (peace be upon him).

As for **{the Scripture}**, it is the Book of Allah by which Solomon (peace be upon him) ruled. We know that the prophets and rulers of the Children of Israel applied the provisions of the Torah to their people, and we also know that Allah revealed the Psalms to David (peace be upon him), and made it a completion of the Torah.

This means that Solomon (peace be upon him) had two books, namely the Torah and the Psalms, which Allah taught him, and with this knowledge derived from the book, he was able — Allah willing — to bring the throne to him in seconds.<sup>499</sup>

#### **D- What Dr. Abdul Halim Mahmoud, Sheikh of al-Azhar (may Allah have mercy on him) Said:**

He said — may Allah have mercy on him — in His saying: **{Said one who had knowledge from the Scripture}**: This indicates with all ease that he is one of the scholars, and the meaning of the reference is that the throne of (Balqis) was brought to him through knowledge, and that the path of knowledge is faster than the paths of the devils, and the rebellious jinn. The means — then — in bringing Bilqis' throne was scientific means, but as for how that happened, and as for the details of implementation, all of that is impossible to know.

Perhaps the progress of knowledge will reveal — one day — the method by which Balqis' throne was brought, or at least bring it closer to understanding, and Allah knows best.<sup>500</sup>

The Holy Qur'an tells us in this story that science performs miracles, that it does what the jinn do not do, that the ability of a scientist reaches what the ability of an ifrit/demon among the jinn does not reach, and that with knowledge the earth is folded, distances disappear, and miracles are achieved.

When the Holy Qur'an says, **{one who had knowledge from the Scripture}**, it is clear that does not mean gifted knowledge, but rather

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<sup>499</sup> Quranic Stories (3/554).

<sup>500</sup> Stories of the Prophets in the Space of the Universe, p. 262.





means acquired knowledge. It is the science of **{the Scripture}**, it is not a revelation, **and here it makes us wonder:**

**- To what extent did civilization reach during the era of the Prophet Solomon (peace be upon him)?**

Bringing the throne is not a miracle, and the Qur’anic statement does not refer to a miracle. If it were a miracle, Solomon would have been more deserving of it, as he was the Messenger of Allah.

So, it is a fruit of **{the Scripture}**, and everything that is a benefit of the Book is earned. It is a civilization with all the effort that civilization requires in terms of observation, experimentation, and extrapolation, and with all that civilization requires in terms of deepening into secrets and phenomena and managing the laws of the universe by using other laws for expression and change, modification, and cancellation or strengthening.

The Holy Qur’an teaches us with this story that with knowledge the earth is folded and distances disappear, or the time required (in the view of the ignorant) to cross distances and places disappears. How long does it take now for sound to be transmitted across the thousands of miles that separate one country from another, when a person speaks on the telephone, or the radio, and also when the television is transmitted.

Whatever the case, the jinn’s rebellion is incapable of what a human being can with knowledge.<sup>501</sup>

Ibn al-Qayyim — may Allah have mercy on him — said, “Rather, the authority of knowledge is greater than the authority of the hand.”<sup>502</sup>

**- The Almighty’s saying: {And when [Solomon] saw it placed before him, he said, “This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful — his gratitude is only for [the benefit of] himself. And whoever is ungrateful — then indeed, my Lord is Free of need and Generous.} [An-Naml: 40].**

This is what Solomon (peace be upon him) said when he saw the throne of Bilqis settled before him. This majesty touched the heart of Solomon (peace be upon him), and he was terrified that Allah would fulfill his demands for him in a miraculous manner. He felt that blessing in this way

<sup>501</sup> Previous source, p. 272.

<sup>502</sup> Key to the House of Happiness (2/59).

was a huge and frightening test that required vigilance from him to pass it, and he needs help from Allah to strengthen him, and he needs to know the blessing and feel the grace of the Bestower, so may Allah recognize this feeling from him and take care of it.

Allah is free of need for the gratitude: **{And whoever is grateful — his gratitude is only for [the benefit of] himself.}**, he will receive from Allah increased blessings and good help in overcoming the test. **{And whoever is ungrateful - then indeed, my Lord is Free of need}** for gratitude. **{and Generous}**, He gives out of generosity, not out of expectation of gratitude for giving.<sup>503</sup>

Solomon (peace be upon him) teaches us that gratitude is a great act of worship and a noble character, which the Most Merciful, glory be to Him, has singled out for great favor and high status.

The meaning of gratitude from the servant to his Lord is: The heart is devoted to loving the One who bestows blessings, the limbs are devoted to obeying Him, and the tongue is flowing in mentioning Him and praising Him<sup>504</sup>.

Solomon (peace be upon him) was thankful to Allah Almighty for the countless blessings He had given him, and that had a great impact on his life, both apparent and hidden, and among those effects were:

- Preserving blessings from disappearing, and increasing them, Allah Almighty said: **{And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.}** [Ibrahim: 7].

- Permanent contentment and reassurance; the thankful person is attached to Allah Almighty, always connected to Him, and content with what Allah has given him, whether it is little or much.

- Self-purification and uprightness, so the one who is thankful to Allah Almighty is always aware of His presence, glory be to Him, the Almighty, and Allah’s being informed about his deeds and monitoring him, so the soul will be steadfast in what Allah Almighty loves and is pleased with.<sup>505</sup>

<sup>503</sup> In the Shadows of the Qur’an. (5/2642)

<sup>504</sup> The Educational Implications derived from the Story of Solomon, Fouad Salem, p. 38.

<sup>505</sup> The Educational Implications Derived from the Story of Suleiman, Fouad Salem, previous source, p. 40.

### **A- Al-Saadi's Interpretation of the Noble Verse:**

**{And when [Solomon] saw it placed before him}**: He praised Allah Almighty for his appreciation for him and for making his affairs easy.

- **{he said, «This is from the favor of my Lord to test me whether I will be grateful or ungrateful»}**: That is, to test me with this. He (peace be upon him) was not deceived by his kingship, authority, and ability, as is the custom of ignorant kings. Rather, he knew that this was a test from his Lord, so he feared that he would not be able to give thanks for this blessing. Then he explained that Allah does not benefit from this gratitude, but rather its benefit is due to its giver, so he said: **{And whoever is grateful — his gratitude is only for [the benefit of] himself. And whoever is ungrateful — then indeed, my Lord is Free of need and Generous.}**: He is Free of need for gratitude, generous and abundant in goodness. He extends to the thankful and the unbeliever, except that gratitude for a blessing is a reason for more of it, and disbelief in it is a reason for its disappearance.<sup>506</sup>

### **B- Al-Razi Said in His Interpretation of the Verse:**

He (peace be upon him) made it clear that the benefit of gratitude goes to the giver, not to Allah Almighty, it goes back to the giver, for reasons:

**The first** is: He goes beyond his obligation of gratitude.

**Secondly**: He derives more from it based on what he said: **{If you are grateful, I will surely increase you [in favor].}** [Ibrahim: 7].<sup>507</sup>

### **C- The Saying of Solomon (peace be upon him): {indeed, my Lord is Free of need and Generous}:**

Among the beautiful names of Allah that were clear in the biography of Solomon (peace be upon him) in his supplications and calls for help, and by which he was known to people, are: The Lord, the Supreme Bestower, the Self-Sufficient One, and the Generous One. In this noble verse, the words of Solomon (peace be upon him) are revealed in his relationship with Allah Almighty through the Most Beautiful Names of Allah:

**{indeed, my Lord}**, (Allah's name; the Lord): The Lord is the Owner who disposes of everything. In the language, it is used to refer to the

<sup>506</sup> Tafsir al-Saadi, p. 804.

<sup>507</sup> Tafsir al-Razi (24/199).

master and the one who is responsible for reform, and all of this is true in the right of Allah Almighty.

Allah Almighty is praised as “Lord of the Worlds” and the texts defining Him as Lord of the Worlds are very many.

So He praised himself as the Lord of all things, as in the divine saying: **{Say, “Is it other than Allah I should desire as a lord while He is the Lord of all things?”}** [Al-An’am: 164].

He glorified Himself, glory be to Him, as the Lord of the Great Throne, as in His Almighty saying: **{Allah - there is no deity except Him, Lord of the Great Throne.}** [An-Naml: 26]. The name “Lord” is one of the most common names by which Allah (glory be to Him) is called.<sup>508</sup>

Al-Saadi said: “The Lord is the one who raises all His servants through management. More specific than this is the education of his pure ones by reforming their hearts, souls, and morals, which is why they often prayed for him with this honorable name because they asked him for special education.”<sup>509</sup>

This is clear and evident in what Allah Almighty mentioned in His Holy Book about His prophets (peace and blessings be upon them) and His righteous guardians where they issued their supplications with this Noble Name. Among them was Solomon (peace be upon him), as Allah Almighty said, narrating about him: **{He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.”}** [Sad: 35].

- **{Free of need}**: The name of Allah; the Self-Sufficient One: He is the One who dispenses with creation and their support for His kingdom. He has no need of them, and they are in need of Him, as Allah Almighty described Himself, so He said: **{and Allah is the Free of need, while you are the needy.}** [Muhammad: 38].<sup>510</sup>

- **{Generous}**: The name of Allah; the Generous One Who, if He wills, pardons, and when He promises, He fulfills, and when He gives, gives more than is hoped for, and He does not care how much He gives and to whom He gives. If a need is raised to someone else, He is not satisfied. He who seeks refuge in Him will not be lost and will not need means or

<sup>508</sup> The Story of the Beginning of Creation and the Creation of Adam, peace be upon him, p. 269.

<sup>509</sup> The previous source, p. 269.

<sup>510</sup> To Allah Belong the Most Beautiful Names, p. 673.



intercessors. Whoever has all of that together, not by affectation, is the Absolutely Generous, and that is for Allah Almighty alone.<sup>511</sup>

Ibn al-Qayyim (may Allah have mercy on him) said: “The generous one is the splendid one, abundant in goodness, great in benefit, and he is the best of all things. Allah Almighty described Himself with generosity, and described His speech with it, and described His Throne with it, and described with it what is abundant in its goodness and beautiful appearance such as plant and others.”<sup>512</sup>

Here is the Prophet of Allah, Solomon, describing his Lord as Free of need and Generous.

### **7- The Almighty’s saying: {He said, “Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided.”} [An-Naml: 41]:**

Solomon (peace be upon him) asked his assistants to deny the queen’s throne: **{Disguise for her her throne}**. That is: “Disguise the throne and change it, just as a man disguises himself for the people so that they do not recognize him.”<sup>513</sup>

Disguising the throne is done by making some formal changes to it without affecting its essence, by changing some of its colors and adding or subtracting from it. The interpreters have mentioned many aspects of this. I consider them to be merely representational and there is no need to go into their details. Staying within the atmosphere of the Qur’anic text is more attention-grabbing.

Solomon explained to them his intention behind this disguise, which is his saying: **{we will see whether she will be guided [to truth] or will be of those who is not guided}**. As for what she will be guided to, sayings:

- It was said; to know the throne.
- It was said; to the correct answer.
- It was said; to believe in Allah and His Messenger.<sup>514</sup>

<sup>511</sup> Al-Maqṣad al-Asna, Al-Ghazali, p. 96.

<sup>512</sup> Explaining the Sections of the Qur’an, p. 686.

<sup>513</sup> Al-Kashshaf, al-Zamakhshari (3/356).

<sup>514</sup> Tafsir al-Baydawi (4/269).

In this context, we must exclude the Israeli stories that say that the jinn feared that Solomon would marry her, so they would remain in forced labor, so they said to him: “There is something in her mind, and her leg is like a donkey’s hoof, so Solomon wanted to test her mind by disguising her throne, and he built a edifice for her afterward so that he could see her leg.” These are false Israeli stories that turn Solomon’s entourage into a group of conspirators, who do not believe his words and do not give him good advice, and take us out of the atmosphere of a kingdom of faith in which justice prevails to a worldly kingdom in whose palaces conspiracies are being hatched.<sup>515</sup>

### **Sixth: The Almighty’s saying:**

**{So when she arrived, it was said [to her], “Is your throne like this?” She said, “[It is] as though it was it.” [Solomon said], “And we were given knowledge before her, and we have been Muslims [in submission to Allah]. (42) And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people.” (43) She was told, “Enter the palace.” But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, “Indeed, it is a palace [whose floor is] made smooth with glass.” She said, “My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.” (44)}** [An-Naml: 42-44].

#### **Interpretation of the Noble Verses:**

**1- The Almighty saying: { So when she arrived, it was said [to her, “Is your throne like this?” She said, “[It is] as though it was it.” [Solomon said], “And we were given knowledge before her, and we have been Muslims [in submission to Allah].}:**

The time came to test the wisdom and intelligence of the Queen of Sheba, and they stopped the Queen of Sheba in front of the disguised throne, and they asked her as below:

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<sup>515</sup> Solomon, peace be upon him, in the Holy Qur’an, pp. 179, 180.



- **{Is your throne like this?}**; The question is very clever, as if it means inviting her to look carefully at the throne in front of her and to notice the similarities between it and her throne, which she left behind in her palace<sup>516</sup>.

- **{She said, “[It is] as though it was it”}** which means as follows: “It resembles it and is similar to it, and this is extremely intelligent and decisive.”<sup>517</sup> She did not say (it is it) because there was change in it and indefiniteness. She did not deny that it was it because she knew her throne, so she came up with a possible word for both matters that is true in both cases.<sup>518</sup>

She said: **{[It is] as though it was it}**, and Solomon (peace be upon him) said, amazed at her guidance and mind, and thankful to Allah for giving him something greater than her: **{And we were given knowledge before her, and we have been Muslims [in submission to Allah]}**. That is, guidance, reason, and firmness before this queen. He said: **{and we have been Muslims [in submission to Allah]}**. It is the original beneficial guidance. It is possible that this saying is from the words of Queen Sheba. We were given knowledge of Solomon’s kingdom and his authority and the increase in his power before this situation in which we saw his ability to bring the throne from a long distance, so we submitted to him and came as Muslims to him, submitting to his authority.<sup>519</sup>

## **2- The Almighty’s Saying: {And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people.”} [An-Naml: 43]:**

This is a statement from Allah Almighty for the reason that prevented her from displaying Islam.

- Al-Zajjaj said: “That is, the habit that she had kept her from faith because she grew up and only knew people who worshiped the sun, so the habit kept her away. He explained her custom by saying: **{Indeed,**

<sup>516</sup> Quranic Stories (3/560).

<sup>517</sup> Tafsir Ibn Kathir (6/204).

<sup>518</sup> Tafsir al-Saadi, p. 805.

<sup>519</sup> Tafsir al-Saadi, p. 805.

**she was from a disbelieving people**}. It is possible that she was from an unbelieving people, so the meaning is: She was repelled by her being from an unbelieving people.”<sup>520</sup>

- Al-Saadi said in his interpretation of the verse: **{And that which she was worshipping other than Allah had averted her [from submission to Him]}**. That is, from Islam, otherwise she has the intelligence and acumen to know truth from falsehood, but false beliefs take away the insight of the heart. Allah Almighty said: **{Indeed, she was from a disbelieving people}**, so she continued in their religion. The individual’s isolation from the people of religion, and the habit of continuing with something that he sees with his mind as their misguidance and mistakes is the rarest of things. Therefore, it is not surprising that she remains in disbelief.”<sup>521</sup>

**3- The Almighty’s saying: {She was told, “Enter the palace.” But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, “Indeed, it is a palace [whose floor is] made smooth with glass.” She said, “My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.”} [An-Naml: 44]:**

While the Queen of Sheba was under the influence of astonishment and bewilderment at the throne that she saw and was asked about on her way to the palace of Solomon (peace be upon him) to meet him, and when she stood at the door of the palace about to enter it, she found that Solomon (peace be upon him) had prepared another amazing surprise for her.

Allah Almighty told about it in the aforementioned noble verse. The palace was not made of stones and clay, but rather it was a palace of crystal glass. Its entrance was prepared in a strange and exciting way, as its entrance was made of thick, solid glass. This glass was built over a spring of water or a pool of water. If the one who is coming looks, he does not see the glass and thinks that he was approaching a basin of water to reach the palace, so he prepares to wade into the water by lifting his clothes and exposing his legs.

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<sup>520</sup> Meanings of the Qur’an and Its Parsing (4/122).

<sup>521</sup> Quranic Stories (3/563)





**A- {She was told, “Enter the palace.”}:**

Solomon (peace be upon him) was standing at the palace door to receive her, so they invited her to walk to him and enter the palace.

When the Queen of Sheba was invited to enter the palace, she saw water between her and its entrance, and was puzzled: How would she reach Solomon, who was standing at the door of the palace?

So, she must wade into the water, so she prepared for that, exposed her legs, and lifted her dress

**B- {But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]}:**

The noble verses did not stop at the queen’s physical image, her outward appearance, her shape, her body, her color, her hair, or her femininity, except for what was reported about her revealing her legs when she entered the edifice, and she thought it was deep. Among the interpreters are some who were influenced by the fabricated narrations and Israeli stories and said that Solomon (peace be upon him) made the monument in this way so that Balqis could expose her legs because he had heard that she had hairy legs! And other slanders that are not worthy of the position of prophethood.<sup>522</sup>

Some of them said that she did that for Solomon’s sake, to make it permissible to look before the engagement.<sup>523</sup>

All of this is far from the purpose of the text, which is to call to Allah Almighty and provide a model for governance and leadership of the state, far from excess and whims, as when the Queen of Sheba revealed her legs as she entered the palace made of glass, then this scene falls within the category of reaction, in front of Solomon’s display of amazing knowledge and ability. It is not for the sake of temptation or drawing attention to personal physical characteristics, although this position is one of the exciting scenes for the recipient, and it is the only reference to the feminine movement that refers to her order, care, and purity of herself on the one hand, and her long clothes that cover her legs on the other hand, and this

<sup>522</sup> Tafsir al-Shaarawi (17/10792).

<sup>523</sup> The image of the ruling woman in Surah An-Naml, p. 469.

what indicates that covering a straight woman is an innate nature that Allah instilled in her, and indicates her modesty.

Her spontaneous movement emphasizes her rationality and reliance on her intelligence, experience, and strong positive psychological characteristics in managing the state, as the verse reveals the nature of the dress of upper-class women in that period.<sup>524</sup>

Before her feet stepped towards Solomon (peace be upon him), he addressed her by saying:

**C- {He said, “Indeed, it is a palace [whose floor is] made smooth with glass.”}:}**

This answer increased the astonishment and surprise of this queen, who had experienced a series of exciting surprises.

Solomon (peace be upon him) removed the suspicion from the queen, when he explained to her that in front of her was a glass corridor built over a pool of water, so she must cross it safely.<sup>525</sup>

The palace was at a high level of progress and civilization, and Solomon (peace be upon him) entered into a logical, rational dialogue with her in which he called on her to believe in Allah, to monotheize Him, and to single out servitude to Him, glory be to Him.

The call of our Master Solomon (peace be upon him) was based on rational persuasion and using what Allah had revealed to him to convince the queen. From the beginning, he sent her a direct letter that addressed the mind, conscience, and human nature: **{Indeed, it is from Solomon, and indeed, it is [i.e., reads]: ‘In the name of Allah, the Entirely Merciful, the Especially Merciful, (30) Be not haughty with me but come to me in submission [as Muslims] (31).}** [An-Naml: 30-31]. All she had to do was to answer the call<sup>526</sup>.

Solomon (peace be upon him) received her well, welcomed her, and honored her with the utmost honor, and employed his cultural superiority in calling for monotheism.<sup>527</sup>

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<sup>524</sup> Previous source, p. 470.

<sup>525</sup> Quranic Stories (3/565).

<sup>526</sup> Stories of the Qur’an, Amr al-Shaer, p. 270.

<sup>527</sup> Leadership Traits Extracted from the Story of Solomon, p. 744.



Through her exciting journey, Queen Balqis emerged with a conclusive result. It is that this power is not due to Solomon's personal effort or his own ability, but rather it indicates that Allah is with him, He has made available to him these energies and capabilities, and endowed him with these powers and abilities. She thought about the words of Solomon (peace be upon him) in explaining truth, faith, and oneness, and denying polytheism and divinity other than Allah. Besides, she knew that his words were correct, that he was right, that his religion was the truth, and that what she and her people were following was false.

Allah Almighty opened her heart to Islam, and she announced it frankly and clearly

**D- {She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds."}**

- **{My Lord, indeed I have wronged myself.}**; I wronged myself by disbelief, prostrating to the sun, and worshiping other than Allah, and the time has come to abandon disbelief and get out of this injustice, and the only way is Islam. That is why I decided to submit with Solomon to Allah, Lord of the worlds.<sup>528</sup>

This great queen returned to Allah, seeking His forgiveness, acknowledging her injustice to herself in the past, in worshiping others, declaring her conversion to Islam **{with Solomon}**, not to Solomon, but **{to Allah, Lord of the worlds}**.

The Qur'anic context recorded this gesture and highlighted it, to reveal the nature of faith in Allah, and submission to Him, for it is the pride that raises the vanquished to the ranks of the victorious. Indeed, through it, the victor and the defeated become brothers/sisters in the religion/presence of Allah, and there is no victor or defeated between them, and they are brothers/sisters in the religion/presence of Allah, Lord of the Worlds, on an equal footing.

The leaders of Quraysh were reluctant to accept the invitation of the Prophet Muhammad (peace and blessings be upon him) to Islam. In their arrogance, they were unwilling to submit to Muhammad ibn Abdullah, fearing that he would gain leadership and dominance over them. However,

<sup>528</sup> Quranic Stories (3/566).

here is a woman in history who taught them that Islam is for Allah and it equalizes between the caller and those called, between the leader and the followers. Thus, they submitted along with the Messenger of Allah, to Allah, the Lord of the worlds.<sup>529</sup>

With this beautiful, enjoyable scene: **{My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds}**, which contained pearls of lessons, and gems of sermons for people in every time and place, the curtain falls on the story of Solomon with the Queen of Sheba. The scholars differed regarding her matter after her conversion to Islam. Did Solomon marry her? Or did she marry someone else? Did she stay with him? Or did she leave for Yemen? etc. The Qur'an was silent about all these matters and did not mention them at all, and we do not have any information about them from the Prophet, may Allah bless him and grant him peace, so it is better and safer not to delve into them.<sup>530</sup>

With the entry of the Queen of Sheba into Islam, her people entered with her, as she was obedient, rational, and keen to guide her people, and the first to convert to Islam. The delegation was with her, and they saw with their own eyes and heard with their ears the call of Solomon, his unique morals, and his eagerness to guide the people, and also the superiority of his state in the cultural, architectural, industrial, and military dimension. The queen returned to Sheba and her people entered the religion of Allah and became Muslims.<sup>531</sup>

History books have spoken about the Kingdom of Sheba, so whoever wants to expand should refer to it through some scientific references, such as the one given below:

- Lights on the Queen of Sheba, Dr. Muhammad Ibrahim Musa.

In it, the writer mentioned what the holy Scriptures mentioned about the Queen of Sheba in the Old and New Testaments and the Holy Qur'an, historians, the opinion of narrators and interpreters, historical myths, the position of the State of Sheba in the ancient history of Yemen, the name and title of the Queen (Bilqis), and he warned against myths and legends.

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<sup>529</sup> In the Shadows of the Qur'an (5/2643).

<sup>530</sup> Solomon, peace be upon him, in the Qur'an, p. 184.

<sup>531</sup> Quranic Stories (3/567).



- Military History of the Kingdom of Sheba, Dr. Zaid Muhammad Ahmed al-Maquli.

In it, the writer talked about the political and military situation of Sheba, its historical roots, its kings, the families that ruled it, and other matters.

The Qur'anic verses in Surah an-Naml have drawn the image of a ruling woman and demonstrated her capabilities, mental and intellectual abilities, spiritual talents, social skills, and her political aspiration to rule and manage the state. The noble verses have shown the Queen of Sheba's entitlement to lead people based on the mental and psychological characteristics she possesses that enabled her to confront the crisis that surrounded her kingship and emerge from it victorious thanks to good management and knowledge. These characteristics are permanent and indispensable for any official, no matter how large or small the role assigned to him/her are faith in Allah, knowledge, courage and honesty. The last three of them were present in the Queen of Sheba, and the lack of faith in Allah that she responded to when Solomon (peace be upon him) called her to it, thus completing the elements of her kingship.

The Queen of Sheba employed science and knowledge in managing the state, serving society, and building people's lives. Furthermore, her knowledge was reflected in accurate and sound thinking, good opinion, clear speech, building knowledge, good management of the council, and the style of dialogue. The trip to meet King Solomon (peace be upon him) embodied her courage and highlighted her honesty in performing her job duties and conducting the kingdom's business on her own, her preoccupation with governance affairs, her respect for the subjects, and her participation with them, her concern for them, and taking up their issues and her competence in doing so, and in following organized rules and principles such as forming councils, speaking publicly, preparing for meetings, presenting issues, consulting, listening well, and the ability to persuade. She contributed to saving her people from certain destruction, thanks to Allah, and then with her good management and foresight.

The Queen of Sheba, who converted to Islam and believed in Allah Almighty, was distinguished through the Qur'anic text in her rhetorical speech, her administrative behavior, her humanitarian tendency in her love of peace and her hatred of wars, and her distinctive mental, intellectual and

psychological qualities that qualified her for this role in bearing responsibility and her awareness of the seriousness of the role assigned to her.<sup>532</sup> She succeeded and excelled over the men of her people and the members of her parliament who encouraged her at the beginning of her time with Solomon to wage wars, be stubborn, and fight, but with her patience, mind, and intelligence, she led herself, her people, and her kingdom to salvation and happiness in both lands.

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<sup>532</sup> The Image of the Perfect woman in Surah an-Naml, p. 485.



## The Fourth Section

### **The Story of David and Solomon (peace be upon them) in Surah al-Anbiya and Saba**

**First: The Story of David and Solomon, peace be upon them, in Surah al-Anbiya:**

{And [mention] David and Solomon, when they judged concerning the field – when the sheep of a people overran it [at night], and We were witness to their judgement. (78) And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that]. (79) And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful? (80) And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing. (81) And of the devils were those who dived for him and did work other than that. And We were of them a guardian.” (82)} [Al-Anbiya: 78-82].

**Interpretation of the Noble Verses:**

**1- {And [mention] David and Solomon, when they judged concerning the field – when the sheep of a people overran it [at night], and We were witness to their judgement.}:**

This is a case mentioned in the Holy Qur’an related to the ruling between two disputants who came to David (peace be upon him) to rule between them in the issue of grazing sheep. The sheep of a one’s overran the





other's field at night without his permission, and his son Solomon had a different opinion than the one with which his father David (peace be upon him) ruled. So, Solomon corrected his father, and David approved the rule of his son Solomon (peace be upon them).

**A- {And [mention] David and Solomon}:** The speech is directed to the Prophet Muhammad, may Allah bless him and grant him peace, and also to every believer after him whom Allah calls upon to remember this incident that David and Solomon, peace be upon them, ruled and decreed.

**B- {when}:** That is Remember David and Solomon at the time of their rule in the field.

**C- {they judged}:** They judge between the two adversaries, when this case was brought up to them. **{concerning the field}:** in a field that belongs to one of them, namely, on the farm that he planted. This farm may be planted with crops such as wheat or barley, or it may be planted with fruit trees such as grapes.

**D- {the sheep of a people overran it [at night]}:** The sheep of others entered that farm and grazed in it and spoiled it, and their entry into it was at night.<sup>533</sup>

**E- {and We were witness to their judgement}:** And We were witnesses to the judgment of David and Solomon among the people. Nothing of it is hidden from us, and not a word escapes us.<sup>534</sup>

## **2- {And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge.}:**

**A- Allah praised Solomon in his judgement by saying: {And We gave understanding of the case to Solomon}** “We made Solomon understand the case, and we guided him to the most correct and most complete ruling on it.”

**B- {and to each [of them] We gave judgement and knowledge}:**

That is: David had judgment and knowledge from Allah, so did Solomon . So, David ruled the case according to the judgment and knowledge Allah gave him. Then, Solomon ruled in it according to the judgment and

<sup>533</sup> Quranic Stories (3/443).

<sup>534</sup> Jami' al-Bayan, al-Tabari (17/50-51).

knowledge Allah gave him, so David's judgment in it was correct, so the verse did not make David wrong in his ruling. However, it praised him for his judgment and knowledge, and this means that his ruling was correct, and not wrong.

The article "understanding" is not mentioned in the Qur'an except in this place. Al-Raghib said about understanding: "Understanding is a form for human through which he realizes the meanings of what he senses. It is said: I understood such and such."

- And His saying: **{And We gave understanding of the case to Solomon}**: This is either because Allah bestowed on him the power of understanding by which he realized that, or by inspiring him and making him understand.<sup>535</sup>

Allah made Solomon, peace be upon him, understand the case, and made him understand the most correct and appropriate ruling in it, so he corrected his father, peace be upon them both.<sup>536</sup>

And in the Almighty's saying: **{And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].}** [Al-Anbiya': 79].

The case is that some people's sheep entered a crop at night and ate them up and spoiled them. So, the disputing parties came to David, peace be upon him, and told him the story, so he awarded the sheep to the owner of the crops in compensation for what the sheep spoiled at night. When the two opponents went out to Solomon, and he was sitting at the door through which the opponents left, he turned them back and went to his father, and suggested to give the sheep to the owner of the tillage so that he can benefit from their milk and wool, and to give the crop to the owner of the sheep to take care of it. If the crops return to its normal state — how it was in before it was spoiled by the sheep — in the next year, each of them returns his money to its owner. Then, David (peace be upon him) said: "Well done, my son, may Allah not interrupt your understanding, and he ruled according to what Solomon, peace be upon him, said."

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<sup>535</sup> Vocabulary, p. 646.

<sup>536</sup> Quranic Stories (3/446).



Interpreters and scholars have presented the issue in great detail, and taken from it many religious legitimacy rulings and judicial deductions.<sup>537</sup>

The important thing is that Solomon was an inspiring judge, successful, and supported by Allah Almighty, and that his judgment was after his father's judgment, so it is as if — in contemporary terminology — an appeal of the ruling, and overturning the initial ruling, which is applied in all countries of the world today and is known as the degrees of litigation<sup>538</sup>.

Among the issues on which Solomon decided, and in which he appealed his father's ruling with evidence, is what was mentioned in the authentic Sunnah that the Messenger Muhammad, peace and blessings of Allah be upon him, said: **“There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: ‘The wolf has taken your son.’ The other said: ‘It has taken your son.’ So, both of them took the dispute to Prophet David (peace be upon him) who judged that the boy should be given to the older lady. Then, they went to Prophet Solomon (peace be upon him) son of David and put the case before him. Prophet Solomon said: ‘Give me a knife so that I may cut the child into two and give one half to each of you.’ The younger woman said: ‘Do not do so; may Allah bless you! He is her child.’ On that Prophet Solomon decided the case in favor of the younger woman.”**<sup>539</sup>

David, peace be upon him, ruled for the eldest on the presumption that she was the first and most truthful. Nonetheless, Solomon, peace be upon him, ruled for the younger on the presumption of her compassion for him and her concern for his life if the eldest took him, while the eldest agreed to split him in order to get a split and for him to die to spite the other. It indicates an appeal against the ruling and overturning the first ruling.<sup>540</sup>

This hadith is the basis for rulers using methods of permissible tricks to extract rights if a problem occurs.<sup>541</sup>

<sup>537</sup> Allah's Law for the Prophets, p. 496.

<sup>538</sup> Allah's Law for the Prophets, p. 496.

<sup>539</sup> Narrated by al-Bukhari, no. 3244.

<sup>540</sup> Sermons and Lessons from the Stories of the Prophets, Saeed Abdel Azim, p. 154.

<sup>541</sup> Explanation of Ibn Battal (8/385).

- It is permissible for a scholar to differ from other scholars, even if they are older and better than him if he sees the truth in contradiction to what they say.<sup>542</sup>

- Intelligence and understanding are gifts from Allah that are not related to age or youth.

- The prophets are justified in ruling by reasoning even if the existence of the text was possible for them through revelation.<sup>543</sup>

The kingdom of David and Solomon was based on justice and truth, and the door to diligence was open to reach a just ruling. Other rulings were transmitted from David and Solomon regarding the judiciary and the settlement of disputes, so they were kings, judges, and prophets, and this is from Allah's grace upon them.

Judiciary is one of the eternal laws of Allah Almighty, and Islam approved it and made it one of the great deeds. The Prophet Muhammad, peace and blessings of Allah be upon him, was the first judge in Islam. He was a prophet and a ruler. What is more, he appointed companions to judge among the people, even sometimes before him to train them in the judiciary. For instance, he appointed a judge in Mecca, sent the judges to Yemen, and taught them how to judge, its etiquette, and its rulings.<sup>544</sup>

The judiciary was one of the institutions of the state of David and Solomon to establish the values of justice and rule among people with truth. The story of David and Solomon (peace be upon them) judging the owners of the fields and sheep is one of the stories that jurists and interpreters have paid attention to.

Dr. Zaki Sabri Muhammad Abdullah devoted a separate study to this story and collected the sayings of scholars and jurists about the verse. At the end of his study, he extracted a set of benefits derived from the story, **the most important of which are:**

- The permissibility of the prophets' ijtihad<sup>545</sup> in matters that do not involve a divine revelation, and an explanation from Allah to a prophet that a

<sup>542</sup> Fath al-Bari (6/465).

<sup>543</sup> The Critical Hadiths of the Two Sahihs Regarding the Prophets, Osama al-Shinqeeti, p. 390.

<sup>544</sup> History of Judiciary, al-Zuhayli, quoted from: Allah's Law for the Prophets, p. 469.

<sup>545</sup> The process of independent thought, combined with an understanding of the Quran, required to make proper judicial decisions.



ruling is more correct than the ruling of another prophet, and that this does not conflict with the determination of the ruling and knowledge of each of them, and the permissibility of the judge returning after his judgment from his ijihad to something more correct than it.

- If it were not for this verse, you would have seen the wise men perished, but Allah praised Solomon for his righteousness, and David for his diligence.

- The rank of ruling among people is a religious rank, assumed by Allah's messengers and the elite of His creation. The one in charge of it must rule with truth and not follow whims.

- Solomon (peace be upon him) is considered one of the virtues of David (peace be upon him), and a gift from Allah Almighty. The Almighty said: **{And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].}** [Sad: 30], (?) David's joy (peace be upon him) with Solomon was great, and a person's joy is immeasurable if one of his children excels, especially if that is in matters of both religion and the world.<sup>546</sup>

- Do not trivialize the opinions of your children, and give them the opportunity to express what is inside them, as they will be the men of tomorrow and its effective symbols. Perhaps Allah will enforce the truth on their tongues and wisdom is the lost property of the believer, so he is more worthy of it wherever he finds it. The father's joy over his son's excellence and good understanding is not equal to any of the adornments of religion.<sup>547</sup>

- David, in his ruling, tended to merely compensate the owner of the tillage, and this is only justice. Nevertheless, Solomon's ruling included, along with justice, building and reconstruction, and made justice a motivation for building and reconstruction, and this is living, positive justice in its constructive, driving form. In addition, it is a conquest from Allah and an inspiration that He gives to whomever He wishes.

David and Solomon were both given judgement and knowledge: **{and to each [of them] We gave judgement and knowledge}** and there was no wrong in David's judgment.<sup>548</sup>

<sup>546</sup> The Judgment of David and Solomon, p. 386.

<sup>547</sup> The Judgment of David and Solomon, p. 386.

<sup>548</sup> In the shadows of the Qur'an (5/2390).

However, Solomon's judgment was more correct because it came from a source of inspiration. Solomon's rule in this case contributed to achieving immediate and future goals, and pushed each of the two opponents into the other's work circle so that experiences would be transmitted among the members of society, and crafts would multiply among its members, and each one would feel the value of what the other had. So, he would care for it out of concern for his needs, and thus society would advance, and the spirit of cooperation prevails among it and the values of forgiveness and justice are achieved.<sup>549</sup>

**3- {And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].}:**

When the Qur'anic context brought together David and Solomon, we are shown part of what Allah had given them, so Allah Almighty said: **{And We gave understanding of the case to Solomon}**; A manifestation of his distinction, and here he shows an advantage for David (peace be upon him).

**A- {And We subjected the mountains to exalt [Us], along with David and [also] the birds.}:**

**Subjecting/Harnessing:** forcing the subject to do an act that he cannot abstain from and does not choose to do.<sup>550</sup>

The praise of the mountains and the birds with David, peace be upon him, is a true praise because Allah Almighty gives them awareness by which they glorify. He, Almighty and Majestic, knows it, yet we do not know it.

As Allah Almighty said: **{And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.}** [Al-Isra: 44].

Allah Almighty said: **{...there are stones from which rivers burst forth, and there are some of them that split open and water comes out,**

<sup>549</sup> The Judgment of David and Solomon for the Owners of the Fields and Sheep, p. 387.

<sup>550</sup> Tafsir al-Shaarawi (17/9603).

**and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.}** [Al-Baqarah: 74].

Allah Almighty said: **{Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.}** [Al-Ahzab: 72].<sup>551</sup>

The merit that Allah Almighty gave to His Prophet David (peace be upon him) is not in the praising of the mountains because the mountains praise with him and others, yet the divine grace upon David (peace be upon him) is that they repeat with him, agree with him, and respond to his praise.<sup>552</sup> David (peace be upon him) was known for his praises to Allah, and he used to recite them with his tender voice, so their echoes responded around him, additionally the mountains and birds<sup>553</sup> recited with him. His heart is connected to his Lord, So Allah opened great doors for him in praising and remembering Him.

#### **B- {And We were doing [that]}:**

There is nothing that is difficult to divine power, or that refuses being achieved when the divine power wants to achieve it, and it is equally familiar to people or unfamiliar.<sup>554</sup>

#### **4- {And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?}:**

##### **A- {And We taught him the fashioning of coats of armor.}:**

It is correct to say that education was by revelation, or by experience, or by being taught in awe.<sup>555</sup> This craftsmanship was not known before David (peace be upon him). The craftsmanship of armor became interlocking rings, after it was made of a single rigid plate with interlocking

<sup>551</sup> Contemplation and Clarification in the Interpretation of the Qur'an according to Sahih al-Sunan, (21/431).

<sup>552</sup> Tafsir al-Shaarawi (17/9606).

<sup>553</sup> In the shadows of the Qur'an (5/2390).

<sup>554</sup> In the Shadows of the Qur'an (5/2390).

<sup>555</sup> Tafsir al-Shaarawi (7/9609).

buttons. Thus, the armor became easier to use and more flexible. It seems that David was the one who invented this type of armor with Allah teaching him.<sup>556</sup>

As for the word **{coats of armor}**, it is more informative and wiser than clothing. Clothing is what covers a person's private parts and protects him from heat and cold, as stated in the Almighty's saying: **{And he has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus, does He complete His favor upon you that you might submit [to Him].}** [An-Nahl: 81].

**Garments:** everything that is worn, such as a shirt, armor, or the like.

As for war, we need greater protection than the normal ones we find in clothing. In war, we need something that gives us strength and protects us from enemy strikes in deadly places. Therefore, people were guided to make helmets and shields to protect dangerous places on the human body which are the head and chest. In the head is the brain and in the chest is the heart. If these organs are healthy, then anything below them can be treated and repaired.

So, coats of armor are more eloquent and more protective than clothing because their mission is more eloquent than that of clothing, and this was the craftsmanship of David (peace be upon him), and it is the craftsmanship of armor.<sup>557</sup>

### **B- {to protect you from your [enemy in] battle}:**

That is: it is a protection for you during war and intense violence.<sup>558</sup>

### **C- {So will you then be grateful?}**

Thankful for the blessing of Allah who takes care of you, protects you in difficult situations, and saves you from predicaments.<sup>559</sup>

- **{So will you then be grateful?}**: A question to guide and encourage the servant to thank his Lord which is to seek help from His blessings to

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<sup>556</sup> In the Shadows of the Qur'an (5/2390).

<sup>557</sup> Tafsir al-Shaarawi (17/9610).

<sup>558</sup> Tafsir al-Saadi, p. 693.

<sup>559</sup> Tafsir al-Shaarawi (17/9611).





obey Him. And the Lord's thanking His servant is to reward him with a great reward for his little work.<sup>560</sup>

Al-Razi — may Allah have mercy on him — said: “The first person to make the shield was David, then the people learned from him and the people inherited that from him. So, the blessing with it spread to all warriors from creation to the end of time. That is why they had to thank Allah Almighty for the blessing, so He said: **{So will you then be grateful?}**. Thank Allah for what He has made this craft easy for you.<sup>561</sup>

Al-Qurtubi — may Allah have mercy on him — said: “This verse is the basis for taking actions and reasons, and it is the opinion of the people of reason and understanding, not the opinion of the ignorant and foolish people who say that this is only prescribed for the weak because the reason is the law of Allah in His creation. Whoever challenges this has challenged the Qur'an and Sunnah, and attributed those we mentioned to weakness and lack of gratitude<sup>562</sup>.

What al-Qurtubi said and demonstrated is clear truth. Those in charge must create factories, crafts, and other means of war necessities, protection from the enemy, and freedom from him. These tools change with time and place, and what a person learns.

On this; the tools of war and combat have become very diverse in our time, and require knowledge of many arts and sciences, and finding factories for them, which obliges Muslims to learn these sciences and find factories to make these tools.

#### **D- The importance of learning crafts:**

David (peace be upon him) was a skilled worker in making armor, it was attributed to him, so it was said “Davidian armor.”<sup>563</sup> Before that, he was a shepherd in his youth, he used to work and earn with his own hands through crafts, he ate from the work of his own hands, and he was independent of anything else. This is part of Allah Almighty's law for humanity. So, the work that enriches its owner prevails, establishes the nation's

<sup>560</sup> Adwaa al-Bayan (4/673 - 675).

<sup>561</sup> Al-Tafsir a-Kabir (22/174).

<sup>562</sup> Tafsir a-Qurtubi (11/321).

<sup>563</sup> Prophets of the Qur'an, Abdul Majeed Hamo, p. 189.

economy, and combats laziness and the lazy who live on the shoulders of others and constitute a burden on society, the nation, and the state.

Therefore, Islamic law emphasizes doing the work so that a person can earn from the sweat of his brow. The Prophet of Allah, David (peace be upon him), was a great example of this. The Messenger Muhammad, peace and blessings be upon him, said: **“No food is better to man than that which he earns through his manual work. David (peace and blessings be upon him), the Prophet of Allah, ate only out of his earnings from his manual work.”**<sup>564</sup>

He also said: **“The Prophet David (peace be upon him) used not to eat except from the earnings of his manual labor.”**<sup>565</sup>

This divine law is what is established in the world, especially in the present era, to emphasize work, and man’s dependence on work for his earnings, and labor regulations and laws have been issued in all countries of the world that agree with what we mentioned<sup>566</sup>.

Learning the crafts and jobs that society needs is an obligation of sufficiency. For this reason, Allah’s prophets and righteous people used to engage in the crafts that people need. This would be an indication of the legitimacy of these crafts and their learning. Imam al-Qurtubi mentioned in his interpretation: “Adam, peace be upon him, was a plowman, Noah was a carpenter, Luqman was a tailor, and Taloot was a tanner.”<sup>567</sup>

It is clear that the crafts that people need change with time and place, and with human progress in knowledge, so these new crafts must exist, and not be satisfied with the old crafts that no longer meet people’s needs<sup>568</sup>.

The noble verse indicates that religion does not reject knowledge that is a useful service used in obedience to Allah Almighty, and that Allah Almighty blesses the owners of industries who are sincere in their direction to Him.<sup>569</sup>

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<sup>564</sup> Narrated by al-Bukhari, no. 1976.

<sup>565</sup> Narrated by al-Bukhari, no. 3235.

<sup>566</sup> Allah’s law for the Prophets, p. 460.

<sup>567</sup> Tafsiral-Qurtubi (11/321).

<sup>568</sup> The Beneficiary of Stories of the Qur’an, p. 276.

<sup>569</sup> The Correlation between Belief and Sharia and its Effects, p. 165.

**5- {And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing}:**

**A- {And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command.}:**

- **{blowing forcefully}:** Very strong winds, fast in passing.<sup>570</sup>

**B- {toward the land which We had blessed}:**

The land is the Levant, it is his home, and it is in a state of return after his departure.<sup>571</sup>

- **{which We had blessed}:** a physical blessing, including crops, fruits, fertility, and good things, and a moral blessing, as He placed in it the landing sites of revelation, prophecies, and traces of the prophets<sup>572</sup>.

The wind is one of Allah's creatures and one of His soldiers. He commands it and it carries out the order and forbids it and it obeys. Sometimes He sends it with goodness and prosperity, and sometimes He sends it with destruction and misery.<sup>573</sup> Allah Almighty subjected this wind to His honorable servant and venerable prophet Solomon (peace be upon him).<sup>574</sup> One of the nicest expressions of the Qur'an is that when it mentioned harnessing the wind for Solomon, it used the preposition "to" (for Solomon), and when mentioning harnessing the mountains for David, it used the preposition "with" indicating companionship, and when the wind was harnessed for Solomon, the preposition "to" was added to it because it was in obedience to him and under his command<sup>575</sup>.

The wind that was subjected to Solomon was sometimes described as calm and sometimes as stormy, and between the two descriptions there is a discrepancy in the apparent meaning of the matter<sup>576</sup>.

<sup>570</sup> Tafsir al-Saadi, p. 693.

<sup>571</sup> Adwaa al-Bayan (4/675 - 678).

<sup>572</sup> Tafsir al-Shaarawi (15/337).

<sup>573</sup> Solomon (peace be upon him) in the Holy Quran, p. 106.

<sup>574</sup> Previous source, p. 107.

<sup>575</sup> Al-Bahr al-Muhit (6/227).

<sup>576</sup> Solomon in the Holy Qur'an, p. 109.

In the Almighty's saying: **{So We subjected to him the wind blowing by his command, gently, wherever he directed}**, the meaning of the verse is; "So, We subdued the wind, which runs at his command soft and good wherever he intended and wanted from the places and countries." Al-Shaarawi — may Allah have mercy on him — said about the subjugated wind to Solomon (peace be upon him): "It is as if Allah Almighty combined for this wind the characteristic of speed in (blowing forcefully) and the characteristic of comfort in (gently), and these are two characteristics that only Allah can combine. So, when a car speeds up, for example, we do not have the quality of comfort and reassurance, but people panic and ask to slow down."<sup>577</sup>

As for Solomon's wind, it was rushing him to wherever he wanted, and at the same time it was comfortable, soft, and calm. It did not affect the formations of his body and did not cause him a jolt or a force of momentum that required, for example, a safety belt. Who is able to combine these qualities except Allah, the Restricting One, the Extender, the One who seizes time for one people and extends it for others.<sup>578</sup>

Al-Zamakhshari said: "If you say that This wind is sometimes described as stormy and sometimes as soft, then what is the reconciliation between them? I say the wind itself was soft and pleasant like a breeze, so if it passed by his Throne, it would be far away from him in a short period of time, according to what He said, **{its morning [journey was that of] a month – and its afternoon [journey was that of] a month}**. So, its combination of the two things was that it was gentle in itself and stormy in its work, along with its obedience to Solomon, and its blowing according to what he wants and controls."<sup>579</sup>

**One aspect of the combination** is that it was stormy at times and soft and gentle at times, according to need.<sup>580</sup>

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<sup>577</sup> Solomon in the Holy Qur'an, p. 109.

<sup>578</sup> Tafsir al-Shaarawi (15/9613).

<sup>579</sup> Tafsir al-Zamakhshari: The Revealer of the Realities of the Mysteries of Revelation, Abu al-Qasim Mahmoud bin Ahmad al-Zamakhshari Jar Allah (d. 538 AH), Beirut, Dar al-Kitab al-Arabi, 3rd edition, 1407 AD (3/158).

<sup>580</sup> Adwaa al-Bayan, Muhammad al-Amin al-Shanqeeti, Dar Ataaf al-Ilm, 5th edition, 1441 AH (3/158).



It was said that it was gentle in the beginning, and storms after that, and that is according to the traveler's custom: He starts slow, then starts to speed up.<sup>581</sup>

We talked about the two verses in which the description of the wind, the calm and the storm, was mentioned. There is another verse that spoke about the wind subjugated to Solomon (peace be upon him): **{And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month, and We made the flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command — We will make him taste the punishment of the Blaze.}** [Saba: 12].

This blessed wind was so fast that it traveled a distance of two months in one day, back and forth. This is a blessing and a major gift given to Solomon in an era in which means of transportation were primitive, relying on horses, camels, donkeys, and mules.

It was a period of prosperity and well-being in which the Children of Israel enjoyed their livelihood, reaped the fruitfulness of their crops and fruits, and ate from above them and from under their feet. These choices were among the fruits of rational governance based on the law of Allah Almighty, during the reign of Solomon (peace be upon him).<sup>582</sup>

As for how the wind was harnessed to Solomon (peace be upon him), Sheikh Abd al-Wahhab al-Najjar — may Allah have mercy on him — said: “The wind was a subjugation to Solomon and flowed gently at his command. He orders it to blow in this area because its people need the calm wind to benefit from it for their crops and livelihoods or to drive the ships so that they reach the ports safely.”<sup>583</sup>

Sheikh Abdul Wahab al-Najjar responded to the myths of the Carpet of the Wind, in a long study, and showed that they have no basis in truth.<sup>584</sup>

<sup>581</sup> The Comprehensive Interpretation of the Qur'an, Amir Abdul Aziz, Dar Archives al-Ilm, 1st edition, 2010 AD (4/2225).

<sup>582</sup> Solomon (peace be upon him) in the Qur'an, p. 111.

<sup>583</sup> Stories of the Prophets, p. 422.

<sup>584</sup> Previous source, p. 419.

Sheikh al-Tahir bin Ashour (may Allah have mercy on him) said: “Harnessing the wind: harnessing it for what it is best for, which is the movement of boats on the sea. What is meant is that it runs to the Levant, returning from the countries to which it left for the interests of the King of Solomon, whether conquest or trade, with the presumption that it is a subjugation to Solomon, so it must be traveling for the benefit of the nation of which he is king.”

It was known from the fact that it runs to the land that Allah has blessed that it leaves that land carrying soldiers or exporting goods that the Kingdom of Solomon exports to the countries of the earth, and returns with goods, money, industry materials, and soldiers’ weapons to the land of Palestine, so the speech occurred as sufficiency based on the context.

He stated what was sufficient for him here in the verse of Surah Saba: **{And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month, and We made the flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command — We will make him taste the punishment of the Blaze.}** [Saba: 12].

He described it here as **{blowing forcefully}**, and He described it in Surah Sad: **{So, We subjected to him the wind blowing by his command, gently, wherever he directed.}** [Sad: 36]. Gently: softness suitable for the movement of the astronomy. This depends on the circumstances, so if he wanted to move quickly, the winds would go stormy, and if he wanted the calmness, they would go gently, and the position is evidence that what is meant is favorable to Solomon’s will, as indicated by the Almighty’s saying: **{blowing by his command}** in the two verses, which indicates that Solomon’s purpose in them was different as if he was riding on the sea, for he wants it to be gentle so that it does not disturb him. Also, if his kingdom exports or imports goods, the winds blow forcefully, and this is clear from contemplation<sup>585</sup>.

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<sup>585</sup> Al-Tahrir wa’l-Tanwir, al-Tahir bin Ashour, Dar al-Tunisia, 1st edition, 1984 AD (7/307).

### C- **{And We are ever, of all things, Knowing}:**

An intersecting sentence between the sentences that mention Allah's care for Solomon, and the occasion is that harnessing the wind for Solomon's interests is an effect of Allah's knowledge of the various conditions of nations and regions, and what of it is appropriate for Solomon's interest, so things are carried out as required by the wisdom that He intended. Glory be to Him<sup>586</sup>.

Sheikh al-Shaarawi (may Allah have mercy on him) said in the Almighty's saying: **{And We are ever, of all things, Knowing}**, that is: We have knowledge with which We arrange things according to Our desire, and we break the law of things to Our desire, so we direct the wind as We like, not as nature requires.<sup>587</sup>

Sheikh Abu Zahra said in the Almighty's saying: "**{And We are ever, of all things, Knowing.}** The preposition and the genitive are presented to focus on the generality of His knowledge, glory be to Him, and the nominal sentence indicates the continuation of His knowledge, glory be to Him, and that nothing escapes Him in heaven or on earth, and the continuity is indicated by the description (knowing), the introduction of the preposition and the genitive, and the emphatic nominal sentence, which was an indication of continuity."<sup>588</sup>

### 6- **{And of the devils were those who dived for him and did work other than that. And We were of them a Guardian.}:**

Allah subjugated the jinn and devils to Solomon (peace be upon him), and the talk about subjugating the jinn was mentioned in the three surahs: Al-Anbiya, Saba, and Surah Sad.

In Surah al-Anbiya, what we are about to explain it, and in Surah Saba, Allah Almighty said: **{And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command – We will make him taste of the punishment of the Blaze.}** [Saba: 12].

<sup>586</sup> Al-Tahrir wa'l-Tanwir (7/307).

<sup>587</sup> Tafsir al-Shaarawi (15/9612).

<sup>588</sup> Flower of Interpretations (9/4903).

- And Allah Almighty said in Surah Sad: **{And [also] the devils [of jinn] – every builder and diver}**. The verses talked about subjugating jinn and devils to Solomon (peace be upon him), and the two words are not synonymous in the same sense, as there is a difference between jinn and devils.

**The jinn:** They are the special creation opposite to mankind. Allah created them from fire as opposed to mankind's creation from clay, and they are a self-contained world.

**There are two types of jinn:** jinn who are believers, reformed Muslims, and jinn who are unbelievers, unjust, and criminal.

- Allah Almighty said: **{And among us are the righteous, and among us are [others] not so; we were [of] divided ways.}** [Al-Jinn: 11]

- And Allah Almighty said: **{And among us are Muslims [in submission to Allah], and among us are the unjust. And whoever has become Muslim – those who have sought out the right course.}** [Al-Jinn: 14]

As for the devils, they are the unbelievers who rebel against Allah, regardless of their kind. Some of these devils are jinn, and some are human. Every infidel is a devil, whether he is a human or a jinni.

- And Allah Almighty said: **{And thus We have made for every prophet an enemy – devils from mankind and jinn, to inspire one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.}** [Al-An'am: 112].

The believing jinns are not devils and they are like believing humans in faith, Islam, and obedience. As for the unbelieving jinn, they are devils, like unbelieving humans.

Allah told us that He subjected the two types of jinn to Solomon (peace be upon him): the righteous believers and the unbelievers, the devils.

We learned from the Qur'an that one of the believing jinn pledged to bring the throne of the Queen of Sheba to Solomon before he rose from his place: **{A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy.}"}** [An-Naml: 39].





Solomon (peace be upon him) was firm in his ruling on the jinn and devils, and Allah supported him by subjugating them and making them submit to him, so they submitted to him, Allah willing. He used the devils from the jinn to dive into the depths of the seas to extract their treasures and good things. He also used them in building, and Solomon (peace be upon him) was not lenient with these devils, builders and divers, who were negligent, rebellious, or disobeyed, as he used to put them in chains and shackle them. The Qur'an did not tell us about the way in which Solomon ruled the jinn and devils, nor about the manner and details of his rule over them. We do not pay attention to the myths of the Israeli stories that he ruled over them with magic, or by his wondrous magic seal.

All we know is that Solomon, peace be upon him, ruled over them by Allah's willing. Allah is the One who subjected them to him and subjected them to his rule. In reality, the matter was Allah's command as a blessing from Him to His Prophet Solomon (peace be upon him)<sup>589</sup>.

**{And We were of them a guardian}** meaning that Allah, by His power, subjugated them to Solomon and prevented them from escaping from him or disobeying him, and made them work in secret, and not harm any of the people. So, Allah, in His wisdom, combined their subjugation to Solomon, peace be upon him, and teaching him how to rule them, use them, and made them submissive to him and upholding by his service without difficulty and He prevented them from harming people.

His **{of them}**, relates to **{guardian}**. The "of" is for strengthening. The estimate is: **{guardian}**; That is, "We prevent them from harming people."<sup>590</sup>

## Second: The Story of David and Solomon in Surah Saba:

Allah Almighty said: **{And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]."** **And We made iron pliable for him, (10) [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."** **(11) And to Solomon [We subjected] the wind – its morning**

<sup>589</sup> Quranic Stories. (3/502 - 503).

<sup>590</sup> Al-Tahrir wa'l-Tanwir (7/308).

[journey was that of] a month – and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command — We will make him taste the punishment of the Blaze. (12) They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], “Work, O family of David, in gratitude.” And few of My servants are grateful. (13) And when We decreed for Solomon’s death, nothing indicated the jinn of his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment. (14)) [Saba: 10-14].

#### Interpretation of the Noble Verses:

**1- {And We certainly gave David from Us bounty. [We said], “O mountains, repeat [Our] praises with him, and the birds [as well].” And We made iron pliable for him.}:**

**A- {And We certainly gave David from Us bounty}:**

That is, “We gave David great favor and great blessings, which He did not give to many of the prophets.” The word **{from Us}** indicates that the blessing is not from yourself, but from Allah. Putting the preposition and the genitive at first — here — indicates the limitation of grace on the grace of Allah Almighty only.<sup>591</sup> It is from Him, and this is an honor to the favor bestowed upon him by David (peace be upon him).

The indefinite noun of **{bounty}** is to glorify it, which is the bounty of prophecy, the bounty of kingship, and the bounty of caring for the reform of the nation, the bounty of judging with justice, the bounty of courage in war, the bounty of the abundance of blessings upon him, the bounty of enriching him of people with what He inspired him from making iron armor, the bounty of giving him the Psalms, and the bounty of being given a beautiful voice, long life,<sup>592</sup> useful knowledge, good deeds, religious and worldly blessings,<sup>593</sup> and so on.

<sup>591</sup> Tafsir al-Shaarawi (20/12270).

<sup>592</sup> Al-Tahrir wa'l-Tanwir (7/128).

<sup>593</sup> Tafsir al-Saadi, p. 903.



### **B- {[We said], “O mountains, repeat [Our] praises with him.}:**

Meaning: We said, “Oh mountains. He made the mountains the status of rational people who, when He command them, obey and submit, and when He calls them, they listen and respond, indicating that there is no animal, inanimate, speaking or silent, that is not submissive to His will, and an indication of the majesty and the pride of divinity, when He called upon the mountains and commanded them<sup>594</sup>.”

- **{repeat}**: meaning, repeat with him what he says and what he recites from the Psalms,<sup>595</sup> or from praises.

This is from Allah’s grace upon David (peace be upon him) that he designated, by His Almighty’s command, inanimate objects such as mountains and animals, such as birds, to repent with him and to repeat praises to Allah, their Lord, in response to him. This is a blessing for him that no one had before or after him, and this will encourage him and others to praise Allah if they see these inanimate objects and animals responding by praising their Lord and glorifying Him.

This was something that stimulated the remembrance of Allah Almighty, for Allah gave David (peace be upon him) a beautiful voice that exceeded that of anyone else, and when he glorified and praised Allah with that melodious and singing voice; everyone who heard him from mankind and jinn, even birds and mountains, rejoiced and praised their Lord<sup>596</sup>.

The verse depicts that it is Allah’s grace upon David (peace be upon him) that he attained transparency and detachment in his praises, and that he was given the ability to hear the praises of mountains and birds, and that he hears them as they praise with him, and this transparency that David (peace be upon him) attained indicates his great sincerity in heading towards the worship of Allah Almighty, it is a state of radiance, serenity and detachment, which no one can reach except by the grace of Allah. Besides, these are wondrous moments that only those who have knowledge of them and who have experienced their type, even for a moment in their life, can taste.<sup>597</sup>

<sup>594</sup> Al-Bahr al-Muhit, Abu Hayyan al-Andalusi, Dar al-Fikr, 1st edition, 1430 AH (7/12270).

<sup>595</sup> Tafsir al-Shaarawi (20/12270).

<sup>596</sup> Tafsir al-Saadi, p. 903.

<sup>597</sup> In the Shadows of the Qur’an (5/2897).

The established fact in the Book of Allah is that there is no creature in the universe that does not praise Allah. The Almighty said: **{The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting.}** [Al-Isra: 44] As long as Allah has ruled that we do not understand their glorification, it is glorification in speech<sup>598</sup>.

Those who said, praising of indication, thought it great that the mountain had speech and language, but does the mountain have speech with you?

The mountain has a speech with its Lord and Creator, who said: **{Does He who created not know, while He is the Subtle, the Acquainted?}** [Al-Mulk: 14]

Consider the Almighty's saying: **{And the thunder exalts [Allah] with praise of Him – and the angels [as well] from fear of Him.}** So, He combined the thunder's glorification, which is inanimate, and the angels' glorification, who are the highest race of creatures. Where is the significance in the angels' glorification? Why the wonder, when it has been proven that everything has a language that suits it, and we have seen the language of the hoopoe, and the language of ants etc. The greatness of our Master David is that he understood the language of the mountains, heard their praise, and their praise went along with his praise as well. **{and the birds}**; It means: O birds, repent with David and repeat his praises with him.<sup>599</sup>

### **C- {And We made pliable for him iron}:**

Softening iron at the present time requires complex industry, huge machines, a workforce with expensive skills, and power to generate energy, so it is not easy. As for the time of David (peace be upon him), the softening of iron was a great miracle in his hands by the command of Allah Almighty, and it is understood from the verse that it was a grace from Allah upon David, just as His grace came to him before, from the mountains and birds that were subjected to him to praise with him by the command of Allah.<sup>600</sup>

The interpreters said that Allah placed the iron in the hands of David, peace be upon him, like dough or like wax, fixing it as he wished, then the

<sup>598</sup> Tafsir al-Shaarawi (20/12271).

<sup>599</sup> Tafsir al-Shaarawi (20/12271).

<sup>600</sup> David and Solomon Inspired by the Qur'an, Dr. Aqeel Hussein, p. 78.

iron became solid iron as you know it. David, peace be upon him, did not need to heat the iron until it became like dough, and then hit it with hammers. This is from Allah's great power<sup>601</sup>.

It is possible that Allah's teaching to David, peace be upon him, was based on custom, and that the iron was softened for him with what Allah taught him of the known reasons for melting it, and this is what is apparent. When Allah blessed the family of David with the manufacture of armor, He commanded them to be grateful, and if this craftsmanship was one of the things that Allah made possible for His servants, He wouldn't ask for specific thanks like this. The Almighty said: **{And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?}** [Al-Anbiya: 80].<sup>602</sup>

It seems that iron was known before David (peace be upon him), but human use of it was limited. As for David (peace be upon him), Allah Almighty guided him to the discovery of iron mines in his kingdom, and He softened the iron for him and made it in his hands, so he used to make whatever he wanted from it,<sup>603</sup> and iron-based industries became popular in his era and were widely used in civil, cultural, and military aspects.

Allah Almighty blessed His servant David with liquefying iron for him, or teaching him how to liquefy iron, which is the material for reconstruction, construction, and manufacturing. There is no doubt about the importance of iron in creating civilizations, building states, and deciding the victories of armies.

Dr. Imad al-Din Khalil says: "In Surah al-Hadid we read this verse:

**{We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.}** [Al- Hadid: 25].

<sup>601</sup> Tafsir al-Nabulsi, "Contemplating Allah's Signs in the Soul, the Universe, and Life," Dr. Muhammad Ratib al-Nabulsi, Al-Fursan Foundation, Amman, Jordan, 1st edition, 2017 AD-1438 AH (10/163).

<sup>602</sup> Contemplation and Clarification in the Interpretation of the Qur'an According to Sahih al-Sunan (21/434).

<sup>603</sup> Tafsir al-Nabulsi (10/163).

Surah al-Hadid! Is there anything more indicative of a Muslim's connection to the land than naming an entire Surah after one of its most important and dangerous ores?!

Is there anything more convincing of the tendency of civilization, creativity, and construction that Islam came to make an essential part of the ethics of faith and its behavior in the heart of the world, than this verse that contains the issue, in its two sides that always come out of the iron: **{great military might}** represented by the use of iron as a basis for armament and military preparation, and **{benefits}** that a person can obtain from this raw material in all areas of his construction and (peaceful) activity?! Is there a need to emphasize the increasing importance of iron over time, in matters of peace and war, and that in our current era it has become one of the most important means in the fields of international powers in peace and war?

The contemporary state that possesses iron ore can intimidate its enemies with the heavy armament capabilities that this ore produces for it, and it can also take great strides to stand in the ranks of the great industrialized countries whose iron is the backbone of their industries and wealth<sup>604</sup>.

Allah Almighty gave iron to David (peace be upon him) and taught him how to soften it; because the benefit is achieved by the presence of raw material and the ability to form it, and there is no doubt that this helped build a great civilization that combined the divine approach, urban and industrial development, etc.

If we contemplate the blessing of iron, we find a deep overlap and a deep connection between the blessing of iron, sending messengers, sending down the Books with them, establishing precise balances to spread justice among people, and the sending down of iron, which carries within it (Might), then the emphasis is that all of this only comes so that Allah may know: **{those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might}**.

The only protection for the divine Muslim after Allah's power is his faithful hand which knows how to search for iron, shape it, and use it so as to protect the faith and advance this religion, achieve victory for the

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<sup>604</sup> Islamic Interpretation of History, Dr. Imad al-Din Khalil, Al-Thaqafa for Publishing and Distribution, 1986, pp. 221-222.



believers, and establish a state governed by the law of the Lord of the Worlds.<sup>605</sup>

Allah Almighty's saying: **{And We made pliable for him iron}** is an indication of the importance of this ore, and its use in building up the earth, serving humanity, and defending the holy sites.

## **2- {[Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."}:}**

### **A- {Make full coats of mail}:**

That is, "When we gave David the iron, we said to him, 'Make full coats of mail.'" **{full coats of mail}** is an attribute of an omitted description that means wide and long. The estimation: "Make shields that are complete, wide and long."

### **B- The Meaning of Links in His Saying: {and calculate [precisely] the links}:**

The meaning of **{and calculate [precisely] the links}**: Determine the nails in the earrings of the shield, and pierce the earrings of the shield well so that the hole of the ring is equal to the size of the nail, and it is not wider than a nail; it becomes loose and the nail moves in it, and it is not narrower than the nail, so it does not enter it and break. Estimate the hole of the ring at your best and make it as large as needed.

Mujahid said about the Almighty's saying, **{and calculate [precisely] the links}** means "Do not make the nail too small and the ring too big, lest the nail move and loosen in it. Do not make the nail too thick and the ring too small, lest it break, yet calculate it precisely. The linked armor is iron armor, in whose rings nails were placed, making it tight and strong."

The verse: **{[Commanding him], "Make full coats of mail and calculate [precisely] the links}** tells us that Allah taught David (peace be upon him) to make tight armor from the iron that He softened for him, so David was good at piercing the iron so that the ring would fit the nail exactly, neither smaller nor larger. In this way it was His soldiers wear the

<sup>605</sup> Jurisprudence of Victory and Empowerment, al-Sallabi, p. 130.

tight iron armor he makes; they protected them from enemies and their weapons in combat, no matter how strong they were.

Iron armor was not equipped with rings and nails before David (peace be upon him).

Qatada said that David was the first to make armor from rings, but before that there were plates.<sup>606</sup>

**C- {and work [all of you] righteousness. Indeed I, of what you do, am Seeing”}:**

It seems that the people of David borrowed from him the manufacture of armor, so the verse commanded them to be sincere in their work, master it, and do it well. Make all of your work sincere to Allah Almighty, for I will see it and reward you for it.<sup>607</sup>

- **{and work [all of you] righteousness}**: not in armor alone, but in everything you do.<sup>608</sup>

**D- {Indeed I, of what you do, am Seeing}:**

**The name of Allah «the All-Seeing»:** The All-Seeing, whose sight encompasses all visible things in the regions of the earth and the heavens until what is the most hidden within. He sees the crawling of the black ant on the solid rock in the dark night, all its internal and external organs, the flow of water in the branches and veins of trees, and all plants of all kinds, small and delicate. He sees the veins of an ant, a bee, a mosquito, and what smaller than that. Glory be to Him Who bewilders minds in His greatness and His breadth of knowledge.

Allah Almighty said: **{Who sees you when you arise (218) And your movement is among those who prostrate. (219) Indeed, He is the Hearing, the Knowing. (220)}** [Al-Shu'ara': 218 - 220].

- **{He knows that which deceives the eyes and what the breasts conceal.}** [Ghafir: 19].

- **{And Allah, over all things, is Witness}**: That is, He who has knowledge, sight, and hearing of all beings.<sup>609</sup>

<sup>606</sup> Tafsir Ibn Kathir (3/505 - 506).

<sup>607</sup> Objective Interpretation (7/65).

<sup>608</sup> In the Shadows of the Qur'an (5/2898).

<sup>609</sup> The Clear Truth Explained in the Explanation of the Oneness of the Prophets and Messengers





In light of the previous statements, it appears that His name — glory be to Him — (the All-Seeing) has two meanings:

**The first:** That He, glory be to Him, has sight befitting His greatness, and it encompasses the regions of the heavens and the earth. Through it, He, glory be to Him, sees all of His creatures, small and magnificent, inward and outward; nothing is hidden from them.

**The Second:** He is the One who has insight into things, expert in them, and knowledgeable of their interiors.<sup>610</sup>

David (peace be upon him) achieved the position of observing for Allah Almighty and he was firmly certain that nothing was hidden from Allah day and night, in secret or revelation, in seclusion or assembly, in the interior or exterior of the earth. This belief affected his heart, fearing Allah lest He see him in a state that did not satisfy Him. He was timid of Allah in his seclusion, devoted to Allah in all his deeds, and spread monotheism among the family of David and called on them to devote worship to Allah alone.

He called people to Allah based on insight and knowledge, following the approach of the previous prophets and messengers.

**3- {And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste the punishment of the Blaze.}:}**

**A- {And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month.}:}**

The meaning of His saying about the wind: **{its morning [was that of] a month – and its afternoon [journey was that of] a month}**; Allah made the wind swift and gusty, with its rain and prosperity. It used to travel

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from al-Kafiyah al-Shafiyah, Abdul Rahman bin Nasser al-Saadi, Saudi Arabia, Dar Ibn al-Qayyim, 2nd edition, 1987 AD, pp. 35-36. And see: al-Saadi's interpretation of the verse.

<sup>610</sup> To Allah belong the Most Beautiful Names, p. 628.

a month's distance in its coming and arrival in the morning, and another month in its going in the evening at the end of the day.

In another saying, the wind used to travel a distance of two months in one day, and this is a manifestation of the prosperity and fertility that this wind brought and moved at the command of Solomon.<sup>611</sup>

**B- {and We made flow for him a spring of [liquid] copper}:**

Allah Almighty told us that among the blessings that He bestowed upon Solomon (peace be upon him) was the liquefaction of a spring of copper. Allah Almighty gave Solomon's father, David (peace be upon him), a similar blessing; it is the softening of iron, to make full shields from it.

As for the meaning of **{and We made flow for him a spring of [liquid] copper}**; We melted the copper for him until it flowed like a spring of water flowing from the ground.<sup>612</sup> This copper was coming out of the ground like water coming out of a spring.<sup>613</sup> Judge al-Baydawi said: "Melted it from its metal, and it gushes from it like water from a spring, that's why He called it a spring."<sup>614</sup>

This amazing blessing is a sign of Solomon's high status before his Lord, the Almighty.

The context of the noble verses shows that liquefying copper for Solomon (peace be upon him) was a miraculous miracle, like liquefying iron for David, peace be upon him. This may be due to Allah exploding a volcanic spring of melted copper from the earth, or that Allah inspired Solomon, peace be upon him, to melt the copper until it liquefies and becomes capable of being cast and forged, and this is a great virtue from Allah.<sup>615</sup>

Solomon (peace be upon him) used copper metal in architecture and construction. Besides, he built many buildings, castles, mosques, bowls, and pots. He also benefited from iron equipment and other metals in military and civil industries to strengthen his state, grow its industry, flourish

<sup>611</sup> Quranic Stories (3/499).

<sup>612</sup> Solomon (peace be upon him) in the Qur'an, p. 102.

<sup>613</sup> Solomon (peace be upon him) in the Qur'an, p. 102.

<sup>614</sup> Lights of Revelation and Secrets of Interpretation (Tafsir al-Baydawi), Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi, edited by: Muhammad Abd al-Rahman al-Marashli, Dar Ihya al-Turath al-Arabi, Beirut, 1st edition, 1418 AH (4/394).

<sup>615</sup> In the Shadows of the Qur'an (5/2898).

its civilization, and carry out the duty of building on earth, in accordance with the concept of succession therein.

There is no doubt that copper was considered an important element of civilization during the reign of Solomon (peace be upon him).

It has been proven that there were ancient works for extracting copper in the north of Wadi Araba. Copper ores were brought from the places of their extraction to the Tal al-Maqas area near the current Aqaba Airport, about four kilometers north of the port of Aqaba, where they were manufactured to extract copper from it and export it raw and manufactured to the neighboring countries through the ports of the Gulf of Aqaba (Aila) and Ezion Geber<sup>616</sup>.

### **C- {And among the jinn were those who worked for him by the permission of his Lord.}:**

That is, from the jinn there are ones who obey him, obey his commands, and stay away from what he forbids, so they do before him what he commands them to do, in obedience to him, with the permission of his Lord, by Allah's command to do so, and by His subjugating them to Solomon.<sup>617</sup> The meaning of **{by the permission of his Lord}** is that the whole matter is Allah's subjugation to His Prophet Solomon, and it is not an intrinsic matter on his part.<sup>618</sup>

Allah Almighty subjugated the devils to Solomon (peace be upon him), and everyone who claims that he subjugated the devils and that they served him against their will is not true because Solomon (peace be upon him) said: **{...and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.}** [Sad: 35]. Any person who comes to you and claims that the devils serve him, know that he is a liar. If they serve him, it is by choice, not by them being subjugated to him. Rather, they serve him because he serves them, so there is an exchange of benefits or harms because they do not serve him unless he disbelieves in Allah Almighty, but for the devils to be subjugated to him and forced to serve him, this is false.<sup>619</sup>

<sup>616</sup> Among the Signs of Prophetic and Historical Miracles (2/731).

<sup>617</sup> Jami' al-Bayan (22/68-70).

<sup>618</sup> Tafsir al-Shaarawi (20/12276).

<sup>619</sup> So, He Followed Their Guidance, Othman al-Khamis, p. 325.

Scholars have made it clear that it is not permissible for humans to use devils for treatment or anything else because Allah designated His Prophet Solomon to subjugate the jinn and devils. The scholars in the Permanent Committee for Research and Fatwa in the Kingdom of Saudi Arabia said: It is not permissible to seek help from the jinn whom you call the companions and to ask them about the type of illness of the patient because seeking help from the jinn is a form of polytheism<sup>620</sup> with Allah Almighty. So, whoever does that must repent to Allah for that, abandon this method, and limit himself to the Islamic ‘ruqyah’<sup>621, 622</sup>

The answer of Sheikh Abdul Aziz bin Baz — may Allah have mercy on him — to a question related to the use of jinn in treatment was: “The patient should not use jinn in treatment and should not ask them, but rather ask well-known doctors. As for resorting to jinn, he should not because it is a means to worship them and believe them because among the jinn there are those who are infidels and also those who are Muslims as well as those who are innovators. For this reason, you do not know their conditions, so you should not rely on them, nor should they be asked even if they appear to you. Rather, you should ask the people of knowledge and medicine among humans.”

Allah has condemned the polytheists with the His mighty saying: **{And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden.}** The reason for this is that it is a means of believing in them and polytheism, and it is a means of seeking benefit from them and seeking their help, and all of that is polytheism.<sup>623</sup>

**D- {And whoever deviated among them from Our command – We will make him taste of the punishment of the Blaze.}:**

Whoever among them turns away from Our command that We commanded him to do, which is obedience to Solomon (peace be upon him), We will make him taste the torment of the Blazing Fire. In other words,

<sup>620</sup> It is a term means to attribute partners Allah who is the creator and ruler of the universe in His deity.

<sup>621</sup> Reading Qur’anic verses or religious supplications, while blowing on the area where the body is in pain

<sup>622</sup> Fatwas of the Standing Committee, Othman a-Khamis, p. 325.

<sup>623</sup> Benefits of the Stories of the Prophet of Allah Solomon, p. 52.

“We will make him taste a painful torment from burning in this world, or from the torment of hellfire in the afterlife.”<sup>624</sup>

**4- {They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], “Work, O family of David, in gratitude.” And few of My servants are grateful.}:**

Allah has subjected the jinn to the erection of great buildings and the construction of wondrous edifices, and their power in these matters, and the Holy Qur’an has mentioned a group of these works.

**A- {They made for him what he willed of elevated chambers}:**

- **Elevated chamber:** It is used to refer to the spacious, luxurious palace, and to the place that people go to for worship, and from it is the Almighty’s saying: **{Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, “O Mary, from where is this [coming] to you?” She said, “It is from Allah. Indeed, Allah provides for whom He wills without account.}** [Al Imran: 37].

The chamber in Arabic language is “mihrab” which means the seat of the council, and it is said the fact that it is the most honorable of the councils, and it is where kings, masters, and great people sit, and it includes the mihrab of the prayer hall <sup>625</sup>.

Imam al-Raghib (may Allah have mercy on him) said in directing the naming of the mihrab with this name as follows: “It was said that the origin of it is that the mihrab of the house is the heart of the council, then mosques were built and the center of the mosque was called that. It was said, rather, the mihrab has its origin in the mosque, and it is a name that was given to the heart of the council, so the heart of the house was called the mihrab as an analogy to the mihrab of the mosque, as if this were more correct.”<sup>626</sup>

Solomon (peace be upon him) was keen to establish places of worship as a habitat for believers to worship the Lord of the Worlds.

<sup>624</sup> Al-Tafsir al-Munir (11/482).

<sup>625</sup> Al-Misbah al-Munir, p. 49.

<sup>626</sup> Dictionary of Qur’an Vocabulary, p. 126.

**B- {statues}:**

Al-Nabulsi said: “The meaning of statue is something that is made to resemble something else, meaning the representations in these chambers such as the arches, for example, and what is meant is not the images or statues that you are familiar with in your life”.<sup>627</sup>

Al-Baydawi — may Allah have mercy on him — said: “Statues are depictions and depictions were forbidden by the Sharia of our Prophet, and they were not forbidden in the Sharia of Solomon, peace be upon him.”<sup>628</sup>

There are those who said: “The statues that were made during the era of Solomon were in a manner different from the meaning of the statues that were forbidden during the era of Abraham (peace be upon him), and which were forbidden by Islam<sup>629</sup>”.

The wisdom behind prohibiting the making of statues is that it is glorification and reverence for other than Allah, and this glorification of other than Allah is forbidden in all heavenly laws starting from Noah and Abraham, then Moses and Jesus, peace be upon them, and ending with the message of Muhammad, may Allah bless him and grant him peace. This is what suggests that the statues that Solomon (peace be upon him) ordered to be made are different from forbidden statues.<sup>630</sup>

Sheikh Muhammad Metwally al-Shaarawi (may Allah have mercy on him) said: “They used to look at things that had a body and they would depict them in the form of things created by Allah Almighty such as the image of a human or an animal, made of stone, iron, wood, or other things, and they would call it a statue, and they would erect it to worship it.

The prophets destroyed it and forbade worshiping it instead of Allah. They said that the statues were destroyed when people took them for worship and divinity. In addition, they were not taken for worship before, but rather for service, and to indicate insult and humiliation. Did you not see in the ancient monuments a chair, or a table set in the form of a group of

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<sup>627</sup> Tafsir al-Nabulsi (10/168).

<sup>628</sup> Tafsir al-Baydawi (4/171).

<sup>629</sup> David and Solomon in the Jewish Scriptures, p. 364.

<sup>630</sup> Previous source, p. 363.

lions, for example? When they were worshiped, we were ordered to destroy them and prohibit them.<sup>631</sup>

Dr. Muhammad Ayyash al-Kubaisi said: “The making of the statues itself is not a matter of doctrine, but rather a matter of jurisprudence. What is definite is that the doctrines of the prophets do not differ, but rather the jurisprudential rulings differ according to the need and the development of life, and the mention of statues here in a place of praise and gratitude means that aesthetic values are required, even if the way of expressing them differs from one law to another, and from time to time.”<sup>632</sup>

Some scholars have said that the statues that were in the era of Solomon, peace be upon him, were not statues of those with a soul, whether a human, bird, or animal, but rather they were statues of things that had no soul, such as trees, seas, and natural landscapes.<sup>633</sup>

In our Islamic law, the Prophetic texts came definitively prohibiting statues and their manufacture and gave them the name: depiction/representation, its verb: depicted, and its subject: depicter.

Among these hadiths is what the two sheikhs narrated on the authority of Ibn Masoud, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace and blessings of Allah be upon him, say:

**“Those who will receive the severest punishment from Allah will be the people who make representations of things.”**<sup>634</sup>

He, peace and blessings be upon him, said: **“Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. ‘Make alive what you have created.’”**<sup>635</sup>

Our scholars differed greatly regarding the prohibited and permissible depictions, but they agreed on the prohibition of making three-dimensional depictions (statues), and the jurists did not exclude from these images except children’s toys. Other than that, there is a dispute that is not the place here.<sup>636</sup>

<sup>631</sup> Tafsir al-Shaarawi (20/12278).

<sup>632</sup> Majalis al-Nour, Muhammad Ayyash al-Kubaisi, Doha, Qatar University, 1st edition, 2019 AD (3/1220).

<sup>633</sup> Solomon (peace be upon him) in the Qur’an, p. 123.

<sup>634</sup> Solomon (peace be upon him) in the Qur’an, p. 123.

<sup>635</sup> Al-Bukhari, no. 2144.

<sup>636</sup> The Permissible and the Forbidden, Yusuf al-Qaradawi, Dar al-Kutub al-Misria, 2013 edition,

Islam has been strict in its fight against statues so that they are not used as a pretext for polytheism or a path to paganism.<sup>637</sup>

Imam Ibn al-Arabi said regarding the reason for this prohibition: “What necessitated the prohibition in our Sharia — and Allah knows best — was the Arabs’ practice of worshiping idols and statues. They used to depict and worship them, so Allah cut off the pretext and protected the door.”<sup>638</sup>

### **C- {bowls like reservoirs}:**

The jinn who were subjugated to Solomon (peace be upon him) would make great, wide bowls for him to put food in, like great reservoirs used to store water.

The verse talks about the great bowls of Solomon (peace be upon him) in which people were fed. Because of their size, they appear as if they were large reservoirs of water.<sup>639</sup> This is a metaphor for his generosity and his abundance of feeding his people.<sup>640</sup>

### **D- {and stationary kettles}:**

**Kettles** are the well-known food containers that are placed on the fire and in which food is cooked.

Allah Almighty described these kettles as **{stationary}**, that is, fixed. Judge al-Baydawi, may Allah have mercy on him, said as relevant to this: **{and stationary kettles}**; They are fixed on the limbs and do not descend from them due to their hugeness.<sup>641</sup>

- Therefore, they are large and spacious kettles, and because of their hugeness and breadth, they are fixed and cannot be carried or moved, to the point that some of them were climbed to them by ladder.<sup>642</sup>

A group of interpreters have stated that these kettles were made of copper. These kettles and bowls indicate the greatness of Solomon’s kingship

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pp. 105-106.

<sup>637</sup> Solomon (peace be upon him), p. 124.

<sup>638</sup> Provisions of the Qur’an, Abu Bakr Ibn al-Arabi, Dar al-Kutub al-Ilmiyyah, third edition, 1424 AH (4/9).

<sup>639</sup> Solomon (peace be upon him) in the Holy Quran, p. 125.

<sup>640</sup> Tafsir al-Shaarawi (20/12278).

<sup>641</sup> Tafsir al-Baydawi (4/394).

<sup>642</sup> Tafsir al-Nabulsi (10/168).



and indicate to us the extensive and original generosity that Solomon (peace be upon him) had, and this characteristic is one of the requirements of good governance, one of the great nearness to Allah Almighty as well as one of the means of winning over the subjects, citizens, and the needy in the state.

**E- {[We said], “Work, O family of David, in gratitude.” And few of My servants are grateful.}:}**

That is: Work in obedience to Allah, O family of David, in gratitude for what He has given you, or do work that expresses and translates your gratitude to Allah Almighty. He singled them out for mention even though gratitude is obligatory for all of creation because they are the object of sympathy, imitation, and attention<sup>643</sup>.

Part of the servant’s happiness is to be thankful to Allah for his religious and worldly blessings, and to see all the blessings from his Lord and not brag about them or rush them, but rather see that they deserve great gratitude from him.<sup>644</sup>

- **{Family of David}**: They are his righteous family, and at their head is Solomon (peace be upon him).

- Pertaining to **{in gratitude}**, Ibn Katheer said that in the verse there is evidence that gratitude occurs in action as well as in word and intention.<sup>645</sup>

It was narrated that David (peace be upon him) said: “How do I apply Your gratitude when You are the one who bestows blessings upon me and then grants me the blessing of gratitude? The blessing is from You and the gratitude is from You, so how do I apply Your gratitude? Then Allah Almighty said: O David, now you know Me truly.”

We have come across the saying of Solomon (peace be upon him): **{This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous.}** [An-Naml: 40].

<sup>643</sup> The Conflict between Truth and Falsehood, al-Anazi, p. 80.

<sup>644</sup> Benefits of the Stories of the Prophet of Allah Solomon, Abdel Fattah Muhammad, p. 50.

<sup>645</sup> Tafsir Ibn Kathir (3/529).

The apparent meaning of the verse is that gratitude is the work of the body, not limited to the work of the tongue. That is why our Prophet Muhammad, peace and blessings of Allah be upon him, used to stand (in the prayer) or pray till both his feet or legs swelled, so Aisha said: “Why are you doing this, O Messenger of Allah, when Allah has forgiven you for your previous and future sins?” He said: “**Should I not be a thankful servant?**”<sup>646</sup>

**- {And few of My servants are grateful}:**

Few people are who express gratitude with their heart, tongue, and limbs most of their time, and yet they do not fulfill their due rights because the fulfillment of gratitude is a blessing that requires other gratitude that has no end, and therefore it is said: *The {grateful} is the one who sees his inability to be grateful.*<sup>647</sup>

Ibn al-Qayyim — may Allah have mercy on him — spoke about gratitude and explained that its reality as follows: The appearance of the effect of Allah’s grace on the tongue of His servant as praise and acknowledgment, on his heart as witnesses and love, and on his limbs as submissiveness and obedience.

Gratitude is based on five rules: the thankful person’s submission to the one being thanked, his love for him, his acknowledgment of his blessing, praising him for it, and not using it for what he hates.

These five are the basis of gratitude, and gratitude is built upon them, so when one of them is not present, the principles of gratitude are fundamentally broken. Whoever speaks of gratitude alone, his words refer back to them and revolve around them.<sup>648</sup>

Solomon, peace be upon him, did well in shoeing gratitude to Allah for His blessings, and those blessings brought him more submission to Allah, humility toward Allah’s servants, and compassion for them. He established a kingdom based on gratitude to Allah, justice among His creation, kindness to them, and the rule of Allah’s law among the servants of Allah Almighty.

<sup>646</sup> Objective Interpretation (7/18), al-Bukhari, no. 4837.

<sup>647</sup> Tafsir al-Baydawi (4/395) adapted.

<sup>648</sup> Madarij al-Salikeen, Ibn al-Qayyim al-Jawziyyah (751 AH), edited by: Imad Amer, Cairo, Dar al-Hadith, 1426 AH-2005 AD, (2/1444).



One of the most accurate definitions of gratitude is to use the blessing of health to obey Allah, the blessing of sight to see Allah's blessings, the blessing of knowledge to call people to the truth, the blessing of the tongue to praise Allah Almighty, the blessing of hearing to hear the truth, and the blessing of intelligence to understand the Book of Allah. The blessings and gifts that Allah has honored you with can raise you to heaven of bliss, and heaven requires work.

Further, work is the use of opportunities. This person rises to Allah by perfecting his craft. This person rises to Allah by spending his money. This person rises by his mental production. This person uses his literary pen to write books that point to Allah Almighty.

There is no human being that has no opportunities in existence. This is quite an important point. If you use the blessings that Allah has bestowed upon you in what pleases Allah and in what you were created for, this is the highest level of gratitude. However, when you use the blessings of Allah Almighty in what angers Him and in sins, this is turning away from Allah.<sup>649</sup>

- **{And few of My servants are grateful}**: “Oh Allah, make us among these few.” Our master Omar bin al-Khattab — may Allah be pleased with him — heard a man saying this supplication: “Oh Allah, make me among the few,” so he said to him: “What is this supplication?” The man said: “I mean this verse: **{And few of My servants are grateful}**.” Omar said: “Everyone is more knowledgeable than you, O Ibn al-Khattab.”<sup>650</sup>

Al-Alusi said in relevance to the Almighty's saying, **{And few of My servants are grateful}**: It contains a warning and an incitement to be grateful.<sup>651</sup>

Oh Allah, make us among the few who are grateful, not among the many who are distracted from the path.<sup>652</sup>

<sup>649</sup> Tafsir al-Nabulsi (10/169).

<sup>650</sup> Same previous source.

<sup>651</sup> The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Mathanis, al-Alusi, edited by: Ali Abdul Bari Attia, Dar a-Kutub al-Ilmiyyah, Beirut, 1st edition, 1415 AH (22/121).

<sup>652</sup> Same source (10/169).

**5- {And when We decreed for Solomon's death, nothing indicated the jinn of his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.}:**

Allah made the death of Solomon (peace be upon him) an example for mankind and the jinn. Solomon was very strict with everyone who disagreed with him, and he would handcuff him whether he was a human or a jinni. Allah Almighty said: **{And [also] the devils [of jinn] – every builder and diver (37) And others bound together in shackles. (38)}** [Sad: 37-38]

The righteous jinn and humans who were with him were believers and Muslims, but the devils of the jinn and humans were infidels, raising suspicions about Solomon (peace be upon him), and spreading rumors about the jinn and humans. Among the rumors spread by these devils and those influenced by them is that the jinn know the unseen because Allah gave them supernatural powers and abilities. In more detail, they move wherever they want, and go wherever they want, so nothing stops them, and they are not unable to do anything, and that is why they knew the unseen.

Since the jinn know the unseen, Solomon (peace be upon him) benefited from them and their knowledge of the unseen in his rule and authority. They provide him with the news of the unseen that they know, and he benefits from it in subjugating and controlling others.

These satanic rumors were emanating from the devils of Solomon (peace be upon him), and Solomon used to refute and invalidate them, but they existed, and those with weak faith, among the jinn and humans, believed them and repeated them.

Allah the Wise wanted to make the death of Solomon (peace be upon him) a practical nullification of these rumors, and a confirmation of a firm truth of faith, which is that the jinn do not know the unseen, and that Allah alone is the one who has the knowledge of it.

This is what this noble verse that spoke about the death of Solomon (peace be upon him) tells us. Let us not forget that this verse is the conclusion of verses that speak about him, as the talk before it was about the



jinn who worked before Solomon with the permission of Allah and about his firmness in ruling over them, and about some of the iron and copper industries that they manufacture such as elevated chambers, statues, bowls, and stationary kettles.

Since Allah Almighty informs the prophets about their death as a tribute to them, and they choose to meet Him and He takes their souls and takes their lives, as we mentioned before, Allah gave Solomon (peace be upon him) a choice when the time came for him. So, he chose to meet Allah, and there are no authentic hadiths that show how Allah gave Solomon a choice, as it happened with Moses and David (peace be upon them), and after Solomon chose to meet Allah,<sup>653</sup> death took him.

The verse indicates that the jinn were doing their work that Solomon had assigned them to do, which were hard and tiring work. Besides, it seemed that Solomon (peace be upon him) was standing in front of them, watching them, leaning on his staff, and they were afraid of him, and in this firm atmosphere, Allah the Wise wanted to take the soul of Solomon (peace be upon him) to make clear to the sinful jinn who are exhausted in their work and to those after them, that they do not know the unseen.<sup>654</sup>

#### **A- {And when We decreed for Solomon death}:**

That is: “We inflicted death upon Solomon,<sup>655</sup> decreeing it upon him. Allah sent the Angel of Death to seize the soul of Solomon (peace be upon him), and his soul overflowed while he was leaning on his staff, and the jinn continued to work, considering that Solomon was leaning on his staff, watching over them, and they did not raise their heads in fear of him, they did not even look at him.”<sup>656</sup>

#### **B- {nothing indicated to the jinn his death except a creature of the earth}:**

Allah sent to Solomon’s staff a creature of the earth, which is known for eating wood, and this creature began eating the staff from the inside and gnawing at it. When the staff was gnawed, it could not carry the dead

<sup>653</sup> Quranic Stories (3/569).

<sup>654</sup> Quranic Stories (3/570).

<sup>655</sup> Solomon in the Qur’an, p. 237, and The Spirit of Meanings (22/122).

<sup>656</sup> Quranic Stories (3/570).

body of Solomon (peace be upon him), so it broke and the body of Solomon (peace be upon him) fell to the ground.

**C- {eating his staff}:**

That is, his staff that he used to lean on, and it is not mentioned anywhere else in the Qur'an.

Linking the word "staff" to Solomon, peace be upon him, **{his staff}**, indicates that Solomon, peace be upon him, used the staff in his works, movements, and activities, and carried it while he walked, and sometimes leaned on it, and sometimes rebuked his soldiers and employees with it.<sup>657</sup>

**D- {But when he fell}:**

The pronoun refers to Solomon (peace be upon him).

The falling was a collapse without order or arrangement.

**E- {it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment}:**

The jinn were amazed when they heard the sound of him falling to the ground. In addition, they knew that hours or days had passed since his death while they did not know that. If they had known of his death at the time of it, they would not have spent these hours and days in humiliating, hard, tiring torment, and they would have abandoned that work and gone to rest.

As a result, these jinn do not know the unseen, nor do they know some of the present and visible thing.

This is what Allah, the Wise, wanted to confirm, clarify, and establish by choosing the death of Solomon (peace be upon him) in this way. The jinn and devils were liars when they spread the word that they know the unseen, and this is the evidence of their lies.<sup>658</sup> People realized at that time that the jinn did not know the unseen, and if they did, they would not have remained in hard, humiliating forced labor for a period of time.

The knowledge of the unseen is known only to Allah. Allah Almighty is the One who knows the secret and what is hidden. He, the Almighty, has kept the knowledge of the unseen for Himself, and has not revealed it to

<sup>657</sup> Quranic Stories (3/572).

<sup>658</sup> Quranic Stories (3/575).



any of His creation except to whom He wants, and to the extent that He wants<sup>659</sup>.

Allah Almighty said: **{Say, “I do not know if what you are promised is near or if my Lord will grant for it a [long] period.” (25) [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone (26) Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers. (27)}** [Al-Jinn: 25-27].

Ibn Hibban — may Allah have mercy on him — said: The meaning shows people that the jinn are ignorant of knowledge of the unseen, and that what they claim of that is not correct.<sup>660</sup>

- Al-Alusi — may Allah have mercy on him — said: “The verse contains evidence that the unseen is not limited to future matters, but rather includes present matters that are absent from the person as well.”<sup>661</sup>

- Ibn Attiya — may Allah have mercy on him — said: “The interpreters have spread many stories about this verse that are not true and are not required by the words of the Qur’an, and even in its meanings.”<sup>662</sup>

Some narrations have come and they are not authentic, and they were influenced by the Israeli stories. Also, some interpreters mentioned that Solomon (peace be upon him) spent a whole year dead without anyone noticing him, and that the jinn are the ones who bring water to the creature of the earth, and other falsehoods that are not proven by transmission, and are not supported by reason.<sup>663</sup>

Is it possible that he could stay dead for a year and no one would miss him? Or without being offered food or drink? Who was managing the affairs of the kingdom during this period?<sup>664</sup>

<sup>659</sup> Solomon (peace be upon him) in the Qur’an, p. 226, and see: In the Company of the Noble Messengers, al-Sayyid Askar, p. 226; Stories of the Qur’an, Samih Atef al-Zein, p. 556; Miracles of the Prophets, Abdul Moneim al-Hashimi, p. 243; News of the Prophets, Ahmed Muhammad Abu Shinar, p. 595; The Precious in the Stories of the Prophets, Zuhair Ali Kakhi, p. 140.

<sup>660</sup> Al-Bahr al-Muhit (7/257).

<sup>661</sup> The spirit of Meanings (22/124).

<sup>662</sup> Al-Muharrat al-Wajeez (4/412).

<sup>663</sup> Solomon in the Holy Qur’an, pp. 239-242.

<sup>664</sup> Quranic Stories (3/573 - 574).

**- His age when he died:**

Many historians mentioned that he died when he was fifty-two years old, after ruling for forty years, and Allah knows best.

**- Where is the grave of Solomon (peace be upon him)?**

Scholars and interpreters have differed in determining the location of the grave. It was said that he was buried in Tiberias, it was also said in Bethlehem, and it was said in al-Quds as well.<sup>665</sup> The Prophet is buried where his soul is taken away. The Messenger of Allah (may Allah bless him and grant him peace) said: **“Never has Allah taken a Prophet [from this world], but in the place where he would want to be buried.”**<sup>666</sup>

After the statesmen became aware of the death of Solomon (peace be upon him), they buried him in the place of his death, and with his death, the bright golden age of the Children of Israel ended, represented by their young state and their divine succession.

The state of the prophet-kings (peace be upon them) began at the hands of King *Taloot*, then it was strengthened and established during the reign of *David* (peace be upon him), then it expanded and became established and stabilized at the hands of the Prophet King *Solomon* (peace be upon him).

The state was based on good governance and the values of justice, and the concept of caliphate on earth and building it with faith and Allah’s law and with industries, agriculture, and trade, and conveying Allah’s religion to nations. Among the subjects of this state were: jinn, devils, humans, and birds, etc. It reached its height and peak during the reign of Solomon (peace be upon him).

After the death of the Prophet Solomon (peace be upon him), it did not last long, as division and disagreement quickly spread within it, and Sheba separated from the state. Then, the difference increased until the state in the Holy Land was divided into sections and was ruled by weak kings who fell into violations, transgressions, and major sins.

The result of this was that Allah inflicted His wrath and torment upon them, removing their state, destroying their entity, and empowering their

<sup>665</sup> Solomon (peace be upon him) in the Qur’an, p. 243.

<sup>666</sup> Sunan al-Tirmidhi, no. 1018.





enemies against them, so they expelled them from the Holy Land and scattered them throughout the earth.<sup>667</sup>

### **Third: The Jews' Accusation of Solomon (peace be upon him) of Witchcraft:**

The Almighty said: **{And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained]. (101) And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew. (102) And if they had believed and feared Allah, then the reward from Allah would have been [far] better if they only knew. (103)}** [Al-Baqarah: 101 - 103].

These noble verses talk about the attachment of some Jews to magic, to the point where they abandoned the revealed Sharia and became attached to magic in every aspect of their lives.

The noble verses explain the extent of the Jews' dealings with magic. They abandoned The Book of Allah behind their backs and followed what the devils recited during the reign of Solomon, and this what they followed was the magic taught by the devils. The Jews claimed that the Prophet of Allah, Solomon, was a magician, and through magic the jinn, humans, birds and the winds were subjugated to him. So, Allah absolved His Prophet Solomon (peace be upon him) of what the Jews slandered him.<sup>668</sup>

<sup>667</sup> Qur'anic Stories Narrated (3/576).

<sup>668</sup> The World of Magic and Sorcery, Omar Suleiman al-Ashqar, Jordan, Dar I-Nafais, 4th edition,

**{It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic}: Solomon was a prophet king and he was not a magician, but it is a slander from which not even the prophets were spared, and accusing Solomon of sorcery is no less than accusing him of worshipping idols, and this was stated in their false, distorted, and forged books about Solomon, peace be upon him.**

Anyone who follows these unjust lies will find that the lying and slander against Solomon did not stop after the advent of Islam, but rather many stories and legends were introduced into his life, as we see in the stories of One Thousand and One Nights and other books.

The biography of Solomon (peace be upon him) was subjected to lies and falsehoods. Throughout history, people have circulated books about magic that make people worship devils and establish a veil and barrier between them and Allah. They attributed these books to the Prophet of Allah, Solomon (peace be upon him), and Solomon was innocent of them.<sup>669</sup>

The Qur'an came and defended Solomon (peace be upon him), and explained his truth, his prophecy, his message, and his innocence from magic and lies.

### **Interpretation of the Noble Verses:**

**1- {And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].}:**

- **{a messenger from Allah came to them}:** He is Muhammad, peace and blessings be upon him.

- **{confirming that which was with them}:** agreeing with and supporting what is with them; That is, the Torah, and it confirms the descriptions of the Prophet, peace and blessings be upon him, in the Torah.

- **{a party of those who had been given the Scripture threw}:**

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1422 AH - 2002, p. 38.

<sup>669</sup> Previous source, p. 41.



- **{threw}** is rejecting something, belittling it, or dispensing with it. He used the word throwing or abandonment because the covenants were written on pieces of paper, and when they wanted to break them, they threw those pages on the ground as a sign of their abandonment of them.<sup>670</sup>

- **{a party}** is a group of those who were given the Book. There are other groups and sects that did not reject it and accepted it such as Abdullah bin Salam who was one of the Jewish rabbis who believed and believed in the Messenger of Allah, may Allah bless him and grant him peace, and others.<sup>671</sup>

- **{the Scripture of Allah behind their backs}**: This is a representation of the severity of their turning away from the Qur'an.<sup>672</sup>

Usually, the throwing is in front of the person, or to his right or to his left. As for the fact that they have threw it behind their backs, as if they did not want to pay attention, listen to it, or remember it, or as if they had completely turned away from it, and they wanted to forget it.<sup>673</sup>

- **{as if they did not know}**: the good tidings of Muhammad, peace and blessings be upon him, his attributes, and the time of his coming, or as if they did not know what was stated in the Torah that they were required to believe in Muhammad, peace and blessings be upon him<sup>674</sup>.

The people rejected the Torah, just as they rejected the Holy Qur'an, and turned away from all the Sharias revealed by Allah Almighty and followed what the devils of mankind and the jinn prescribed for them, which agreed with their desires, and enabled them to spread corruption among the servants.<sup>675</sup>

<sup>670</sup> Interpretation of the Rich and Comprehensive Qur'an, Dr. Muhammad Hilal, Dar Ibn Kathir and Ibn Hazm, 1st edition, 1998 AD (1/192-193).

<sup>671</sup> Previous source, (1/193), Tafsir al-Shaarawi (1/486).

<sup>672</sup> Objective Interpretation (1/157).

<sup>673</sup> Interpretation of the Rich and Comprehensive Qur'an (1/193).

<sup>674</sup> Same previous source.

<sup>675</sup> Objective Interpretation (1/157).

**2- {And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.}:**

**A- {And they followed [instead] what the devils had recited during the reign of Solomon}:**

- **{And they followed}**: the Jews.

- **{what the devils had recited}**: What they take, follow, and offer, and what they narrate and report of lies<sup>676</sup>.

- **{during the reign of Solomon}**: in his time and the reign of his kingship, and what they inserted and added from magic and disbelief to the Books, and spread them after his death among the people, and they accused Solomon (peace be upon him) that he was a magician, and that he only subdued them by the power of his magic.

These rumors spread among the Jews in particular because of their hostility to the prophets, and their successors passed them on from the predecessors. That is why Allah Almighty revealed these verses exonerating Solomon of the accusation of witchcraft, refuting what the devils had spread about him, and at the same time clarifying the truth about witchcraft and its source<sup>677</sup>.

**B- {It was not Solomon who disbelieved}**: as the devils claimed, and he did not practice magic and no one taught it,<sup>678</sup> but rather he was a warrior against magic and sorcerers.

**C- {but the devils disbelieved}**: in teaching magic, assisting in it, using it, and spreading it among people.

**D- {teaching people magic}**:

The devils are the ones who teach people magic. They are its basic sources and the sources of all evil. Magic existed before the era of Solomon, the magicians of Pharaoh, and their story with the Prophet of Allah Moses (peace be upon him) is famous and mentioned in many Qur'anic

<sup>676</sup> Tafsir al-Zahraween, Muhammad al-Munajjid, p. 176.

<sup>677</sup> Objective Interpretation (1/159).

<sup>678</sup> Objective Interpretation (1/159).

verses. This verse is used as evidence by those who believe that learning magic is blasphemy.<sup>679</sup>

“Sihr”, namely, magic in Arabic is everything that has a hidden cause. Magic that is reprehensible according to Islamic law is the knots and incantations that the magician breathes, resulting in an effect on the body or mind of the bewitched. Some of them kill, some make sick, some remove the mind, and some change the senses so that the moving thing is seen as stationary and the stationary thing as moving, which is the magic of representation and imagination, among them also is what changes a person’s feelings, turning love into hatred and hatred into love, which is turning away and attraction, so it turns a man away from the people he loves most, such as his wife, children, and parents, and makes him hates them, and perhaps hates himself. Or, as a result of magic, he loves a person, has a strong inclination towards him, and submits to him, until he is unable to deviate from his command.

Magic is ancient among humans. It was known among Salih’s people and Pharaoh’s people,<sup>680</sup> as we mentioned above.

### **3- {...and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, “We are a trial, so do not disbelieve [by practicing magic]”}**

Many interpreters said that Harut and Marut are the names of two angels sent down by Allah in the land of Babylon in Iraq, when the devils mixed things up among the people and spread magic and disbelief among them. The two angels distinguished for the people between magic and prophecy to clarify the nature of magic, and they began to teach the people that and warn them against doing so. This is a test from Allah, and clarifying evil is to prevent it, not to act on it.<sup>681</sup>

The city of Babylon had great fame in the ancient civilization known as the Mesopotamian civilization, and at that time it was one of the largest and most famous cities.

<sup>679</sup> Objective Interpretation (1/159).

<sup>680</sup> Tafsir al-Zahraween, p. 178.

<sup>681</sup> Tafsir Ibn Uthaymeen (3/345), Tafsir al-Tabari (2/420).

It seems that magic and working with it spread there, especially when Allah Almighty gave the Babylonians, during the reign of their king “Bukhtenassar”, power over the Jews in the sixth century BC. He killed many of them and took a large number of them captive to Babylon. During their captivity, magic spread in Babylon. The Jews began to spread corruption in Babylonian society, hoping that they would be able to weaken and corrupt the people of Babylon.

On the cultural and historical level, through historical studies, we see that at the same time the Persian state began to grow as a young power. These Jews found what they were looking for and began corresponding with the Persians, inciting them to invade Babylon, and that they would play the role of corruption in Babylonian society.<sup>682</sup> They began to use magic to separate husbands and families. The society was dismantled, and they fell into the traps of demons. The husband began to doubt his wife and the wife began to doubt her husband until each one began to accuse the other of betrayal. A great social problem arose in Babylon that led to the destruction of the Babylonian mentality and it became prepared for the fall. The Persians easily eliminated the Babylonian civilization because they found a society destroyed in terms of morals and human behavior.

As a reward from the Jews to the Persians, they gave the Persian king a girl, one of the most beautiful girls of the Children of Israel, named “Esther.” He married her, and through that, she and her people took revenge on all the supposed enemies of the Jews, until they carried out massacres among the Babylonians and others, so the history books say.<sup>683</sup>

The Jews followed the devils to learn magic, spread it, and spread corruption on earth. There is a close connection between magic and the devils because magic is one of the devils’ means of tempting people, seducing them, leading them, and influencing them.<sup>684</sup>

**- {and that which was revealed to the two angels}:**

It seems, and Allah knows best, that Harut and Marut were the most famous magicians of Babylon, who taught people magic there, and that they

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<sup>682</sup> The Cry of Prophecy in the Face of Biblical Myth, Hassan al-Basha, Dar Qutayba, 1st edition, 2010 AD, p. 66.

<sup>683</sup> The Cry of Prophecy, p. 66.

<sup>684</sup> With Stories Of The Past, Salah al-Khalidi, Dar al-Qalam, Damascus, 1st edition, 2007, p. 91.

were well-known and famous among the Jews at the time of the revelation of the Holy Qur'an, and for this reason Allah Almighty singled them out for mention, and it was not reported that any of the Jews of Medina denied that, despite their extreme keenness to deny the Prophet, peace and blessings of Allah be upon him, and to object to the Wise Revelation, and that they were pretending to be righteous and religious, in order to deceive the naive and simple people, and for this reason they were advising everyone to whom they taught magic not to disbelieve. Allah Almighty said: **{But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."};** that is, a test and a trial.

- **{so do not disbelieve};** by using magic. al-Mahdawi said<sup>685</sup> that it was a mockery because they only say it to someone whose misguidance has been proven,<sup>686</sup> and al-Qurtubi quoted this from him in his interpretation, supporting it.<sup>687</sup>

However, this meaning does not agree with the order of the words of the verse, and there must be an advance or a delay, as al-Qurtubi, may Allah have mercy on him, said, and the estimate: It was not Solomon who disbelieved, and that which was revealed to the two angels, but the devils disbelieved, teaching people magic at Babylon by Harut and Marut, so Harut and Marut instead of devils in His saying: **{but the devils disbelieved};** This is the most correct interpretation of the verse, and no attention should be paid to anything else.<sup>688</sup>

In this sense, the verse is completely consistent with its context of verses, and advance and delay have counterparts in the Holy Qur'an, such as the Almighty's saying: **{And if not for a word that preceded from your Lord, punishment would have been an obligation [due immediately], and [if not for] a specified term [decreed].}** [Ta-Ha: 129]. That is, Had it not been for a word that had preceded from your Lord and a specified term, their torment would have been inevitable.<sup>689</sup>

Dr. Ubadah Ayoub al-Kubaisi, may Allah have mercy on him, wrote a unique book entitled "The Story of Harut and Marut in the Balance of the

<sup>685</sup> Objective interpretation (161/1).

<sup>686</sup> Al-Muharrār al-Wajīz (1/622).

<sup>687</sup> Tafsir al-Qurtubi (2/54).

<sup>688</sup> Same source (2/50).

<sup>689</sup> Objective Interpretation (162/1).

Transferred and the Reasonable”, whoever wants to expand should refer to it.

#### **4- The Almighty’s Saying: {And [yet] they learn from them that by which they cause separation between a man and his wife.}:**

That is, what is the cause of a quarrel, disagreement, or separation between spouses, and it is one of the major sins, and one of the actions of the devils of mankind and the jinn, which the angels refrain from doing and teaching.

It was mentioned in the noble hadith on the authority of Jaber bin Abdullah, peace and blessings be upon him: that the Messenger of Allah, peace and blessings of Allah be upon him, said: **“Iblis places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: ‘I did so and so.’ And he says: ‘You have done nothing.’ Then, one amongst them comes and says: ‘I did not spare so and so until I sowed the seed of discord between a husband and a wife’ The Satan goes near him and says: ‘You have done well.”**<sup>690</sup>

The Prophet, peace and blessings of Allah be upon him, disavowed those who do that. On the authority of Buraydah (may Allah be pleased with him). The Messenger of Allah said: **“He who swears by Amanah (faithfulness) is not one of us, and if anyone corrupts (instigates) the wife of a man or his slave (against him), he is not from us.”**<sup>691</sup>

The verse indicates that magic has an effect on souls, hearts, and emotions, so there is no good in it at all, and it is a cause of evil and corruption. This is why Islamic law forbids learning and teaching it, and the Prophet, peace and blessings be upon him, considered it among the major sins.<sup>692</sup> Rather, all the Sharias revealed by the Truth, Blessed, and Most High, denounced magic and ordered the fight against sorcerers because magic is contrary to the truth that Allah, Blessed and Most High, revealed. Allah Almighty calls on all people to believe in Him and worship Him alone with no partner and to rely on Him and seek refuge in Him alone. However, magic causes people to worship other than Allah, Blessed and Most High,

<sup>690</sup> Narrated by Muslim, no. 2813.

<sup>691</sup> Musnad Ahmad (5/352), with an authentic chain of transmission.

<sup>692</sup> Objective Interpretation (1/163).





and turn their hearts and faces to the devils, the stars, the sun, the moon, humans, etc.<sup>693</sup>

On the authority of Abu Hurairah (may Allah be pleased with him): The Messenger of Allah, may Allah bless him and grant him peace, said: **“Avoid the seven noxious things. It was said (by the hearers): ‘What are they, Messenger of Allah?’ He (the Holy Prophet) replied: ‘Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary.’”**<sup>694</sup>

### **5- {But they do not harm anyone through it except by permission of Allah}:**

Those who deal in magic are not able to cause any harm to any of the people **{except by permission of Allah}** by His will.<sup>695</sup>

Al-Hasan al-Basri (may Allah have mercy on him) said: “This magic does not harm anyone except the one who engages in it.<sup>696</sup> Magic itself does not affect, unless it agrees with the decree of Allah Almighty, that is, with by His decree and destiny, glory be to Him.”<sup>697</sup>

### **6- {And the people learn what harms them and does not benefit them}:**

**A- {And the people learn what harms them}:** in this world and the hereafter because working with magic is blasphemy or a major sin.<sup>698</sup>

#### **B- {and does not benefit them}:**

In it also, if it benefits them in this world with some gains, then it is forbidden gain, and Allah does not bless it. Magic is pure evil and pure harm, and is of no benefit in both worlds, and has no connection to this

<sup>693</sup> The World of Magic and Sorcery, p. 36.

<sup>694</sup> Muslim, no. 89.

<sup>695</sup> Tafsir al-Zahraween, p. 179.

<sup>696</sup> Tafsir Ibn Abi Hatim (1/193).

<sup>697</sup> Objective Interpretation (1/163).

<sup>698</sup> Same previous source.

life or the return. In ruling that it is harmful and not beneficial, there is an eloquent warning against its use, and an incitement to Beware of it.<sup>699</sup>

Sheikh Muhammad Metwally al-Shaarawi, may Allah have mercy on him, says: “Allah Almighty tells us that learning magic is harmful and not beneficial, as it brings no benefit at all even to those who work in it. You will find those who work in magic relying for their livelihood on other people, as they are better than him, as those who work in magic stay all day looking for a person to tempt him by saying that they can do things to him in order to take money from him. You find that their appearance is abnormal, their lives are unstable, and their children are deviants. Everyone who works with magic dies poor, has nothing, is afflicted with incurable diseases, and becomes an example at the end of his life.

So, Magic only brings harm, then poverty, then Allah’s curse at the end of the magician’s life.”<sup>700</sup>

### **7- {But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share}:**

#### **- {But the Children of Israel certainly knew that whoever purchased the magic}:**

That is, the People of the Book knew that whoever chooses magic, takes it, and desires it as the buyer desires the commodity, and adopts it instead of faith and revelation, **{would not have in the Hereafter any share}**.

Qatada, may Allah have mercy on him, said: “The People of the Book knew this with Allah’s covenant with them that the sorcerer has no share before Allah on the Day of Resurrection.”<sup>701</sup>

### **8- {And wretched is that for which they sold themselves, if they only knew}:**

This speech carries the meaning of a certain oath and the estimate is: By Allah, wretched is that for which they sold themselves, and **{they sold}**

<sup>699</sup> The spirit of Meanings (1/345).

<sup>700</sup> Tafsir al-Shaarawi (1/496).

<sup>701</sup> Tafsir al-Tabar (3/451).

here: Because when they bought magic, they gave in exchange for the loss of their souls, so they sold themselves with this disbelief, so what a miserable sale it is.<sup>702</sup>

- **{if they only knew}** and this is a negation of knowledge from them, for if they had known, they would not have learned what would harm them or benefit them.

- If they had known, they would not have abandoned the Hereafter, nor would they have renounced their share of it.

- And if they knew, they would not have sold themselves to falsehood, evil, harm, and Satan.

Is there a person with useful knowledge who would do this? Is there a person with knowledge who prefers this world over the afterlife? Is there anyone who renounces the afterlife and its goodness and bliss, in order to accept evil, falsehood, and Satan?

It's certain that everyone who did this had no knowledge even if he held the highest academic degrees and spent years of his life learning<sup>703</sup>.

### **Warning about Long Stories and Strange Narratives:**

Under this verse, the majority of interpreters cited long stories and different strange narrations from a group of companions and followers regarding the story of Harut and Marut, which al-Suyuti included in "al-Durr al-Manthur", and Ibn Jarir mentioned most of them in his interpretation, and some of them were mentioned by Ibn Kathir, then he said:

It was narrated in the story of Harut and Marut about a group of followers, such as Mujahid, al-Suddi, al-Hasan al-Basri, Qatadah, Abu al-Aaliyah, al-Zuhri, al-Rabi' bin Anas, Muqatil bin Hayyan and others, and it was narrated by a group of early and late commentators, and its summary of it is due in detail to the reports of the Children of Israel, as there is no authentic hadith in it with a continuous chain of transmission to the truthful, trustworthy, infallible one who does not speak from whims.

The context of the Qur'an appears to be the summary of the story without simplification or redundancy. We believe in what is stated in the

<sup>702</sup> Tafsir al-Zahraween, p. 180.

<sup>703</sup> With Stories of the Past, p. 118.

Qur'an as what Allah Almighty intended, and Allah knows best the reality of the situation.<sup>704</sup>

Al-Qurtubi (may Allah have mercy on him) said: "All of this is weak and far from Ibn Omar and others, and nothing of it is authentic. For it is a saying that the fundamentals convey regarding the angels who are Allah's trustees for His revelation, and His ambassadors to His messengers: **{they do not disobey Allah in what He commands them but do what they are commanded.}**" [At-Tahrim: 6].

- **{they are [but] honored servants. (26) They cannot precede Him in word, and they act by His command. (27)}** [Al-Anbiya: 26-27].

- **{They exalt [Him] night and day [and] do not slacken.}** [Al-Anbiya: 20].<sup>705</sup>

#### **Among the Benefits of This Noble Verse:**

- Devils seek to mislead people.
- Allah's defense of His prophets, and the acquittal of Solomon (peace be upon him) from magic and disbelief.
- Prohibiting learning sciences that are harmful but not beneficial, and likewise if its harm is greater than its benefit.
- Beneficial knowledge prevents its possessor from learning harmful knowledge.
- Magic is the work of devils.
- The power of Allah Almighty is beyond causes.
- The devils conspired with magic during the reign of Solomon (peace be upon him) and devised the plan to tempt people after the death of Solomon (peace be upon him).
- Beware of books of misguidance and magic, and they must be destroyed and prevented from falling into people's hands.
- The danger of abandoning revelation and replacing it with other sciences.

<sup>704</sup> Tafsir Ibn Kathir (1/248).

<sup>705</sup> The Comprehensive of the Provisions of the Qur'an (2/36).



- The absence of reformers among the people is a reason for the spread of heresy, corruption, and polytheism on earth. The devils became active after the death of Solomon (peace be upon him).

- Devils trick people into traps by every means possible.

And other benefits.<sup>706</sup>

**9- {And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.}:**

Allah Almighty said **{And if they had}**, meaning: If the Jews, who abandoned the revelation of Allah, followed what the devils recited, and learned magic, **{believed}**, meaning: in Muhammad, peace and blessings of Allah be upon him, and in what was revealed to him in their hearts.

- **{and feared}**: what Allah has forbidden, including magic, and they believed with their hearts, feared with their limbs, and avoided disbelief.

- **{then the reward}** and recompense for the work.

- **{from Allah}**: He added (the reward) to Himself to reassure the servant of its attainment, and to know that it is plentiful because gifts of the Generous are many.

- **{would have been [far] better}**, meaning: Allah's reward in the Hereafter is better for those who believe and fear Allah in this world, or: better than magic.<sup>707</sup>

- **{if they only knew}**, knowledge that would benefit them, meaning: If they were among the possessors of knowledge, they would not have prioritized magic over belief in Muhammad, may Allah bless him and grant him peace, and his followers.<sup>708</sup>

**There are some benefits in this verse:**

- Exhorting sinners by presenting faith and piety to them and explaining that they are reasons for obtaining Allah's reward.

- A little reward from Allah is better than this world and all that is in it.

<sup>706</sup> Tafsir al-Zahraween, Muhammad al-Munajjid, pp. 180-183.

<sup>707</sup> Previous source, p. 183.

<sup>708</sup> Previous source, p. 183.

- Guaranteeing the reward for the pious believer due to His saying, **{from Allah}**, so the believer is reassured that it will happen because Allah does not break His promise.

- Useful knowledge causes its possessor to abandon forbidden things, and it is knowledge connected to the heart, not abstract theoretical knowledge.

- Whoever does not act on what he knows is ignorant, and that the knowledge that the one who possesses it does not act on, its existence is the same as its non-existence.<sup>709</sup>

### **Fourth: The Most Important Leadership Qualities of Solomon (peace be upon him):**

The Qur’anic stories in the biography of Solomon (peace be upon him) referred to his qualities as a king and an empowered ruler on earth, and to his methods for managing the state, preserving it, and strengthening it, and provided a model for the most important leadership qualities of the statesman who believes in Allah, and the approach to good governance derived from the law of Allah Almighty. The most important of these prophetic qualities of Allah’s Prophet Solomon (peace be upon him):

#### **1- Always Thanking Allah:**

He, peace be upon him, was always thankful and remembrance of his Lord Almighty.

- **{He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.”}** [Sad:: 35].

- **{My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.}** [An-Naml: 19].

- **{This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only**

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<sup>709</sup> Previous source, p. 184.



**for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous.}** [An-Naml: 40].

He was very grateful to his Lord, the owner of a living heart connected to Allah, always attributing grace to the Lord of the Worlds. He achieved monotheism<sup>710</sup> and singling out worship to Allah, fought polytheism, and was keen to implement Allah's method on earth.

## 2- Knowledge:

One of the attributes of Solomon (peace be upon him) was knowledge, and he built his state and civilization with knowledge, and began with it above all other blessings, noting and glorifying knowledge: **{And We had certainly given to David and Solomon knowledge.}** [An-Naml: 15].

And Allah Almighty said: **{we have been taught the language of birds}** [An-Naml: 16].

Knowledge is an original characteristic in the character of Solomon (peace be upon him) that Allah provided him with, and he exalted its great value. He and his father addressed Allah with praise for this blessing. Knowledge is the foundation upon which the happiness of this life and the next is built, it is the foundation for all matters of religion and life, kingdoms are only built upon it and established by it. Kingship is only organized and governed by it, and everything that is not built upon it is on the brink of collapse. It is the king's fence and shield, and it is his true weapon and defense, and every kingdom not protected by it, is vulnerable to extinction.<sup>711</sup>

One of the laws of leadership, and the characteristics of an outstanding leader in every era, is that he is characterized by knowledge, and is aware that power is not built except with knowledge. The power of knowledge in the person of Solomon (peace be upon him) had a positive impact on his followers and soldiers, and the impact of leadership education appeared on his soldiers from the hoopoe, who had knowledge from the Book.

<sup>710</sup> It is the belief that Allah is one in Himself, His attributes, and His actions, and He has no partner in His sovereignty and management, and that He alone is worthy of worship, so it should not be devoted to anyone else.

<sup>711</sup> Interpretation of Ibn Badis in the Reminder Councils, p. 54.

Allah Almighty said about the hoopoe when it was absent from Allah's Prophet Solomon: **{I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.}** [An-Naml: 22]

Encompassing is complete knowledge of a thing from all its aspects, and this speech was only emboldened by knowledge. Otherwise, the hoopoe, despite its weakness, would not have been able to address Solomon, with his strength, with such a speech were it not for the authority of knowledge.<sup>712</sup> Therefore, Solomon (peace be upon him) respected the hoopoe and took its topic and information seriously as well as the story of the Ifrit from the jinn, and the one who had knowledge from the Book along with Solomon (peace be upon him), and how he, who had knowledge from the Book, was favored over the Ifrit from the Jinn, for bringing the throne. The attribute of knowledge was preferred over the attribute of strength and honesty, with their preference in the characteristics of the leader and choosing him to perform the mission.

The noble verses in the dialogue between Solomon (peace be upon him), the demon of the jinn, and the one who has knowledge from the Book, indicated the importance of knowledge, and that the one who brings knowledge and wisdom is better than the one who brings power.

This story clearly indicates the power of knowledge, and that it is one of the greatest characteristics of a leader, and that the power of knowledge overcomes all other types of powers, and they are subordinate to it.<sup>713</sup>

### 3- Organization and Control:

One of the characteristics of Solomon (peace be upon him) in his wise leadership: his great abilities in organization and planning and managing human crowds smoothly and regularly. You do not see chaos in his leadership, nor confusion and carelessness among the soldiers. Rather, every individual in his state institutions works diligently, with all mastery, achievement, and preparation.

For the Prophet of Allah, Solomon (peace be upon him), crowds and soldiers from all kinds of creatures, including the jinn, humans, and birds

<sup>712</sup> Leadership traits, p. 739.

<sup>713</sup> Same previous source. p. 739





were gathered in a great procession and a large crowd, and they would not disperse and chaos would not spread among them, it is an organized military gathering.<sup>714</sup> **{And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows.}** [An-Naml: 17].

The noble verse informs us of the image of the leader in his good leadership of the soldiers, the precision of the soldier system of Solomon's leadership, peace be upon him, and the training of his soldiers in regular discipline.<sup>715</sup>

The verse has remained throughout time, reminding us that order is the foundation of every society and meeting, and that strength and abundance alone are not sufficient without order, and that order must have competent men who carry it out and carry the crowds to it, and those are the commanders.<sup>716</sup>

#### **4- Vigilance, Follow-up and Inspection:**

One of the characteristics of an outstanding and attentive leader is the sense of responsibility and honesty in checking on his followers, soldiers, and employees, feeling their needs and requirements, feeling their suffering and problems, and working to develop serious solutions to address them so as to provide a positive and productive environment,<sup>717</sup> and inspecting the affairs of the people and seek knowledge of the defects in individuals and groups, as this was the case of Solomon (peace be upon him). Allah Almighty said: **{And he took attendance of the birds and said, "Why do I not see the hoopoe – or is he among the absent?"}** [An-Naml: 20].

There is no doubt that leader needs committees, institutions, and agencies so he can do this great job. Solomon (peace be upon him) was interested in following up on soldiers and business owners, especially if he noticed something suspicious about their conditions. When Solomon (peace be upon him) did not see the hoopoe, he quickly asked: **{Why do I not see the hoopoe}**, meaning: Is it absent? It is as if he was asking about

<sup>714</sup> In the Shadows of the Qur'an (5/377).

<sup>715</sup> Leadership Traits, p. 740.

<sup>716</sup> Tafsir Ibn Badis, Abdel Hamid Ibn Badis, Dar al-Kutub al-Ilmiyyah, 1st edition, 1995, p. 260.

<sup>717</sup> Leadership Traits, p. 740.

the validity of what appeared to him,<sup>718</sup> then he said: **{or is he among the absent?}** Another question that indicates firmness in the question after kindness <sup>719</sup>.

Solomon (peace be upon him) did not leave his state neglected without follow-up and inspection. From Solomon's (peace be upon him) noticing the absence of this hoopoe, we realize his personality traits which are vigilance and precision in following up with the necessary firmness.<sup>720</sup>

### 5- Firmness and Strictness:

When Allah's Prophet Solomon (peace be upon him) inspected the soldiers and found the hoopoe had separated from the "crowd" and caused a disturbance due to his absence, it required severity and deserved strict punishment. He said: **{I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.}** [An-Naml: 21]

This is the basis of the strictness and severity of the soldier's provisions because of the great responsibility, and everyone's safety depends on how disciplined the soldiers are and how they carry out their duty.

The hoopoe was one of Solomon's soldiers, and it was required to be disciplined and adhere to orders, yet it apparently violated its duty. Its punishment was estimated according to the greatness of its sin, not on account of the smallness of its body. If anyone violates his position, even if it is the smallest position, it leads to general harm, and each person's steadfastness in his position and guarding it are manifestations of order and solidarity, which are the basis of strength.<sup>721</sup>

Firmness and strictness are important leadership traits for a leader in managing the organization's members, in order to eliminate many forms of chaos and lack of discipline in institutional work. If the wrongdoer is not taken care of, forms of negligence and indifference will spread, setting a bad precedent for the rest of the organization's members.<sup>722</sup>

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<sup>718</sup> Tafsir al-Razi (24/189).

<sup>719</sup> Judgment and Trial in the Discourse of Revelation (2/592).

<sup>720</sup> Leadership Traits, p. 741.

<sup>721</sup> Leadership Traits, p. 741.

<sup>722</sup> Leadership Traits, p. 741.



## 6- The Ability of Solomon (peace be upon him) to Build Relationships:

Through our study, we note the ability of Solomon (peace be upon him) to build distinguished internal and external relationships, and the evidence for this is:

### A- Smiling with the Weakest Creatures:

**{So [Solomon] smiled, amused at her speech};** when he heard the ant warning its kind and praising Solomon because of his justice. He was impressed by its eloquence, advice, and good expression, and this is the case with the prophets, peace and blessings be upon them: perfect politeness and admiration in its place.<sup>723</sup> This indicates a distinct relationship between Solomon and the weakest creatures — it appears — in his kingdom, based on mutual respect and appreciation.

### B- Striving for Good Deeds:

So, Solomon (peace be upon him) asked his Lord, glory be to Him, for success in thanking Him, and in engaging in all kinds of good deeds, including serving Allah’s creation and establishing justice among them, and providing all kinds of human services, seeking the satisfaction of Allah Almighty, and achieving goals and happiness in both worlds: **{and said, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.}** [An-Naml: 19].

### C- Flexibility with Soldiers:

Therefore, he sought an excuse for the hoopoe, and he wanted — in fact — that its absence would be justified, and that its argument would prevent punishment, since whoever provides the correct justification and clear proof, the punishment will be removed from him, his condition will be corrected, and he will return to his original position, so Allah Almighty said on the tongue of Solomon, peace be upon him: **{unless he brings me clear authorization}** [An-Naml: 21], that is, a conclusive proof that denies suspicion and doubt, and prevents the issuance of strict punishment.

<sup>723</sup> Leadership Traits, p. 743.

### **D- Kindness and Politeness in Dealing even with Enemies:**

Therefore, the Queen of Sheba described Solomon's letter to her as a noble book, as its content was noble from a noble king, improved the relationship with others, and it was the beginning of good relations that ultimately contributed to the Queen of Sheba's entry into Islam<sup>724</sup>.

### **7- Generosity and Good Reception:**

**{She was told, "Enter"}** [An-Naml: 44]. Thus, Solomon, peace be upon him, welcomed the Queen of Sheba, honored her, and received her well. The good result was her entry into Islam with firm conviction and divine guidance<sup>725</sup>.

### **8- Humility:**

Solomon (peace be upon him) was always humble, even when he was at the peak of glory and empowerment, to the point that it was said that he walked with his head bowed out of reverence to Allah.

While he was with his soldiers parade of jinn, humans and birds, he passed by the Valley of the Ants, and with a humble look at the ground he saw an ant. So, he looked towards it and listened closely to it, and with what he was taught of the language of birds and animals, he tried to understand their situation. He knew that they were afraid of the footsteps of his soldiers, so the ant took the initiative to advise the other ants to clear the way for the army so that no unintended injustice would occur on the part of any of them: **{an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."}** [An-Naml: 18].

Al-Qurtubi, may Allah have mercy on him, said: "The gesture of a believer, that is, the justice of Solomon and his virtue and the virtue of his soldiers that they do not destroy an ant or anything above it unless they were unaware of it."<sup>726</sup>

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<sup>724</sup> Leadership Traits, p. 744.

<sup>725</sup> Leadership Traits, p. 746.

<sup>726</sup> Tafsir al-Qurtubi (13/170).



This ant was only one of Solomon's subjects in his kingdom, which included, in addition to humans and jinn, various types and colors of animals, birds, and vermin.

He heard its words and understood its complaint, so he smiled at its words, and his big heart was softened with compassion for its little body. So, he had mercy on it and on the other ants, and he thanked his Lord for teaching him the language of these creatures, so that he could listen to them and deliver justice to them, and he was pleased that his justice and the justice of his soldiers were known to every creature, even this ant that apologized on behalf of them in advance, saying that if they hit an ant with their feet, it would be without intention or awareness on their part.<sup>727</sup> **{So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."}** [An-Naml: 19].

From his humility (peace be upon him), his acceptance of the truth and listening to whoever brought out what was in his soul, the hoopoe said to Solomon: **{I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.}** [An-Naml: 22].

In the verse there is evidence that the young say to the old, and the student to the scholar, "I have what you do not have" if that is verified and certain.<sup>728</sup> This is a practical lesson for great leaders, venerable scholars, and virtuous masters to humble themselves before the truth and accept it, for the authority of the truth is greater than their authority. Also, the power of submitting to the truth is stronger than their leadership and scholarly power.<sup>729</sup>

## 9- Justice and Acceptance of Excuses:

The Holy Qur'an depicted the vigilance and knowledge that Solomon (peace be upon him) had of the members of his subjects in the most creative way. In addition to his commitment to the affairs of his subjects,

<sup>727</sup> Judgment and Trial in the Discourse of Revelation (2/589).

<sup>728</sup> Leadership Traits, p. 745.

<sup>729</sup> Leadership Traits derived from the story of Solomon (peace be upon him), p. 745.

Solomon (peace be upon him) represented a firm and just ruler who held the negligent accountable, threatened the negligent, and punished those who deserved to be punished, and at the same time accepted the excuse of the apologist when he provides a legitimate and convincing excuse.<sup>730</sup> So, when he searched for the hoopoe and did not find him, he said: **{I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.}**” [An-Naml: 21].

- **{unless he brings me clear authorization}**; that is, a clear argument for his backwardness. This is due to the perfection of his piety and fairness. He did not swear to merely punish him with torture or death because this can only be from a sin, and his absence bears a clear excuse, and therefore he excluded him because of his justice and fairness.<sup>731</sup> Besides, his justice became clear in his ruling regarding the owner of crops and sheep and with the ant. The quality of justice is prominent, clear, and attractive in the character of Solomon (peace be upon him).

## 10- Prestige and Veneration:

Solomon (peace be upon him) derived his prestige from his closeness and good relationship with Allah, Lord of the Worlds. Therefore, Allah cast his awe and dignity on his soldiers and society as a whole. He also derived his strength and prestige from his respect for his soldiers, and from his respect for the values and principles that he carried in his heart and practiced realistically. The basis of prestige was from his good obedience to Allah and his constant thanks to Him, and from the strength of his application of Islamic leadership principles and values in the leadership of his king.

Allah Almighty said in describing the state of the hoopoe when Solomon inspected him, **{But the hoopoe stayed not long [An-Naml: 22]}**: The hoopoe’s stay for a short period of time and in a place that was not far away was only because it knew what would be the consequences of its absence if its period or distance was long, and this was because behind him was a feared king whose prestige was evident over his subjects and the extended authority of his kingdom.<sup>732</sup>

<sup>730</sup> Educational Values in the Story of the Prophet Solomon, p. 76.

<sup>731</sup> Educational Values in the Story of the Prophet Solomon, p. 77.

<sup>732</sup> Administrative Values Extracted, p. 42.



## 11- Verifying the News:

Among the characteristics of Solomon (peace be upon him) is confirmation and discernment in existing events and facts, and patience and deliberation in confirming and disbelieving statements. He investigates and uses his methods to confirm or deny facts, and this appears clearly in the story of Solomon with the hoopoe, for what the hoopoe told is not an easy matter, then the hoopoe does not dare to fabricate this long story, and he knows that Solomon had power over the subjects and ability to verify the authenticity of the news. However, he (peace be upon him) did not hasten to believe it, nor was he in a hurry to deny it. Rather, he said, **{We will see}**, which is from speculation or contemplation and investigation.<sup>733</sup>

Further, the Almighty's saying: **{whether you were truthful or were of the liars}** [An-Naml: 27] means: Were you truthful in your report or you lied in order to get rid of the threat?<sup>734</sup>

## 12- Behaving Intelligently:

Solomon (peace be upon him) was distinguished by his good behavior, intelligence, acumen, good tact, and conduct in leading his kingdom at the internal and external levels. Among the positions that indicate this are:

### A- Choosing the Truthful and Enhancing Confidence in the Soldiers:

Allah Almighty said: **{Take this letter of mine and deliver it to them. Then, leave them and see what [answer] they will return.}** [An-Naml: 28]. The verse contains a clear indication of the good behavior of Solomon (peace be upon him), his intelligence, and his testing of the sincerity of the sender and the mechanism of sending besides the effect of that on giving the hoopoe confidence, determination, and strength in conveying the message and calling to Islam.<sup>735</sup>

<sup>733</sup> Tafsir al-Razi (24/193).

<sup>734</sup> Tafsir Ibn Kathir (3/349).

<sup>735</sup> Leadership Traits, p. 748.

### **B- Knowing the Strengths and Weaknesses and Exploiting Them:**

When the hoopoe conveyed the content of the Queen of Sheba's letter to Solomon, which was her saying: **{She said, "Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do.}** [An-Naml: 34]. And the discussions and dialogues that took place, Solomon (peace be upon him) knew the intelligence of the Queen of Sheba and her strengths. He, peace be upon him, through his intelligence and keen attention to speech, also knew her weaknesses which was her fear of humiliation and of her kingdom being invaded by wars and battles. He responded to her messenger whom she had sent with her weak point: **{Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.}** [An-Naml: 37].

This is what management and leadership scholars call "knowing the enemy's strengths and weaknesses." That will be more likely to defeat him, prevail over him, and lead him to the desired goals.

### **C- Testing the Intelligence and Mind of the Queen of Sheba:**

Allah Almighty said: **{He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided.}"}** [An-Naml: 41].

It means that he changed the apparent features of the throne and presented it to her, and she had steadfastness, reason, cunning, and firmness in her, so she did not say that it was her throne because that was an acknowledgment of Solomon's authority over her, and his control over her throne, and she did not say that it was another throne, either. She did it so as not to be a liar, rather she said: **{[It is] as though it was it.}** which means: "It looks like it," and this is extremely intelligent and decisive.<sup>736</sup>

This verse indicates the intelligence of Solomon (peace be upon him), and his good test of the intelligence and mind of the Queen of Sheba. He was able, with the grace of Allah Almighty, and the use of beneficial means of moral and material advocacy, to succeed in saving a nation from

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<sup>736</sup> Tafsir Ibn Kathir (3/352).



hellfire, and the two kingdoms became one kingdom with the light of faith surmounted and the banner of Islam flying over it.<sup>737</sup>

### 13- Patience and Good Listening:

Prophet Solomon (peace be upon him) listened to the excuses of the one who apologized and the arguments of the one who retarded. He (peace be upon him) listened to the hoopoe's dissipation until it finished what it said, even though it was a kind of reproach to Solomon, and it attributed the lack of understanding to him.

The Almighty said: **{But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news. (22) Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne. (23) I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided, (24) [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare – (25) Allah – there is no deity except Him, Lord of the Great Throne." (26)}** [An-Naml: 22-26].

All this while Solomon did not interrupt the hoopoe, nor deny what it said, nor rebuke it, until it finished narrating the argument, which was a huge surprise to Solomon (peace be upon him).<sup>738</sup>

### 14- Gradual Progress in Achieving Goals:

We note that the character of Solomon (peace be upon him) believed in the gradual rule of achieving goals. In his invitation to the Queen of Sheba, he sent a message with clear content and substance, then monitored the reactions, then he received the queen's delegation that came to him with a gift, and he returned it firmly with an explicit threat, then he brought her throne and surprised her with it, and he concluded that by building a palace

<sup>737</sup> Judgment and Trial in the Discourse of Revelation by Abdul Aziz Mustafa Kamel, Dar al-Taybah, first edition, 1415 AH - 1995 AD (2/601).

<sup>738</sup> Judgment and Trial (2/495).

whose floor is made smooth with glass, so he was gentle and gradual until he reached convincing her to convert to Islam.

Likewise, there is gradualness in assessing the punishment, and reinforcement according to the extent of the error, and this is the essence of justice. This is why Solomon (peace be upon him) did not make a single decision regarding the punishment when the error was proven, but rather made it dependent on the size of this error: **{I will surely punish him with a severe punishment or slaughter him.}** [An-Naml: 21].

Scholars have inferred from this verse that the punishment is proportional to the sin, and the reason for progressing from severity to more severe is proportional to what is needed to correct the defect.<sup>739</sup>

### **15- Employing Skills, Talents, and Capabilities:**

One of the characteristics of Solomon (peace be upon him) was his ability to place the right individual in the right place. His kingdom contained humans, jinn, and others who could have performed the task of the hoopoe, but Solomon chose it, despite its weakness and smallness, to perform this task because of the imaginative knowledge and wisdom he saw in it, in addition to the ability to accomplish the task.<sup>740</sup>

He employed the capabilities of (the one who had knowledge of the book) in bringing the throne of the Queen of Sheba and entrusted him with the task, which was carried out successfully. The Prophet of Allah, Solomon, organized his soldiers, arranged his crowds, and distributed them to their tasks, and gave the opportunity to his advisors and soldiers to show off their talents, and for each of them to say what he had, and he was able to employ their abilities and potentials for the benefit of the state and its divine goals.

### **16- Transcendence over the Temptations of This Life and Steadfastness in Principle:**

Among the characteristics of Solomon (peace be upon him) was his transcendence over the temptations of the mortal world, and steadfastness in divine values and principles. He refused to accept the gifts of the Queen

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<sup>739</sup> Judgment and Trial (2/494).

<sup>740</sup> Interpretation of the Spirit of Meanings, Al-Alusi (9/193).



of Sheba when she tried to bribe him and test him, and he responded with an earth-shattering response by saying, **{Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.}** [An-Naml: 36].

He (peace be upon him) demonstrated his great position of transcendence over the temptations of the mortal world, his steadfastness in Islamic principles and beliefs, and his keenness to call people to Allah and guide people.<sup>741</sup>

### 17- Steadfastness on Principle

Solomon (peace be upon him) dealt in a positive spirit with the hoopoe's initiative in his effort to change the great evil, which is polytheism to Allah Almighty, and its great concern about the people who prostrate to other than Allah, and the speed with which it brought the news, and the argument that contributed to changing a nation and its Islam, there are many initiatives and positives revive nations and societies and return them to the circle of Islam, and then have a positive impact in increasing the scope of Islam and empowerment on earth.<sup>742</sup>

Solomon (peace be upon him) had great initiatives that he used in calling to Allah such as his keenness to bring the throne of the Queen of Sheba and the palace whose floor is made smooth with glass, and his initiative in sending his calling speech that was precise in wording, goals, and purposes.

### 18- Listening to His Senior Advisors:

This is a prominent characteristic of the character of Solomon (peace be upon him), and it appeared clearly in his speech to his senior advisors where he said to them: **{which of you will bring me her throne}** [An-Naml: 38]. So, he presented what he wanted to them and they presented their capabilities. Thereupon, Solomon, peace be upon him, chose best suited to achieve what he wants.

<sup>741</sup> Judgment and Trial (2/598).

<sup>742</sup> Leadership traits, p. 751.

## 19- The Ability to Decide:

One of the characteristics of Solomon (peace be upon him) was his ability to be decisive when matters needed to be decided, and not to hesitate in making a difficult decision to overcome the most difficult situation.

When Solomon (peace be upon him) found that the people of Sheba were still committed to polytheism, but rather wanted to win him over and distance him from his steadfastness in the truth; He said to the delegation who brought gifts: **{Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.}** [An-Naml: 37]. That is, return to them with the gift, I will not accept it from a polytheist, and inform them that I will send them soldiers who they will be powerless to encounter, and we will surely expel them therefrom humiliated and defeated.<sup>743</sup>

## 20- Distress with the Stubborn:

He used force to terrorize those who turned away from the call, *as there are human beings that do not soften except under the glare of swords and horseshoes*. When Solomon issued his threat and sent him with the messengers as a warning, dread and fear fell into the hearts of the polytheists and they retracted themselves. This resulted in vigilance and awakening from negligence, and the Queen of Sheba considered her matter, and what Solomon (peace be upon him) said, after her messengers returned to her with her gift. Therefore, she and her people listened and obeyed, and they went to him with their soldiers, submissive and respectful to Solomon, intending to follow him in Islam.<sup>744</sup>

## 21- Love of Jihad:

Solomon, peace be upon him, was known for his dedication to calling people to Allah Almighty with wisdom and gentleness, and with jihad when necessary against the stubborn.

<sup>743</sup> Al-Tafsir al-Kabir, al-Razi (24/196).

<sup>744</sup> Tafsir Ibn Kathir (3/251).

Al-Qurtubi (may Allah have mercy on him) said: “The hoopoe’s honesty became an excuse for it because it told him what necessitated jihad, and Solomon (peace be upon him) loved jihad.”<sup>745</sup>

He (peace be upon him) was greatly concerned with his military strength, in preparing, equipping, parade, and taking care of the horses, and this characteristic is clear and does not need evidence or clarification. It suffices in Solomon’s description of his soldiers and his confidence in them after his Lord: **{Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.}** [An-Naml: 37].

In addition to a large number of strong, well-equipped original horses, and Allah Almighty said: **{[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses.}** [Sad: 31].<sup>746</sup>

## 22- Humility and Not Being Arrogant:

The most important characteristic of Commander Solomon, peace be upon him, is that he attributed the credit to Allah for every blessing and renewed his gratitude for these blessings. When he asked to bring the throne of the Queen of Sheba, his soldiers, whom Allah had subjected to him, responded quickly to obedience, and when he found his request answered and his command obeyed, he hastened to exercise self-control, on the path of fear, and the path of humility and obedience to Allah, Lord of the Worlds: **{And when [Solomon] saw it placed before him}** [An-Naml: 40]. That is, when he saw the throne fixed beside him **{he said, “This is from the favor of my Lord”}**. That is, this victory and favor are from the bounty of my Lord, to test me whether I am thankful for His blessings or ungrateful for them. For whoever is grateful, the benefit of his gratitude is due only to himself, as by his gratitude he necessitates the completeness of the blessing, its continuity, and more of it. And whoever is ungrateful for blessings, then Allah is not in need for his gratitude, and Generous in perpetuating His favor upon him.<sup>747</sup>

<sup>745</sup> Judgment and Trial (2/596).

<sup>746</sup> Quranic stories, Dr. Suleiman al-Daqour, p. 193.

<sup>747</sup> Judgment and Trial (2/600).

### 23- Patience:

One of the attributes of Solomon (peace be upon him) was patience. Allah tested him, so he was patient and sought reward, and he asked Allah for forgiveness and the kingdom that no one after him should have, so Allah Almighty answered him: **{And We certainly tried Solomon and placed on his throne a body; then he returned. (34) He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.” (35)}** [Sad:34 – 35].s

Here we find the value of patience in the face of trial and the importance of turning to Allah through supplication, surrendering before Him, and asking Him for forgiveness. Solomon asked for a kingship that no one after him should have, and Allah answered his request and raised his rank. The most tested people are the prophets, then those after them.

There is no doubt that patience in the face of trials, temptations, tribulations, and misfortunes is one of the most severe types of patience.<sup>748</sup> Allah Almighty said: **{And We certainly tried Solomon and placed on his throne a body; then he returned.}** [Sad:34].

### 24- Understanding and Wisdom:

Among the distinct qualities of Solomon, peace be upon him, in his personality, are understanding, wisdom, and knowledge. Allah Almighty said: **{And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge.}**[Al-Anbiya: 79]. Allah gave him a great understanding of judicial, political, military, economic, and advocacy matters, and this understanding is accompanied by wisdom and putting things in their proper place.

He employed the wisdom, knowledge, and understanding that Allah had given him in guiding people, bringing them into the religion of Allah Almighty, removing injustice from them, establishing justice among them, and unleashing their hidden energies so that they could begin to rebuild the earth, in accordance with the divine will.

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<sup>748</sup> Educational Values, p. 73.



## 25- Construction and Creativity:

Among the qualities of Solomon, peace be upon him, are creativity and construction in various aspects of life related to kingship and people whether in administration, economics, soldiering, sciences, knowledge, or discoveries of ore and industries such as iron, copper, and so on.

Solomon (peace be upon him) excelled in using knowledge to bring the throne of Bilqis while preserving it and disguising it, and he increased cultural creativity in the use of construction, science, tools and means of life by providing a model of the features of high civilization and Qur'anic verses. This is depicted by his saying: **{Enter the palace}** to show her a kingdom more precious than hers, and a power greater than hers. **{But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]}**: She had no doubt that she is wading through water. She was told: **{it is a palace [whose floor is] made smooth with glass}**.

When she stood on the palace of Solomon, he called her to worship Allah, and condemned her for worshiping the sun instead of Allah.<sup>749</sup> He used the Prophet's mind, his rational logic, and his emotional arguments derived from Allah's law and the procession of prophets and messengers, and he was the reason for her guidance.

Allah Almighty said: **{She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds."}** [An-Naml: 44]. The verse shows the features of eloquence, high architecture, high creativity, and cultural development in the use of natural elements and investing in the earth's wealth in a way that achieves well-being and happiness for man. Science here is invested in architectural creativity and developing the city on the foundations of divine civilization connected to the Creator.<sup>750</sup>

The civilization led by Solomon (peace be upon him) was linked to moral and material values, achieved monotheism, dedicated worship to

<sup>749</sup> Educational Values, p. 115.

<sup>750</sup> Previous source, p. 116.

Allah Almighty, fought polytheism, and contributed to the construction of knowledge and civilization, and the advancement of humanity through the unique system of human ethics linked to the divine approach.

## 26- High Determination:

Among the characteristics of Solomon, peace be upon him, that distinguished him were his high determination and strength of resolve. This characteristic appears in his supplication to his Lord: **{My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.}** [An-Naml: 19].

In this verse, Solomon (peace be upon him) asked his Lord for three things:

**The first one:** That Allah Almighty inspires him and enables him to be grateful for the blessings that Allah has bestowed upon him and his parents.

**The second one:** To guide him to every good deed that He loves and pleases.

**The third one:** To admit him to Paradise with His righteous servants.

These are high demands and lofty goals. It clearly indicates the height of his determination and the strength of his resolve.<sup>751</sup>

In the supplication of Solomon (peace be upon him): **{And admit me by Your mercy into [the ranks of] Your righteous servants}**: An indication that entering Paradise will be through His mercy and grace, not through the servant's own merit. Solomon (peace be upon him) in the noble verse asked for what would be a means to the reward of the Hereafter first, then he asked for the reward of the Hereafter secondly.<sup>752</sup>

The quality of his determination is evident in his servitude to Allah Almighty and his commitment to Allah's method in achieving the authority of action and movement: **{And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].}** [Sad:

<sup>751</sup> Educational Values, p. 129.

<sup>752</sup> Educational Values, p. 29.





30]. His high determination to achieve worship of Allah kept him far from personal whims and tyrannical human tendencies.<sup>753</sup>

The height of his determination made him follow the path of his father in jihad and advocacy, glorifying the law of Allah Almighty, and bearing responsibility, **{And Solomon inherited David. He said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.”}** [An-Naml: 16].

### 27- Openness to Others:

One of the characteristics of Solomon (peace be upon him) was openness to others, and it is a characteristic that clearly emerged in his personality, and it is one of the signs of civilization, sophistication, and high human communication. His openness to the Kingdom of Sheba was a proselytizing openness in which he was keen to guide them, as well as a cultural openness to embody human cooperation at the level of commercial and economic relations, progress, urbanization, knowledge, science, and culture. Indeed, Solomon (peace be upon him) was open to the hoopoe, and benefited from its information, experience, and delivery of his message.

He was open to the ants and the jinn, and he knew how to benefit from them in his state. Rather, he raised the status of some of them, and they became among the ones whom he consulted, **{A powerful one from among the jinn said, “I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy.”}** [An-Naml: 39].

The openness of Solomon (peace be upon him) was positive and achieved gains for his state and his mission.

### 28- Ability to Plan and Implement:

One of the characteristics of Solomon (peace be upon him) was the ability to plan. Besides, in the management of Solomon (peace be upon him) there was careful planning for a huge crowd of soldiers who were gathered in a great procession that brought together the beginning and the end so that they would not be dispersed and chaos would spread among

<sup>753</sup> Qur’anic Stories, Suleiman al-Daqour, p. 177.

them. The Qur'an called this procession by the term "soldiers" in reference to mobilization and organization.

If this planning represented a partial step in the comprehensive planning, which is conveying the message and calling to worship Allah alone, then all elements of his soldiers were aware of the comprehensive plan and everyone sought to achieve it, rejecting everything that conflicted with it.

One of the partial plans that Solomon used was to send his letter to the queen after the hoopoe told him that she and her people **{prostrating to the sun instead of Allah}**.

Part of his partial planning was the plan to bring the Queen's throne before her arrival. It seems that Solomon's goal in this is to display the manifestations of the supernatural power that supports him in order to influence the heart of the queen and lead her to believe in Allah and respond to his call.

This plan was summed up in Solomon's saying to his advisors and to the leaders of the elite of his state: **{which of you will bring me her throne before they come to me in submission?}** [An-Naml: 38] and in his saying **{which of you}** is evidence of taking into account individual differences where the value of dividing work according to the capabilities of the subordinates appears to ensure its success, and then he found the response from one of them: **{A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy.}"}** [An-Naml: 39].

It was as if Solomon had shown that he wanted a shorter period of time to bring about the throne, and the response was from a more capable element. Speed of completion is evidence of higher efficiency, but who has the highest ability?

He is the one who possesses knowledge:<sup>754</sup> **{Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you.}"}** [An-Naml: 40].

With that gesture of faith in that plan, especially among this distinguished individual among the subordinates; there is another important

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<sup>754</sup> Administrative Educational Insights, Dr. Fawqia Muhammad Yaqut, p. 8.

aspect to successful planning. This is known recently as good distribution of tasks.

Solomon (peace be upon him) distributed tasks well when he first presented the matter without specification so that he assigned the task to the most capable and quickest to accomplish it. He also did well when he gave the opportunity to someone who had greater ability than the one who can bring the throne before the king rose from his council. He also distributed tasks well when determine the period required to complete the task: **{before they come to me in submission?}**.

The planning that Solomon relied on was his plan to disguise her throne: **{He said, “Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided.”}** [An-Naml: 41].

No matter how good the planning is, it remains theoretical talk unless it is implemented. Likewise, implementation, if it was not at the appropriate time, may have lost its importance. Hence the speed of implementation was an important administrative process, and the speed of implementation appeared in many situations in the administration of Solomon (peace be upon him). When Solomon ordered the hoopoe to go and deliver to them the letter and come back with the answer quickly. All of this was implemented quickly: **{indeed, to me has been delivered a noble letter}**.

The speed of implementation was that as soon as Solomon finished making the plan to bring her throne, it was brought quickly.

The speed of implementation was that they quickly changed some of the features of her throne<sup>755</sup>.

On the other hand, the queen’s administration was also characterized by rapid implementation when her gift reached Solomon. Solomon (peace be upon him) followed the events until he achieved the great goal that he sought to achieve, which was to spread the religion of Allah and convert the queen and her people to Islam. Solomon (peace be upon him) succeeded in achieving the goal, consulting those around him to reach it, planning it, implementing it, and following it up. It is the ultimate goal: **{Be not haughty with me but come to me in submission [as Muslims].}**<sup>756</sup>

<sup>755</sup> Administrative Educational Glances, p. 11.

<sup>756</sup> Administrative Educational Glances, p. 11.

## 29- Supported:

One of the characteristics of Solomon (peace be upon him) is that he was supported by Allah Almighty, with the signs of the horizons and the universe that Allah bestowed upon him, and this is on the side of (subjugation), and the signs of the souls, faculties, and divine talents of man within himself, and this is on the side of (empowerment).

**Below is a breakdown of these two types:**

### **A- Harnessing and subjecting:**

#### **- Harnessing the wind:**

- Subjecting the winds. Allah Almighty said: **{And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.}** [Al-Anbiya': 81], and Allah described the speed of this subjected wind and its movement by saying: **{And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command – We will make him taste of the punishment of the Blaze.}** [Saba: 12]. The wind was also described as calm in His saying: **{So We subjected to him the wind blowing by his command, gently, wherever he directed.}** [Sad: 36].

Harnessing the wind refers to the possibility of harnessing the forces of nature, wind or other, for the Muslim who is based on Allah's call and His law and achieving the goals of divine empowerment.

#### **- Harnessing copper:**

**{and We made flow for him a spring of [liquid] copper}** which is a reference to Allah harnessing the elements of nature and the earth and its components for the owner of the renaissance project and the bearer of its leadership.

#### **- Harnessing jinn and devils:**

That other world that the king of Solomon contained and which no one after him will have unless Allah supports whomever He wishes for His servants with whomever He wishes of His creation.



### - **Harnessing what is in the seas:**

Allah subjected to him the devils who dive into the sea to extract pearls, coral, and everything useful.

This support had a major impact on the formation of the renaissance that took place during the time of Solomon (peace be upon him).

### **B- Empowerment:**

Solomon (peace be upon him) was a prophet and an empowered king. Allah Almighty chose him and selected him to make him a leader personality and provided him with spiritual, moral, mental, and material capabilities, and preferred him over others. Also, empowered him after the death of his father, so he led his kingdom with Allah's support for him.<sup>757</sup> We have explained this in detail.

These are the most important characteristics of Solomon (peace be upon him), according to what appeared to me from my study of these interesting stories, which are rich in lessons and benefits.

## **Fifth: The Components of Good Governance in the State of Solomon (peace be upon him):**

The Holy Qur'an preceded all contemporary systems in talking about the elements of sound governance, which sought to achieve comprehensive development in society, including basic directives for the method of governance. Thus, the goal of the revelation of the Holy Qur'an was guidance to maturity. The Almighty said: **{Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an. (1) It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone. (2)}** [Al-Jinn: 1-2].

The Holy Qur'an guides us to maturity and truth through the understanding, knowledge, and connection it creates in the heart with the source of light, and consistency with the great divine laws. It also guides us to maturity through its organizational approach to life and its management, and this is described as (mental maturity).<sup>758</sup> Also, the mission of servitude to

<sup>757</sup> Quranic Stories, Suleiman l-Daqour, p. 189.

<sup>758</sup> Components of Good Governance, Dr. Saeed Muhammad Naji, p. 3306. I have relied on this

Allah Almighty cannot be achieved by the individual unless he is rational and searching for maturity because maturity and error do not coexist.<sup>759</sup>

Allah praised the wise leadership of Abraham (peace be upon him), and described him as having complete maturity befitting him and other messengers like him. Allah Almighty said: **{And We had certainly given Abraham his sound judgement before, and We were of him well-Knowing.}** [Al-Anbiya': 51].

It is maturity in the nation's politics, guidance, and success in considering and deducing truth and righteousness and good conduct, whether physically or morally, in religion and this life, as well as the ability to reform the nation using divine laws.<sup>760</sup>

**The Story of Solomon (peace be upon him) Pointed to the Components of Wise Governance, and the Most Important of These Components Are:**

### **1- Social and Scientific Components:**

The divine, prophetic environment in which Solomon (peace be upon him) lived, whether social or scientific, had a great impact on his wise governance. The principles of good governance emphasized the necessity of social integration into the environment surrounding the individual and the family which is the first building block in the social structure that affects the behavior of the individual and the building of his personality. The Messenger, peace and blessings of Allah be upon him, explained the necessity of good manners and discipline for children, explaining the extent to which this affects the formation of a person's personality, both positively and negatively. The Messenger of Allah, peace and blessings of Allah be upon him, said: **"Every child is born with a true faith of Islam (i.e. to worship none but Allah alone) and his parents convert him to Judaism or Christianity or Magianism."**<sup>761</sup>

The social environment of Solomon (peace be upon him) was influential in refining his personality and raising him on divine human values,

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research in this paragraph.

<sup>759</sup> The same previous source 3306; al-Razi's interpretation (7/16).

<sup>760</sup> Fath al-Bayan fi Maqasid al-Qur'an, al-Qanuji (8/337).

<sup>761</sup> Narrated by al-Bukhari, no. 1385.



and his father David (peace be upon him) had a great influence on his path after Allah Almighty. **This is evident through:**

### **A- Social Upbringing:**

The relationship between Solomon and his father, David, since his childhood and youth, had a profound impact on refining his personality and defining his goals and mission in life. He grew up in an environment in which he received a good prophetic upbringing. He is the son of the Prophet David (peace be upon him), who was described as servitude to Allah, and who distinguished himself in his jihad, prayer, fasting, remembrance and praise to Allah Almighty.

Solomon was a gift from Allah Almighty to his servant David. Therefore, he was a righteous son and the apple of his father's eye. The quality of servitude and righteousness is a prominent feature in the character of Solomon (peace be upon him). Rather, Allah singled him out for special praise, and Allah Almighty said: **{An excellent servant}** because he achieved true servitude to his Lord, the Almighty, in his private life by being upright in following Allah's command, and as a ruler in his policy and management of his country.<sup>762</sup>

That is why Allah Almighty followed his description of slavery with an explanatory sentence. He said: **{indeed he was one repeatedly turning back [to Allah]}** meaning: He returns to Allah in all his affairs, turns to Him in repentance from every oversight and shortcoming. It was said about the meaning of **{one repeatedly turning back [to Allah]}**: He does a lot of remembrance and prayer.<sup>763</sup>

The manifestations of his servitude to Allah are evident in his frequent thanksgiving, supplications, and remembrance of Allah. He followed in the footsteps of his father, the Prophet King David, and was influenced by his morals, behavior, calling, actions, goals, and management of the kingdom. They presented a model of achieving worship through the position of presidency and leadership of the state, and this was evident in redressing grievances, establishing justice, and guiding people to the monotheism of Allah, and singling Him out through worship, helping the needy, and

<sup>762</sup> Components of Good Governance, p. 3309.

<sup>763</sup> Previous source, p. 3310.

building the state through construction, trade, and openness to others in accordance with Allah's method and law. In this regard, Allah Almighty said: **{Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.}** [Al-An'am: 162].

### **B- Educational Upbringing:**

Anyone who follows the story of Solomon (peace be upon him) in the Holy Qur'an will find that the subject of divine knowledge is an essential pillar in establishing his rule based on the divine method.

In what He granted to David and Solomon, peace be upon them, Allah combined judgment and knowledge.

Allah Almighty said: **{And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge.}** [Al-Anbiya: 79].

Allah Almighty also said: **{And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants.}"}** [An-Naml: 15].

In the verb **{given}** what is declared to be knowledge bestowed from Allah Almighty, yet the type of knowledge or its subject is not mentioned here because the all knowledge is what is meant by highlighting and displaying, and to suggest that all knowledge is a gift from Allah, and that it is appropriate for every person with knowledge to know its source.<sup>764</sup>

The importance of divine knowledge derived from Him, glory be to Him, is highlighted in building civilizations, consolidating the components of good governance in the state, and controlling the path of leadership, peoples, and institutions in accordance with the values of divine law, which Allah has made as insight for people and guidance for them in their religious and worldly lives, and how to deal with various sciences in making people happy according to the divine approach, whether it is moral sciences based on knowledge, study, achievement, the application of the mind, and perception of matters and facts, or material sciences related to inventions, industries, roads, bridges, means of transportation, developing livestock, agricultural, and marine resources, and the sciences of languages of different kinds, and employing all sciences in the service of Allah's

<sup>764</sup> Components of Good Governance, p. 3311.





religion and the sublime values derived from Him. This is what Solomon (peace be upon him) did. The path to good governance is knowledge and mastery of sciences of both religious and worldly types.

The principles of good governance emphasize the necessity of consecrating knowledge and employing it in building capabilities through equality and equal opportunities among citizens. Competition is only possible with knowledge. Knowledge is also considered one of the necessary qualities in everyone who assumes power, and a basic condition in every state so that the ruler does not deviate from Allah's law because the ruler implements Allah's rulings in establishing the interests of His servants.<sup>765</sup>

The blessing of knowledge that Solomon (peace be upon him) obtained was one of the greatest blessings that Allah bestowed on him, and He honored him with it. No civilization advances and no state achieves its goals without knowledge.

## **2- Administrative (Organizational) and Economic Components:**

One of the basic components of good governance is attention to organizational matters and administrative and financial reforms in society. Anyone who contemplates the case of Solomon (peace be upon him) will find that he provided a lesson in wise leadership in accordance with a rational administrative and economic vision, so he achieved comprehensive development in his country. This is clear from the following:

### **A- Human Resources System:**

Taking into account specialization, selecting competent people, and paying attention to training are among the components of good governance. Also, to be precise in managing authority through a system of work according to which tasks are distributed among workers.

This is what Solomon (peace be upon him) followed with the members of his kingdom. There were ministers, captains, and leaders in his kingdom. He divided them among state institutions according to specialization, intellectual aptitudes, and gifted and acquired energies. For example, his soldiers, including the jinn, humans, and birds, are led by commanders,

<sup>765</sup> Components of Good Governance, p. 3311.

and this large crowd is made up of coordinated teams, and in spite of their different kinds, they march in a precise order. That is why Allah Almighty described them by saying: **{and they were [marching] in rows}**.

He also chose those competent to carry out the tasks. He chose the hoopoe to deliver the letter to the Queen of Sheba because he saw in it the wonders of understanding and knowledge, the hoopoe presented to Solomon an integrated and comprehensive report, through which he introduced to Solomon (peace be upon him) the conditions of the Kingdom of Sheba. It highlighted the social and economic situation, political power, geography, and distance, that it is an extended kingdom, with the components of a state and its material capabilities, and the hoopoe also revealed the religious life of the people of the Kingdom of Sheba.

Solomon paid attention to the training component to increase the efficiency of the components of his army. He was keen on preparing the horses and their physical fitness, and he monitored their running and galloping exercises so that they would be ready for jihad, as they are among the well-known weapons of war for jihad. At the end of the training, he would play with them, pet their legs and necks, and pass his fingers over them gently in honor of them, and to show them his care and love, so that their loyalty and attachment to him increases, and their courage in jihad also increases.<sup>766</sup>

### **B- Financial and Administrative Reform:**

Financial and administrative reform in the country requires constant vigilance, direct follow-up, and the fight against corruption.

Solomon (peace be upon him) represented the vigilant ruler in managing his kingdom with those whom Allah had subjected to him. He treated them according to the rules of administrative control, inspected their conditions and discipline, and personally began to follow up on the implementation of what was entrusted to them while benefiting from his assistants, his monitoring apparatus, and the reports submitted to him. He always made sure before issuing his instructions, and did not tolerate violators and corrupt people among them.<sup>767</sup>

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<sup>766</sup> Components of Good Governance, p. 3316.

<sup>767</sup> Components of Good Governance, p. 3317.

He followed just laws to regulate matters such that he punishes the wrongdoer and does good to the good. Allah Almighty said: **{I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.}** [An-Naml: 21].

He also did not allow corruption in his system of government and set an example of steadfastness in the face of worldly temptations. He strongly rejected bribery and despised corrupt money.<sup>768</sup>

### C- Clarity of Vision in Economic Policy:

One of the most important principles of good governance is the optimal and effective use of resources and economic resources. This is reflected in the effectiveness of society and its participation in bringing about comprehensive and real development. The one who contemplates the story of Solomon (peace be upon him) finds that Allah Almighty gave him a great kingdom that no one after him will be given, and that his civilization was an extension of the civilization of his father, David (peace be upon him), which was based on divine subjugation. His policy was characterized by clarity of vision through his interest in the causes of progress and the components that make up that process, which is taking advantage of the available capabilities represented by raw materials and means of transportation as well as employing skilled labor.

- As for the raw materials: Allah made flow for Solomon, peace be upon him, **{a spring of [liquid] copper}**, and other materials.

- As for means of transportation: Allah subjected the wind to him as an extraordinary means of transportation.

- As for employing skilled workers: Allah subjected to Solomon a group of devils and jinn, whom he used to dive into the depths of the sea to extract its treasures and bounties of precious gems and coral and to build and construct palaces and houses. His era also witnessed commercial activity and the exchange of goods between his kingdom and the Kingdom of Tyre, according to a covenant between them requiring the import of wood from Lebanon in exchange for the export of wheat and oil. Besides, he used some military vehicles in the service of trade, whenever they were not in the service of defending the state.

<sup>768</sup> Components of Good Governance, p. 3318.

To facilitate the movement of trade, he paved the roads and provided them with stations to serve trade convoys on the trade routes in Syria and Palestine, and imposed fees on those trade convoys coming from the Arabian Peninsula loaded with spices in exchange for these services.<sup>769</sup>

The Holy Qur'an recorded his interest in industry and construction. Allah Almighty said: **{They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.}** [Saba: 13].

The jinn used to create for Solomon (peace be upon him) whatever buildings and worship structures that came to his mind such as chambers and statues. They would bring out those chambers and statues in the most creative way, decorating their facades with sculpture and development. The chambers were given priority over the statues because depictions are placed in chambers, or engraved on the walls of those temples and palaces. He also commands them to establish the largest worldly projects, those that humans were unable to manufacture from the supplies of metal industries: **{bowls like reservoirs, and stationary kettles}**; They would make huge bowls for him, like camel troughs, and a thousand men would gather on one bowl to eat from it.

As for the kettles, they were carved from fixed solid rocks due to their huge size. They were furnaces for smelting iron and copper, which was the stage prior to casting iron and copper in the bowls, that is why they are required to be extremely hard and thick to withstand the intensity of the high smelting temperature.

Some interpreters mentioned, when interpreting the words of Allah Almighty: **{and did work other than that}** [Al-Anbiya': 82]; These devils carry out other industrial tasks in addition to what was mentioned, such as building cities and palaces and inventing strange crafts, such as the manufacture of bathrooms, lights, mills, bottles, and soap.

Solomon (peace be upon him) was also interested in developing military machinery, as he introduced chariot weapons to his army, made them an important force, and allocated military barracks for them.<sup>770</sup>

<sup>769</sup> Previous source, p. 3320, and Historical Studies from the Holy Qur'an (3/166 - 180).

<sup>770</sup> Previous Source, p. 3322.



As for the urban development in the Kingdom of Solomon (peace be upon him), it was of a high degree of grandeur of construction and exquisite decoration that characterized his palaces at that time. Among those royal palaces was the palace in which the Queen of Sheba was entered. It was all constructed of glass crystal of different colors. It was built over water which prompted the Queen of Sheba to lift her dress and reveal her legs, thinking that it was a stream of water. With this clear vision, Solomon (peace be upon him) achieved comprehensive development that reached a level of perfection, quality, and majesty.<sup>771</sup>

### **3- Legislative and Political Components:**

It is known that the administrative and economic components of good governance can only be achieved through a political system based on the principles of transparency, justice, application of law and order, and real participation in testing its rulers according to a strategic vision that takes into account diplomatic norms in relations between countries. We will explain this as follows:

#### **A- Transparency, Rule of Rights and Law (Justice):**

Transparency, the rule of rights and the law are considered among the most important principles and components of good governance, and this can only be achieved through applying the values of justice. The civilizations of nations are measured by their judicial system because the relationship between judicial justice and achieving development is a condition for the development of societies, and this can only happen with the development of security and stability.<sup>772</sup>

The Holy Qur'an recorded Solomon's companionship with his father, the Prophet of Allah David (peace be upon them), in the Judicial and Government Council, and a distinguished relationship was established between them that contributed to building a strong personality by involving him in expressing his opinion, training him in resolving disputes, and giving him the ability to make decisions.

<sup>771</sup> Previous Source, p. 3322.

<sup>772</sup> The Rulers' Insight into the Fundamentals of Judgements and Approaches to Judgments, Ibn Farhoun al-Maliki, al-Azhar College Library House, 1st edition, 1986 AD, p. 3.

Solomon, peace be upon him, lived in the ruling house and was informed of the political, economic, military, and social problems, and judicial files, and learned from his father how to deal with them. His father encouraged him to express his opinion and participate with him in reaching the correct ruling on issues.

The Holy Qur'an has preserved for us Solomon's redress against his father in the issue of the sheep and the corps, with guidance from Allah Almighty to understand the truth of the dispute before him. <sup>773</sup>

The characteristics of Solomon, after Allah chose him for prophethood and kingship, contributed to his accession to power after the death of David (peace be upon him). He deserved to inherit his father, peace be upon them, in kingship and prophethood. Allah Almighty said: **{And Solomon inherited David.}** [An-Naml: 16].

This is why Allah followed by saying: **{and to each [of them] We gave judgement and knowledge.}** [Al-Anbiya':79]; He mentioned the judgement before knowledge even though knowledge must precede the judgement, but since the context was in the judgement, He mentioned it first.

From these two verses that spoke about the dispute between the owner of the sheep and the owner of the field, Imam Malik inferred the virtue of the knowledge of judgment, saying: "So Allah Almighty praised David and his diligence in judgment and praised Solomon for his diligence and his understanding of what is right."<sup>774</sup>

### **B- Participation in Decision-Making and Freedom of Expression:**

One of the principles and components of good governance is the necessity of involving citizens in making decisions. Solomon (peace be upon him) embodied this participation when he consulted his righteous, faithful, and strong entourage of people with good deeds and high qualifications to transfer the throne of the Queen of Sheba from Yemen to the Levant.

The Holy Qur'an also recorded, within the story of Solomon (peace be upon him), that the Queen of Sheba ruled her people according to a

<sup>773</sup> Jokes and Eyes (Tafsir al-Mawardi) by Abu al-Hasan Ali bin Habib al-Mawardi, edited by Khadr Muhammad Khadr - published by the Ministry of Endowments, Islamic Affairs, and Islamic Heritage - in Kuwait (3/457).

<sup>774</sup> Insight of Rulers, Ibn Farhun, p. 3.



political experience that respected the will of her citizens, despite the greatness of her kingship, the abundance of her money, and the abundance of her weapons. Her rule was based on the participation of the public and the faces of the people and their leaders in governance and leadership. She presents issues to them, consults them about problems. In other words, she is keen to hear their opinions and adopts appropriate ones. This is similar to the democratic system of government in the present era. This is clear from what took place between the Queen of Sheba and the nobles of her people when she asked them to express their opinion to test their determination to resist their enemy, their firmness in establishing their affairs, and their adherence to obedience to her. Then she expressed advice through a fatwa to raise their status by making them feel that they were capable of solving the pressing problems. Then, she increased her politeness and elicited their thoughts so that they could advise her on the right thing in order that they would not differ from her in opinion and planning.

This matter is not incidental to her approach to rule and policy, but rather it was her habit and custom with them, as she is rational, wise, and consultative, and she does not risk tyranny over the interests of her people, and does not expose her kingdom to the abyss of the mistakes of tyrants. So she expressed her opinion to them, preferring the side of peace over war.<sup>775</sup>

As for freedom of expression, as a fundamental pillar of the system of good governance, it is evident in Solomon (peace be upon him) giving the hoopoe the opportunity to provide an excuse and clear, convincing evidence of its innocence, and making it feel that it lives in a nation ruled by justice, freedom, and security, and that he accepts the legitimate and convincing excuse.

He did not rush to believe or disbelieve the hoopoe, and he worked to confirm the new information. This is the case with those in charge of good governance who did not rush to issue judgments until after investigating the information about the issue under consideration.

What is more, the ant, which is considered a weak creature next to the majestic crowd of Solomon's soldiers, expresses its fear and directs the nation of ants and orders them to enter their holes and dwellings so that the feet of Solomon and his soldiers do not crush them. Then it apologizes

<sup>775</sup> Components of Good Governance, p. 3327.

on behalf of this army that has a noble Prophet at its head and says **{while they perceive not}**. Therefore, Solomon (peace be upon him) smiled and laughed at the ant's words, as it bore witness for him and his army, and this indicates their great keenness to establish justice and avoid injustice.<sup>776</sup>

### **C- The Political Strategic Vision and Taking into Account Diplomatic Norms:**

Successful countries do not conduct politics randomly, but rather take their decisions according to a clear strategic vision. This is what Solomon (peace be upon him) realized in the necessity of having a military force that defends the country's sovereignty from external aggression, contributes to maintaining internal security and stability, and enables the implementation of laws based on the spirit of justice far from oppression and injustice. This is one of the most complete factors for achieving comprehensive development. Solomon (peace be upon him) paid attention to the military aspect, including his interest in psychological warfare as a pillar of jihadist military policy, by waving the use of great power that no one can stand before, he displayed the manifestations of supernatural power that contributed to demonstrating his unparalleled military and civilizational strength in that era. The strategic vision is also evident in the view of the Queen of Sheba and her preference for peace over war in order to preserve the achievements she achieved for her people. She conveyed this impact to the souls of the public among her people as she describes the noble as "noble."

It is clear that she does not want resistance and conflict, yet she does not say this explicitly, but rather she prepares for it with that description and then asks for opinion and advice. Here the character of a rational woman appears who hates wars and destruction and knows its consequences. Therefore, she advised them to take the right course with this king by sending him a lavish gift that would please him and test him.<sup>777</sup>

Solomon paid attention to diplomatic relations to convey the call for unification and consolidate his kingdom, and he succeeded in doing so with great success. He (peace be upon him) was cautious in his dealings with kings and observant of diplomatic norms, as we saw in his contacts with the Kingdom of Sheba. His internal policy was based on justice,

<sup>776</sup> Components of Good Governance, p. 3327.

<sup>777</sup> Cultural Values in the Holy Qur'an, Tawfiq Saba', Cairo Library, 1972 AD (3/197).





eliminating injustice, helping the needy and poor, and improving the people and the state in spiritual and material values and commitment to the law of Allah Almighty.

As for his external relationship, the basis of it is peace and calling people to goodness, while being prepared for any transgression that any country might make in that era.

## **Sixth: The Fruits of Good Governance during the Reign of Solomon (peace be upon him)**

Because of divine conciliation and the rational approach followed by Solomon (peace be upon him), the fruits of renaissance and civilizational superiority appeared in many humanitarian fields, the most important of which are:

### **1 - Scientific Renaissance:**

Science is considered the basis of renaissance in society, and Solomon (peace be upon him) was aware of the importance of science. He said, describing himself and his soldiers: **{And we were given knowledge before her, and we have been Muslims [in submission to Allah].}**(42) [An-Naml: 42].

The verses refer to the scientific superiority that prevailed in the time of Solomon, peace be upon him. Allah Almighty said: **{Said one who had knowledge from the Scripture, “I will bring it to you before your glance returns to you.”}** [An-Naml: 40].

How many tremendous possibilities and energies this project has achieved through its scientific renaissance.<sup>778</sup>

### **2- Media Renaissance:**

No one neglects the value of the media and its role in any renaissance, and the Almighty’s saying: **{Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return.}** [An-Naml: 28], indicates the importance of investing in media work and media

<sup>778</sup> Quranic Stories, Their Objectives and Characteristics, p. 193

communication, as it achieved remarkable successes and immortal goals. Immortal kitten and goals.

### 3- Urban Renaissance:

We previously referred to the urban renaissance during the reign of our master Solomon, peace be upon him, and here we suffice with citing the Qur'anic verses that narrated examples of that renaissance and indicated some of its details such as the Almighty's saying: **{They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.}** [Saba: 13]

The Almighty also said: **{And [also] the devils [of jinn] – every builder and diver.}** [Sad:37]; This is the title of the progress and success of any civilization.

### 4- The Renaissance of Transportation and Communications:

It appears in the speed of transferring information, as in the story of the hoopoe and in the speed of transferring things, as in the story of the transfer of the throne of the Queen of Sheba, and in the use of the wind as well for movement and transportation, and all of this indicates development and renaissance in the fields of communication and transportation.

### 5- Military Renaissance:

It is clear and does not need evidence or clarification. It suffices in it as Solomon's description of his soldiers and his confidence in his military strength: **{Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.}** [An-Naml: 37]. It also appears in his preparation and preparation of his army, his display of it, and his care for his horses: **{[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses.}** [Sad: 31]



## 6- Industrial Renaissance:

The industrial renaissance appears clear from the large number of industries produced by the soldiers of Solomon (peace be upon him). Allah Almighty says: **{They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles.}** [Saba: 13]

These are types and forms that I referred to and explained when I spoke about the verses in Surah Saba. They indicate a real, developed, and established industrial renaissance: the building of chambers (places of worship) that represent architecture, the erection of statues that constitute decorative industries, and the manufacture of bowls that represent the manufacture of living utensils, the manufacture of kettles that indicate heavy metal industries, and his use of copper in industry: **{We made flow for him a spring of [liquid] copper.}** [Saba: 12], and all of this indicates the extent of industrial development and industrial renaissance in the project of Solomon (peace be upon him).

## 7- Maritime Renaissance:

This is due to their exploitation of the sea, their diving into it, and their extraction of its treasures. Allah Almighty says: **{And of the devils were those who dived.}** [Al-Anbiya: 82].

The Almighty also says: **{And [also] the devils [of jinn] – every builder and diver.}** [Sad: 37].<sup>779</sup>

## 8- Commercial Renaissance:

It was spread across the seas with naval fleets as well as with the Levant, Iraq, Egypt, Yemen, and the ancient world to which the trade of the state of Solomon (peace be upon him) reached. The civilizational renaissance project that Solomon led through his kingdom was based on:

- The monotheism of Allah Almighty: It is the approach that has accompanied humanity since its inception, and upon it, life was established and the earth was inhabited, and for it, Allah created the jinn and mankind: **{And I did not create the jinn and mankind except to worship Me.}** [Al-Dhariyat: 56], and it was to fight polytheism and disbelief and to

<sup>779</sup> Quranic Stories, Their Objectives and Characteristics, p. 193.

confront its ideas with reason, logic, the speech of the prophets and messengers, and employing a procession of messages and prophecies in that.

- Solomon (peace be upon him) considered servitude to Allah Almighty the basis of all values, as it is a comprehensive value that dominates other values, and even beyond all human existence. This is because it begins with the belief in Allah as Lord and lawgiver.

- Solomon (peace be upon him) succeeded in achieving servitude to Allah, building the earth, and working with the elements of succession in it. He used the Sunnah of Allah in building it, using the mind, instinct, senses, and divine approach, and he achieved the concept of succession on earth.

He led a divine civilization that respected and sought to acquire science and knowledge. He viewed science as including all human knowledge, whether its source is the mind, the discovery of the laws of the universe, and the identification of minerals and their properties, or sense and experience, or it was taught by revelation and divine law. He worked to implement Allah's rulings among the people and in his multi-species and multi-creature kingdom, and he successfully dealt with Allah's laws, such as the law of adopting reasons, testing, empowerment, and struggle, etc.

### **Seventh: The Great Kingdom:**

Allah Almighty answered to Solomon's call: **{...and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.}** [Sad: 35].

Allah Almighty mentioned in His book that He gave the family of Abraham the Book, wisdom, and great dominion. The Almighty said: **{Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.}** [An-Nisa: 54].

#### **Interpretation of the Noble Verse:**

#### **1- {Or do they envy people for what Allah has given them of His bounty?}**

What is meant by people is Muhammad, peace and blessings of Allah be upon him, and his companions. Or what is meant is Muhammad, peace



and blessings of Allah be upon him, alone. It is permissible for the plural word to apply to him, and he is one, peace and blessings be upon him because(?)the qualities of goodness and blessings were combined in him, the like of which cannot be found in a group, and from this it is said: so-and-so is a nation alone, meaning that he takes the place of a nation.<sup>780</sup>

## **2- {But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.}:**

We placed prophethood in the tribes of the Children of Israel — who were descendants of Abraham and sent down to them the Book and gave them a great kingdom, until Allah combined prophethood and kingship for some of them, like David and Solomon, peace be upon them.<sup>781</sup>

Al-Tabari — may Allah have mercy on him — mentioned: “This is what Allah bestowed upon Abraham and his descendants of prophecy, the Book, and the kingdom that He gave to those of His prophets such as David and Solomon. His blessings continue to be upon His faithful servants, so how can they deny His blessings of prophecy, victory, and kingdom to Muhammad, peace and blessings of Allah be upon him, the best of creation, the noblest of them, and the most knowledgeable of Allah and the most fearful of Him?<sup>782</sup>

The reign of Solomon (peace be upon him) was characterized by great kingship. Besides, we do not know that there is a kingship greater than his since his kingdom led the jinn, humans and birds.

Allah, the Supreme Bestower, the Bountiful One, answered the supplication of Solomon (peace be upon him) and granted him this kingdom;<sup>783</sup> **{He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.”}** [Sad: 35]

<sup>780</sup> Objective Interpretation (2/95).

<sup>781</sup> Same previous source.

<sup>782</sup> Tafsir al-Tabari (4/88).

<sup>783</sup> Prophets of Allah, Ahmed Bahjat, p. 329

## **Eighth: The Queen of Sheba and the Hadith of the Messenger, may Allah bless him and grant him peace**

It was stated in the hadith: “**A people who make a woman their ruler will never be successful.**”<sup>784</sup>

If this hadith was taken in general terms, it would contradict the apparent meaning of the Qur’an. The Qur’an told us the story of a woman who led her people as best as leadership can be, and her wisdom as best as leadership can be, and she acted wisely and rationally as best as behavior can be. Further, with her good judgment, they were saved from getting involved in a losing battle in which men perish, money get lost, and nothing is gained from it. Her rule was based on consultation, and she led her people to the good of this world and the hereafter.<sup>785</sup>

1- Therefore, a group of scholars responded to those who used this hadith as evidence that Islam prohibits women’s equality with men in political rights. Including the main positions in the state, whether it was the presidency, a ministry, a member of the Shura Council, or any of the various government departments, and they based their opinion on the following:

**A-** The noble hadith prohibits women from having general leadership over the entire nation, that is, heading the state, as indicated by the word (their ruler). It means the matter of their general leadership. As for some matters, there is no objection to a woman having leadership over them, such as: leadership of fatwa or ijtihad, or teaching, narration and modernization, or administration and the like, as this is something that is permitted by consensus, and women have practiced it throughout the ages. The judiciary was permitted by Abu Hanifa in what she testifies, that is, in matters other than retaliation and punishments, but rather in matters of money, and a group of diligent scholars and eminent figures of every Islamic school of thought said that it was permissible.

This indicates that there is no clear Sharia evidence that prevents her from assuming the judiciary, otherwise Ibn Hazm would have adhered to it, fought it, and imposed a hold on it as usual.<sup>786</sup>

<sup>784</sup> Al-Bukhari, no. 4163.

<sup>785</sup> Parliament in the Modern State, Dr. Ali Muhammad al-Salabi, Dar al-Ma’rifa, first edition, 2014, p. 275.

<sup>786</sup> From the Jurisprudence of the State in Islam, al-Qaradawi, p. 166.



**B-** Professor Rashid al-Ghannouchi said in his book, **Women between the Qur'an and the Reality of Muslims**: “The result is that there is nothing here in Islam that denotes prohibiting a woman from public office as a judge or emirate, even assuming that we went with the majority to prevent her from public office (presidency of the state), on what basis the usurpers of her right retain her right to participate in managing public affairs at all levels!?”<sup>787</sup>

They have no basis other than tradition, and I wish they had imitated the fathers in their golden ages. The eras of the liberation of the mind and the launch of the nation, then they would have been more guided on the path, and they would have read from the sheikh of the commentators, Imam Abu Hanifa, and our revolutionary Andalusian jurist, Ibn Hazm, that they had permitted women not merely to participate in elections to belong to parties, or to carry out some state functions such as writing and ministry, but rather they had permitted them to assume the judiciary which is one of the general mandates over which the conditions of jurisdiction are measured.

If they were freed from imitating the fathers of the ages of stagnation and their vision extended beyond that: to the era of Islamic legislation, the era of the Prophet, peace and blessings of Allah be upon him, and his successors, may Allah Almighty be pleased with them all, and the purposes of Sharia law whose purpose is justice among people and equality one of its most specific meanings... They would have been familiar with women not only participating in their opinion in public affairs, but also participating with the sword. and intervening in times of crisis with sound opinions and a saving solution. just as Umm Salamah — may Allah be pleased with her — intervened in the treaty of Hudaibiyyah when the companions angered their Prophet and did not obey him. So, he entered upon her worried, over this, she indicated he had to come up with the solution that saved the situation, in the most difficult situation ever known in the relationship between the leader and his companions. Did the Prophet, peace and blessings of Allah be upon him, object on the grounds that this was politics and that politics and governance were outside the scope of women's work?<sup>788</sup>

<sup>787</sup> Women between the Qur'an and the Reality of Muslims, Rashid Ghannouchi, Maghreb Center for Research and Translation, third edition, 2000, p. 126.

<sup>788</sup> Same previous source.

The Speaker of the Shura Council, Abdul Rahman bin Auf, carrying out the will of Omar bin al-Khattab by choosing one of the six candidates for the caliphate, when he would not leave anyone in the city without consulting him, he would even visit women's houses to get their opinion on the best candidate, was he absent from the Book of Allah and the Sunnah of His Prophet, including the verse on stewardship and the hadith of the daughter of Chosroes? Or because he was aware of all this, so he did not neglect women's opinions on the great matter? Why not, when public affairs have consequences for men and women alike? What is the justification for excluding women from their affairs when they bear full responsibility?<sup>789</sup>

C- Sheikh Dr. Abdullah Daraz — may Allah have mercy on him — said: “The Qur’an stipulates the participation of men and women in the entity of the state and society alike, except for a few exceptions related to their sexual privacy, and gives them the same right to social and political activity in its various forms and types, including parliamentary and non-parliamentary, which is related to the representation of the public classes, the establishment of systems and laws, and the supervision of public affairs, efforts, calls, and national combat and reform organizations.”<sup>790</sup>

At the end of Professor Rashid Ghannouchi's book, **Women between the Qur'an and the Reality of Muslims** he said: “There is nothing in Islam that justifies the exclusion of half of Islamic society from the circle of participation and action in public affairs... Rather, this is an injustice to Islam and its nation before it is an injustice to the woman herself because the more women's participation in public life grows, the more their awareness of the world and their ability to control it increases, and that there is no way to do this without removing the intellectual and practical obstacles through their participation in public affairs, raising their awareness of Islam and the world, and trusting in their abilities so that their contribution is effective in creating a generation that comes out of its own circle and engages in the general concerns of the nation and humanity.

So, we support women's right, which may sometimes be raised to the level of obligation, in their participation in political life on the basis of

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<sup>789</sup> Previous source, p. 128.

<sup>790</sup> Constitution of Ethics, quoted from *The System of Governance in Islam*, al-Qasimi, p. 343.



complete and undiminished equality within the framework of respect for Islamic ethics. Differentiation is based on competence, character, and effort, not by gender or color.

Contemplate this great verse: **{O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.}** [Al-Hujurat: 13].

How badly our awakening and renaissance is in need of women leaders at every level like Aisha, Khadija, Umm Salamah, Fatima, Asmaa, Umm Ammar (may Allah be pleased with them), Zainab al-Ghazali, and Dr. Souad al-Fateh... So where are our daughters?"<sup>791</sup>

The general principle upon which the nation has agreed is that all Muslims, male and female, are equal in the discourse on the Sharia rulings. Speech directed at males is directed at women, unless it is specifically specified in text or consensus.

As al-Shatibi says: Men and women are equal in the basic principle of obligation in general and they are separated by the obligation appropriate to each one of them, as in menstruation, post-partum bleeding, waiting period, and the like for women, and jurisdiction in such matters is only through an explicit text.<sup>792</sup>

2- The occasion of the aforementioned hadith supports his speciality with general leadership. The Prophet, peace and blessings of Allah be upon him, was informed that the Persians, after the death of their emperor (Chosroes), appointed his daughter Buran as ruler over them, and he, peace and blessings of Allah be upon him, said: **"A people who make a woman their ruler will never be successful."** The hadith was a description of the deteriorating condition of the Persians and also an insightful reading into the laws of the establishment and dissolution of states. This is information about a situation, not binding general legislation. This is what the jurisprudence of hadith indicates.<sup>793</sup>

<sup>791</sup> Women between the Qur'an and the Reality of Muslims, p. 133.

<sup>792</sup> Parliament in the Modern Muslim State, p. 257.

<sup>793</sup> In Islamic Political Jurisprudence, Farid Abdul Khaleq, p. 126.

It is true that most fundamentalists said: What matters is the generality of the word, not the reason, but this is not unanimously agreed upon, and it was reported from Ibn Abbas and Ibn Omar, may Allah be pleased with them, that it is necessary to pay attention to the reasons for the revelation. Otherwise, confusion in understanding and misinterpretation will occur as the Haruriyya of the Kharijites and others like them were also involved in this who took the verses that were revealed about the polytheists and interpreted them for the believers. This indicates that we must return to the reasons for the occurrence of the hadiths in understanding the text, and the generality of the wording should not be taken as a given rule.

This hadith in particular confirms that — if it was taken in general terms — it would contradict the apparent meaning of the Qur'an, as Allah told us the story of a woman who succeeded in leading her people on the social, political, and leadership levels, and even led them to believe in Allah, Lord of the Worlds.

The general statement also confirms: The reality we seek is that many women have been better for their countries than many men, and that some of these women are more prominent in the scale of competence and political and administrative ability than many of the Arab and Muslim rulers of our contemporary time.<sup>794</sup>

**3-** The scholars of the nation agreed to prevent women from having a major guardianship or a great imamate, and this is the one about which the hadith was mentioned, and the reason for its occurrence indicates it, as indicated by the word “make a woman their ruler.” This only applies to a woman if she becomes the caliph of the Muslims, which does not exist today after the citadel of the caliphate was demolished by Ataturk in 1924 AD. Some scholars may think that this can be measured by whether she becomes a queen or head of a state with a prominent and influential position among her people, so her ruling will not be returned, or her command will be rejected, and thus they have truly made her in total control of their affairs, that is, their general affairs are in her hands and at her disposal.

Others may disagree with them, saying that the presidency of the national state in our time is similar to the mandate of ancient governors over

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<sup>794</sup> From Jurisprudence of the State in Islam, pp. 175-176.



a region, as were the governors of Egypt, the Levant, the Hijaz, Yemen, and others.

As for anything other than the imamate, the caliphate, and its meaning of heading the state, it is something about which there is disagreement, and it has room for diligence and consideration. Omar bin al-Khattab appointed al-Shifa bint Abdullah al-Adawiya (may Allah be pleased with them both) to supervise the market and accounts, which is a type of general guardianship. This should be done gradually according to the circumstances of society and the degree of its growth and development so that women are given the ministries that suit them and they rule in the family area first, then civil matters.<sup>795</sup>

4- When contemporary society, under modern systems, assigns a woman to a public position such as the ministry, administration, prosecution, or the like, this does not mean that they have actually placed her in charge of their affairs and given her full responsibility for them. The reality seen is that the responsibility is collective, and the mandate is shared, and its burdens are carried out by a group of institutions and agencies. The woman only carries a part of it with the others.<sup>796</sup>

Thus, we know that the rule of Thatcher in Britain, or Indira in India, or Golda Meir in occupied Palestine is not — upon investigation and contemplation — the rule of a woman among a people, but rather the rule of institutions and systems, even if there is a woman at the top. The ones who rule are the Council of Ministers in its collective capacity, not the Prime Minister, and such is the Consultative Council, or the House of Representatives, and the like. She is not the absolute ruler whose order is not disobeyed or whose request is denied, she only heads a party that others oppose, and she may hold elections and fall in them, as happened to Indira in India, while she was in her party and had only one vote, and if the majority opposed her, her opinion would be the same as the opinion of any person across the road.<sup>797</sup>

<sup>795</sup> Parliament in the Modern Muslim State, p. 277.

<sup>796</sup> From Jurisprudence of the State in Islam, pp. 175-176.

<sup>797</sup> Previous source, p. 176.

Among those who discussed this hadith: **“A people who make a woman their ruler will never be successful.”**<sup>798</sup> is Dr. Qasim Qul Beg Muhammad Baloj in his book, **“Doubts and Responses About Authentic Hadiths Concerning Women.”**

In his book, he addressed the criticisms directed at the hadith and the controversy surrounding it.<sup>799</sup> Likewise, Dr. Nazim Muhammad al-Misbah wrote in his book: **“Women and Public Guardianship”** and he came up with results in his book in which he said:

- The condition of masculinity is considered by Sharia for whoever holds the position of general guardianship of all kinds, and therefore it is not permissible for a woman to hold the position of general guardianship, and this is unanimously agreed upon by scholars, with the exception of the issue of women’s judiciary in matters in which it is permissible for them to testify, as Abu Hanifa and others have permitted it.

- The evidence cited by those who permitted guardianship is preponderant and is not supported by evidence for what is intended.<sup>800</sup> He discussed the evidence of the two groups in a scientifically neutral discussion and concluded with a statement of what is more likely.

As for Dr. Arafa Muhammad Arafa, he expanded on the issue in his book, **“Women’s Exercise of Political Rights and Freedoms”** and mentioned all the statements on the issue. Whoever wants to expand should refer to it, and the doctor supported the opinion of ancient and contemporary jurists who said that women should not assume the caliphate (head of state), whether the rule was the rule of an individual or the rule of institutions, and he mentioned his evidence for that.<sup>801</sup>

He said that jurists differed regarding the permissibility of a woman assuming the caliphate based on several opinions, including:

The first opinion: — the one he supported — He said: “It is the opinion of the Companions, the Followers, and the majority of the nation’s jurists, until some of them unanimously affirmed, they said that it is not permissible for a woman to take charge of the caliphate even if she is

<sup>798</sup> Al-Bukhari, no. 4425.

<sup>799</sup> Doubts and Responses About Authentic Hadiths Concerning Women, p. 201.

<sup>800</sup> Women and Public Guardianship in Islam, Dr. Nazim Muhammad, p. 203.

<sup>801</sup> Women’s Exercise of Political Rights (1/289).

characterized by all the qualities of perfection and the attributes of independence.<sup>802</sup> Whether she was an absolute ruler with the reins of power in her hands, or whether she was shared in power by various agencies and institutions.

Among the contemporaries who held this opinion were:

- The Fatwa Committee of al-Azhar al-Sharif,<sup>803</sup> Sheikh Abdul Aziz bin Baz,<sup>804</sup> the scholar Abu al-Ala Maududi,<sup>805</sup> Sheikh Abu Zahra,<sup>806</sup> Dr. Mustafa al-Sibai,<sup>807</sup> Dr. Saeed al-Bouti,<sup>808</sup> Professor Salah Abdul-Ghani,<sup>809</sup> Professor Abdul-Halim Abu Shaqqa,<sup>810</sup> Sheikh Hassanein Makhoul,<sup>811</sup> and Dr. Muhammad Raafat Othman,<sup>812</sup> and Dr. Mohamed Beltagy. He cited their inferences on the issue from the Qur'an, the Sunnah, consensus, the rule of blocking pretexts, relying on the duties of the caliph, and relying on the nature of women.<sup>813</sup>

5- The most famous of those who say that it is permissible for a woman to assume the presidency of the state at all, whether she holds the reins of affairs in her hands, or if various institutions participate in governance with her. They are Imam Ibn Jarir al-Tabari and Abu Thawr.<sup>814</sup> Among the contemporaries: Muhammad al-Ghazali,<sup>815</sup> and Sheikh of al-Azhar Muhammad Sayyid Tantawi.<sup>816</sup>

**6- The third opinion:** Those who hold this opinion believe that a woman is not fit to assume the caliphate in the past because all the reins

<sup>802</sup> The Beginning of the Diligent and the End of the Frugal, Ibn Rushd, (2/556), Al-Hawi al-Kabir, al-Mawardi, (16/156), Sharh al-Mawaqif, al-Iji, (7/381), Nil al-Awtar (8/304), and Sharh al-Qadir, by al-Kamal Ibn al-Hammam (1/12), and al-Ashbah wal-Naza'ir, Ibn Nuha'im, p. 396.

<sup>803</sup> Among its fatwas issued in 1952 AD, Risala al-Islam Magazine, (3/324).

<sup>804</sup> Al-Tawhid Magazine, Twenty-fifth Year, Issue Five, p. 33.

<sup>805</sup> Women's Exercise of Political Rights and Freedoms (1/234).

<sup>806</sup> Previous source (1/235).

<sup>807</sup> Women between Jurisprudence and Law, pp. 27-28.

<sup>808</sup> Women between the Tyranny of the Western System and the Gentleness of Divine Legislation, p. 69.

<sup>809</sup> General Rights of Women (1/253).

<sup>810</sup> Women's Liberation in the Age of Message (2/368).

<sup>811</sup> Fatwas of the Egyptian Fatwa House in 1952 AD, p. 104.

<sup>812</sup> The Great Imamate, Muhammad Raafat Othman, p. 116.

<sup>813</sup> The Great Imamate, Muhammad Raafat Othman, p. 116.

<sup>814</sup> The Beginning of the Diligent and the End of the Frugal, Ibn Rushd (2/460).

<sup>815</sup> The Sunnah between the People of Jurisprudence and the People of Hadith, p. 56.

<sup>816</sup> Women's Exercise of Political Rights (1/237).

of affairs were in the hands of the caliph, but today she is fit to be head of state,<sup>817</sup> because the head of state is not an absolute ruler, but rather is part of a group of institutions that manage this rule. At the forefront of those who hold this opinion are Dr. Muhammad Amara, Dr. Abdul Hamid Metwally, Dr. Salim al-Awa, and Dr. Abdul Hamid al-Ansari.<sup>818</sup>

**7- The fourth opinion:** It is for some of the Kharijite sects (a sect called the Shabibah) who permitted a woman to lead in prayer if she was one of them and carried out their affairs and went against those who differed from them.

**8- The Fifth opinion:** Al-Kasani cited it in “al-Bada’i” and did not attribute it to anyone. He said, “If a woman becomes an imam by force and victory, her imamate is permissible in exchange for bloodshed, as it is considered a necessary caliphate and she is removed when necessary.<sup>819</sup>”

Regardless of these differences and opinions, the Holy Qur’an presented the Queen of Sheba with the image of a rational woman, who administered her rule according to the shura parliamentary system, and an intelligent woman who was concerned for the safety of her people and led them to unification and achieve cultural integration with King Solomon (peace be upon him), the owner of the most powerful kingdom of his time, who He led it by the law of Allah Almighty. Further, she did not enter the religion of Islam until it became clear to her that it was the truth and that Solomon (peace be upon him) was one of Allah’s prophets supported by clear evidence, and conclusive arguments.

## **Ninth: Renewal of the Building of al-Aqsa Mosque and Glimpses of Its History:**

### **1- Al-Aqsa Was Built Forty Years after the Kaaba:**

On the authority of Abu Dhar al-Ghafari, may Allah be pleased with him, he said: **“I said, O Messenger of Allah, Which Masjid was built first?” He said: ‘Al-Masjid al-Haram.’ I said: ‘Then which?’ He said:**

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<sup>817</sup> Women’s Exercise of Political Rights (1/237).

<sup>818</sup> Same previous source.

<sup>819</sup> Previous source (1/238).



**‘Al-Masjid al-Aqsa.’ I said: ‘How long was there between them?’ He said: ‘Forty years.’<sup>820</sup>**

This authentic hadith indicates that Abraham (peace be upon him) was the builder of the Kaaba and al-Aqsa, and specifies the time period between their construction as forty years.<sup>821</sup>

There are scholars who say that the first person to build Bayt al-Maqdis was the Prophet of Allah, Jacob, the grandson of Abraham, peace be upon them.<sup>822</sup> This means that al-Aqsa Mosque was built in al-Quds, before the existence of the Children of Israel, before they entered Palestine after Moses (peace be upon him), before the reign of David and Solomon, and before Solomon built the Temple, as the Jews claim.

The fact that al-Quds is an Islamic country is an ancient matter, at least since Abraham (peace be upon him), and the building of al-Aqsa as a mosque for Allah Almighty is also ancient, hundreds of years before the Jews existed and claimed that they had a right to Palestine. The Muslims’ right to al-Quds precedes any Jewish or Christian right — if the Jews or Christians have a right to it — and this right has been established for them since their father Abraham (peace be upon him).

We know that the al-Aqsa Mosque, which was built by Abraham, peace be upon him, has passed the ages, and that it was demolished, but its place remained known, and (al-Aqsa) remained holy, and the Messenger, peace and blessings be upon him, was the imam of the prophets in prayer over the ruins of al-Aqsa building on the night of the Night Journey and Mi’raj.<sup>823</sup> Then, the Muslims renovated the construction of al-Aqsa Mosque at the beginning of the era of Omar bin al-Khattab, may Allah be pleased with him. He entered al-Quds, gave security to its people, and wrote the Omari Treaty. The famous Omari Treaty remains in existence until today, and its text is preserved in the Church of the Holy Sepulchre in al-Quds

After this treaty, Omar bin al-Khattab entered Jerusalem, its gates were opened for him, and he wandered around until he reached the Church of the Holy Sepulchre. The muezzin gave the call to prayer while he was there,

<sup>820</sup> Al-Bukhari, no. 3366, Muslim, no. 520.

<sup>821</sup> Qur’anic Stories, al-Khalidi (1/414).

<sup>822</sup> So He Followed Their Guidance, p. 323.

<sup>823</sup> Quranic Stories (414/1).

and the patriarch said to him: “Pray.” He said to him: “No, if I prayed here, the Muslims would take it from you later, and say, ‘Omar prayed here.’”

Omar, may Allah be pleased with him, set an example for the world of tolerance and honor, and he was in a position of power. If he had wanted to not leave one stone upon another, he would have done so, but the greatness of Islam shone in him and was reflected in his morals, that is with him being a strong, solid man known for his determination and pride.

Omar al-Farouq continued his wanderings searching for al-Aqsa Mosque, and he found that the Christians had turned it into a place for throwing garbage and filth, so Omar bin al-Khattab rolled up his sleeves and began sweeping and cleaning the mosque. When the Muslims, leaders and soldiers saw this they gathered and began cleaning the Holy Mosque. The great Companions, may Allah be pleased with them all, did this.

Then Omar took his cloak and prayed over it, then left it there, It was the first prayer for Muslims in al-Aqsa Mosque after the Prophet, and Omar prayed two rak’ahs. In the first rak’ah, he recited Surah Sadin which David, peace be upon him, was mentioned, and in the second rak’ah he read Surah al-Isra. The one who called for the first prayer after that was Bilal, the Prophet’s muezzin. Bilal had not called the call to prayer since the death of the Prophet except in Jabiyah after the Islamic armies had gathered.

Then, Omar bin al-Khattab, may Allah be pleased with him, ordered the construction of al-Aqsa Mosque, and thus the great status of al-Aqsa Mosque was restored after the insult that the Christians did to it.<sup>824</sup>

## **2- Al-Aqsa Mosque during the Reign of Solomon (peace be upon him):**

Al-Aqsa Mosque continued to exist for a period of time, frequented by believers from the time of Abraham and his sons (peace be upon them) to worship Allah. Then, the ravages of time came upon it, such as disasters and wars, and it was demolished, and its walls fell.

After this treaty, Omar bin al-Khattab entered Jerusalem, and its gates were opened for him, and he wandered around until he reached the

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<sup>824</sup> Palestine Illustrated History, Dr. Tariq Suwaidan, p. 85



Church of the Holy Sepulchre. The muezzin gave the call to prayer while he was there, and the patriarch said to him: “Pray.” He said to him: “No, if I prayed here, the Muslims would take it from you later and say, ‘Omar prayed here.’”

During the reign of Solomon (peace be upon him), he renovated the construction of al-Aqsa Mosque and built it as a mosque for Allah so that believers could pray and worship Allah Almighty, as it had been since its first inception for prayer, remembrance, and worship of Allah Almighty. The evidence that Solomon (peace be upon him) renewed the construction of al-Aqsa Mosque, is what was narrated by al-Nasa’i, Ibn Majah, and others on the authority of Abdullah bin Amr bin al-Aas, may Allah be pleased with them, on the authority of the Messenger of Allah (may Allah’s prayers and peace be upon him) who said:

**“When Solomon bin David finished building Bayt al-Maqdis, he asked Allah for three things:**

**-Judgement that was in harmony with His judgment, and he was given that.**

**- And he asked Allah for a dominion that no one after him would have, and he was given that.**

**- And when he finished building the Masjid he asked Allah, the Mighty and Sublime, that no one should come to it, intending only to pray there, but he would emerge free of sin as the day his mother bore him.”<sup>825</sup>**

The scholar Burhan al-Din al-Zarkashi argued that Solomon (peace be upon him) only had the responsibility of renovating the al-Aqsa Mosque, not establishing it.<sup>826</sup>

Ibn al-Qayyim al-Jawziyya believes that the one who founded Bayt al-Maqdis was Jacob (peace be upon him) and that Solomon was a renewal of it. Ibn Kathir also believed this.<sup>827</sup> Solomon (peace be upon him) renewed the construction of Bayt al-Maqdis and renewed the construction of al-Aqsa Mosque during the era of his kingdom which was famous for architectural development, and the construction of antiques, palaces,

<sup>825</sup> Sunan al-Nasa’i (2/34), Authentic Hadiths, no. 258.

<sup>826</sup> Informing the Prostrating Person about the Rulings on Mosques, p. 30.

<sup>827</sup> Historical Studies of the Qur’an (3/118).

and chambers. He benefited from the progress that his state had achieved in many areas, including in the areas of construction, urbanization, and houses of worship, so it was natural to renew the architecture of al-Aqsa Mosque.

Solomon (peace be upon him) is a shining link in the chain of chosen prophets. We are more deserving of following him and preserving his mosque. He was a prophet, a messenger, and a king and caliph, and his rule was a just Islamic rule.

The al-Aqsa Mosque, which Solomon rebuilt, he did not make it a holy temple or a Jewish synagogue, but rather he made it a mosque for prayer, worship, and remembrance.<sup>828</sup>

### **3- Three Requests from Solomon (peace be upon him):**

The previous hadith narrated by al-Nasa'i and Ibn Majah<sup>829</sup> showed that Solomon asked his Lord for three things and since he was a close prophet, Allah answered his requests and gave him what he asked for.

- He asked Allah for a correct judgement that agreed with the judgement of Allah, so Allah granted him that, and his rulings were correct, and he was correcting the ruling of his father David (peace be upon him), as we knew from the case of the crop and the sheep, and the story of the two women and the child.

- He asked Allah for a kingdom that no one should have after him so that this would be a manifestation of the remembrance of Allah and thanks to Him and that he would use it in obedience to Allah and benefit the servants of Allah. So, Allah gave him that and subjugated to him humans, jinn, and birds, and taught him the language and logic of birds, and his army included types of these.

- He asked Allah to forgive every righteous believer who comes to al-Aqsa Mosque to pray there, regardless of his place of residence, on the condition that he comes to the mosque sincerely for Allah and intending only to pray there. So, Allah granted him that, and told him that whoever

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<sup>828</sup> Quranic Stories (3/508).

<sup>829</sup> Quranic Stories (3/509).



was like that, he would be forgiven, and he will be freed from his sins as the day his mother gave birth to him.

This ruling remained in place the Hour of Judgment, and it applies to every righteous Muslim who comes to al-Aqsa Mosque with this purpose and this characteristic. This divine ruling also applies to millions of Muslims from the nation of Muhammad, peace and blessings be upon him, thanks to the supplication of Solomon (peace be upon him) for them. This confirms the truth of the faith of the nation of Muhammad, peace and blessings be upon him, in all previous prophets and messengers, including David and Solomon, peace and blessings be upon them.<sup>830</sup>

He (peace be upon him) renewed the construction of al-Aqsa Mosque<sup>831</sup> in an advanced, civilized manner. It surpassed in its beauty and magnificent construction the palace whose floor was made of smooth glass.

#### **4- The Virtues of al-Aqsa Mosque:**

Al-Aqsa Mosque is the first of the two qiblahs, the third of the Holy Mosques, and the place from which the Messenger of Allah, peace and blessings of Allah be upon him, was journeyed on the Night Journey. The Prophet, may Allah bless him and grant him peace, urged people to travel to three mosques, the third of which is al-Aqsa Mosque. Many legal texts have been reported that declare the importance of al-Aqsa Mosque, the most important of which are:

##### **A- The Place from which the Messenger of Allah, peace and blessings of Allah be upon him, Was Journeyed on the Night Journey:**

Allah Almighty said: **{Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.}** [Al-Isra: 1].

It contains a reference to the communication between the Grand Mosque in Mecca and the al-Aqsa Mosque. The miracle of the Night Journey and Mi'raj is one of the greatest miracles of our Prophet Muhammad,

<sup>830</sup> Quranic Stories (3/509).

<sup>831</sup> The Historical Existence of the Prophets, Sami Al-Amiri, p. 309.

and it is proven in the Qur'an and Sunnah. When he was taken on the journey from Mecca to Bayt al-Maqdis, he led the prophets in prayer there, peace be upon them. From there he was taken up to heaven, where the five prescribed prayers were made obligatory, due to the importance of the first qibla for Muslims, and because Bayt al-Maqdis was the cradle of many prophets before him, may Allah bless him and grant him peace, so the Night Journey took place for him to collect for him many virtues as a generosity from Allah to him.<sup>832</sup>

The journey from the Sacred Mosque to the al-Aqsa Mosque is a journey chosen by the Knower of Subtleties and the All-Aware One, linking the major monotheistic beliefs from Abraham and Ishmael — peace be upon them — to Muhammad, peace and blessings of Allah be upon him, the Seal of the Prophets, and linking the holy places of all monotheistic religions, as if this wondrous journey was intended to announce the Messenger Muhammad's inheritance of the sanctities of the Messengers before him, peace and blessings be upon them, and the inclusion of these sanctities in his message, and the connection of his message to all of them.<sup>833</sup>

### **B- The Starting Point of His Ascension, peace and blessings be upon him, to Sidra al-Muntaha:**

On the authority of Anas bin Malik — may Allah be pleased with him — he said that the Messenger of Allah, peace and blessings of Allah be upon him, said: **“I was brought al-Buraq, so I mounted it and came to Bait Maqdis, then tethered it to the ring used by the prophets, and I entered the mosque and prayed two rak'ahs in it, then we were taken up to heaven.”**<sup>834</sup>

### **C- The First of the Two Qiblas:**

The Messenger, peace and blessings of Allah be upon him, was in Mecca, praying between the Black and Yemeni Corners so that the Kaaba was in front of him, while he is facing al-Aqsa Mosque. He prayed facing it for several months. It is narrated on the authority of al-Baraa bin Azib that the Prophet, peace and blessings be upon him, immediately upon his

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<sup>832</sup> David and Solomon in the Jewish Scriptures, p. 445

<sup>833</sup> In the Shadows of the Qur'an (2212/4).

<sup>834</sup> Sahih Muslim, no. 259, Musnad Ahmad (148/3).



arrival in Medina, descended upon his grandfathers — or maternal uncles — from the Ansar, and he prayed facing al-Aqsa Mosque for sixteen or seventeen months.

And he liked that his qibla was facing the Sacred House and that he prayed the afternoon prayer, and some people prayed with him, so a man came out among those who prayed with him, so he passed by the people of a mosque while they were kneeling, and he said: “I, (swearing by Allah) testify that I have prayed with the Prophet (peace and blessings be upon him) facing Mecca”, hearing that, they turned their faces to the Ka`ba while they were still bowing.

The Jews and People of the Scripture liked it when he prayed facing Bayt al-Maqdis, but when he turned his face towards the Holy Mosque, they denied that.<sup>835</sup>

#### **D- Encouragement to Travel to it:**

Al-Bukhari narrated on the authority of al-Zuhri, on the authority of Saeed bin al-Musayyab, on the authority of Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: **“Do not set out on a journey except for three Mosques i.e. al-Masjid-al-Haram, the Mosque of Allah’s Messenger (peace and blessings be upon him), and the Mosque of al-Aqsa.”**<sup>836</sup>

#### **E- The Virtue of Praying in al-Aqsa Mosque:**

The Messenger of Allah, peace and blessings be upon him, said: **“A man’s prayer in his house is equivalent to a single observance of prayer, his prayer in a tribal mosque is equivalent to twenty-five, his prayer in a mosque in which the Friday prayer is observed is equivalent to five hundred, his prayer in the Aqsa mosque is equivalent to fifty thousand, his prayer in my mosque is equivalent to fifty thousand, and his prayer in the sacred mosque (the Ka’ba) is equivalent to a hundred thousand.”**<sup>837</sup>

<sup>835</sup> Sahih al-Bukhari, Book of Faith, Fath al-Bari (1/96).

<sup>836</sup> Narrated by al-Bukhari, Sunan Ibn Majah, no. 1409.

<sup>837</sup> Narrated by Ibn Majah.

## F- The Headquarters of the Victorious Sect:

The Messenger of Allah, peace and blessings be upon him, said: **“A section, of my people will continue to fight for the right and overcome their opponents and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah’s Command is executed.”** They said: ‘O Messenger of Allah, and where are they?’ He said: **‘By Bayt al-Maqdis and the surroundings of Bayt al-Maqdis.’**<sup>838</sup>

On the authority of Abu Darda — may Allah be pleased with him — he said that the Messenger of Allah, peace and blessings be upon him, said: **“If temptations occur, faith is in the Levant.”**<sup>839</sup>

Palestine is a holy land which Allah has blessed. It is the place of the refuge of our Master Abraham (peace be upon him) and the place of the Night Journey of the Messenger, may Allah bless him and grant him peace, and it is the land of the resurrection and the appointed time. Because of the importance of Bayt al-Maqdis and the firm hold in it, many Muslims, including the Companions, the Followers, and others, traveled there. Some of them came there during the Islamic conquest of the Levant, and some of them came there after that with the intention of visiting, receiving blessings, receiving knowledge, and other purposes.

### **Among the Companions Who Lived in al-Quds were:**<sup>840</sup>

- Ubadah bin al-Samit — may Allah be pleased with him —: He witnessed the conquests of the Messenger of Allah, peace and blessings be upon him, and witnessed the conquest of Egypt, and he died in al-Quds during the caliphate of Othman bin Affan — may Allah be pleased with him — in the year 34 AH, and he had a legacy there.<sup>841</sup>

- Shaddad bin Aws al-Khazraji al-Ansari: A companion, and Omar appointed him the Emirate of Homs. He was a scholar who lived in Palestine and lived in al-Quds. He died there during the caliphate of Muawiyah, and his grave is visible in al-Quds in the Cemetery of Mercy.<sup>842</sup>

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<sup>838</sup> Series of Authentic Hadiths, al-Albani, no. 270.

<sup>839</sup> Musnad Ahmad (5/189-199).

<sup>840</sup> David and Solomon, peace be upon them, May Hassan, p. 449.

<sup>841</sup> Previous source, p. 339.

<sup>842</sup> Al-Alam, Al-Zirakli (3/232).



- Wathilah bin al-Asqa: He lived in the Levant near Damascus, then moved to al-Quds, and died there.<sup>843</sup>

- Yazid bin Salam: Sire of Abdul Malik bin Marwan, from the people of al-Quds. He worked in building the Dome of the Rock Mosque and al-Aqsa Mosque with Raja bin Haywa.<sup>844</sup>

- Abdullah bin Muhairiz al-Jumahi: He was a worshiper in the Levant, lived in al-Quds, and died there.<sup>845</sup>

- Ziyad bin Abi Sawda: From the people of al-Quds, he narrated on the authority of Ubadah bin al-Samit and Abu Hurairah, and he is trustworthy.<sup>846</sup>

Other companions and followers, and the best of the nation of Islam are scholars, jurists, ascetics, and servants.

## **5- Al-Aqsa Mosque after the Omari Conquest of al-Quds:**

Omar bin al-Khattab, may Allah be pleased with him, built the al-Aqsa Mosque, far from the site of the rock on which the dome was later built. The wall had no trace during his reign because the Christians made its place a “dunghill” in order to further insult the Jews. It was a modest mosque made of wood. At the time of the Romans’ occupation of the Levant, al-Aqsa Mosque was an abandoned place, with rubbish and dirt on it. So Omar, may Allah be pleased with him and the Muslims, cleaned it and renovated its construction after the Romans occupied the Levant and did evil things to it.

In the year (135 AD) the Romans took control of al-Quds, then Emperor Hadrian (117-138 AD) ordered the complete destruction of the city, and built a new city on top of it called (Aelia Capitolina), and replaced the old temple with another temple dedicated to the pagan god (Jupiter Capitolinus), then the Romans carried out a final massacre that sealed the fate of the Jews in Palestine as a state and as a nation, thus destroying the Jews’ relationship with Palestine politically, demographically, and religiously.<sup>847</sup>

<sup>843</sup> Al-Tabaqat by Ibn Saad (7/407).

<sup>844</sup> Al-Isaba, Ibn Hajar (1/425).

<sup>845</sup> Al-Tabaqat (7/447).

<sup>846</sup> David and Solomon, peace be upon them, p. 450.

<sup>847</sup> Historical Studies of the Holy Qur’an (127/3).

Omar, may Allah be pleased with him, restored the spiritual and cultural role of al-Aqsa Mosque, and Allah revived this blessed mosque through him, and it became a natural extension of the path of the prophets and messengers, and a beacon for performing the eternal Islamic message, based on the monotheism of Allah and singling Him out for worship, and that the religion in the sight of Allah is Islam. The Romans flooded this mosque with rubbish, Omar spread his cloak and began cleaning the rubbish in the place of Al-Aqsa Mosque and putting it on his cloak, and then throwing it in the valleys. The Muslim leaders and the commanders of the soldiers followed his example, until they purified it completely and built a mosque on it.<sup>848</sup>

The first prayer for Muslims was in al-Aqsa Mosque during the Rashidun era after the conquest of al-Quds. Omar bin al-Khattab prayed two rak'ahs. In the first rak'ah, he recited Surah Sad in which David, peace be upon him, was mentioned, and in the second he read Surah al-Isra, out of reverence for this place, and Bilal, may Allah be pleased with him, was the caller to prayer.<sup>849</sup>

Muslims sought to reconstruct and renovate al-Aqsa Mosque. During the era of the Umayyad state, Abd al-Malik ibn Marwan renovated and expanded the building of al-Aqsa Mosque, and his son al-Walid ibn Abd al-Malik completed it in the year 72 AH. At that time, there was no better or more magnificent building on the face of the earth than the Dome of the Rock in al-Quds<sup>850</sup>.

The author of "al-Uns al-Jalil" quotes al-Qurtubi as saying: "It had six hundred marble columns, seven chambers, and three hundred and eighty-five between chains and lamps. It had two hundred chains, and thirty chains were in al-Aqsa Mosque, and the rest was in the honorable Dome of the Rock, and the cubits of the chains were four thousand cubits, and their weight is forty-three thousand pounds. It contains five thousand lamps, and on the roof of the mosque there are seven thousand and seven hundred lead fragments, and the weight of the fragment is seventy pounds, other than what is on the Dome of the Rock.

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<sup>848</sup> The Danger of Global Judaism, Abdullah al-Tall.

<sup>849</sup> Al-Quds Illustrated History, p. 86.

<sup>850</sup> The Beginning and the End (9/152).





Three hundred servants were arranged for it, paid from one-fifth of the public treasury. Whenever someone died, his son, his son's son, or one from their family took his place, and this would apply to them forever as long as they reproduced. It contains twenty-four large cisterns. It has four pulpits, three of which are in a row to the west of the mosque, and one is at "the door of al-Asbat."<sup>851</sup>

Raja bin Haywa undertook the construction of the rock and the al-Aqsa Mosque, and Egyptian taxes paid for its expense for seven years.<sup>852</sup>

It was destroyed in an earthquake that occurred in the year 130 AH/747 AD, and was rebuilt by Caliph al-Mansur al-Abbasi in the year 140 AH, after the gold was uprooted from its doors, and dinars and dirhams were minted to spend on building the mosque again. In the year 158 AH/774 AD, during the era of the Abbasid state, the building erected by al-Mansur was demolished due to another earthquake, so the Caliph al-Mahdi ordered its rebuilding, and he built the mosque with great care, and huge sums of money were spent on it, giving the mosque its image and size to this day.<sup>853</sup> However, it did not last long and was destroyed in an earthquake that occurred at the beginning of the third century AH. Al-Ma'mun ordered its construction to be distributed among the parties and the rest of the commanders, and his commander, Abdullah bin Tahir, undertook the construction in the year 210 onwards, and it was rebuilt during the time of the Fatimid state by the Fatimid Caliph "al-Zahir li-I'zaz Din Allah". A large part of the Fatimid Caliph's building was lost during the Crusades.<sup>854</sup>

## 6- Al-Aqsa Mosque and Saladin al-Ayyubi:

In the year 583 AH, Saladin met the masses of the Crusaders in the Battle of Hattin and defeated them. After his rule in the Holy City was established, he ordered it to be restored to what it was before the Crusaders occupied it. They had changed many of the Islamic landmarks of the city. They planted a large, gilded cross on top of the Dome of the Rock, and Saladin ordered it to be uncovered. The Daoist knights had built buildings

<sup>851</sup> David and Solomon, peace be upon them, in the Jewish Scriptures, May Hassan, p. 441.

<sup>852</sup> Bayt al-Maqdis, Muhammad Sharrab, p. 382.

<sup>853</sup> David and Solomon, peace be upon them, p. 441.

<sup>854</sup> David and Solomon, peace be upon them, in the Jewish Scriptures, p. 442.

for themselves west of al-Aqsa Mosque in order to live in them, and they established rest houses and other things in them, and they included part of this mosque in their buildings, so Saladin ordered the buildings to be restored to their old condition, and he also ordered the mosque and the Dome of the Rock to be cleansed of filth and impurity, and then he appointed an imam for the al-Aqsa Mosque, he also set up a pulpit in it and erased the pictures that the Crusaders had placed or drawn in it and in the neighboring buildings, he returned the patriotic Christians from al-Quds to their homes, he also allowed them to buy whatever property, belongings and money the Franks wanted to sell.<sup>855</sup>

Saladin treated the Franks with a high level of humanity, and showed tolerance and mercy for the poor, the needy, and the prisoners, and this extended to Saladin's princes and the general Muslims.

The reality is that Saladin and that victorious generation; He showed a lot of tolerance and generosity of morals towards the Crusader prisoners in al-Quds. Saladin was so generous in he did towards the wives and daughters of the Crusader knights who were killed and captured during their battles with Saladin. When they gathered in front of Saladin, crying, he asked about their condition and what they were asking for, and he was told that they were asking for mercy, Saladin sympathized with them and allowed the one whose husband was alive to recognize him, and he released him and allowed them to go wherever they wanted. As for the women and girls whose husbands and fathers had died, Saladin ordered that what was appropriate for their livelihood and position be disbursed to them from his own treasury, and he gave them so much that their tongues began to pray for him.<sup>856</sup>

Latin historians praised Saladin's morals, his noble human values, and his spirit of chivalry, and they were the ones who narrated the events of that period.

Grosset says in talking about Saladin: Some fanatics asked Saladin to demolish the Christian temples and destroy the Church of the Holy Sepulcher with the aim of canceling the pilgrimage of Christians (believers in the Holy Trinity), but he prevented them from doing so with a word from

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<sup>855</sup> Saladin al-Ayyubi, al-Salabi, p. 538.

<sup>856</sup> Saladin and the Crusaders, Abdullah Saeed al-Ghamdi, p. 218.



him. He said: “Why demolish and destroy as long as the object of their worship is the place of the Holy Cross and the Holy Tomb and not the external building? Even if the buildings are razed to the ground, the various Christian sects will not give up the quest to reach this place. Let us then do as Caliph Omar bin al-Khattab — may Allah be pleased with him — did, who preserved these buildings when he conquered al-Quds in the early years of Islam.”

Grosset comments on this by saying: “Everything that this great Sultan manifests in terms of freedom of opinion and belief is highlighted in this beautiful phrase.”<sup>857</sup>

In doing this, Saladin followed the example of the Rightly Guided Caliph Omar bin al-Khattab — may Allah be pleased with him — who approved the Christians of this place, and did not order the demolition of the structure. The poet Shihab al-Din Abu al-Fawaris, who died in 574 AH, was right when he said:

“We were kings, so forgiveness was a characteristic of us.....So when you became kings, blood was shed.

And you permitted the killing of prisoners...and we always forgave the prisoners.

This disparity between us is sufficient for you... and every vessel is filled with what is in it.”<sup>858</sup>

With his Islamic morals, his noble human values, and his spirit of chivalry, Saladin dazzled the kings of the West and their commanders, as they led their legions of armies in the Levant, to the point that the French used to say: His blood was French blood.

The Germans, the English, and the Italians were all weaving wonderful stories about the morals of Saladin, and talking about him in their villages, cities, and plays.<sup>859</sup>

Saladin was an Islamic man in every sense of the word, following the example of the Messenger Muhammad, peace and blessings be upon him, in his forgiveness, forbearance, and tolerance. One European historian said

<sup>857</sup> Al-Quds Wars in History, Yassin Suwaid, p. 108.

<sup>858</sup> Salah al-Din al-Ayyubi, Ahmed Abd al-Jawad, p. 51.

<sup>859</sup> The Brief in the Levant, The Land of the Prophets and the Institute of the Pure Ones, p. 61.

about him: “It will remain in the memory that a bloody and cruel time like that time was not able to corrupt a person with great power, namely Saladin.<sup>860</sup>”.

The greatest evidence of the Franks’ appreciation for this rare heroism and great generosity is the interest of the German Emperor in visiting the tomb of Saladin, when he visited the Levant in the year (1315 AH/1899 AD) and delivered a sermon in which he praised Saladin, and the Emperor’s wife sent a wreath of flowers to be placed on the grave of the great hero.

When al-Aqsa Mosque was cleansed of the crosses, bells, monks, and pigs that were in it... Sultan Saladin assigned Judge Muhyiddin bin al-Zaki al-Shafi’i to deliver the Friday sermon on the fourth day of Shaban, eight days after the conquest, so he set up the pulpit next to the purified mihrab, put on the black robe, and ascended the pulpit, and Allah had covered him with splendor, honored him with the word of piety, and given him tranquility. He addressed the people with a great, Sunni and eloquent sermon, in which he mentioned the honor of the al-Aqsa Mosque, the virtues and encouragements contained therein, the signs and indications in it, and the things that Allah bestowed on those present in the blessing that equals many.

Sheikh Shihab al-Din Abu Shama mentioned it in “al-Rawdhatain” in its length. The first thing he said when he spoke: **{So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.}** [Al-An’am: 45], then he mentioned all the praises of the Qur’an; The most important topics of the sermon were:

- Allah Almighty’s power to achieve victory.
- Praising the Noble Messenger of Allah and his companions.
- Allah’s satisfaction with the Mujahideen.
- The exploits of al-Aqsa Mosque.
- Congratulating Saladin and his Muslim soldiers on their victory.
- Thanking Allah for this conquest.
- The virtues of al-Aqsa and al-Quds.

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<sup>860</sup> The Brief in the Levant, The Land of the Prophets and the Institute of the Pure Ones, p. 61.



- He forbade vanity and committing sins.
- A call to continue jihad.
- A call to liberate what remains of the Holy Land.
- Prayers for Sultan Saladin and for Muslims in their religion and world.<sup>861</sup>

It was one of the speeches that history has preserved over a long period of time, containing values, principles, and morals. It recorded in the memory of history a great and unforgettable event, no matter how long it takes.

Saladin built, renovated, and repaired the al-Aqsa Mosque. He exerted great effort in improving it, paving it, and refining its inscriptions. He brought for it marble that was not found like it, and gold-plated Constantinople lobe, and other materials for decoration that were indescribable. He began building it, decorating it, and removing what was on its walls of pictures and statues.<sup>862</sup>

Saladin devoted great attention to the mihrab, and he worked on marbleizing and decorating it.<sup>863</sup>

The Sultan proceeded to the al-Aqsa Mosque by spreading out the tents and evacuating them for the people of sincerity, cleaning them of impurities, and sweeping away any impurities around them.<sup>864</sup>

After Saladin finished cleansing al-Quds from the remains of the Crusaders that had stuck to it, he arranged a group of hatips, imams, muezzins, and servants in al-Aqsa Mosque, the Dome of the Rock, and other mosques — inside al-Quds — and brought copies of the Qur'an to them. Saladin also established schools and institutes and endowed great endowments for this. Saladin's retrieval of al-Quds from the hands of the Crusaders was of special importance to Saladin, and his place among the heroes of the Muslims, so much so that it can be said that if the Caliph Omar ibn al-Khattab (may Allah be pleased with him) purged al-Quds from the clutches of the Romans in the fifteenth year of the AH. Saladin revived that memory in the sixth century AH, after al-Quds was subjected to that Crusader attack that lasted for nearly a hundred years.

<sup>861</sup> Saladin al-Ayyubi, al-Sallabi, p. 548.

<sup>862</sup> Previous source, p. 551.

<sup>863</sup> Same previous source.

<sup>864</sup> Same previous source.

With that great work, Saladin laid the foundation for the subsequent Muslim sultans to eliminate the remnants of the Crusaders in the Levant.<sup>865</sup>

The Mamluks and Ottomans continued their interest in al-Aqsa Mosque, restoring it and building many of its parts. Their care for it was very great and to them the credit goes — after Allah — for what distinguishes al-Aqsa Mosque today in terms of its exquisite workmanship and the beauty of its decoration.<sup>866</sup>

### **Tenth: The Children of Israel after the Death of Solomon (peace be upon him):**

After his death, Solomon's kingdom was divided into two kingdoms: Judah in the south, with its capital in al-Quds, and the Kingdom of Israel in the north, with its capital in Nablus in Galilee. There was hostility and fighting between the two states, and in some conquests of their history there was agreement and disagreement, and invasions were launched against the two states by their neighbors. The two countries, their rulers and their people, fell into idolatry during many periods of their history.<sup>867</sup>

The era of the two kingdoms, which lasted nearly three and a half centuries — as some historians mentioned — was filled with various forms of corruption and the decline of most members of Israeli society in the north and south into the depths of decadence, until this society lost the ability to survive, and the wrath and curse of Allah fell upon it, and His wrath and punishments fell upon it. The most prominent feature of its decline was the spread of paganism throughout it. Many of the Children of Israel abandoned the worship of Allah, the Only One, the Sole One, and venerated the idols of the peoples surrounding them. They worshiped the sun, the moon, and the planets, and they took various idols of wood, trees, and stone, and committed major sins.

The society of the North and South in the Northern and Southern Kingdoms and their rulers were not spared from falling into paganism, and the decline of Israeli society into obscenity and vice. Adultery and sodomy became widespread in it, and the matter even reached the point of filthy

<sup>865</sup> Saladin al-Ayyubi, al-Sallabi, p. 552.

<sup>866</sup> David and Solomon, peace be upon them, p. 442.

<sup>867</sup> See: The Scripture of Amos (2/7), and Discourses on the Jews, Muhammad Ali Dawla, p. 52.



pornography, so the father and his son would go to the house of the same girl and have sexual intercourse with her forbidden.<sup>868</sup>

Injustices spread in that society, and kings, priests, and judges participated in them. They oppressed the poor, the orphan, and the widow, and attacked those residing in their society who were not the Children of Israel. They robbed each other of their money and took rights from their people. Money increased in the hands of an immoral group of people, and prosperity and luxury spread. People were busy drinking alcohol, having entertainment, and building luxurious homes, while the poor's homes were next to them.<sup>869</sup>

Many women became corrupt in Israeli society, and during those periods, and in both kingdoms, honorable prophets, peace be upon them, such as Elias, Elisha, Ezekiel, and Daniel, rose up and guided the people and warned them of the polytheism and sins they had fallen into, the ugly deeds, injustices, and abandonment of work by the law of Allah. Further, they frightened them of the wrath of Allah Almighty and of the power of the people over them, and they also frightened them of the corruption they had fallen into, which the prophecy of the Torah that came down during the time of Moses (peace be upon him) warned them of. However, they turned a deaf ear to the calls of the prophets, and continued in their error, until the judgment of Allah came upon them, which cannot be averted from the unjust people. The kingdom of the Children of Israel in the Holy Land fell, and their rule in it ended, and they will remain humiliated outside it. They were subject to the major Babylonian, Persian, Greek, and Roman empires from 586 BC until 135 AD.<sup>870</sup>

### 1 - Iraqi Rule:

In 740 BC, the Assyrians came from Iraq, so they occupied Palestine and the Jews began to pay tribute to the Assyrians, and they established a kingdom in which the Jews were subject to their rule. However, the kingdom of the Assyrians only lasted eight years. Their rule ended after they were attacked from inside Iraq by peoples called the Babylonians or the

<sup>868</sup> See: The Scripture of Amos (2/7), and Discourses on the Jews, Muhammad Ali Dawla, p. 52.

<sup>869</sup> The Scripture of Moses, (6/4-7), Discourse on the Jews, Muhammad Ali Dawla, p. 52.

<sup>870</sup> Discourse on the Jews, p. 54.

Chaldeans, and they took control of the entire land of Iraq, and occupied the capital of the Assyrians (Nineveh). Naturally, their control extended until they occupied the Assyrian properties, including Palestine.<sup>871</sup>

The Emperor “Bukhtanasar” overthrew the Kingdom of Judah and drove its people to Babylon where they lived for nearly fifty years in agony and sorrow under the rule of the Babylonians, who allowed them to be active in business, trade, and the accumulation of money.<sup>872</sup>

This historical era for the Jews was known as the Babylonian Captivity. Besides, it was a dangerous stage in the history of the Jews because it constituted a separating stage between two stages in that history, especially in terms of doctrine. The Jewish religion before the captivity was something different from it after the captivity. During the captivity, all the features of their history that followed the captivity until the present day were formulated and written down.

The Babylonian captivity contributed to the creation of new Scriptures for the Jews, and the influence of the cultures and civilizations of other people appears on them. The Babylonian captivity is a starting point for a new history for the Jews, as well as the formulation of the basic Scriptures of the captivity era, including (the Scripture of Ezra), which is one of the most dangerous and important Scriptures that dealt with the new project. They established their trinity represented by Yahweh —the Chosen People — the Promised Land and this trinity corresponds to paganism-racism-colonialism, and barbarism, and the Scriptures were written in that era, whether Ezra or Nehemiah or others. The Jews did not return to Palestine after the captivity, but rather they dispersed in Iraq and elsewhere. In addition, those who returned integrated and mixed with other peoples in the land of Canaan, and this was a failure of the idea of the trinity.

As for the trinity, the people are still trying to achieve it and their project has not changed to this day. They see all the peoples of the Earth as pagans and they see their religion as the only religion, as in the second aspect of the trinity — racism — that is, the purity of the people in race and gender, and that the rest of the population of the globe are nothing more than servants of the Jews. Furthermore, the third side of the trinity — which is

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<sup>871</sup> Palestine Illustrated History, p. 46.

<sup>872</sup> Discourse on the Jews, p. 54.





the most dangerous side — (hegemony), which is based on the occupation and colonization of the land from the Nile to the Euphrates, with the heart being Palestine, then political and economic hegemony over the world.<sup>873</sup>

The Holy Qur'an did not explicitly refer to the Babylonian captivity, yet it included something that refers to the dismemberment, tearing, and dispersal of the Jews: **{We divided them throughout the earth into nations.}** [Al-A'raf: 168].<sup>874</sup>

It is proven that the people in captivity did not forget their commercial, agricultural and political activities. Many of them had farms, mines, and great wealth, and they also had fingers in the politics of the Babylonian state.<sup>875</sup> What helped in this was the natural treatment of the Babylonians towards them, which helped preserve their social entity and adherence to their economic interests. As for the level of worship and religious rituals, the people had sacrificed a lot of them and they had a new idea: establishing a temple in this defiled land to unify their word. From here, the “**synagogue**” arose, and its rituals developed from abundant hymns, prayers, and the application of the principle of prediction to daily life. Thus, they became the actual nucleus of the established Israeli doctrine.<sup>876</sup>

This is one of the most important turning points in the Jewish religion. Rather, it is a turning point in the religious history of the Jews, as the Torah, or a large part of it, took the form that we see it in today at this stage<sup>877</sup>.

## 2- Persian Rule:

The Persian Empire raided the Kingdom of Babylon and overthrew it in the year 539 BC. Cyrus, the Persian Emperor, allowed the Children of Israel to return to their city. After decades of living in Babylon, the Jews had multiplied and increased in number many times over. Only a small number of them returned to Palestine, and they were approximately forty-two thousand, but the vast majority did not emigrate because Babylon at that time was the capital of wealth and economic luxury, and it was a place

<sup>873</sup> The Children of Israel since the Death of Solomon, Abd al-Rahman al-Khatib, p. 154.

<sup>874</sup> 2- Previous source, p. 158

<sup>875</sup> Previous source, p. 166.

<sup>876</sup> Previous source, p. 170.

<sup>877</sup> Previous source, p. 171.

of civilization and luxury. Therefore, the Jews preferred to remain there to take care of their interests and wealth.

Here it is worth pausing to note this interesting phenomenon regarding the Jews. They claim that they are God's chosen people and they claim that Allah's blessed land (Palestine) is their land, but when they are given the opportunity to return to it, they do not return.

In our current time, despite everything that the Zionist entity is doing in terms of preparing roads, building settlements, and all the temptations and facilities it offers to the Jews today, they do not live in Palestine. There are huge numbers of them living in America, many others also in Russia, and their numbers exceed the numbers of Jews in Palestine.

Some of the conservative Jews whose their Old Testament days from the time of Solomon (peace be upon him) were drawing them, returned to al-Quds. They immediately worked on an issue that was important to them; it is the construction of the (alleged) temple that was destroyed by Nebuchadnezzar, so they built the temple again, as they claim. This is called the second temple, and it is famous in history and found in their holy books, and it is also recorded in Western history.

In light of the Persians' tolerance for the Jews, they allowed them to build the temple again. They made the building of the temple a large building and expanded it greatly. They restored the Holy of Holies (the sanctuary) and restored the sanctities that they were able to preserve once again.<sup>878</sup>

The Jews lived as a religious group, not as a nation with a king and system. The kings ended in the tribes of the Children of Israel and they continued in Jerusalem and its environs, living under the shadow of powerful nations from the Babylonians to the Persians to the Greeks to the Romans.<sup>879</sup>

After the people returned to Jerusalem, the new name (the Jews) prevailed over them because the returnees were descendants of Judah, the tribe that ruled in Jerusalem, so the people began calling them by this name.<sup>880</sup>

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<sup>878</sup> Palestine Illustrated History, p. 52.

<sup>879</sup> Discourse on the Jews, p. 55.

<sup>880</sup> Discourse on the Jews, p. 56.



The word “Jews” and “Judaism” in referring to a specific religion did not come into existence until after the Persian occupation of Babylon, and even the first biblical Scriptures did not include this word. In this regard, the late Abdul Hamid Hamo says: “The Scriptures were devoid of mention of Judaism, until the Persian Achaemenid state came. We note that during its reign, Judaism was mentioned in the Scriptures of Ezra and Nehemiah, and in the Scripture of Esther. Other than that, there is no mention of Judaism in the five Scriptures of the Torah, nor in the Scriptures of: Isaiah, Jeremiah, Lamentations of Jeremiah, Baruch, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Daniel, knowing that the last Scripture was written in the second century BC.”<sup>881</sup>

Ezra<sup>882</sup> collected for them from his archives five Scriptures that they called the Torah or the Torah of Moses, and the Jews fulfilled them despite the distortions he made in the Scriptures, the additions he made to them, and the important texts he lost. What is worse, they said about him: “He is God”, and Allah far above what they say.

After returning from captivity, the Jews turned away from worshiping idols and believed in Allah alone, but their belief in Allah was and still is tainted with impurities. The attributes of Allah Almighty — to whom there is nothing like Him — are to them the closest thing to the attributes of humans. Besides, the Torah that Ezra established for them, which is still in their hands, has said things about Allah, that apply to mankind in terms of visible and hidden organs and psychological emotions, and made him communicate directly with the Jews. So, they saw him and heard his words and he walked before them,<sup>883</sup> and the distorted texts of the Torah misbehave with Allah, and do not value Him as He deserves.<sup>884</sup>

The Torah, which was written by some Jews after the era of the Prophet Moses, and the era of Joshua ibn Nun, Saul, David, and Solomon (peace be upon them), contained many misconceptions, which spread over time

<sup>881</sup> Between Moses and Ezra, pp. 185-186.

<sup>882</sup> A priest and teacher of the religious law during the time of captivity and returned to Jerusalem.

<sup>883</sup> Studies in the Torah, Atiya al-Shawadfi, p. 97.

<sup>884</sup> Discourse on the Judaism, p. 56.

until the Holy Qur'an was revealed, and alerted us to them without confusion or ambiguity.<sup>885</sup>

### **A- The Jewish Rabbis' Distortion of the Torah:**

Moses (peace be upon him) ruled his people by the Torah, and ordered their rabbis to memorize and preserve the Torah, but they did not implement this order and did not preserve it, but rather lost it after a period of time. Allah has made that clear in His Book, the Almighty said: **{Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So, do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed— then it is those who are the disbelievers.}** [Al-Ma'idah: 44].

Some of the Jewish rabbis distorted the Torah, and they did not carry out Allah's command that asked them to preserve the Torah, but after a period of time and the passage of generations of people, some rabbis distorted it, changed it, added to it, and subtracted from it. Dr. al-Khalidi devoted a valuable study to these topics:

- The Qur'an's Talk about the Torah.
- The Roots of Jewish Terrorism in the Scriptures of the Old Testament.
- The Scripture of Genesis in the Scales of the Wise Qur'an.

If anyone wants to expand, please return to the study.

Likewise, Dr. Abd al-Razzaq Abd al-Majid, in his book (**Sources of Christianity, Study and Criticism**), was helpful and proficient in defining the Old Testament, explaining its divisions and Scriptures according to Protestants, the Torah, and the Five Scriptures of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. As well as its division among Catholics and Orthodox, and on the nature of the Christians' connection to the Old Testament.

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<sup>885</sup> The Children of Israel since the Death of Solomon, p. 155.



Dr. Abdel Razzaq conducted a critical study of the history of the Old Testament, established its attribution to its writers, and placed the Five Scriptures attributed to Moses (peace be upon him) in the balance of scientific critical study. He mentioned in his book the testimonies of non-Muslims. Among the Jews and Christians who explained that Moses (peace be upon him) was not the author of the five Scriptures attributed to him. After a long, in-depth study, Dr. Abdul Razzaq Abdul Majeed said: “In light of the above Jewish and Christian confessions, we conclude the following:

- The five Scriptures attributed to the Prophet of Allah, Moses, were not written by him, nor did he order them to be written, nor were they written during his lifetime. Rather, they were written a very long time after him. It is likely that this was after the return of the Jews from the Babylonian captivity.”<sup>886</sup>

The prevailing opinion, whether in Jewish or Christian circles, is that Ezra the scribe was the one who rewrote the Holy Scriptures for them after the Babylonian captivity. There is a less well-known opinion, which says that the purpose of what Ezra did was to collect narratives found in various writers and copy them without examination or arrangement, and that he did not even complete this (collecting and copying). As for why he didn't finish it? Where did he reach? Who took up the work after him? Is he on the same level? All of these are questions whose answers are still shrouded in mystery and confusion.

It is clear that there is agreement among all the concerned sects, which is that attributing all of these five Scriptures to Moses is not correct and is not supported by historical and scientific evidence. Rather, the disagreement is regarding the designation of the third part by attributing it to him: is it all of these Scriptures or some of them?

### **B- The Torah between the Death of Solomon (peace be upon him) and before the Babylonian Captivity:**

It is worth noting that the Holy Scriptures of the Jews do not mention anything about the Torah during the reign of Solomon until approximately three and a half centuries, after King Josiah took over the throne in the southern Kingdom of Judah, whom they describe as righteous, upright,

<sup>886</sup> Sources of Christianity: Study and Criticism (2/170).

and committed to establishing the Sharia law.<sup>887</sup> They claim that the leader of the priests during his reign, called Hilkiah, found the law of the Lord in the (alleged) temple, and when was that? In the eighteenth year of King Josiah's reign and on what occasion? When the king sent to him, asking him to account for all the silver brought into this temple.<sup>888</sup> Here we have several stops, including:

- For a period of two hundred and ninety-three years,<sup>889</sup> there was not the slightest information about the Torah, and none of the people asked about it. Then, after many operations of demolition, plundering, and invasion, the priest Hilkiah discovered the Scripture of the Law by chance in the Temple.

- This temple, which had been subjected to looting and aggression more than once, was not closed during this period, in addition to the fact that these priests and officials enter every day, and there is no side or room in it that could be imagined to have not been touched by the hands of these officials or priests.

- Then why did Josiah remain in power for seventeen years, and he did not send to Hilkiah?! How did Hilkiah not see the Scripture of the Law during all this period before the king sent to him for accountability?!

- Then which copy of the Torah was found by Hilkiah? As it was not specifically mentioned in the Second Scripture of Kings. As for the text in the Second Scripture of Chronicles, it added that the Scripture he found is: the Scripture of the law of the Lord, which was in the hand of Moses.<sup>890</sup>

- Accordingly, another question arises: What made Hilkiah certain that what he found — if we assume the validity of his claim — was the Scripture of the Law of the Lord that was in the hand of Moses (peace be upon him)?

- Especially since the Scripture Book of Chronicles itself mentions that the fathers — and of course including the fathers of Hilkiah as well — did not know and did not memorize the word of the Lord.<sup>891</sup>

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<sup>887</sup> Sources of Christianity (1/340).

<sup>888</sup> Same previous source.

<sup>889</sup> Same previous source.

<sup>890</sup> Sources of Christianity (1/341).

<sup>891</sup> The Holy Books Scriptures Islam, Saber Tohme, pp. 62-66.



Sheikh Rahmatullah al-Hindi (may Allah have mercy on him) says: “It is very surprising that the copy is in the house and no one sees it, for this copy directs the Sultan and the Arakins<sup>892</sup> to follow the Musawi religion, collected from linguistic narrations. Such slander, lying, and promoting the religion and wasting the truth were among the religious recommendations of the late Jews and ancient Christians.<sup>893</sup> Even among their contemporaries, and whoever lives with the people knows the truth of what I say, and Allah is the Helper.”

So, the bottom line is that the incident of Hilkiah’s discovery of the Scripture of the Law is nothing more than a staged play between King Josiah and his scribe Shaphan,<sup>894</sup> and his high priest Hilkiah, or a lie on Hilkiah’s own initiative alone to convince the king of it, taking advantage of the king’s desire for religiosity and the integrity of the people. Allah knows best.<sup>895</sup>

However, as a concession to the people, or as a matter of argumentative submission, I say: Assuming that it is proven that the Torah was discovered during the reign of King Josiah, then, according to the consensus of historians, it was lost less than a quarter of a century later. That was when Nebuchadnezzar attacked the state of Judah and destroyed it and destroyed the alleged temple attributed to Solomon (peace be upon him), which we will talk about in detail, Allah Almighty willing. He destroyed it and everything in it.

Here is what their writers say about this: So the king of the Chaldeans went up against them and killed their chosen ones with the sword in the house of their sanctuary. He did not spare young man or maiden, nor old man or gray hair, but delivered them all into his hand, and all the vessels of the house of Allah, great and small, and the treasures of the house of the Lord, and the treasures of the king. What is more, they burned the house of Allah, and they demolished the wall of Jerusalem, burned all its palaces with fire, destroyed all its precious vessels, and took those who remained

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<sup>892</sup> Sources of Christianity (1/341).

<sup>893</sup> Same previous source.

<sup>894</sup> Sources of Christianity (1/342).

<sup>895</sup> Same previous source.

by the sword captive to Babylon and they were slaves to him and his sons until the kingdom of Persia took over.<sup>896</sup>

It is certain that the Jews during this period of captivity were not circulating among themselves, even secretly, anything from the Torah or the Scripture of the Law, and the prophets of this period did not refer to any of that, and the Scriptures of the Old Testament abounded in mentioning them and mentioning their news.<sup>897</sup>

Throughout this period, the Scripture of the Law, or the Torah, was in a complete and continuous coma, until Ezra came. The Jews claim that he prepared his heart to seek the law of the Lord and implement it, so he wrote the Scripture of the Law for them. Here new stops are necessary, which are:

- How did the Torah reach Ezra and between him and Moses (peace be upon him) more than eight centuries,<sup>898</sup> especially since the texts of the so-called Old Testament themselves indicate that the Children of Israel had neglected the teachings of the Torah or the Scripture of the Law since a time not long after the time of its revelation.<sup>899</sup>

- On the best assumptions, what Ezra wrote to them — if this information is true — is nothing more than information passed down about the rulings required of the Children of Israel, generation after generation, until the time of Ezra came, he wrote it down, and included some deductions and explanations, as the Scripture of Ezra itself also indicates, where it says: “Because Ezra prepared his heart to seek the law of the Lord and do it, and to teach Israel a statute and a decree.”

Accordingly, this work is a purely human effort and there is no escape from the shortcomings and defects that plague human work.<sup>900</sup>

- It is also not unlikely that this writing of Ezra is merely a slander, lie, and charlatanism, on his own initiative to meet his own psychological motives, or to encourage the religion, as I quoted from Sheikh Rahmatullah above.<sup>901</sup> My statement: This is not unlikely and it is based on two facts:

<sup>896</sup> Chronicles (17/26- 20).

<sup>897</sup> Sources of Christianity (1/343).

<sup>898</sup> Because they claim that Ezra lived in the fifth or fourth century BC.

<sup>899</sup> See: Chronicles (34/31), Sources of Christianity (1/343).

<sup>900</sup> Studies in Religions, Dr. Saud al-Khalaf, p. 64.

<sup>901</sup> Sources of Christianity (1/344).



**First:** It has been proven that the Samaritan Jews accused Ezra of being the one who distorted the Torah during the Babylonian captivity.<sup>902</sup>

**The second:** This Ezra is “Uzair” who is mentioned in the Holy Qur’an in the Almighty’s saying: {**The Jews say, “Ezra is the son of Allah.”**} [At-Tawbah: 30], It is spelled “Uzair” in Arabic.

There is nothing mentioned in the Qur’an or in the authentic Sunnah that indicates the man’s righteousness, let alone his prophethood, so it is more likely in my opinion — and Allah knows best — that the Jews who were contemporaries of him only exalted and glorified him until they said that he was the son of God because he wrote for them a book that agreed with their desires and the misguidance that they were upon. This is what some of the Jews who converted to Islam chose; among them is al-Samawal bin Yahya.<sup>903</sup>

- Then the attribution of this Scripture that Ezra wrote — assuming its existence — if he attributed it to Allah Almighty, then it is an obvious lie, as no one, whether Muslims, Jews or Christians, claimed that the Torah was revealed twice; once on Moses and once on Ezra. Besides, if those who wrote about him after that were the ones who claimed that this Scripture of his was the same as the Torah of Moses (peace be upon him), then they are liars. Ezra did not say this about himself.

- All of the above applies to the Torah that Moses wrote with his own hand, as they claim, so what about the Torah that they claimed Hilkiah had found in the temple during the reign of Josiah? We find that what Ezra wrote also differs from what Hilkiah presented to the king in his time, and that is because the Scripture of the Law that Hilkiah found, according to their words, came explicitly in their book that it was read from beginning to end twice a day, as the Second Scripture of Kings says,<sup>904</sup> or only once a day, according to the second Scripture of Chronicles.

While reading what Ezra brought took a whole week, as the Scripture of Nehemiah also mentions from their book, where it says: “And he read in the Scripture of the Law of Godday by day from the first day to the last

<sup>902</sup> Same previous source; The Healing of the Sick in Explaining the Changes That Occurred in the Torah and the Gospel, Abd al-Malik al-Juwayni, pp. 58-60.

<sup>903</sup> Criticism of the Torah, Ahmed Hijazi al-Saqqa, p. 94.

<sup>904</sup> Sources of Christianity (1/345).

day and they kept a feast for seven days, and on the eighth day a retreat according to the decree.”<sup>905</sup>

This is why one Western historian suggested that it was likely that there was a very huge book that contained only an important part of the Pentateuch.<sup>906</sup>

Even if we accept, for the sake of argument, the existence of this alleged Scripture during the reign of Ezra, what was its fate after that? This is a question for which no Jew or Christian can find a convincing answer. It is likely that it was destroyed in the event of King Anthony’s<sup>907</sup> invasion of Jerusalem about one hundred and sixty-one years<sup>908</sup> before the birth of Christ, and it was said in the year 198 BC.<sup>909</sup>

Concerning this, the First Scripture of Maccabees — one of the Scriptures that complete the forty-six Scriptures according to Catholics and Orthodox — says: “And they used to scavenge at the doors of houses and courtyards, and what they found in the Scriptures of the Law they tore up and burned with fire.”<sup>910</sup> Anyone who has a book of the covenant or follows the law will be killed by order of the king.”<sup>911</sup>

This is in addition to what was revealed to the Christians and in their holy Scriptures of torment and abuse, and types of extermination and displacement, as previously discussed in detail in the introductory chapter.

From all of this it becomes clear that there is no connection between what is called today the Pentateuch, or the five Scriptures of Moses, and the text of the divine revelation that Moses received, whether orally or in writing, and even the copy that Joshua (peace be upon him) copied, as they claim.

Although it is not unlikely that there is agreement in some stories and news, and even rulings, between these Scriptures and the revealed Torah, as this may be a remnant of information passed down from generation to

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<sup>905</sup> Same previous source.

<sup>906</sup> The Story of Civilization, Will Durant (2/367).

<sup>907</sup> Sources of Christianity (1/346).

<sup>908</sup> Previous source (1/346).

<sup>909</sup> Same previous source.

<sup>910</sup> Previous source (1/346).

<sup>911</sup> Previous source (1/346).



generation, Allah did not want it to be forgotten, or what the hands of distortion and alteration did not reach. Only Allah knows.<sup>912</sup>

The Jewish philosopher Spinoza says: “Since we do not have any Scripture that contains the covenant of Moses and at the same time the covenant of Joshua, we must necessarily admit that this Scripture has been lost... We conclude then that this Scripture of God’s Torah that Moses wrote was not one of the current five Scriptures. Rather, it was a completely different Scripture.”<sup>913</sup>

### **C- The Holy Qur’an praises the Torah that was revealed to Moses (peace be upon him):**

The Holy Qur’an makes a difference between the Torah that was revealed to Moses (peace be upon him), which is the divine Torah, and the distorted texts circulated by the Jews. The divine Torah was praised by the Qur’an and described with good, virtuous qualities. It is light, illumination, guidance, criterion, remembrance, mercy, blessing, and clarification of everything. It is a code of life for the Children of Israel, legislated for them the rulings, made clear to them what is permissible and what is forbidden, and was ruled by their prophets and righteous people.

This is the divine, guiding Torah, Allah has commanded us to believe in it because that is part of believing in the books that He revealed. That is, this is one of the pillars of faith and whoever disbelieves in the Torah is an unbeliever and will abide forever in Hell, even if he believes in Islam, the Qur’an, and the prophecy of Muhammad, peace and blessings of Allah be upon him. Therefore, we decide here: to believe that the —undistorted— Torah is the book of Allah, which He revealed to Moses (peace be upon him), and that it is good, great, blessed, and truthful, and its rulings and legislation are correct, with which the Children of Israel worshiped Allah.

However, we believe that the subsequent generations of Jews “lost” that blessed divine Torah, and mixed it with the words of their rabbis, thus destroying it, obliterating its lights, changing its provisions, and did not preserve it as Allah commanded them. We believe that Allah abrogated that Torah that He sent down to Moses, peace be upon him, and that was

<sup>912</sup> Previous source (1/347).

<sup>913</sup> Same previous source.

distorted by the Jewish rabbis, with the Qur'an, which Allah made the final message, and preserved it from change and distortion until the Day of Judgment. This means that it is not permissible to act on the Torah after the revelation of the Qur'an, as our belief in it is a (historical) belief, and it has no realistic dimension.<sup>914</sup>

#### **D- The Qur'an does not Recognize the Distorted Jewish Torah:**

This distorted Jewish Torah (Old Testament) is belied by the Qur'an in many of its contents and shows the lies and mistakes that the rabbis fell into while writing it.

The Qur'an did not acknowledge that this Jewish Torah is the word of Allah because the Torah that Allah sent down to Moses (peace be upon him) was lost by the Jews and they wrote something else and changed and altered it, and many clear verses were mentioned in this, including:

**- {Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?} [Al-Baqarah: 75].**

**- {So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.} [Al-Baqarah: 79].**

And other noble verses...

Since the distorted Jewish Torah was written by the infidel rabbis who distorted the true divine Torah, the Qur'an does not acknowledge or endorse it, but rather denies and rejects it, and does not consider it the word of Allah. This is the meaning of the previous verses that explicitly condemned the rabbis.

Our acknowledgment that the Jewish Torah, called The Old Testament, was created and composed by the rabbis, throughout the long Jewish history, does not prevent the presence of a few (remnants) of the Divine Torah scattered throughout its Scriptures. Nonetheless, they do not go beyond being words or phrases scattered, here and there, and they are so few that they are almost negligible, amidst the heap of ink distortions.

<sup>914</sup> Musa Kalimullah, Enemy of the Arrogant, al-Sallabi, p. 1213.



It is impossible to separate that little bit of the divine Torah from among the distorted myths of the distorted Torah. Moreover, Allah abrogated the words of the divine Torah, the legislation and rulings, and the goodness that is in it, and confirmed them in the Qur'an.<sup>915</sup>

### **E- The Qur'an Explains in Detail What the Jews Disagreed about:**

The Qur'an, which disbelieves the distorted Torah, details the many issues over which the Jews differed. Allah Almighty said: **{Indeed, this Qur'an relates to the Children of Israel most of that over which they disagree. (76) And indeed, it is guidance and mercy for the believers. (77) Indeed, your Lord will judge between them by His [wise] judgement. And He is the Exalted in Might, the Knowing. (78)}** [An-Naml: 76 78]. The verse states that the Jews differed greatly on many issues, and they were warring and disputing groups, warring against each other, and declaring one another to be infidels, as Allah Almighty said: **{And We have cast among them animosity and hatred until the Day of Resurrection.}** [Al-Ma'idah: 64].

They remained subordinate to the Seleucids, then they were allowed to rule these regions, and the Kingdom of Simut began to grow and expand, and it continued to expand until the year 76 BC, when it reached the sea. Nevertheless, despite that, it remained affiliated with the Greeks officially, legally, and politically.<sup>916</sup>

### **3- Greek Civilization:**

It is one of the civilizations of the Mediterranean basin, which includes Egypt, Mesopotamia (i.e. the Tigris and Euphrates), and Greek and Roman lands.<sup>917</sup> The owners of these civilizations were the Greeks, who represented a nation of great value among the nations, and they were called that (the Greeks) due to the penetration and influence of their civilization among members of the Jewish communities in Egypt, Cyrenaica, Syria,

<sup>915</sup> The Words of the Qur'an about the Torah and the Gospel, p. 54.

<sup>916</sup> Palestine Illustrated History, p. 56.

<sup>917</sup> Manifestations of Paganism in the Beliefs of the People of the Book, Muhammad Abd al-Mu'ti, p. 365.

Asia Minor, and Palestine, it continued throughout the Roman era, as I explained throughout the research.<sup>918</sup>

It is established that Greek civilization began later than other civilizations of the Mediterranean basin, but its strategic location in the Mediterranean region had a prominent impact in contacting the countries with ancient civilizations in this sea (in northern Palestine), just as they contacted the eastern and southern civilizations of the sea basin. They gained a lot from these civilizations, and at the top of these civilizations that they benefited from was the ancient Egyptian civilization.<sup>919</sup>

They took from it much of their religious, philosophical, and scientific knowledge, such as astronomy, medicine, agriculture, engineering, fine arts, architecture, sculpture, and depiction, and what goes beyond high art to other things called applied arts, called daily life, and may also be called political.<sup>920</sup>

Many famous Greek philosophers, Plato, for example, had received their education in Egyptian universities. Similarly, many famous Greek greats, such as Pythagoras and Democritus, had visited Egypt. However, Greece was able to precede other countries from which it took its civilization, especially in the field of philosophy because this country was not ruled by an ancient state. In addition to the ruling states, there was no state of priests that was rooted in the country, and the walls of knowledge and research into the origins of creation and life are balanced, or in the divine issues which affects priests and religious leaders.<sup>921</sup>

Pagan religion and polytheism spread, and the laws of Greece considered refraining from worshiping the Greek gods a major crime punishable by death, and this is the law by which Socrates was sentenced to death.<sup>922</sup>

Life in Greece was not only worldly as historians describe it, but religion had a great importance everywhere, except that it had an individual character, not a general (national) character, meaning that the state did not have an official religion that everyone adhered to or fixed established beliefs. The basis of religion was not the acknowledgment of specific beliefs,

<sup>918</sup> Same previous source.

<sup>919</sup> Same previous source.

<sup>920</sup> The Messiah, Jesus, Son of Mary, al-Sallabi, p. 36.

<sup>921</sup> Manifestations of Paganism in the Beliefs of the People of the Book, p. 36.

<sup>922</sup> The Story of Civilization, Will Durant (5/91).



but rather participation in official rituals. Further, any person could believe in whatever beliefs he wanted, provided that he did not disbelieve in the gods of the city or curse them.<sup>923</sup>

This religious individualism and the religious chaos that followed it were the result of the Greeks' contact with the East, and some of them were influenced by the religious concepts prevailing there. It was a cause that precipitated the dismantling of Greek society and then its rapid fall under the blows of the Romans. However, the Greeks left behind what was effective in shaping the form of life in the Roman Empire itself, and what had effective impact on the Christian religion itself.<sup>924</sup>

**This can be summarized in the following points:**

**- Tearing apart the single human entity by exalting some of the talents Allah has given to man and degrading others:**

The Greeks — for example — exalted the importance of the mind and degraded the body. They despised manual labor, favored the pursuit of wealth, elevated the status of the political warrior and those responsible for agriculture, and deprived slaves and others who practiced handicrafts of the rights of citizenship and the enjoyment of democracy.<sup>925</sup>

**As a result, there was a stark distinction between Greeks and non-Greeks within the borders of their Greek society, or outside it:**

Within the borders of their country, we find Aristotle views the slave as a human machine, and believes that slavery will remain until the day when machines that operate on their own perform all despicable work.

As for outside Greece, the human spirit of the Greeks was patriotic and nationalistic, and therefore they were colonialists of the first rank, and this was helped by their international trade, which led to their emergence and the emergence of their civilization to which history has attested.<sup>926</sup>

**Strict Material:**

The tendency to embody abstractions appeared despite their work in philosophy, and then the materialistic interpretation of existence and man prevailed among them. This pagan materialistic tendency was reflected in

<sup>923</sup> Manifestations of Paganism, p. 368.

<sup>924</sup> Same previous source.

<sup>925</sup> Major Economic Manifestations, pp. 18-19.

<sup>926</sup> The Story of Civilization (2/68).

the idea of divinity among the Greeks, for there is no religion that brings its gods as close to the human beings as the Greek gods.<sup>927</sup>

The Greeks believed that their gods ate and drank, played and had fun, fought battles, were victorious and were defeated, suffered pain, rejoiced and were sad, and woe to whoever attacked them or angered them, for their anger was intense. Therefore, Socrates was sentenced to drink poison and he died a martyr for speaking out the truth because he revealed the secrets of oneness and the immortality of the soul, they considered him a disbeliever in the Greek gods,<sup>928</sup> and thereby they worshiped various gods. There were gods of different crafts and professions, gods of war, and gods derived from nature. They also worshiped the main symbols of fertilization in men and women, and they worshiped some animals as well as the dead.<sup>929</sup>

#### **4- Roman Rule:**

The Romans, who were of Italian origin, decided to expand, so they began to take over the Greek kingdoms, kingdom by kingdom until they reached the Levant and occupied it. Then, they reached al-Quds and occupied it as well, in the year 63 BC. They appointed a priest named (Risonic) over it, then this priest became the chief of the Jews, and their ruling in this manner lasted 23 years.

#### **A- King of the Jews, Herod:**

The Romans appointed a king for the Jews named Herod, known in history as Herods, and in Arab history as Herod. This king was not from the ruling Maccabean family, but was chosen by the Romans, and he was loyal to them, and a severe tyrant over the Jews. In order to establish his position among the Jews and making them follow him, he renovated the Temple and doubled its area. During his reign, this region (Jordan and Palestine) became an area of conflict between the Romans and the Persians. Sometimes it was in the hands of the Persians and sometimes in the hands of the Romans. In the year 34 BC, Herod was able to gather a force to expel the Persians, then he tightened his control over those regions. The period of

<sup>927</sup> Manifestations of Paganism in the Beliefs of the People of the Book, p. 370.

<sup>928</sup> Same previous source.

<sup>929</sup> Same previous source.





his rule was a period of prosperity for them, and things remained stable in his hands for a long period. During this period, Cleopatra, the Pharaonic ruler of Egypt, visited al-Quds on her way back from her visit to Iraq and the Euphrates, and this incident had a very great impact in those regions because Cleopatra had great fame.<sup>930</sup>

### **B- Jesus, John, and Zechariah, peace be upon them, during the Era of the Roman Empire:**

Before the birth of Christ (peace be upon him), and before the birth of John (peace be upon him) in the year 4 BC, Herod, the king of the Jews, died, and the Jewish state affiliated with the Romans was torn apart between his three sons, and it did not have an independent rule from the Roman state, but was subordinate to it. Then four years later was the birth of Christ (peace be upon him), and three months before his birth, the Prophet John (peace be upon him) was born, who was known among them as John the Baptist.<sup>931</sup> I mentioned the story of John, Zechariah, and Jesus, peace be upon them, in detail, as their stories appeared in the Holy Qur'an in my book **"The Messiah, Jesus, Son of Mary: The Complete Truth."**

### **C- The Rule of Roman Ptolemy:**

Rule passed from the son of Herod to the Romans, who ruled directly and abolished the autonomous rule of the Jewish kingdoms. Christ came at a time when the Romans had indirect control over al-Quds, meaning that the judiciary and religion were in the hands of the Jews at that time.

In the year 26 AD, the Roman Ptolemy, who was not a Jew, took over the rule of Palestine. During his reign, very terrible events occurred. This Ptolemy ruled during the period of the existence of the three prophets (Zechariah, John, and Jesus), peace be upon them.

History books tell us that Ptolemy the Roman — who was not a Jew — assumed the rule of Palestine. He wanted to marry his brother's daughter because of her extreme beauty, but a woman's marriage to her uncle was forbidden in their religion, so he wanted to get permission from Zechariah and John for the validity of this marriage, so John's response (peace be upon him) was that he said, "I will announce this to the people." When

<sup>930</sup> Palestine Illustrated History, p. 58.

<sup>931</sup> Previous source, p. 59.

they gathered, John, peace be upon him, addressed them, and instead of announcing Ptolemy's marriage to his brother's daughter, he announced to them the absolute prohibition of a woman marrying her uncle, and that whoever does that is an infidel. Ptolemy was surprised by this announcement, especially since he was pretending to be religious in Judaism, cooperating with the Jews, and respecting their sanctities, and he was following the words of the Jews on such issues. When he heard about John's fatwa (peace be upon him), it fell into his hands. However, Ptolemy's niece wanted to seduce her uncle, so she danced in front of him and made him drink alcohol until he was drunk, then she tempted him to kill John (peace be upon him), and continued with him until he, under the influence of ecstasy in his head, ordered the killing of John, peace be upon him, then he ordered the killing of Zechariah (peace be upon him), as stated in a famous historical narration. That immoral person killed two great prophets in that period, but the Jews did not move a finger to the killing of their prophets as if the matter did not concern them.<sup>932</sup>

### **Eleventh: The Era of Jesus (peace be upon him):**

This was the Roman era in which Jesus (peace be upon him) was born by a divine miracle without a father, as detailed in the Holy Qur'an.

The political situation in the era of Christ (peace be upon him) was one of the worst, and even worse was the social situation. Because of the absolute power that was in the hands of the rulers, order and the law were lost. Consequently, a great disparity occurred between the rulers and the ruled, so there was wealth, luxury, and tyranny on the one hand and poverty and humiliation on the other hand.

In addition to the taxes that were coming on behalf of Rome, the goals of the clergy were limited to collecting money, society was devoid of cohesion and harmony, fanaticism spread among people and class differences appeared.

The divine teachings that Jesus (peace be upon him) brought were appropriate for this environment and came as a solution to its problems. While the materialistic atmosphere was dominating in that society, the

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<sup>932</sup> Previous source, p. 62.

sublime spiritual teachings of Jesus (peace be upon him) came to address that materialism and distance from the truth of the true religion.

The details of the life of Jesus, his mother Mary, and her family (the family of Imran), and the story of Zechariah and John in the Roman era in the Levant, have been preserved in the Holy Qur'an, and the most important things mentioned about them are:

- The Holy Qur'an's honoring of Christ, his mother, and his family undoubtedly exceeds the honoring of them in both the Torah and the Gospel that currently exist. In addition to this honoring, the Holy Qur'an was the corrector of the errors, false accusations, and slander that were directed at Jesus Christ and his pure mother by the Jews and Christians themselves.

- In the Holy Qur'an, there is Surah "al-Imran", which is the name of the family of Christ (peace be upon him), and the word "al" is a word used to address honorable and good families. This surah is the second longest surah in the Holy Qur'an, and there is a surah called Surah Maryam, which is the name of the Virgin Mary, the mother of Christ, peace be upon them, while there is no name in the Holy Qur'an for the family of the Prophet of Islam, Muhammad, peace and blessings be upon him, as there is no surah bearing the name Bani Hashim or Bani Abdul Muttalib, and there is no surah bearing the name Amina bint Wahb, the mother of the Messenger Muhammad, may Allah bless him and grant him peace.

- Allah Almighty mentioned the upbringing of Jesus (peace be upon him) by explaining the upbringing of his mother, explaining the invalidity of what the Christians believe in him that he is the son of God. Allah is exalted above that, for Jesus had a mother, the mother of Jesus had a mother and a father, and they had mothers and fathers until Adam.

- Lady Mary, peace be upon her, was described as a truthful one, due to her perfect sincerity and submission to Allah Almighty, outwardly and inwardly, and her devotion to obedience to Him, glory be to Him, in movement and stillness, with great sincerity in purpose to Allah Almighty. She was described as a truthful one because of her great belief in the signs of her Lord and her belief in what her son told her, and she was described as the truthfulness of her Lord's promise, which is the covenant of faith.

The details of the birth of Jesus (peace be upon him) came in Surah Maryam, with utmost accuracy, and precise descriptions of the place and

the psychological state that Mary, peace be upon her, went through, starting with her being taken to a distant place and the onset of labor, her pains during birth, her wish of death, and her son calling to her from underneath her, and what accompanied that of whiffs and blessings.

-Allah made Mary's fasting and her silence from speaking a sign for her and evidence of her innocence and purity. While she was silent from speaking, and she was capable of doing so, Allah made her son Jesus (peace be upon him), who had only been born a short time, speak while he was in the cradle, so His words were stronger and more eloquent in removing the accusation against her just as remaining silent about foolish people and not responding to them is part of the morals of Mary, a chaste, pure and purified person.

- When Jesus (peace be upon him) spoke in the cradle, he silenced everyone who accused his mother, and explained his eternal miracle that Allah created him without a father, and explained his message in life and that he is a servant of Allah, and that He gave him the Book and made him a prophet and commanded him to pray and pay zakat, and to be righteous to his mother, and he presented himself to his mother's people. He mentioned his servitude to the Only One, Allah, and mentioned what Allah would give him of prophecy and the Book, and of the positive traits and advantages based on his righteousness to his mother, his humility and lack of arrogance, and the peace and security He would bestow upon him in his life. The Qur'an's presentation of the story of the birth of Jesus (peace be upon him) stopped at this limit.

- After Allah Almighty mentioned the biography of Mary and her son, peace be upon them, with high transparency and unparalleled credibility, He commented on the story by explaining: **{That is Jesus, the son of Mary – the word of truth about which they are in dispute. (34) It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, “Be,” and it is. (35)}** [Maryam: 34-35].

- The Qur'anic verses make it clear that Jesus (peace be upon him) is a servant upon whom Allah has bestowed blessings, and a caller to monotheism and the worship of Allah Almighty.

- The Holy Qur'an presented the majestic procession of faith led by that group of messengers from Noah (peace be upon him) to Abraham to



the Seal of the Prophets. Among them was Jesus, may Allah's prayers and peace be upon them all, so that it is known that he is a prophet like the rest of the prophets and messengers, and he is not God, nor the third of the three. Nor the son of God.

- Christ's message also included belief in revelation, and that the teachings that he conveys are not from him, but rather are revealed to him by his Lord, and Allah mentioned Christ in the Holy Qur'an as one of the prophets to whom He revealed revelations.<sup>933</sup>

- The noble verses made it clear that the principles of the laws and the unity of religion in the sight of Allah are a reality indicated by the texts such as the command to pray, zakat, fasting, retaliation, jihad etc.

- All heavenly messages agreed on the foundations of faith, along with the calls of the Messengers, peace and blessings be upon them. These messages did not differ in stating the foundations of faith before they were subject to distortion and alteration because they talk about fixed decisions without which faith cannot be established, they are fixed facts that do not develop or change, and do not include abrogation as branches of laws do, and the Qur'anic texts came to confirm this fact.

- The concern of Jesus (peace be upon him) was to call people to obey Allah, to offer worship to Him alone, and to achieve true monotheism based on deep faith and solid knowledge. Among the origins of his call was belief in Allah and the afterlife, in the angels, in the heavenly books, in the prophets and messengers, and in destiny.

- Jesus (peace be upon him) called for Islam which is the eternal religion of Allah, which Allah does not accept except, and that this religion is the religion that Allah imposed on humanity, since their creation. It was brought by Adam, Idris, Noah, Abraham, the family of Abraham, and the family of Imran, and that it was fulfilled with the message of the Seal of the Prophets, and that this religion was brought by the Prophets because it is the only religion that calls for pure oneness that is not tainted by the slightest polytheism. It is the religion that includes the correct beliefs and general rulings that do not change with the change of time and place, or with the change in the conditions of people in the series of their human lives on the face of the earth, no matter how different their colors, races,

<sup>933</sup> Christ Jesus, Son of Mary, p. 458.

languages, and environments are, and no matter how their professions, crafts, and culture change in this worldly life.

- Jesus (peace be upon him) called for embracing the message of Islam, the religion founded on the recognition of the Creator and His oneness.

- Allah Almighty wanted to make Jesus (peace be upon him) a sign. For that reason, He made many miracles in his life and they accompanied him from his creation until his death before the Hour of Judgment, and among his most famous miracles was his birth without a father by the power of Allah, His support for him with the Holy Spirit, teaching him writing and wisdom and the Torah and the Gospel, curing the blind and the leper, reviving the dead by Allah's willing, creation from clay and the breathing of the soul by Allah's willing, Allah's informing him about the unseen, and sending down the table [spread with food] from the sky as an answer to his supplication.

- The disciples are supporters of Jesus (peace be upon him). They responded to the Allah of Jesus (peace be upon him) and became supporters of Allah. They believed in Allah and in what was revealed, and they followed His Messenger.

- Jesus (peace be upon him) was exposed to the deception of the Jews and they tried to kill him, but Allah protected him, saved him, and raised him up to Him.

### **1- Deception against Jesus (peace be upon him) and Raising Him to Heaven:**

The teachings of Christ (peace be upon him) did not please many Jews, to whom Allah Almighty said in his book: **{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. (78) They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing .(79)}** [Al-Ma'idah: 78-79].

They saw in it a threat to their interests and wealth, and the priests and Pharisees were fed up with his call —for monotheism and true faith, and the worship of Allah Almighty as it should be — and his call for contentment,



chastity, and asceticism, and his prohibition of usury, bribery, corruption, and injustice, so they cajoled against him and tipped him off to the ruler.<sup>934</sup>

They feared for their interests and used their alleged religiosity to the religion of Moses and the prophets after him as an excuse to evade the new religion. They claimed that they had a religious status in which no one equaled them. They took from this what could be properly called a religious aristocracy? They claimed that they had a superior status and that others had an inferior status, even if they embrace the Jewish religion and believe in the message of Moses, for there was a sect called Samaria, and the Israelis treated its members as outcasts. When Jesus (peace be upon him) came and equalized the human race in his calling, they denied him this and became hostile towards him.

They used to give their rabbis and religious scholars a high status among the people, so Christ came and made all people equal before the Great Creator, and there was no difference between them except by piety, good worship, and achieving faith in Allah. For all of this, the Jews advanced to oppose Christ, and few of them embraced his religion and believed in it. They began to work to prevent people from hearing his call, but when they were unable to succeed and saw that the weak and poor were answering his call and rallying around him, convinced by what he said, they began plotting against him, whispering to the rulers about him, and inciting the Romans against him.<sup>935</sup>

They said to the ruler: Here is a man who misleads the people, prevents them from obeying the king, corrupts the subjects, separates between father and son, and that he was born an adulteress, and other lies that they imitated in their necks and accused him of until they were able to get the ruler to issue the order to arrest him and sentence him to death by crucifixion. He sent soldiers to arrest him, and when they found him, surrounded him, and broke into his house, Allah saved him from them and raised him to Him, and cast the likeness of Jesus on those who came for him. When they entered and saw him, they arrested him thinking that he was Jesus, so they took him, insulted him, crucified him, and put thorns on his head, and this was Allah's planning, He saved His Prophet, raised him from among

<sup>934</sup> Omar Ahmed Omar, *Message of the Prophets* (2/311).

<sup>935</sup> Abu Zahra, *Lectures on Christianity*, p. 53.

them, and left them blinded in their misguidance and believing that they had defeated him.<sup>936</sup>

Allah Almighty said: **{And the disbelievers planned, but Allah planned. And Allah is the best of planners. (54) [Mention] when Allah said, “O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ. (55) And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.” (56) But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers. (57) This is what We recite to you, [O Muhammad], of [Our] verses and the precise [and wise] message. (58)}** [Al Imran: 54-58].

- **{And the disbelievers planned}**: the unbelieving Jews plotted a malicious plot against Jesus (peace be upon him), and they conspired against him and wanted to kill him.

- **{but Allah planned}**: Allah nullified the deception of the Jews, thwarted their plot, and protected Jesus (peace be upon him) from them.

- **{And Allah is the best of planners}**: Allah is the best of those who support His servants, and the best of those who nullify the plots of His enemies and thwart their conspiracies.<sup>937</sup>

The verse attributed to the Jews a malicious and reprehensible deception against Jesus (peace be upon him) and they wanted to kill him, and they devised a precise plan for that, and they plotted against him a malicious, satanic deception. The verse attributed to Allah a good and praiseworthy deception, which is to nullify their evil deception and save Jesus (peace be upon him) from their plot, so He saved him from their hands, and He cast the likeness of Jesus on others, so they took his likeness and killed him, thinking that they had killed Jesus, and in this way Allah deceived

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<sup>936</sup> Omar Ahmed Omar, Message of the Prophets (2/311).

<sup>937</sup> Al-Khalidi, Qur’anic Stories, Presentation of Facts and Analysis of Events (4/347).



them and mocked them, and Allah took Jesus out of their midst alive, preserved and protected him with His protection.<sup>938</sup>

- Allah Almighty said: **{and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, “This is not but obvious magic.”}** [Al-Ma’idah: 110]. This verse spoke about Allah’s protection for him in general. When the Jews wanted to harm and kill him, Allah withheld their hands from him<sup>939</sup>.

**A-) {[Mention] when Allah said, “O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.}** [Al Imran: 55]:

Allah nullified the deception of the Jews against Jesus (peace be upon him) by taking him to death and raising him to Himself and purifying him from them. Muslim scholars agreed that Jesus was saved from murder and crucifixion, but they disagreed regarding the Almighty’s saying: **{Indeed I will take you and raise you to Myself}**.

- Some of them said that there is bringing forward and delaying in the verse and the estimate: “Indeed, I will raise you to Me and purify you from those who disbelieve, and I will cause you to die, and that is after I have sent you down at the end of time, and based on this, the meaning of **{I will take you}** is His causing him to death when he descends before the Hour of Resurrection.”

- Others said: “I will seize you from the earth, so I will raise you to Me. They said that the meaning is seizing, when it is said: “I seized money from so-and-so who owed me,” meaning: I seized it and received it in full. They said that the meaning of his saying **{indeed I will take you and raise you to Myself}** is “I will seize you from the earth alive next to Me, and I will take you to what is with Me without death, and I will raise you

<sup>938</sup> Same previous source.

<sup>939</sup> Previous source (4/348).

from among the polytheists and the people who disbelieve in you.” Imam al-Tabari favored this statement<sup>940</sup>.

- Others said: “Taking” here is a real death, so the verse is as it appears; Allah saved Jesus (peace be upon him) from the Jews when they wanted to kill him, then He caused him to die after that, took his soul and put him to death, then raised him after his death.<sup>941</sup>

- Others said: “Taking” here means sleep. Allah cast sleep on Jesus (peace be upon him), and when he slept, he raised him to Himself. The meaning of the verse is: “I put you to sleep and raise you to Me in your sleep.”

This statement was supported by Ibn Katheer, when he said: He raised him to heaven after He put him to sleep and saved him from those who wanted to harm him from the Jews who had reported him to some of the infidel kings of that time.<sup>942</sup>

### **B- Two Meanings of Causing to Death/Taking of the Soul in the Qur’an: Death and Sleep:**

**Attributing causing death to Allah in the Qur’an — sometimes — means death and the taking of the soul, and this occurs in two places in the Qur’an:**

**The first one:** Allah Almighty’s saying: {Say, [O Muhammad], “O people, if you are in doubt as to my religion – then I do not worship those which you worship besides Allah; but I worship Allah, who causes your death. And I have been commanded to be of the believers.} [Yunus: 104], meaning: “I worship Allah who will cause you to die and take your souls.”

**The second one:** The Almighty’s saying: {And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent.} [An-Nahl: 70]; That is, Allah is the One who created you and made you

<sup>940</sup> Salah al-Khalidi, Qur’anic Stories, Presentation of Facts and Analysis of Events (4/350). Tafsir al-Tabari, Taqrib wa Tahdheeb, p. 456.

<sup>941</sup> Salah al-Khalidi, Qur’anic Stories, Presentation of Facts and Analysis of Events (4/350).

<sup>942</sup> Ibn Kathir, The Beginning and the End (12/91).

alive to live your life in this world, then He will take your life when it ends and He will take your souls and put you to death.

- **Sometimes it means sleep, as there are verses from the Qur'an that consider sleep to be taking of the soul, and attribute it to Allah, and this occurs in two places in the Qur'an as well:**

**The first one:** The Almighty's saying: **{And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.}** [Al-An'am: 60], meaning: Allah is the One who makes you sleep at night and takes your souls while you sleep, then returns your souls to your bodies during the day: **{Then He revives you therein}** and "therein" refers to the day.

**The second:** The Almighty's saying: **{Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.}** [Az-Zumar: 42]. The verse considered sleep to be death, and divided people after sleep into two groups:

- There are people who sleep and die during sleep, and Allah has destined the end of their terms at that (sleep), so He takes them and takes their souls during sleep, and He keeps their souls with Him and does not return them to their bodies, and they become dead, lifeless corpses, and these are the ones about whom He said, **{Then He keeps those for which He has decreed death}**.

- There are people who sleep, and Allah takes their souls while they sleep, but they have the rest of their lives remaining; then Allah returns their souls to their bodies when they wake up from sleep and they become alive and moving, and these are the ones about whom Allah said: **{and releases the others for a specified term}**.

In these two types of people, Allah takes their souls when they sleep. Sleep is death, but it is followed by awakening and resurrection in the morning. **{Allah takes the souls at the time of their death}**: Allah takes the souls of the souls during their sleep, **{and those that do not die [He takes] during their sleep}**: Allah takes the souls who did not die in their

sleep, so He takes their souls out of their bodies when they sleep and returns them to the bodies when they wake up.<sup>943</sup>

These two verses (al-An'am: 60 and al-Zumar: 42) are clear that sleep is a minor death and that Allah takes the souls of those who sleep, takes them out of their bodies during their sleep, and then returns them to those for whom He has destined life when they wake up. This meaning — sleeping is death and waking up is resurrection — was confirmed by the Messenger of Allah, peace and blessings be upon him, in his supplications for sleeping and waking up. When the Prophet, peace and blessings be upon him, went to bed, he would say, **“In Your Name, O Allah, I die and I live,”** and when he woke up, he would say, **“Praise is to Allah Who gives us life after He has caused us to die and to Him is the return.”**<sup>944</sup> The evidence is that the words of the Messenger of Allah, peace and blessings be upon him, agree with the noble verse, regarding sleep as death and dying, and waking up as resurrection and life.<sup>945</sup>

The previous texts declare that sleep is death, and that waking up is resurrection and life. This means that (taking of the soul) in the Holy Qur'an mean true death and the departure of the soul from the body, and it may mean sleep and the departure of the soul from the body during sleep to return to it when you wake up.<sup>946</sup>

### **C- Allah Caused Jesus to Die Twice: The Death of Sleep and the True Death:**

After this brief review of the attribution of taking of the soul to Allah in the Qur'an, we will look at the Qur'an's talk about Allah's taking the soul of Jesus (peace be upon him). This is mentioned twice in the Qur'an:

**The first time:** When the Jews wanted to crucify him and kill him and plot against him, Allah saved him from them, by causing him to die and raising him to Him, so Allah saved him from them, and said to him before his death, **{indeed I will take you and raise you to Myself}** and it was the death of sleep, it was that Allah cast sleep on Jesus (peace be upon him),

<sup>943</sup> Al-Khalidi, Qur'anic Stories, Presentation of Facts and Analysis of Events (4/354).

<sup>944</sup> Al-Bukhari, no. 6312, and see: Muslim no. 2711.

<sup>945</sup> Al-Khalidi, Qur'anic Stories, Presentation of Facts and Analysis of Events (4/355).

<sup>946</sup> Same previous source.

and when he slept, Allah raised him to Himself: **{indeed I will take you and raise you to Myself}**.

**The second time:** When Allah will send him down the Hour of Resurrection comes, to complete the rest of his life that Allah has determined for him, where Allah will cause him to die the true death, by taking his soul and leaving his body and dying as people die, and that will be the true death.

It is not possible for taking his soul in the Almighty's saying: **{indeed I will take you and raise you to Myself}** to be a true death, and then Allah raised him to Him after that true death. That is due to authentic and clear texts regarding the descent of Jesus (peace be upon him) at the end of time, and we will mention them later in their place, Allah Almighty willing. If He had caused him to die before, He will not send him down at the end of time because Allah will not combine two deaths for him in this world.<sup>947</sup>

#### **D- Allah Cast Sleep on Jesus and Then Raised Him:**

The summary is in the meaning of the verse of Surah al-Imran: **{[Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve.}** [Al Imran: 55]: "I will cast sleep on you when the Jews come to kill you, and I will raise you to heaven when you sleep, and in this way I will purify you from the Jews who disbelieved, so their criminal hands will not extend to you, and they will not harm you."

Allah told Jesus (peace be upon him) this before the Jews came to him to kill him and promised him to save him from them. This is to reassure him and give him good news so that he can be certain that Allah is with him.

The promise of salvation in the verse came in the form of the active participle: **{I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection}**. So, in the verse there are four words, all of which are all linked to the first subject pronoun "I": take you, raise you, purify you, make,

<sup>947</sup> Al-Khalidi, Qur'anic Stories, Presentation of Facts and Analysis of Events (4/357). See: Tafsir al-Tabari, Taqreeb wa Tahdheeb (2/283).

and connecting them all with the subject pronoun “I” is to confirm the occurrence and fulfillment of the promise. That is why Jesus (peace be upon him) entered the final confrontation with the Jews, and confronted their machinations and deception. Besides, he was certain that Allah would save him from them, by taking him to death, putting him to sleep, and then raising him to Him during his sleep. When the Jews attacked him with the soldiers: Allah put him to sleep, then raised him to heaven, He raised his soul and body while he was alive, in a miraculous way.<sup>948</sup>

We have learned from the Qur’an and Sunnah that Allah raised two noble messengers to heaven while they were alive and not dead, Jesus (peace be upon him) and Muhammad (peace be upon him) on the night of the ascension. While Muhammad (peace and blessings be upon him) ascension did not last more than a few hours, and Allah returned him to Mecca before the dawn of that day. Allah Almighty, the Wise, willed that Jesus (peace be upon him) remain in heaven until just before the Hour of Resurrection comes.<sup>949</sup>

## **2- {And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them.}**

The Holy Qur’an spoke about the Jews’ attempt to kill Jesus (peace be upon him) in three places in three surahs:

- A quick reference to Allah restraining the Children of Israel from him when he came to them with clear proofs, and that is in Surah Al-Ma’idah: **{and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, “This is not but obvious magic”}** [Al-Ma’idah: 110].

- A general talk about protecting Jesus (peace be upon him) from them, by putting him to sleep and then raising him to Him, and that is in Surah al-Imran: **{[Mention] when Allah said, “O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve.}** [Al Imran : 55].

<sup>948</sup> Al-Khalidi, Qur’anic Stories, Presentation of Facts and Analysis of Events (4/358).

<sup>949</sup> Same previous source.



The talk is more detailed — but still general — about denying that the Jews killed and crucified Jesus (peace be upon him) because Allah raised him to Him, and that they killed and crucified the likeness of Christ, and that is in the verses of Surah an-Nisa, which we will explain, Allah Almighty willing.

- Allah Almighty said: **{The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, “Show us Allah outright,” so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority. (153) And We raised over them the mount for [refusal of] their covenant; and We said to them, “Enter the gate bowing humbly,” and We said to them, “Do not transgress on the sabbath,” and We took from them a solemn covenant. (154) And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, “Our hearts are wrapped.” Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few. (155) And [We cursed them] for their disbelief and their saying against Mary a great slander, (156) And [for] their saying, “Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.” And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. (157) Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. (158) And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness .(159)}** [An-Nisa: 153-159].

#### **A- From the Series of Crimes of the Jews:**

The first two of these eight verses talk about some of the Jews’ crimes against the Messenger of Allah, peace and blessings be upon him, and some of their violations of their Prophet Moses (peace be upon him).

- Allah mentions to His Messenger Muhammad, peace and blessings be upon him, the mistreatment of the Jews with the prophets, for they asked the Messenger of Allah to bring down to them a book from heaven; **{The People of the Scripture ask you to bring down to them a book from the heaven}**, Allah consoles him over the ugliness of the Jews, telling him that their ancestors from the Children of Israel had asked Moses (peace be upon him) before a greater and more terrible request, when they asked him to see Allah outright, and for Him to stand before them, and say, “I am God”: **{But they had asked of Moses [even] greater than that and said, “Show us Allah outright”}**, And Allah punished them for that question, so the thunderbolt struck them because of that immoral injustice; **{so the thunderbolt struck them for their wrongdoing}**.

- And among their crimes with Moses (peace be upon him) is that they took the calf as a god when he disappeared from them and went to Mount al-Tur to commune with Allah, **{Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority}**. Allah took a covenant from them when He raised Mount al-Tur above them during the life of Moses (peace be upon him): **{the mount for [refusal of] their covenant}**. Allah imposed a strict covenant on them after the death of Moses (peace be upon him), when He commanded them to enter the gate of the Holy Land prostrating and thankful to Allah, **{and We said to them, “Enter the gate bowing humbly”}**. Then, Allah imposed a strict covenant on them after that, when he forbade them from violating the sanctity of the Sabbath and forbade them from fishing on it: **{and We said to them, “Do not transgress on the sabbath”}**. They did not abide by the strict covenant that He had imposed on them at Mount Tur, and they did not enter the gate of the Holy Land prostrating, but rather they entered as distorters crawling on their backs, and they did not adhere to the sanctity of the Sabbath, so Allah turned them into despicable apes.<sup>950</sup>

- The following verses (155-159) record the crimes of the Jews, by which they deserved Allah’s curse and wrath. Among the most horrific of these crimes is their determination to kill and crucify Jesus (peace be upon him). Had Allah not raised him up to Him, they would have killed him

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<sup>950</sup> Al-Khalidi, Qur’anic Stories, Presentation of Facts and Analysis of Events (4/362).



and crucified him. The verses begin by mentioning their violation of the solemn covenant: Their covenant: **{So for their breaking of the covenant We cursed them and made their hearts hard.}** [Al-Ma'idah: 13].

### **B- Among the Reasons for Allah's Curse on the Jews:**

The aforementioned verses record these reasons:

**A. {And [We cursed them] for their breaking of the covenant};** Breaking the solemn covenant leads to a curse.

**B. {and their disbelief in the signs of Allah};** They disbelieved in the truth when it came to them, and this disbelief brought upon them a curse.

**C. {and their killing of the prophets without right};** The Jews are murderers and they did so out of hatred and aggression without right. It is not possible for a prophet to be killed justly and this is a reason for their curse.

**D. {and their saying, "Our hearts are wrapped"};** They refused to accept the truth that Muhammad brought to them and they claimed that their hearts were covered with thick coverings, so they did not understand what he, peace and blessings be upon him, said.

Allah belied them in their saying this, so He told that it is He, glory be to Him, who has sealed them because of their disbelief, and therefore they will not be guided no matter what guidance comes to it: **{Rather, Allah has sealed them because of their disbelief}**. And since Allah had sealed their hearts because of their disbelief, they did not believe in the correct and complete faith that Allah had enjoined on them, but rather their faith was a short faith, which is a temporary (partial) faith. This is not accepted in faith; **{so they believe not, except for a few}**, and their little partial faith represents in their belief in some of Allah's books, such as the Torah, but they disbelieved in some of Allah's books, such as the Bible and the Qur'an.

This little, rejected faith was also apparent in their belief in some of Allah's messengers, such as Moses, Aaron, David, and Solomon, peace and blessings be upon them, yet they disbelieved in some of Allah's messengers, such as Jesus and Muhammad (peace and blessings be upon them). It is known that whoever disbelieves in some of Allah's books, he is a disbeliever in all of them. Identical to this, whoever disbelieves in some

of Allah’s messengers, he disbelieved in all of them, and that little partial belief is of no use.

**E. {And [We cursed them] for their disbelief};** Allah cursed the Jews because of their disbelief, and this fifth reason (for their disbelief) is not a repetition of the second reason **{and their disbelief in the signs of Allah}** because there is no repetition in the Qur’anic presentation, and the second reason their disbelief was mentioned in a restricted manner, which is their disbelief in the signs of Allah. Besides, it is known that disbelief in the signs of Allah, or some of them, is disbelief in Allah, and is a way out of the religion of Allah.

As for this fifth reason, He gave their disbelief in general terms and did not restrict it **{for their disbelief}**, but when we connect it with what came after of their deception against Jesus (peace be upon him), it indicates that what is meant by it is their disbelief in Allah’s messengers because they wanted to kill one of His messengers. So, the Jews’ disbelief in Allah’s signs caused them to be cursed. Their disbelief in Allah’s messengers is another special reason for their curse.

**F. {and their saying against Mary a great slander};** The position of the criminal Jews towards the chaste and virgin Mary, peace be upon her, is an independent reason for their curse, in addition to the other reasons.<sup>951</sup>

The great slander they said about her is their slander against her and accusing her of adultery — she is pure and chaste — and their declaration that her son Jesus (peace be upon him) was the son of adultery. May Allah curse them.

**G. {And [for] their saying, “Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah”}.** This great, immoral statement that they said records their heinous crime that they committed, which was their determination to kill Jesus (peace be upon him). Rather, they killed someone they thought was the Messiah, Jesus, son of Mary. Allah has cursed them because of this terrible statement. In this statement, they combined boasting about what they were determined to do in killing Jesus (peace be upon him) and bragging about it, and mockery of Jesus (peace be upon him) and in the characteristics they gave to Jesus (peace be upon him).

<sup>951</sup> Al-Khalidi, Qur’anic Stories, Presentation of Facts and Analysis of Events (4/365).

**{Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah}**. They identified him with the four words they used. Further, although they were true in their application to him, he is the Messiah, he is Jesus, he is the son of Mary, and he is the Messenger of Allah, but they did not use them to him out of belief in them. If they had believed in them, they would not have determined to kill him. Rather, they applied them to him out of mockery and sarcasm.<sup>952</sup>

Imam Ibn Katheer said: **“{And [for] their saying, “Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.”} meaning: We killed this one who claims this position for himself, and this is from them as a form of sarcasm and mockery. This is like the words of the polytheists to the Messenger of Allah, peace and blessings of Allah be upon him: {And they say, “O you upon whom the message has been sent down, indeed you are mad.} [Al-Hijr: 6].”**<sup>953</sup>

### **C- The Jews Did Not Kill Jesus or Crucify Him:**

When Allah Almighty recorded against them their seven horrific crimes, by which they deserved His curse and wrath, and revealed their lie in their claim that Jesus (peace be upon him) was killed, Allah Almighty said: **{And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. (157) Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. (158) And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness. (159)}** [An-Nisa: 153 - 159].

So, Allah Almighty made clear that the Jews lied in what they claimed, and that the Jews did not kill Jesus (peace be upon him), nor did they crucify him, but they killed and crucified his likeness. Crucifixion is the hanging of a person for killing. As for the cross, its origin is the wood on which the murdered person is crucified, and the cross with which Christians

<sup>952</sup> Previous source, 4/365.

<sup>953</sup> Tafsir Ibn Kathir, 1/543.

approach, and it was called that because it is in the shape of the wood on which they claimed that Jesus (peace be upon him) was crucified.<sup>954</sup>

The Jews, due to Allah's deception against them, did not kill Jesus, but rather they killed his likeness and crucified him, thinking that they had killed Jesus,<sup>955</sup> but the one who was made to resemble him was the killed person, as Allah cast the resemblance of Jesus (peace be upon him) on the other person, so they took him and killed him while they were certain that he was Jesus, even though he was not Jesus in reality<sup>956</sup>.

### **3- What Happened the Night the Likeness of Jesus Was Arrested:**

The issue of the killing of Jesus (peace be upon him) and his crucifixion is an issue in which the Jews are confused, just as Christians are confused about it with suspicions. The Jews say that they killed him and they mock his saying he is the Messenger of Allah, so they assign this description to him as a form of mockery. The Christians say that he was crucified and buried, but he rose after three days.

None of these people say what they say with certainty. Events followed quickly and narratives conflicted and overlapped during that period, such that it is difficult to find certainty, except what the Lord of the Worlds tells.

The four Gospels tell the story of Christ's arrest, crucifixion, death, burial, and resurrection. All of them were written after a period of Christ's reign, it was a period full of persecution for his religion and his disciples, making it impossible to realize the events in an atmosphere of secrecy, fear, and displacement. Many Gospels were written with them, but these four Gospels were chosen near the end of the second century AD, and they were considered official and recognized, for reasons that are not all above the level of suspicion<sup>957</sup>.

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<sup>954</sup> Al-Raghib al-Isfahani, Vocabulary in the oddities of the Qur'an, p. 499.

<sup>955</sup> Al-Khalidi, Qur'anic Stories, Presentation of Facts and Analysis of Events (4/367).

<sup>956</sup> Previous source (4/369).

<sup>957</sup> Lectures on Christianity, Muhammad Abu Zahra, quoted from Shadows of the Qur'an, Kingdom of Saudi Arabia, Riyadh: General Presidency of the Departments of Scientific Research, Fatwa, Call and Guidance, 4th edition, 1404 AH (2/802).

Thus, the researcher cannot find certain news about that event that occurred in the dark of the night before dawn, nor can those who disagree about it find a support that favors one narration over another: **{And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption.}**

As for Allah Almighty in His Mighty Book; He made His final decision: **{And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them.....And they did not kill him, for certain. (157) Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. (158)}** [An-Nisa: 157-158].<sup>958</sup>

Historians of Islam have paid attention to this incident and the best person to summarize these events is the great commentator and historian Ibn Kathir (who is one of the scholars of the Levant who is familiar with its history). Here is what he detailed about this incident in his interpretation where he said:

“It was the news of the Jews — upon them is the curse of Allah and His wrath and punishment — that when Allah sent Jesus, son of Mary, with clear proofs and guidance, they envied him for the prophecy and brilliant miracles that Allah had given him, with which he would heal the blind and the lepers and revive the dead, with Allah’s permission, and other miracles that Allah honored him with them and performed them at his hands, yet they denied him and disagreed with him, and sought to harm him with everything they could, until Jesus (peace be upon him) no longer lived with them in a town, but rather traveled a lot with his mother.

Then this did not convince them until they sought out the king of Damascus at that time — who was a polytheist man who worshiped the stars, and the people of his religion were called Greeks — and informed him that there was a man in al-Quds who was tempting the people, misleading them, and corrupting the king and his subjects. The king became angry about this, and wrote to his deputy in al-Quds, that he should take precautions against this mentioned person, crucify him, put thorns on his head, and prevent him from harming people. When the letter arrived, the governor of al-Quds complied.

<sup>958</sup> In the Shadows of the Qur’an (2/802).

He and a group of Jews went to the house where Jesus (peace be upon him) was, and he was with a group of his companions — twelve or thirteen, and it was said seventeen people — and that was on a Friday after the afternoon, the night of Saturday, so they confined him there.

When he sensed that they were inevitably entering upon him, or that he was coming out to them, he said to his companions: Which of you will my likeness be cast upon, and he is my companion in Paradise? So a young man among them was nominated for that, and it was as if he thought he was too young for that, so he repeated it a second time and a third time, and all of that only that young man could be delegated — so he said: ‘You are him.’ — and Allah cast on him the likeness of Jesus, until he was like him, and a rosette opened from the roof of the house, and Jesus (peace be upon him) was put to sleep, and then he was raised to heaven while he was like that, as Allah Almighty said: **{[Mention] when Allah said, “O Jesus, indeed I will take you and raise you to Myself.}** [Al Imran: 55].

When Jesus was raised from the roof of the house, those people left the house and when the Jews and soldiers saw that young man, they thought he was Jesus, so they took him at night, crucified him, and put thorns on his head. The Jews showed that they sought to crucify him and bragged about it, and groups of Christians handed that over to them, due to their ignorance and lack of reason, except for those who were in the house with Christ, for they watched him being raised, and as for the rest of them, they thought, as the Jews thought, that the crucified one was Christ, the son of Mary, until they mentioned that Mary sat under that crucified one and wept.

All of this is from Allah’s testing of His servants, with His great wisdom, and Allah has made the matter clear and revealed it in the Great Qur’an that He sent down to His Noble Messenger, peace and blessings of Allah be upon him, where He made it clear that they did not kill Jesus (peace be upon him) nor did they crucify him, but another was made to resemble him to them, as Allah cast the likeness of Jesus on that young man, and he appeared to them as Jesus, so they killed the young man and crucified him, thinking that he was Jesus.

Allah told that those who disagreed about Jesus (peace be upon him) from the Jews who claimed to kill him, and the ignorant Christians who



accepted that, were all in doubt, confusion and misguidance about that, and Allah told that they did not kill him, certain that it was him, but they were doubters and delusional, and as for Jesus (peace be upon him), Allah has raised him to Him, and Allah is the Mighty One, the Wise.”<sup>959</sup>

In the narration of Abdullah bin Abbas, may Allah be pleased with them both: When Allah wanted to raise Jesus to heaven, Jesus came out to them from a spring in the house, and his head was dripping with water, and said: ‘There is one among you who disbelieves in me twelve times, after he believed in me.’ Then he said: ‘Which of you will my resemblance be cast upon, and he will be killed in my place and be with me in my rank?’ Then a young man, the youngest among them, stood up, and Christ said to him: ‘Sit down.’ Then he returned to them, and that young man stood up, and Christ said: Sit. Then he returned to them, and the young man stood up again and said: ‘Me.’ Jesus said: ‘It is you.’ Then a likeness of Jesus was cast upon the young man, and Jesus was raised from a rose in the house to heaven. Then the request came from the Jews, so they took the likeness and killed him, then crucified him. Some of them disbelieved in Jesus twelve times, as he told them.”

### **The Christians Divided into Three Groups Regarding Jesus:**

- A group of them said: “God was within us as long as he wished, then ascended to heaven.” These are the Jacobites.

- Another group said: “The son of God was among us as long as God wished, then God raised him to Himself.” These are Nestorians.

- Another group said: “The servant of Allah and His Messenger was among us as long as Allah wished, then Allah raised him to Him,” and these are Muslims. So, the two infidel groups demonstrated against the Muslim group, and they killed them, and Islam remained obliterated, until Allah sent Muhammad, peace and blessings be upon him.

This is an authentic chain of transmission from Ibn Abbas.<sup>960</sup>

<sup>959</sup> Al-Khalidi, *Quranic Stories, Presentation of Facts and Analysis of Events* (4/372), quoted from *Tafsir Ibn Kathir* (1/543 - 544), adapted.

<sup>960</sup> *Quranic stories presenting facts and analyzing events*, al-Khalidi (4/373). See: *Tafsir Ibn Kathir* (1/544-545).

### **D- The Order of the Events of That Night's Series:**

**By looking at the above, we can imagine that night and briefly depict what happened during it:**

- The Jews succeeded in convincing the Roman governor to arrest and kill Jesus, and the governor ordered this to be done.

- A group of Roman and Jewish soldiers headed to the place where Jesus (peace be upon him) was located to implement the ruler's order.

- The place where Jesus was staying was in al-Quds, according to the context of the events of murder, crucifixion, and the Via Dolorosa after that.

- Jesus (peace be upon him) was in one of the houses of al-Quds that night with twelve men from the disciples, as Ibn Abbas, may Allah be pleased with them both, said.

- Jesus (peace be upon him) knew that the soldiers and Jews were coming to arrest him, kill him, and crucify him, so he was not afraid, sad, or worried because he is certain that Allah is with him, protecting him and protecting him.

- Allah told Jesus (peace be upon him) that they would not reach him and would not harm him, that He would cast his likeness on one of his disciples, and that He would raise him up to Him. Allah asked him to ask the disciples so that one of them would volunteer so that Allah would cast the likeness of Jesus (peace be upon him) upon him so that he would be the crucified martyr.

- Jesus (peace be upon him) told the disciples that Allah would protect him from the soldiers and Jews and that He would raise him up to Him, in order to reassure them of his well-being.

- Jesus (peace be upon him) offered to the twelve disciples that one of them would volunteer to sacrifice himself for him, by Allah casting the likeness of Jesus upon him, so he would be taken, killed, crucified, and die a martyr, and guaranteed the one who volunteer to be with him in Paradise.

- A young man responded to the offer of Jesus (peace be upon him), and perhaps he was one of the youngest presents. So, Jesus (peace be upon him) thought that he was too young, and wanted someone older than him,





but no one responded to him the three times he appointed them except him, so Jesus (peace be upon him) said to him: It is you!

- The name of that great volunteer young man, who gave himself and his life to Allah, was not mentioned, as it is one of the ambiguous things in the story.

- Allah fulfilled His will on that young man, and cast upon him His miraculous sign, as Allah transformed him from his original features with which He created him, to the features of Jesus (peace be upon him). It was only a matter of seconds until the person was transformed into a resemblance of Jesus. So, everyone who saw him had no doubt that he was Jesus. It is not known how Allah did that because we do not know the manner of Allah's actions.

- The disciples in the house looked at that person and saw that it was Jesus because he completely resembled him, and they knew that Allah had cast the likeness of Jesus on him.

- When the Jews and soldiers arrived at that house, there were two people in it, each of them Jesus: the real Jesus, the Holy Prophet, peace and blessings be upon him, and the other Jesus, the impersonator of his personality, on whom Allah cast the likeness of Jesus, and the disciples saw the two people.

- When the Jews and soldiers wanted to enter the house, Allah performed another amazing sign, as He opened a hole in the roof of the house by His command, Glory be to Him.

- Allah have put Jesus (peace be upon him) to sleep while he was among his disciples, in preparation for his being raised to heaven through the hole in the roof of the house. The disciples in the house looked at him and noticed this brilliant sign of Allah's signs, and they were reassured of the survival of their prophet and beloved Jesus (peace be upon him).<sup>961</sup>

- The Jews and soldiers entered the house, and they saw in front of them Jesus, who was in fact the second Jesus, the transformed Jesus, a likeness of the prophet Jesus who was raised to heaven, and they looked at him without doubting for a moment that he was Jesus (peace be upon him).

<sup>961</sup> Quranic Stories Presenting Facts and Analyzing Events, al-Khalidi (4/375).

- The soldiers took the likeness of Jesus to kill and crucify him, and it seems that he did not speak to them a single word, nor did he deny that he was the Prophet Jesus, nor did he tell them that the real Jesus, the Prophet, was in heaven, and that they failed to arrest and kill him, but he prepared for killing and martyrdom.

- We do not know what happened to the other eleven disciples who were in the house. Were they arrested? Did they escape? Or were some of them killed and the others released? This is one of the ambiguous matters of the story.

- The soldiers and Jews took the likeness of Jesus, crucified him on the wood, and killed him on the cross. The spirit of this faithful martyr came out — while he was on the cross — and he returned to Allah as a martyr, while Jesus the Prophet was in heaven, peace and blessings be upon him.

- People were coming to the young man who was crucified and martyred, looking at him, and then there was Jesus, and they did not doubt for a moment that he was Jesus because Allah cast the resemblance of Jesus on him, and they did not know the miracle that Allah had performed, and they were between happy, gloating ones, and sad and suffering ones. After a while, they took down the crucified martyr and buried his body.

- The Jews were happy and gloating because they killed Jesus and crucified him — and he is in fact the likeness of Jesus — and they spread it among the people, saying sarcastically: “We killed the Messiah, Jesus, son of Mary, the Messenger of Allah.”

- The Christians did not know what divine miracles had occurred that night, so they were certain that the one they saw dead on the cross was their Prophet Jesus, son of Mary. So, they believed the Jews in their boasting about killing him, and they said: They killed and crucified our Prophet Jesus.<sup>962</sup>

- The Jews and Romans poured torment on the disciples, and on everyone who believed in Jesus (peace be upon him), and they killed, crucified, imprisoned, and displaced them. The Christians did not catch their breath to think carefully about what happened that night, and a strong disagreement occurred among the Christians regarding the events of the night

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<sup>962</sup> Previous source (4/376).

mentioned. So, they believed the Jews in their claim is that they killed Jesus (peace be upon him), and polytheism entered Christianity, so they disagreed about Jesus (peace be upon him). Some of them considered him a God and others considered him a son of God.

The true events of that night remained hidden from the Jews and Christians, and all they thought was that the murdered, crucified person was Jesus, son of Mary, the Messenger of Allah, until Allah sent Muhammad as a messenger, may Allah bless him and grant him peace, and revealed the Qur'an to him, and mentioned in its verses the truth of what happened.<sup>963</sup>

#### **4- A Look at the Verses That Talk about Killing the Likeness of Jesus:**

After summarizing these events in the previous consecutive points, we understand the meaning of the words of Allah Almighty: **{...And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. (157) Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. (158) And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness. (159)}** [An-Nisa: 157-159].

**A- {And they did not kill him, nor did they crucify him}:** The Jews did not kill Jesus, nor did they crucify him on the cross.

**B- {but [another] was made to resemble him to them}:** Allah cast the likeness of Jesus, son of Mary, on his student, so that look-alike student became in front of the people exactly like Jesus. The Jews and soldiers took the second Jesus, the look-alike, and killed him and crucified him, but the true Jesus, son of Mary, the Messenger of Allah, they did not kill him or crucify him.

**C- {And indeed, those who differ over it are in doubt about it}:** There is a person killed, who looks exactly like Jesus, but who is he? Is he

<sup>963</sup> Previous source (4/377).

the real Jesus or a look-alike Jesus? They disagreed about who has been killed and crucified.

**D- {And indeed, those who differ over it}:** applies to the two sects: the Jews who said, “We killed the Messiah, Jesus, son of Mary, the Messenger of God” and the Christians who said, “Our Messenger Jesus, the Jews killed him and crucified him.” Both sects were in doubt about the identity of the crucified person.

**E- {They have no knowledge of it}:** The Jews and Christians do not have definitive and certain knowledge about the murdered person. Was he Jesus or someone else?

**F- {except the following of assumption}:** After Allah denied the Jews and Christians’ knowledge of the identity of the murdered person, He confirmed their suspicion about it, and denounced them from following that suspicion, which does not lead to certainty, but rather to confusion and doubt, and the meaning: The Jews and Christians saw a murdered person crucified who completely resembled Jesus completely, and they differed in determining his identity, whether he was Jesus or someone else, and they did not investigate that with knowledge and became in doubt and confusion because they followed suspicion, and following suspicion leads to doubt, and does not lead its owner to knowledge.<sup>964</sup>

**G- {And they did not kill him, for certain}:** After Allah denied their knowledge of his identity, He denied the Jews’ certain killing of Jesus (peace be upon him), so He said: **{And they did not kill him, for certain}** and the pronoun “him” in **{And they did not kill him}** refers to Jesus (peace be upon him). That is, they did not kill Jesus, certain that he was Jesus. Rather, they were suspicious and delusional about it.

They killed someone they thought was Jesus, but they did not kill him, for certain, and if they did not kill Jesus, son of Mary, the Messenger of Allah, then where is Jesus? What was his end? What happened to him that night?

The answer is in the Almighty’s saying: **{Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.}** [An-Nisa: 158].

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<sup>964</sup> Quranic Stories Presenting Facts and Analyzing Events, al-Khalidi (4/378).

### H- {Rather, Allah raised him to Himself}:

“**Rather**”: for cancellation, in which the previous statement was struck, invalidated and cancelled, which is the Jews’ claims that Jesus was killed, and His saying: **{Rather, Allah raised him to Himself}**: a nullification and cancellation of the Jews’ saying: **{“Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah”}**. And it is clear that Allah raised him, in spirit and body, alive from the roof of the house to heaven.

Allah had promised Jesus before that incident that He would put him to sleep and raise him to Himself. This is in the Almighty’s saying: **{O Jesus, indeed I will take you and raise you to Myself}** meaning: “I will put you to sleep, then raise you to Me, and thus I will purify you from those who disbelieve.” And when Jesus was in danger and the Jews and soldiers came to kill and crucify him, Allah fulfilled His promise to him, and cast sleep upon him, then he made a hole in the roof of the house and raised him to heaven, and the raising of him, with his soul and body, was a special divine raising, and it is a clear sign and a dazzling miracle.

### I- {And ever is Allah Exalted in Might and Wise}:

The verse followed the raising of Jesus to heaven by referring to the mighty of Allah and this is a following that is consistent with what came before it. Allah is the Mighty One, the Strong One, the All-Powerful, and the All-Prevailing One. He supports His saints, preserves them, relieves them, and protects them from their enemies, all of that by His mighty, and that is why He raised Jesus (peace be upon him) up to Him and saved him from the deception of the Jews, by His glory. Allah is Wise in His planning, estimation, judgment, and management of the affairs of His creation, and part of His wisdom is to rescue His Messenger (peace be upon him) in this brilliant way, and to entrap his enemies into confusion, suspicion, doubt, and delusion.<sup>965</sup>

When we look at the Qur’an’s talk about the events of that night we see the Jews’ emphasis on killing Jesus and that emphasis appeared in their saying: **{“Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.”}**. They combined his name, nickname, and description to confirm their determination that he had been killed. We also

<sup>965</sup> Quranic Stories Presenting Facts and Analyzing Events, al-Khalidi (4/381).

see the Qur'an's confirmation of their lie in their assertion by using three negative sentences: **{And they did not kill him}**, **{nor did they crucify him}** and **{And they did not kill him, for certain}**.

He denied that they killed him, then He confirmed that by denying that they crucified him, and the two denials are interconnected, so since they did not kill him, they did not crucify him, and the third denial is: **{And they did not kill him, for certain}** and since the Jews did not kill Jesus, the Messenger of Allah, but rather Allah raised him up to Him, he is alive with Him in Heaven, he did not die and he will descend at the end of time by Allah's command and live the rest of his life that Allah has destined for him. Besides, the People of the Book who will be alive when he descends will believe in him as a servant of Allah and His Messenger.

This meaning was indicated by the words of Allah Almighty: **{And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness.}** [An-Nisa: 159].<sup>966</sup> This verse will be discussed when we talk about the descent of Jesus (peace be upon him) at the end of time.

### **5 -The Confusion of the Gospels about the Events of That Night, the Closest of Which Is the Gospel of Barnabas:**

The four Gospels (Matthew, Luke, Mark, and John), which are the approved ones among the Christians, were greatly disturbed in their talk about that night, and they differed clearly and contradicted clearly. This baffled the Christians who believed in these Gospels and left them in doubt and confusion, not knowing what happened that night.

The closest thing recorded in those Gospels to the Qur'anic truth that we presented is what was stated in the Gospel of Barnabas, which is the Gospel that Christians do not believe in, nor do they rely on. Barnabas — one of the disciples of Jesus (peace be upon him) — believes that one of the disciples "Judas Iscariot" was the one who slandered Jesus, conspired against him, and betrayed him. He agreed with the Jews to come to him and arrest him, and when he brought them, Allah cast the likeness of Jesus

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<sup>966</sup> Previous source (4/382).



on him, so they took (Judas) and crucified him as Jesus. Barnabas differs on this point from what was previously mentioned in the words of Ibn Abbas and the majority of scholars, that the one who the likeness of Jesus was cast upon him was one of the righteous disciples, who volunteered to be killed and for Jesus (peace be upon him) to be saved. Allah knows best what happened.

It is stated in the two hundred and eleventh chapter of the Gospel of Barnabas that Jesus (peace be upon him) told them days before the incident that it was time for him to leave this world: “And when Jesus was in Nicodemus’ house behind the Kidron stream, he comforted his disciples, saying: ‘The hour has drawn near where I depart from this world, be comforted and do not be sad, for I go on without feeling any distress.’”<sup>967</sup>

In the two hundred and thirteenth chapter of the Gospel of Barnabas, there is a dialogue between Jesus (peace be upon him) and the disciples, Among them is Judas Iscariot: “And Jesus also said: ‘Verily I say to you, one of you will betray me, and I will be sold as a sheep, but woe to him, for everything that our father David said will be fulfilled; that he would fall into the pit that he had prepared for others?’ Then the disciples looked at one another, saying with sadness: ‘Who will be the traitor?’ Then Judas said: ‘It is I, Master?’ Jesus answered: ‘You have told me who will betray me.’”<sup>968</sup>

The fifteenth chapter and the two hundred and sixteenth chapter in the Gospel are devoted to talking about the night Jesus was raised and the traitor was arrested.

He said: “When the soldiers with Judas approached the place where Jesus was, Jesus heard the approach of a large crowd, so he withdrew into the house in fear, while the eleven were asleep. When God saw the danger to his servant, he ordered his ambassadors Gabriel, Michael, Raphael, and Uriel to take Jesus out of the world. Then, the pure angels came and took Jesus from the window overlooking the south. They carried him and placed him in the third heaven, in the company of the angels that praise God forever. Judas violently entered the room from which Jesus was taken up,

<sup>967</sup> The Gospel of Barnabas, edited by: Saif al-Din Ahmad Fadel, Dar al-Qalam, Damascus, 1st edition, 1393 AH - 1973 AD, p. 284.

<sup>968</sup> The Gospel of Barnabas, p. 284.

the disciples were all asleep. Then, the Wonderful God brought a brilliant thing, and Judas changed in his speech and face, so he resembled Jesus, until we thought it was Jesus. As for him, after he woke us up, he began searching to see where the teacher was. That is why we were amazed. We answered: You, sir, are our teacher. Have you forgotten us now?

As for him, he said with a smile: ‘Are you so stupid that you do not know Judas Iscariot?’ And while he was saying this, the soldiers entered, and laid their hands on Judas; because he was similar to Jesus in every way, but when we heard what Judas said and saw the crowd of soldiers, we fled like madmen, and John, who was wrapped in a linen blanket, left the linen blanket and fled naked because God heard Jesus’ prayer, and saved the eleven from evil, so the soldiers took Judas and tied him up, mocking him because he denied — and he was honest — that he was Jesus.

The soldiers said, mocking him: ‘O My Lord, do not be afraid, for we have come to make you king over the Children of Israel, but we bound you because we know that you reject the kingdom.’ Judas answered: ‘Perhaps you have gone mad. You have come with weapons and torches to seize Jesus of Nazareth as if he were a thief. Do you then bind me, the one who directed you to him?’<sup>969</sup>

Barnabas continues telling the story until Judas Iscariot was crucified and buried as Jesus because God cast the likeness of Jesus on him.<sup>970</sup>

This presentation by Barnabas — an eyewitness — is consistent with the Almighty’s saying: **{And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them}**.<sup>971</sup>

## 6- Jews’ Persecution of Christians:

Then the Jews persecuted the Christians, supporters of Christ (peace be upon him), with great persecution, until these disciples disappeared and fled from al-Quds, and some of them took refuge in Rome. The Christian call began in secret, and the Gospel had not been written, but it was written (260 years later), and Lots of narratives and distortions were added to it. Since it is found in copies of the Gospel that Christ himself was crucified,

<sup>969</sup> Previous source, pp. 288-289.

<sup>970</sup> The Gospel of Barnabas, pp. 289-293

<sup>971</sup> Quranic Stories Presenting Facts and Analyzing Events, al-Khalidi (4/386).





and other copies mention events that occurred twenty years after Christ, how is it possible that it is from Christ's account after that?

It is very clear that the Gospel was distorted and many additions were added to it that were not at the time of Christ (peace be upon him). The Jews continued their persecution of Christians and began to kill any Christian they found or exile them outside Palestine. These circumstances helped spread distortion in the Bible and increase false narratives and myths in it.

Three years after Christ, Ptolemy died, and the new Roman Emperor allowed Herod's descendants to return to self-rule on the condition that they pay taxes. So the Jews began to return to Roman rule, and the disciples continued to preach secretly and sometimes openly, and the intense conflict began between them and the Jews inside and outside Palestine, and the Jews began expelling any Christian they caught outside Palestine. Among those who fled, as we mentioned, were the disciples of Christ, including Peter, who fled to Rome, There he began to establish secret Christian groups and focused his preaching on the Jews in and around Rome.<sup>972</sup>

Among those who entered Christianity was a man named Paul and the latter was one of the staunchest enemies of Christianity, then he suddenly, without any introductions, turned to Christianity and became its mastermind. His first declaration was that Christ was the son of God, and he attributed to Christ that he was the incarnate God who He came down to be crucified, and to save humanity in the same manner as the pagan savior gods.

Paul's doctrine of salvation spread because of what he used to spread his call, and the way he followed it, as he saw to bring Christianity out of its narrow circle in al-Quds to the broad field in non-Jewish environments. In order for his call to suit this new society, he made some amendments to the beliefs that this new society was not satisfied with.

The Christian doctrine of salvation, which was put forward by Paul, is based on false foundations, which is that Adam (peace be upon him) sinned, and this sin was passed on by inheritance to all his children, and the only way to get rid of it is what they claimed that God descended and

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<sup>972</sup> Palestine Illustrated History, p. 65.

incarnated in human form to be crucified and to overcome death and rise again, and thus people attain salvation.<sup>973</sup>

I have responded to the false and fabricated beliefs that were attributed to Jesus (peace be upon him) in my book (**The Messiah, Jesus, Son of Mary: The Complete Truth**).

The secret movement for Christian preaching became active in Rome after some of its preachers fled from Palestine. When Emperor Nero, the ruler of Rome, discovered these secret movements, he began searching for them. He was able to arrest Peter and Paul and order their execution. However, their followers continued their call. They were influenced by the statues and other things that were present in Rome, and they added to them. They placed a statue of Christ and another of Mary, peace be upon them,<sup>974</sup> in a place dominated by Roman paganism at that stage.

## **7- The Jewish Revolt against the Romans and the Destruction of al-Quds:**

The Jews revolted against the Romans in al-Quds, so the Roman Emperor ordered the siege of al-Quds, and it lasted for four years during which the Romans were unable to conquer it. The Emperor appointed one of his sons and main leaders, named Qasabian, as commander of Palestine to eliminate the Jewish revolt in the year 66 AD. However, he was unable to conquer al-Quds and bring down the revolution. The conflict between the Jews and the Romans continued, and the siege on the Jews lasted for a long time.

After four years, the son of the commander (Qasiban), called Titus, was able to enter al-Quds after a long struggle as a result of which the power and might of the Roman Empire was shaken due to the long period he spent besieging al-Quds. Therefore, the first thing Titus did was to completely destroy the city, and the Jews claimed that he completely destroyed the Temple again, according to what was stated in the Jewish accounts, and not one stone remained in the Temple, and he appointed a Roman garrison over al-Quds, and the Jews were captured and taken from Palestine again,

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<sup>973</sup> Christ Jesus, Son of Mary, p. 388.

<sup>974</sup> Palestine Illustrated History, p. 65.



to return as slaves in Rome. This was the beginning of the origin of the Jews in Europe, and the rest of the Jews remained hidden inside Palestine.<sup>975</sup>

### **A- Elijah and the Ruin of the Jews:**

In 132 AD, the Jews gathered again in this year and the second rebellion against the Romans broke out in the Roman province of Judea for unknown reasons. Emperor Hadrian decided to impose more Roman culture and beliefs on the province of Judea, and intended to demolish al-Quds and build a Roman colony in its place and build a Roman temple in place of the temple. He also issued a decree prohibiting circumcision.<sup>976</sup>

The Jewish rebellion was led by “Bar Kokhba”, whose name is famous in Jewish history. He was able to control one of the castles and fortify himself in it, but the Roman Emperor Hadrian eliminated this revolution and destroyed everything that the Jews had built. He even wiped out every Jewish trace from the ground, and ordered building a new city on the ruins of Jewish places, then this emperor built a building that he called “Elijah”, which is his first name “Elijah Hadivian”, and it was said that it was his family name. He built a castle in the famous place today called “Betar’s ruins/Ruin of the Jews” because he destroyed the castle of “Bar Kokhba” and built another castle in its place. The Arabs call it “Khirbet al-Yahud” because the Emperor destroyed the place of the Jews, the place of the Temple, and the holy places, then he built Roman temples, and built a great temple for the Roman god Jupiter in place of the Jewish temple. al-Quds became famous with a new name, which is Elijah after it was Jerusalem, and this is its famous name in the time of the Muslims. This is what was mentioned in Sahih al-Bukhari in the story of the letter that the Prophet, peace and blessings be upon him, sent to Heraclius.<sup>977</sup>

### **B- Preventing Jews from entering al-Quds and Displacing Them:**

After the Romans gained complete control over al-Quds, or Elijah, the Emperor issued a dangerous decision prohibiting the entry of any Jew into al-Quds, after they had only been allowed to worship there. This prohibition of the Jews remained in effect for 200 years, until the time of the

<sup>975</sup> Al-Quds Illustrated History, p. 66.

<sup>976</sup> Encyclopedia of Jews, Judaism and Zionism (1/424).

<sup>977</sup> Al-Quds Illustrated History, p. 67.

Roman Emperor (Aurelius), who allowed them to enter for worship only, and during this period the Children of Israel were greatly dispersed in the land, and they no longer existed in Palestine.<sup>978</sup>

The Roman state took complete control. Then, after the division of the Roman state into eastern and western, it came under the control of the Byzantine state until the great Islamic conquest.

## 8- Emperor Constantine Abuses Christianity:

In the year 324 AD, a very important thing happened in Rome: The Emperor of Rome, Constantine, converted to Christianity after studying philosophy, religions, and gods, but he introduced with Christianity the philosophies and his previous worship and gods, and the emperor tried to unify the word of the Christians under his authority, fearing division for his empire. So, he gathered the priests at the Nicene Conference and conspired with the Patriarch of Alexandria and agreed to say that there are three gods and the ruling authorities fought anyone who said otherwise.

As Emperor Constantine was a pagan before he converted to Christianity, it is not surprising that he supported the article calling for the existence of three gods because this is consistent with his desires and his previous pagan belief.<sup>979</sup>

The entry of pagans into Christianity, such as Emperor Constantine, had the greatest impact on inoculating Christianity with pagan teachings, and the doctrine of the Trinity was born from the decisions of multiple church councils, at different times:

### - **The Council of Nicaea in 325 AD declared the divinity of Christ:**<sup>980</sup>

Emperor Constantine was able to control the Byzantine state whose capital was Constantinople (Istanbul today). Constantinople remained in the possessions of Rome and he also controlled the possessions of Byzantium, including the Levant and Palestine. The mother of this emperor also converted to Christianity and she visited Jerusalem. When she arrived there, she began to ask about the history of Christ (peace be upon him), so they directed her to the monuments and places. When she saw them, she

<sup>978</sup> Same previous source.

<sup>979</sup> Christ Jesus, Son of Mary, p. 460.

<sup>980</sup> Previous source, p. 463.



ordered the construction of the Church of the Holy Sepulchre. Therefore, the Church of the Holy Sepulchre is not from the time of Christ (peace be upon him), but was built about 324 years after him. It was built by that woman in the place where the likeness of Christ (peace be upon him) was crucified. One of the decisions taken by Constantine was a renewed decision to prevent Jews from entering Jerusalem. The Jews did not receive good treatment from the new emperor. Besides, the rulers of the Roman Empire continued the same policy until Julian came.

The latter apostatized from Christianity and adopted Judaism, and as a result he wanted to restore the Jewish sanctities, and they first intended to rebuild the Jewish temple, which had been demolished several times, as we have seen, and its place became the Jupiter building, but he was preoccupied with too many events that prevented him from doing so.<sup>981</sup>

### **9- The Division of the Empire and the Rule of Heraclius:**

The conflict between Judaism and Christianity continued until the year 395 AD. Where the Roman Empire was divided, a section in the east with its capital (Byzantium) was called the Byzantine Empire and its ruler (Heraclius), and a western section was in the hands of Rome and was called the Roman Empire. The possessions of the Byzantine Empire in the East included Palestine and the Levant, while the Western Roman Empire was in Europe with its capital being Rome. The matter remained like this in Palestine until the time of the Prophet Muhammad, peace and blessings be upon him. That is, Palestine remained under the rule of the Byzantine Romans and during this period the Jews did not have a prominent presence in al-Quds, but rather the Christians were the ones who ruled in those areas.

The Jews in Palestine at that time were scattered throughout it without any political or military weight there and although some Roman kings such as Julian had adopted Judaism, those who came after him returned to Christianity, so the Jews no longer had a strong presence in Palestine. Thus, this situation continued until the advent of the Islamic state under the leadership of the Prophet, peace and blessings be upon him<sup>982</sup>.

<sup>981</sup> Al-Quds Illustrated History, p. 68.

<sup>982</sup> Previous source, p. 69.

## 10- The Persians Expel the Romans from Jerusalem:

In the year 614 AD, the Persians invaded Palestine under the leadership of Khosrow II, King of the Persians. They were able to control Palestine and expel the Roman Christians from it. They plundered al-Quds, destroyed the Church of the Holy Sepulcher, and plundered its treasures. The Jews participated in this battle alongside the Persians in retaliation against the Christians because of what they did to them. A great massacre took place in which the Jews participated, and many Roman Christians were killed. It was estimated that about sixty thousand people were killed in this battle. The Jews also participated in the destruction of the Church of the Holy Sepulcher and many other churches in al-Quds and elsewhere. This is because the Jews considered Christianity to be a deviation from Judaism, they considered it blasphemy in their religion, and they attacked Christ and his mother, peace be upon them. Therefore, they did not hesitate to participate in this great massacre that took place against the Christians. The Jews were hoping that the Persians would allow them to establish a state in Palestine, or at least in al-Quds, but contrary to their expectations, the Persians refused this, and imposed very heavy taxes on the Jews.<sup>983</sup>

The Holy Qur'an mentioned the international conflict in that historical period between the Persians and the Romans, and Surah al-Rum was revealed. Allah Almighty said: **{Alif, Lam, Meem. (1) The Byzantines have been defeated (2) In the nearest land. But they, after their defeat, will overcome (3) Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice (4) In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful (5) [It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know. (6) They know what is apparent of the worldly life, but they, of the Hereafter, are unaware. (7)}** [Al-Rum: 1-7 ].

The polytheists of Quraish wanted the people of Persia to prevail over the Romans because they and their fathers were people of idols, while the Muslims wanted the Romans to prevail over Persia because they were people of the Book. The interpreters also provided many details about the bet that took place between Abu Bakr al-Siddiq, may Allah be pleased

<sup>983</sup> Al-Quds Illustrated History, p. 71.



with him, and some of the polytheists of Mecca regarding the upcoming battle between the Persians and the Romans, in which the Holy Qur'an confirmed the victory of the Romans and the defeat of the Persians.<sup>984</sup>

**A- The Qur'an promised that the Romans would once again be victorious over the Persians in a few years:**

That is, less than nine years (few: from 3 to 9 years). In fact, this was very strange news because the defeat of the Romans was great, and the Persians were a great power. In fact, their country was the greatest country in the world at that time. So how could it be defeated in front of the broken Romans??

The infidels of Quraish made this Qur'anic news a matter to mock the Holy Qur'an and completely disbelieved it. Abu Bakr al-Siddiq bet them — before betting was forbidden — on a hundred camels that this would happen within nine years, so they bet him on it.<sup>985</sup>

Ibn Attiya went to an opinion that deserves contemplation, as he said: The most likely explanation for this — i.e. the joy of the believers — is based on what the view requires of love for the smaller enemy to be victorious — the Romans — because it has easier supplies, but when the larger enemy — the Persians — is victorious, fear of them increases. Consider this meaning, along with what the Messenger of Allah, may Allah bless him and grant him peace, hoped for regarding the emergence of his religion, the law of Allah with which He sent him and its victory over the nations, and the desire of the infidels of Mecca for God to grant him a kingdom that would eradicate him and relieve them of it.<sup>986</sup>

Ibn Atiyya — may Allah have mercy on him — believes that the greatest joy of the believers is not caused by the Romans, People of the Book, and that their victory over the Persians will be material evidence of the truth of the Qur'anic news. Rather, its reason is that Allah Almighty employed the Roman organizational power for the benefit of the Muslims who had not yet established an organizational authority, as after Allah give the Romans power over the Persian state, and they destroy it, and break its strength, they will emerge victorious from the battles, but they will be

<sup>984</sup> Tafsir al-Qurtubi (21/12).

<sup>985</sup> Al-Quds Illustrated History, p. 71.

<sup>986</sup> Tafsir Ibn Attiya (11/425).

exhausted in strength, which will pave the way for the victory of the Muslims over them, and thus open a way for Islam to emerge as a new global power on the ruins of the two defeated powers.<sup>987</sup>

**B- The Jews' deviation from the call of the prophets of the Children of Israel (peace be upon them) and their isolation from the position of leadership of humanity:**

The reader will see in Surah al-Isra that Allah mentioned the story of the Night Journey in only one verse. The Almighty said: **{Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.}** [Al-Isra: 1], then He took in mentioning the scandals of the Jews and their crimes, then He pointed out that this Qur'an guides to that which is most upright. The connection between the verses in Surah al-Isra indicates that the Jews will be isolated from the position of leadership of humanity. In view of the crimes they committed, there was no room left for them to remain in this position, and that it would go to the Messenger of Allah, peace and blessings be upon him, and the center of the entire Abrahamic call is gathered for him.<sup>988</sup>

Surah al-Isra touched on Israeli tyranny and showed how it collapsed between the claws of the major international powers of that time (the Persians and the Romans). Therefore, one of the great benefits of the Night Journey for the Messenger of Allah, may Allah bless him and grant him peace, and his nation, in al-Aqsa Mosque, are its historical signs, which were reflected in the Roman-Persian-Israeli-conflict before the Night Journey.<sup>989</sup>

Allah Almighty said: **{And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs, (2) O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant. (3) And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a**

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<sup>987</sup> The Origins of Political Thought, Abdul Qadir al-Tijani, p. 158.

<sup>988</sup> The Sealed Nectar, by Safi al-Rahman al-Mubarakfouri, 1st edition, 1417 AH - 1996 AD, al-Resala Foundation - Lebanon, p. 120.

<sup>989</sup> The Origins of Political Thought in the Meccan Qur'an, p. 149.





**degree of] great haughtiness. (4) So, when the [time of] promise came for the first of them, We sent against you servants of Ours – those of great military might, and they probed [even] into the homes, and it was a promise fulfilled. (5) Then, We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower. (6) [And said], “If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves.” Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction. (7)} [Al-Isra: 2-7].**

Ibn Katheer mentioned in “The Beginning and the End”: Bukhtanssar invaded the Jews by order of the Persian king,<sup>990</sup> and he destroyed the Jewish kingdom, and roamed through the lands, and because of that the Children of Israel dispersed, so a group settled in the Hijaz, a group in Yathrib, and a group in Wadi al-Qura, and a group went to Egypt.<sup>991</sup> This Persian destruction of the Jewish state occurred in the sixth century BC (597 BC).

As for the second destruction, which was the Roman destruction of the Jewish state (after it was rebuilt), it occurred in the first century AD (70 AD), when the Roman leader (Titus) demolished the Temple of Jerusalem, and the Jews fled from the Roman political and religious persecution, and their migration continued, Some of them ended up in southern Arabian Peninsula, where their first ancestors preceded them.<sup>992</sup>

The Jewish diaspora on the outskirts of the Arabian Peninsula still carries the germ of corruption on earth. If the Messenger, peace and blessings be upon him, understood the Quraishi phenomenon and prepared for it, then he must analyze the Jewish phenomenon and prepare for it.<sup>993</sup>

The Jews are not a historical nation like Ad and Thamud whose news is reported for guidance and consideration. Rather, they are a nation that has a heavy presence in the Arab reality in which the Messenger, peace and blessings be upon him, lived and in which he moved to establish the

<sup>990</sup> Dr. First Marhi believes that Bukhtenszar is Chaldean, not Persian, and was not ordered by the Persian king.

<sup>991</sup> *Origins of Political Thought*, p. 152.

<sup>992</sup> Ibn Khaldun (2/206).

<sup>993</sup> *Origins of Political Thought*, p. 151.

Islamic state. Above and beyond their economic status, they constituted a center of intellectual authority because of their rabbis, news, and books of prophetic heritage, they qualify to determine the characteristics of prophecy, request miracles, and set conditions for the truthfulness of messengers and the authenticity of messages. If the Jews were using the Torah to fight the Qur'an, and if Muhammad, peace and blessings of Allah be upon him, expected a battle with the Quraysh He must expect battles with the Jews.<sup>994</sup>

Surah al-Isra depicted an aspect of the international conflict between the Persians, Romans, and Jews, and after that Surah al-Rum was revealed, and it also talks about the international conflict.<sup>995</sup>

### **11- The Romans Recapture Jerusalem (5 AH/627 AD):**

Five years after the migration (the migration of Prophet Muhammad to Medina), that is, seven years after the defeat of the Romans, Heraclius prepared a huge army and attacked the Persians in Palestine and was able to defeat them. One of the strange things is that the Jews participated with the Christians in their battle against the Persians because the Persians burdened the Jews and did not give them anything of the sovereignty and kingship they coveted in the land of Palestine and al-Quds, so the Jews fought alongside the Christians against the Persians, and the Jews received promises from the Christians to empower them in the land of Palestine if they fought alongside them, and the Persians were defeated. The promise of Allah Almighty in the Holy Qur'an was fulfilled in less than nine years, exactly as He told us.<sup>996</sup>

### **12- Christians Persecute the Jews:**

Although the Christians promised the Jews pardon and giving them status, the Christian clergy who were there brought back to the memory of the Romans the massacre that the Jews carried out with the Persians in killing Christians. They recalled the demolition of Christian churches and sanctities, so they refused to pardon the Jews, and insisted on (Heraclius) to kill the Jews instead of pardoning them.

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<sup>994</sup> Origins of Political Thought, p. 153.

<sup>995</sup> Biography of the Prophet, I-Salabi (1/322).

<sup>996</sup> Al-Quds Illustrated History, p. 73.

Heraclius responded to the demands of the Christian clergy. So, he broke their covenant with the Jews, ordered their killing, and the Christians caused a great massacre of the Jews. They killed many of them, and the rest fled outside Palestine, and some of them disappeared inside it, and no remembrance of them remained in the Holy Land.<sup>997</sup>

### Twelfth: The Alleged Temple of Solomon:

There is no mention of the Temple of Solomon in the Holy Qur'an. Rather, the Holy Qur'an referred to the palace of Solomon (peace be upon him) whose floor is made smooth with glass, which is a sign of miracle and beauty, to the extent that the Queen of Sheba submitted to Allah, Lord of the Worlds, after witnessing this miraculous achievement. The Almighty said: **{She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.}"** [An-Naml: 44]

The Holy Qur'an also indicated that the devils and jinn used to make for Solomon (peace be upon him) whatever chambers he wanted, and they were places of pure worship for Allah, **{They made for him what he willed of elevated chambers}**. We believe that the construction of places of worship was a construction of the utmost magnificence, beauty and precision, not like the construction of the Assyrians and Babylonians at that time. Solomon built a state that achieved a comprehensive cultural renaissance, including the superior and distinguished architectural building at that time, and it is natural for Solomon (peace be upon him) to build houses of worship in his vast state.

As for the alleged Temple of Solomon (peace be upon him) and the texts that Jewish history writers imagined as the Temple being located in al-Aqsa Mosque today, this is pure fabrication and falsification of facts.

There is a clear contradiction in the Scriptures narratives that talked about the Temple and about determining the location of the House of Allah, which confirms that the issue of the Temple from beginning to end

<sup>997</sup> Previous source, p. 74.

cannot be believed because the contradictions and differences mentioned in the Scriptures cannot be true heavenly revelation, for revelation does not contradict.

There is a great deal of disagreement between Jewish scholars and their rabbis regarding the location of the Temple, and this is conclusive and strong evidence that *the Temple of Solomon is a lie and a legend*.<sup>998</sup>

- The Umayyad, Abbasid, and Ottoman monuments indicate the pure Islamic nature of al-Aqsa Mosque, which does not share any other religion, and undermines the false claims of the Jews that there are any traces of them in al-Aqsa Mosque.

- The existence of al-Aqsa Mosque long before the alleged Temple is one of the strongest historical evidence that invalidates the claims of the Jews and reveals the extent of the credibility of the Islamic vision regarding the Muslims' right to al-Aqsa Mosque and Palestine.<sup>999</sup>

**Many thinkers, intellectuals, and scholars have spoken about the Temple, and their research findings are summarized as follows:**

**- Dr. Tariq Suwaidan:**

He said: "Some sources state that Solomon (peace be upon him) is the prophet who built the temple whose existence is claimed to this day, and the correct statement contained in the approved Islamic sources is that the Prophet Solomon (peace be upon him) had renewed the construction of the old al-Aqsa Mosque and did not build a temple, but rather, the word (temple) came from the distorted books of the Children of Israel which do not rely on evidence or support. In order to clarify the issue of the Temple, we must clarify the following points that were mentioned in the Jewish holy books:

**A-** The alleged temple was built by many soldiers and builders who were later known as "the Freemasons", meaning the builders. Hence the word "Freemasonry" comes from the root of "the Temple builders", which is a dangerous and deviant Jewish movement, aiming to extend the influence of the Jews and their followers in all countries of the world, and they have strange and deviant rites and rituals dating back to that time, and it

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<sup>998</sup> The Temple of Solomon in the Jewish Faith, Bashir Ismail, p. 357.

<sup>999</sup> Al-Quds Illustrated History, p. 43.



is a movement that is hostile to Islam and all religions except Judaism. Joining it is forbidden and a major crime, and it helps the enemies against Muslims.

**B-** The narratives indicate that the Temple was built somewhere in al-Quds next to al-Aqsa, but there is no clear date or evidence specifying the place of its construction, yet there is an accurate description of its internal and external appearance in the Jewish Scriptures.

**C-** The description of the construction of this temple in Jewish books is closer to imagination than reality and contains great exaggerations. They made it an entire palace of gold. The Jews claim that there is an accurate description of it in their holy books, which state that the mihrab, which is the Holy of Holies, is 10 meters long, 10 meters wide, and 10 meters thick, covered with gold, and there are large chains of gold extending in front of the mihrab, and statues of winged angels in it, each one is ten cubits thick, also all of gold.

**E-** Many historians doubt the veracity of what was narrated about the Temple because the Holy Books were not written until hundreds of years after the reign of Moses, during which they were subjected to many distortions and alterations, as acknowledged by the Jewish priests themselves.

**F-** The Jews today are searching for the Temple and excavating it, and it was stated in their books and in many accounts and news in the books of historians, that this Temple was completely demolished and burned, and not one stone upon another remained of it.”<sup>1000</sup>

**- Dr. Bashir Ishmael Hamo:**

He wrote a thesis (The Temple of Solomon in the Jewish Belief and Its Impact on the Demolition of al-Aqsa Mosque) and this research clarified the Jewish belief in the Temple of Solomon, which the Jews claim that Solomon (peace be upon him) built as a temple to the Lord Almighty, through the meaning of the Temple and its status among the Jews, and the religious texts that the Jews relied on it in their belief in it, then responded to the Jewish claims about the Temple of Solomon and invalidated them through the presence of a clear contradiction between the Scriptures accounts that talked about the Temple, and its location, which confirms that the issue of

<sup>1000</sup> Al-Quds Illustrated History, p. 44.

the Temple from beginning to end cannot be believed, and proving that the al-Aqsa Mosque existed long before the alleged Temple and that Solomon (peace be upon him) did not build a temple, as the Jews claim.

The research showed the impact of this doctrine on the Jews' plans to demolish al-Aqsa Mosque and revealed the reason for their choice to build the Temple of Solomon in the place of al-Aqsa Mosque, and the practical steps taken by the Jews, which preceded the demolition of al-Aqsa Mosque and the construction of the alleged temple, most notably the excavations under al-Aqsa Mosque.

The research also explained the duty of Muslims in the face of the demolition of al-Aqsa Mosque to build the Temple in its place.<sup>1001</sup>

### **1 - The Meaning of the Temple:**

The Temple or “Alhaykal” in Arabic is a word that is equivalent in Hebrew to “Beit HaMikdash”, meaning: The Holy House, or Heichal which means the big house in the Semitic language, and it is the way in which the dwelling of God was referred to — according to their claim — and one of the most important names of the Temple is the House of Jehovah. The temple was originally prepared to be a dwelling place for God.<sup>1002</sup> In the Scripture of Kings: “Then Solomon spoke: The Lord said that He dwells in the thick fog. I have built you a dwelling house, a place for you to dwell.”<sup>1003</sup>

Just as the Jews believe that the Tabernacle, which they call the Dome of Time, existed before they worshiped the calf, which preceded their coming to Jerusalem, and that it is the dwelling place of the Lord, it was with the Children of Israel in the wilderness, they prayed to it, and it was their qibla, and that when Joshua bin Nun entered Bayt al-Maqdis this dome was erected on the rock of Bayt al-Maqdis, and they used to pray to it. When it was gone, they prayed to its annex which is the rock. They believe that the land of the al-Aqsa Mosque is the land of the Temple and that the Rock Mosque is the place of the Holy of Holies, inside the Temple.<sup>1004</sup>

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<sup>1001</sup> The Temple of Solomon in the Jewish Faith, Bashir Ismail Hamo, p. 334

<sup>1002</sup> Encyclopedia of the Jews (4/159)

<sup>1003</sup> The First Scripture of Kings (8/12-13).

<sup>1004</sup> The Temple of Solomon in the Jewish Faith, p. 334.



Here lies the danger of this belief and the consequent necessity of demolishing the al-Aqsa Mosque built on the Temple's land — according to their claim — in order to build the alleged Temple in its place.<sup>1005</sup>

## 2- Temple Mount:

A term equivalent in Hebrew to the word “Harhbayit” and in Arabic studies it is called “The Sanctuary Plateau”)and it is also called “Mount Moriah” and “Mount Bayt a-Maqdis” which is an area southeast of al-Quds. The Jews believe that the two temples: the first and the second were built on this plateau, and that Abraham (peace be upon him) sacrificed Isaac (peace be upon him) — according to the Jews’ belief — on this mountain.<sup>1006</sup>

This spot is considered the most sacred place for the Jews and therefore they cannot enter it except after performing some purity rituals that require the ashes of the red cow, which is impossible at the present time, and therefore most Jewish jurists forbid Jews from entering that area. There are about a hundred Islamic monuments in that spot, the most important of which are the al-Aqsa Mosque and the Dome Mosque.<sup>1007</sup>

## 3- The First Temple:

It was mentioned in the Holy Book that David (peace be upon him) bought land from Araunah the Jebusite to build the temple. In the Second Scripture of Samuel: “Then the king said to Araunah: ‘No, but I will buy from you for a price, and I will not offer free burnt offerings to the Lord my God.’”<sup>1008</sup>

In the first Scripture of Chronicles: “King David said to Ornan, ‘No. Rather, I will buy it with full money because I will not take your money to the Lord and offer it as a free burnt offering.’”<sup>1009</sup>

<sup>1005</sup> Same previous source.

<sup>1006</sup> The Jews believe that the sacrifice was Isaac, but in reality, it was Ishmael.

<sup>1007</sup> The Temple of Solomon in the Jewish Faith, p. 335.

<sup>1008</sup> Scripture of Samuel II (24/24).

<sup>1009</sup> 1st Chronicles (11/24).

“David prepared money and building materials for the temple,<sup>1010</sup> but he did not build because he was busy with wars and shed a lot of blood. The Lord prevented him from building because of that and the Lord promised David (peace be upon him) that his son Solomon — his heir — would be the one who would build the temple.”<sup>1011</sup>

According to the Holy Book, Solomon completed the construction of the Temple in seven years<sup>1012</sup> and built it on top of Mount Moriah in al-Quds, which is the Mount of Bayt al-Maqdis or the Sanctuary Plateau, above which is the wall of the Holy Sanctuary which includes the al-Aqsa Mosque, the Dome of the Rock Mosque, a number of corridors and buildings. The Jews call the place the Temple Mount.<sup>1013</sup>

The Old Testament Scriptures mention that the Temple remained as it was for nearly four and a quarter centuries, that is, from about the year 968 BC, until the Babylonians, led by King Nebuchadnezzar (Bukhtanessar), attacked al-Quds, took its people captive, seized the temple’s wealth, and then demolished it in the year 586 BC, or the year 587 BC.<sup>1014</sup>

#### 4- The Second Temple:

The Second Temple — according to the claims of the Holy Book — is the Temple of Zerubbabel, one of the high priests of the Jews who built it in the year 515 BC after the Persian king (Cyrus) gave permission for the Jews to come to al-Quds in the year 538 BC. The new building was larger than the first building, yet it is less expensive and great. This temple remained standing for five centuries, and the Scriptures in which this temple was mentioned are: Ezra, Haggai, and Zechariah.<sup>1015</sup>

The Holy Book states that the Second Temple was built by order of the Lord, and by order of the Persian kings: Cyrus, Darius I, and Artaxerxes.<sup>1016</sup>

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<sup>1010</sup> First Scripture of Kings: Chapter Five.

<sup>1011</sup> First Scripture of Chronicles: Chapter Twenty-Two.

<sup>1012</sup> First Scripture of Kings, chapter five.

<sup>1013</sup> Al-Mesiri Jewish Encyclopedia (4/116).

<sup>1014</sup> Second Scripture of Kings (25/8-9).

<sup>1015</sup> Bible Dictionary (2/465).

<sup>1016</sup> The Temple of Solomon in the Jewish Faith, p. 336.





## 5- Herod's Temple:

Herod, the Jewish governor of Palestine by the Romans, built a temple on the ruins of the Temple of Zerubbabel, which fell into ruin five hundred years after its construction. He demolished it and built another temple in its place, larger than it.

Herod began work on it for a long time but he died before completing it and construction was completed during the reign of Agrippa II in the year 64 AD. This temple was demolished in 70 AD, at the hands of the Roman commander (Titus) Flavius until he besieged al-Quds and demolished its walls, wreaked havoc upon it, and he set fire to the temple after stealing what was in it and then demolishing it. This is the second destruction of the temple.<sup>1017</sup>

If Titus had destroyed the city and the temple, and left the rubble in its place, then the Roman Emperor (Adrian) completely removed the features of the city and the features of the temple in the year 135 AD and built in its place a pagan temple named Jupiter — the Roman Lord of the Gods — since Christianity had not been recognized. Thereafter, this temple remained until Christianity rose in al-Quds, and the Christians destroyed it during the reign of Emperor Constantine.<sup>1018</sup>

The question that arises here is: After this repeated demolition of the Temple and the erection of the pagan temple in its place and then its destruction during the reign of Emperor Constantine, does there remain a trace of the Temple after all that? This is if the Temple was built at all.

## 6- The Third Temple:

The Third Temple: A Jewish religious term that refers to the return of the Jews led by the Mashiach — (Mashiach) a Hebrew word meaning Messiah the Savior — to Zion to rebuild the Temple at the end of time.

The first temple is the Temple of Solomon, which was demolished by Nebuchadnezzar.

The second temple is Herod's temple, which was demolished by Titus.

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<sup>1017</sup> Fallacies of the Jews, Abdul Wahab Tawila, p. 279.

<sup>1018</sup> Judaism, Ahmed Shalabi, p. 88.

The third and final temple is the one that will be built in the Mashichanic era — as they claim.

The Zionists made the Zionist settlement the Mashichanic return, and therefore, the Zionist state is the Third Temple.<sup>1019</sup>

This is the temple that the Jews seek to rebuild on the ruins of al-Aqsa Mosque as stated in the statements of their religious and political leaders, as will be discussed later, Allah willing.<sup>1020</sup>

### **7- The Choice of the Jews to Build the Temple of Solomon in the Place of al-Aqsa Mosque and the Reason for That:**

Grace Halsall says after the tour she took to the Holy Land in 1985 AD, where she and a group of Zionist Christian pilgrims visited the city of al-Quds: “The guide told us, pointing to the Dome of the Rock and al-Aqsa Mosque: ‘There we will build the Third Temple, we have prepared all the plans to build The Temple, even the building materials are ready. It’s kept in a secret place. There are factories where Israelis work to produce artistic masterpieces that we will use in the new temple. One Israeli somewhere is now weaving pure silk fabric to be used to make robes for the rabbis in the Temple.’”<sup>1021</sup>

Regarding the reason why the Jews chose to build the Temple of Solomon in place of the al-Aqsa Mosque in the city of al-Quds, Dr. Jamil Abd al-Sayyid Qarh says: “God did not allow King and Prophet David to build the Temple because his hands were stained with the blood of many whom he killed in wars. Rather, he ordered his son, King Solomon, to build the temple about a thousand years BC, and not anywhere else, otherwise their worship would become incomplete and rejected. At the inauguration of the temple, King Solomon and all the Children of Israel offered sacrifices to the Lord (22 thousand cows and 20 thousand sheep), and they celebrated for seven days. This is what the Jewish heritage books say.”<sup>1022</sup>

Therefore, the Jews insist on rebuilding the Temple in this particular place to re-practice their worship according to their rites and rituals found

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<sup>1019</sup> The Temple of Solomon, The Jewish Doctrine, p. 336.

<sup>1020</sup> Same previous source.

<sup>1021</sup> Prophecy and Politics, Grace Halsall, p. 74.

<sup>1022</sup> The Temple of Solomon in the Jewish Faith, p. 337.



in their heritage books in which religious matters were mixed with historical writings, which combined facts, distortion and alteration, and they see that building the temple in this place paves the way for the coming of Christ, as they believe.

Some Jews consider their worship incomplete and rejected now and God will not forgive their sins. This is the reason for their strong insistence on building this temple, even by force, in this same place. To practice these obligations for them to offer sacrifices for slaughter in the temple again because the blood of the sacrifices atones for the sinful soul, as in their books, and since the occupation of the city of al-Quds in 1967 AD. They have been constantly working to control it and change its features, with the aim of Judaizing it and ending the Islamic presence there.

For this purpose, many means were used and many measures were taken against the city and its residents, as settlement in the city and in the affiliated lands was one of the most important means to achieve the basic goal of the Zionist occupation towards the city of al-Quds.<sup>1023</sup>

## 8- The Status of the Temple among the Jews:

Many statements have been made in the books of researchers and historians about the status of the Temple among the Jews. Among what they said about that is:

- Historian Durant says: “The building of the Temple was the most important major event in the Jewish epic after the publication of the Book of the Law and that is because the Temple was not only a home for the Jews, but it was a spiritual center for the Jews, the capital of their kingdom and a means of transmitting their heritage and a memory of them, as if it were like a flag of fire that appears to them throughout their long-term wandering on the face of the earth, it was important in raising the Jewish religion, from a primitive generation of polytheists to an established, intolerant belief.”<sup>1024</sup>

This indicates the great deviation after the construction of the Temple in the Persian era of al-Quds and the reference to the doctrinal deviation at

<sup>1023</sup> The Temple of Solomon in the Jewish Faith, p. 337.

<sup>1024</sup> The Story of Civilization, Durant (2/338).

that stage in the words of the great historian (from a primitive, polytheistic generation).

It is known to researchers that the Children of Israel go back to Jacob (peace be upon him), and he was on the pure doctrine of monotheism against polytheism in all its forms and types, as well as Joseph, Moses, Aaron, David, and Solomon, peace be upon them.

- The historian Lods said: "The writers of the Old Testament in later times exaggerated the importance of building the Temple in Jerusalem. The Temple began to take a distinctive place in the Jewish religion as a result of the destruction of the Kingdom of Israel in 722 BC by the Assyrians, and all thanks were due to the reform of Joshua. 622 BC, which declared that the Temple was the only legitimate temple for the Jews so that the Temple became for the Jewish religion and until the abolition of offering sacrifices in 70 AD the heart of the national religion."<sup>1025</sup>

- The Jewish rabbi (Shalom Aminin) said: We must not forget that the main reason for returning from emigration and for establishing our state is building the Temple, and the Temple is the top of the pyramid<sup>1026</sup>".

The Talmud spoke about the Temple on various topics, including the Talmud's claim that the Lord — He is far above what they say — after the destruction of the Temple until now, has not stopped crying and lamenting, and repeating expressions of remorse for allowing the demolition of the Temple. It was mentioned in the Talmud in the second book, which titled "Corruption of Religion", in the chapter one, under the title "Divine Glory According to the Talmud": God did not play with the whale after the demolition of the Temple, and from that time He did not tend to dance with Eve after he decorated her with her clothes and cut her hair, and God acknowledged His mistake in his declaration of the destruction of the Temple, He began to cry and spent three parts of the night roaring like a lion, saying: 'Damn me because I declared the destruction of my house, the burning of the Temple, and the plundering of my children.'<sup>1027</sup>

There is no doubt that this is one of the myths, lies, and falsehoods, and a distortion of the great divine essence: **{They have not appraised**

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<sup>1025</sup> David and Solomon in the Old Testament and the Holy Qur'an, Ahmed Issa, p. 82.

<sup>1026</sup> Prophecy and Politics, Halsall, p. 82.

<sup>1027</sup> The treasure observed in the rules of the Talmud, p. 36.



**Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.}** [Al-Hajj: 74].

Allah Almighty said: **{There is nothing like unto Him, and He is the Hearing, the Seeing.}** [Al-Shura: 11].

And Allah Almighty said: **{Exalted is He and high above what they say by great sublimity.}** [Al-Isra: 43].

Dr. Abdul Wahab al-Mesiri says about the status of the Temple in the conscience of the Jews: “The Temple occupies a special place in the Jewish conscience, as expressed by the Resolution movement, and they believe that it cleanses Israel of its sins and makes it white as milk. The perception was that the Temple was located in the center of the world, as it was built in the middle of al-Quds, which is located in the middle of the world. The Holy of Holies, which is located in the middle of the Temple, is like the navel of the world. In addition, the Temple is the treasure of God, like the community of Israel, and it is more precious to Him than the heavens and the earth. In fact, God decided to build the Temple before creating the universe himself.

The demolition of the Temple constitutes a basic image in the Jewish religious conscience, as it is remembered at birth and death, and at marriage an empty cup is smashed in front of the newlyweds to remind them of the demolition of the Temple. The Zionists believe that the emergence of Zionism dates back to the moment when the Temple was demolished, and the diaspora was imposed on the Jews. The Zionists chronicle the facts of the history of the Hebrews and the histories of members of the Jewish groups in Palestine with terms such as the First Temple and the Second Temple. Ben-Gurion and many Israelis refer to the State of Israel as the “Third Temple.”<sup>1028</sup>

Dr. al-Mesiri — may Allah have mercy on him — said: “The phrase (rebuilding the temple) is used in two senses:

**The first:** rebuilding the Temple after the return of the Jews from Babylon, and then it is called the Second Temple to distinguish it from the Temple that was demolished by Nebuchadnezzar, and the use of the phrase in this sense is rare.

<sup>1028</sup> Encyclopedia of Jews, Judaism and Zionists (1/410).

**The second:** It is the most common usage, considering that the Second Temple was built by Herod and demolished by Titus. Jewish jurisprudence holds that the Temple must be rebuilt, and the rituals of sacrificial worship performed again, which is why the rituals were recorded in the Talmud with an accurate description of the Temple. Opinions conflict, however, about when to build the temple and how to build it. The prevailing jurisprudential opinion is that the Jews must wait for the arrival of the Mashiachic era, by God's will, and then they can build it. Rushing construction is a kind of heresy.

There is a jurisprudential opinion that holds that the Jews must erect a temporary building before the Mashichanic era, which is a minority opinion, but it has remained in existence due to the nature of Judaism as a geological arrangement.

The Zionists took advantage of this contradiction, describing the Orthodox vision as negative and decided to take matters into their own hands. Concerning the issue of building the Temple, Jews in the modern era are divided into two groups: Zionists and non-Zionists::

As for the non-Zionists, they oppose the actual return, and therefore they oppose rebuilding the Temple. The reformists believe that the Temple can never be rebuilt.

As for the Orthodox, they believe that the rebuilding of the Temple is linked to the return of the Mashiach, while the conservatives see it as a metaphor.

As for the Zionists, they are divided in their position on rebuilding the Temple into religious and non-religious:

**Non-religious:** They do not care much about sacrificial worship and rebuilding the Temple, and they see the attempts of the religious Zionists to rebuild the Temple as a matter of obsession that threatens the Zionist settler with danger without any tangible material benefit.

**Religious Zionists (extremists):** They see the issue from the perspective of rebuilding the Temple, as it is of central importance to them, and they focus most of their attention on it.



There have been several attempts by Zionist groups aimed at blowing up holy places, and there is a Jewish organization called the Trustees of the Temple Mount that makes building the Third Temple its primary goal.

Despite this division regarding rebuilding the Temple, some of the theses that were classified in the past as religious obsessives have become acceptable, and have even become an essential part of Zionist political discourse, or within the programs of moderate parties, and the ruling Zionist establishment usually employs religious Zionists to achieve its goals. Besides, for this reason, they allow them to hold their annual celebrations of laying the foundation stone of the Temple so that al-Quds and the Holy Sanctuary, and indeed Arab rights as a whole, remain in question and subject to negotiation. Fundamentalist Christians believe that rebuilding the Temple is the basic condition for the second return of Christ, and in 1990 AD a conference was held in Israel to discuss the issue.”<sup>1029</sup>

### 9- Buraq Wall or Wailing Wall:

The prevailing belief is that the Buraq Wall is part of the outer wall of the temple drawn by Herod and destroyed by Titus, the Roman commander (70 AD). It is a large wall built of huge stones. Muslim historians believe that it is the place where Gabriel — the angel of revelation — linked the Buraq of the Prophet Muhammad, peace and blessings be upon him, on the night of the Night Journey and Ascension, and from here came its Islamic name (Buraq Wall), and to this day it is still part of the Holy Mosque, specifically part of its western wall.<sup>1030</sup>

Imam al-Bayhaqi mentioned that the Messenger of Allah, peace and blessings be upon him, said: **“Then Gabriel set out with me until we entered the city — Bayt al-Maqdis — from its Yemeni gate. He came to the direction of the qibla of the Mosque — al-Aqsa — and tied his animal to it, and we entered the mosque through a door in which the sun and the moon were tilted.”**<sup>1031</sup>

<sup>1029</sup> Encyclopedia of Jews, Judaism and Zionists (2/412).

<sup>1030</sup> The Doctrine of the People of Faith in the Temple of Allah’s Prophet Solomon, Suleiman al-A-rifi, p. 1566.

<sup>1031</sup> Previous source, p. 1566.

Abu Bakr said: “Describe it for me, O Messenger of Allah, and he, peace and blessings be upon him, said: ‘**It is such and such.**’ Anas said: Abu Bakr had seen it.

On the authority of Anas bin Malik (may Allah be pleased with him), he said: On the authority of the Messenger of Allah, peace and blessings be upon him: “**I was brought al-Buraq, I mounted it and came to Bayt al-Maqdis, then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak’ahs in it, then I was ascended to heaven.**”<sup>1032</sup>

Dr. Abdul Wahab al-Mesiri says about the Wailing Wall: “(The Wailing Wall) is the Western Wall, and Muslims call it al-Buraq Wall. It is said that it is part of the outer wall that Herod built, to surround the Temple and the buildings attached to it, and it is considered one of the holiest places among Jews at the present time. It is one hundred and sixty feet long and sixty feet high. It was called the Wailing Wall because prayers around it take the form of wailing. It was stated in Jewish mythology that the wall itself sheds tears on the ninth of August, the day the Temple was demolished by Titus, and the date on which prayers began to be held near the wall is unknown. Until the sixteenth century, you find that the sources that talk about the Jews of al-Quds refer only to their connection to the site of the Temple.

It also seems that it became a place of holiness starting in 1520 AD after the Ottoman conquest and the migration of Marathi Jews who carried the banner of the extreme solutionist tendency in Judaism. The solutionist tendency always appears in the form of sanctifying places and things, and their presence within the Islamic cultural formation left a profound impact on them, as the ritual of the Hajj to Mecca and the circumambulation around the Kaaba found its echo in the sanctification of the Wailing Wall.”<sup>1033</sup>

## **10- The Unsancity of the Scriptures That Talk about the Existence of the Temple:**

The two Scriptures that talked about the existence of the Temple, namely: the First and Second Scriptures of Kings, the Jews attribute their

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<sup>1032</sup> The Doctrine of the People of Faith in the Temple of Allah’s Prophet Solomon, Suleiman al-A-rifi, previous source (2/356).

<sup>1033</sup> Al-Mesiri Encyclopedia on Jews, Judaism, and Zionism (1/1413).





writings to Jeremiah. However, this is not true and there is not a single piece of evidence to support it. The Second Scripture of Kings' events extend beyond the era of Jeremiah, and therefore it is not plausible that he was its writer.<sup>1034</sup>

What is true — as scholars have stated — is that the two Scriptures are a collection of historical records. They were compiled and arranged together, and their writer drew his materials from court records, temple records, and the lives of the prophets, and relied on many oral narrations and folk tales.<sup>1035</sup> Scholars have argued that these two Scriptures were written twice and in two different formats:

The first formula: It was in the late seventh century BC, or between 622-609 BC, that is, before the captivity.

The second formula: It was placed in captivity where a second author came and rewrote it again. This is evidenced by many phrases mentioned in the two Scriptures. It seems that this composition took place between the years 561-538 BC.<sup>1036</sup>

The French writer Maurice Bucaille mentions that scholars have doubted their historical value in the Scriptures Samuel and Kings, as events are mixed with myths, that Edmund Jacob found multiple errors in them, and that a single event has double, and even triple, narratives.<sup>1037</sup>

Scholars have challenged the two Scriptures of Chronicles: the first and second, in which there was mention of Solomon building the temple, and they doubted that they were a reliable book. The explanation for this is that the scholars of the Jewish tradition claimed that the writer of the two Scriptures was the priest (Ezra), However, the Jewish critic (Baruch Spinoza)<sup>1038</sup> said that nothing is known about the true authors of this Scripture with certainty, just as nothing is known about their authority and belief. Spinoza shared the view of a number of scholars.<sup>1039</sup>

Dr. Bashir Ismail Hamo mentioned: “The contradiction between the Scriptures accounts that talked about the Temple and the difference

<sup>1034</sup> The Temple of Solomon in the Jewish Faith, p. 338.

<sup>1035</sup> Previous source, p. 338.

<sup>1036</sup> The Temple of Solomon in the Jewish Faith, p. 339.

<sup>1037</sup> The Holy Qur'an, the Torah, the Bible, and Science, p. 37.

<sup>1038</sup> Dutch Jewish philosopher and one of the pioneers of critical studies of the Old Testament.

<sup>1039</sup> The influence of Judaism on Pagan Religions, Fathi al-Zoghbi, p. 372.

between Jewish rabbis and scholars in determining the location of the Temple, on Mount Moriah, as stated in the Holy Book, and he explained that the Holy Book says: ‘The Lord commanded the demolition of the Temple and He did not order its rebuilding.’” and mentioned that in detail. It is recommended to read his book.<sup>1040</sup>

### **11 - Archeology and the Claim of the existence of the Temple under al-Aqsa Mosque:**

Since the Jews occupied the eastern part of al-Quds in 1967 AD until today, they have been trying to find any trace indicating the remains of the alleged Temple, and proving its place under the Holy Mosque. Successive Israeli occupation governments have conducted excavations and tunnels under the walls of Mount Bayt al-Maqdis, and under the walls of the al-Aqsa Mosque, from its two sides: Western and Southern. The excavations extended to the interior floor under the mosque’s courtyard, and under the women’s mosque inside al-Aqsa Mosque. The excavations continued by digging a wide, long tunnel that penetrated the mosque from east to west. The Jews established a small Jewish synagogue in the tunnel, which was officially opened by the Israeli President and Prime Minister in 1986 AD, and in 1981 AD Jewish religious bodies announced the discovery of a large tunnel under the Temple Mount.

The drilling and excavation operations have gone through stages because their goal is to empty the dust and rocks from under the two mosques: al-Aqsa and the Dome of the Rock, to leave the two mosques standing empty, to be — Allah forbid — vulnerable to collapse and fall.

The Israeli occupation government opened two tunnels, passing under al-Aqsa Mosque from its southern wall, which Israel claims were used to transport water to the alleged temple. The first tunnel was opened in 1996 AD during the era of the Prime Minister at that time, Benjamin Netanyahu. While the second tunnel was opened away from the eyes of the media, during the era of Israeli Prime Minister Ehud Park.<sup>1041</sup>

Dr. Saleh al-Raqab wonders: Did Jewish, European and American archaeologists find, during the digging and excavation operations, a single

<sup>1040</sup> The Temple of Solomon in the Jewish Belief, pp. 339-343.

<sup>1041</sup> The Temple of Solomon in the Jewish Faith, p. 344.



trace indicating the alleged holy temple? Or proving that the two mosques al-Aqsa and the Dome of the Rock were built on the ruins of that temple, as Zionism and Christian Judaism claim?

This is answered by Sheikh Muhammad Abu Shaqra, who held a press conference in 1983 AD, in which he spoke about the succession of archaeological excavations under the mosque. He said: “The archaeological excavations under the mosque only resulted in shedding light on relics from the Umayyad, Abbasid, and Ottoman eras, and the Israelis did not find any evidence confirms that a temple (The Temple) was erected at any time in this place.”<sup>1042</sup>

These Umayyad Abbasid and Ottoman relics, indicate the pure Islamic nature of al-Aqsa Mosque, which is not shared by any other religion, and undermine the false claims of the Jews that there is any trace of them in al-Aqsa Mosque.<sup>1043</sup>

Professor Mansour Abdel Hakim says: “Jewish, European, and American archaeologists who excavated and worked on excavations and tunnels under the Holy Mosque have proven that there is not a single trace of Solomon’s Temple under the Holy Mosque, nor under al-Aqsa Mosque, nor under the Dome of the Rock, and many Jewish and Western researchers shared their opinion, which prompted some of them to say that the Temple is a fairy tale that does not exist. Among the most famous of these Jewish scholars is Israel Finkelstein from Tel Aviv University.”<sup>1044</sup>

Al-Aqsa Mosque was built long times before the reign of Solomon (peace be upon him), as we mentioned above, so how could the alleged Temple of Solomon be under al-Aqsa Mosque, as the Jews claim?

Solomon (peace be upon him) renewed the construction of al-Aqsa Mosque. This is natural because he was a Muslim, a monotheist, worshipping Allah Almighty alone. He was a descendant of the father of the prophets, Abraham, and he followed the path of the procession of the prophets and messengers. He was neither a Jew nor a Christian, and he is an established right for Muslims. Allah Almighty says: **{Indeed, it is from Solomon, and indeed, it reads: ‘In the name of Allah, the Entirely Merciful,**

<sup>1042</sup> Same previous source.

<sup>1043</sup> Same previous source.

<sup>1044</sup> Solomon (peace be upon him), the Prophet and King, Mansour Abdul Hakim, p. 142.

**the Especially Merciful, (30) Be not haughty with me but come to me in submission [as Muslims].’} [An-Naml: 30-31].**

Allah Almighty said, telling the words of Solomon, peace be upon him: **{She was told, “Enter the palace.” But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, “Indeed, it is a palace [whose floor is] made smooth with glass.” She said, “My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.”} [An-Naml: 44].**

**From All of the above, the Following is Evident:**

- The Temple is a Jewish belief and has a special sanctity in Jewish thought.

- The Jews are working and planning to rebuild it again in the same place where they claim that the Temple of Solomon was built, which is above the plateau of the Holy sanctuary, where the two Islamic mosques were located; al-Aqsa and the Dome of the Rock.

- What the Jews believe in the Temple are false allegations. Furthermore, that the Biblical texts that spoke about the Temple are full of contradiction and lies.<sup>1045</sup> The severe contradiction between many of the Old Testament texts has become clear which represents the focus and basis of the Jewish narrative, and even its details in most cases.

Dr. Mahmoud Abdo Nour al-Din explained these contradictions and lies in his valuable research (**The Jewish Temple: The Jewish Narrative and Historical Logic**).<sup>1046</sup>

- That the excavations under the Holy Sanctuary, which the Jews have been carrying out since their occupation of al-Quds, have not proven any of the Jewish claims about the existence of the Temple, and that Jewish archaeologists and others have denied the Jewish claims about the existence of the Temple under the Holy Mosque<sup>1047</sup>.

The right of Muslims to the Buraq Wall: When disturbances occurred in al-Quds between Jews and Muslims and the Jews claimed that the Buraq Wall was part of their ancient temple, various Palestinian, Arab, and

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<sup>1045</sup> The Temple of Solomon in the Jewish Faith, p. 345.

<sup>1046</sup> The Jewish Temple, p. 3276.

<sup>1047</sup> The Temple of Solomon in the Jewish Faith, p. 345.

Islamic reactions occurred, and the disturbances continued for years. Also, in 1930 AD an international committee was formed to study the problem and write a report about it. On May 14, 1930, the Council of Nations approved the formation of this committee, led by Shaw. The committee came to al-Quds on June 19, 1930, AD, stayed for a full month, and listened to a large number of Arab and Jewish witnesses. It also reviewed all the documents submitted to it by the two parties, listened to the pleadings of the lawyers and those brought by the two parties, and then wrote its report in this regard, which includes:

- Muslims alone own the Western Wall, and they alone have the real right to it, and because it constitutes an integral part of the area of the Holy Sanctuary, which is the property of the endowment property of King al-Afdal, the nephew of Saladin al-Ayyubi, and the Muslims, as well as the sidewalk located in front of the wall and in front of the area known as al-Magharibah Quarter also belongs to the ownership of the Western Wall, as it is endowment according to the provisions of Islamic law.<sup>1048</sup>

This international report attests to the historical, religious, and legal right of Muslims to the Buraq Wall.

- The Encyclopedia Britannica states: "It is not certain that the Temple was in the sanctuary of the al-Aqsa Mosque, especially since when Titus demolished it in 70 AD, he did not leave anything standing there and obliterated all of its features, so searching for it is futile."<sup>1049</sup>

With all these irrefutable historical facts; however, those who follow the contemporary Jewish movement are certain of their seriousness in demolishing al-Aqsa Mosque, in accordance with their dominant belief, and in their attempt to link historically to Solomon (peace be upon him), who was in fact a prophet of Allah, who called for monotheism and ruled among people with justice, far removed from the racism and falsehoods that called for by the Zionist occupation and its unjust practices. All the racist practices practiced by Sharon, Ben-Gurion, Netanyahu, Lieberman, Barak, or any Zionist politician have nothing to do with the approach of Solomon (peace be upon him), his doctrine, or his behavior.

<sup>1048</sup> The Jewish Temple, The Jewish narrative, p. 3272.

<sup>1049</sup> Previous source, p. 3278.

The ideas of the Zionist settlement movement are colonial ideas, seeking with racist hatred to control the land of Palestine and eliminate its struggling people, and a historical falsification mixed with doctrines for which Allah has sent down no authority. Where is this racist, colonialist, obscurantist, bloody movement from the era of the prophet kings: David and Solomon (peace be upon them), whose great biographies and wise stories were mentioned in the Holy Qur'an? So, the Holy Qur'an mentioned their justice and monotheism, their fear of Allah Almighty, rebuilding the earth, removing injustice from people, and the right connection to the procession of prophets and messengers from Adam (peace be upon him) to their seal, Muhammad, peace and blessings be upon him.

It is our right, as honest Muslims, to defend the historical truth, the great biography, and the good example of both David and Solomon, and to rid them of the lies and false beliefs that have been attributed to them for which there is no evidence or proof except illusions, myths, and legends. It is our right to defend their prophecy and rid them of the attacks and slander attributed to them regarding their biographies, for our pure Islamic faith, which was revealed in the Holy Qur'an and the authentic Sunnah of the Prophet, obliges us to do so.

The Holy Qur'an stated the most compelling facts about the biography of David and Solomon, peace be upon them, and responded to the Jewish distortion of these two great prophets. They distorted Solomon (peace be upon him), accused him of disbelief in Allah, and that he sided with idols. They said that Solomon ruled his kingdom only with magic and the help of devils, and they also distorted his father David (peace be upon him). And you said: Solomon enslaved you, and placed the yoke on your necks, and you forgot that he was a sent prophet, and the grandson of sent prophets, and you said about him that he borrowed money, and burdened people with taxes in order to build your alleged Temple. How strange? So where is this temple that Prophet Solomon built at the expense of your money and the taxes that he imposed on you?

How astonishing that you say that and then claim that the Temple is a symbol of your existence and your bygone state, so what is the matter with you that you disbelieve in the Prophet Solomon and address him as a



polytheist criminal and sorcerer, and then you say that the Temple that he built is a symbol of your presence in Palestine?!

We disagree with what you have said regarding this distortion based on lies. Rather, we say that Prophet Solomon (peace be upon him) was a prophet sent in the same way as the prophets and messengers who preceded him, such as Noah, Hud, Salih, Abraham, Isaac, Ishmael, Jacob, Joseph, Moses, Aaron, and others, may Allah's prayers and peace be upon them, was sent by Allah to establish justice among His creation and to populate the earth according to His law. He is a gift from Allah to his father David, peace be upon them.

The Prophet Solomon (peace be upon him) called people, kings and non-kings, to the doctrine of monotheism and the worship of Allah Almighty, and his relationship with the Queen of Sheba was to discourage her and her people from worshiping other than Allah and to guide them to the straight path, and the letter he sent to her began with: **{In the name of Allah, the Entirely Merciful, the Especially Merciful}**, he did not begin it with the name Judah, or in the name of the lord of hosts, or in the name of the national god of the Children of Israel.

Prophet Solomon (peace be upon him) did not disbelieve, nor did he use magic to strengthen his kingdom. He was a prophet and his power derived from Allah Almighty.

As Muslims, we cherish Solomon (peace be upon him), we believe in him as a sent prophet. If they fight him, we are the ones defending him, his prophecy, and his behavior, and you have no relationship with him, neither from near nor from afar.<sup>1050</sup> We call on you to repent sincerely and return to his biography preserved in the Holy Qur'an. Indeed, in the true history of the Children of Israel, in its various turns and in the biographies of its great prophets, you will not find a book like the Holy Qur'an that preserved their biographies with completeness, perfection, serenity, and purity, and made clear where to emulate them such as the wise remembrance. Allah Almighty said: **{Indeed, this Qur'an relates to the Children of Israel most of that over which they disagree. (76) And indeed, it is guidance and mercy for the believers. (77) Indeed, your Lord will**

<sup>1050</sup> Solomon (peace be upon him), the Cry of Prophecy in the Face of Biblical Myth, p. 153-155.

**judge between them by His [wise] judgement. And He is the Exalted in Might, the Knowing. (78)}** [An-Naml: 76-78].

## **12- The Promised Land Doctrine:**

The world had the idea of gathering Jews in a state since the days of French Napoleon Bonaparte in 1799 AD, when he invited the Jews of Asia and Africa to join his campaign to build the old city of al-Quds. He recruited a large number of them into his army, but Napoleon's defeat prevented that.

Then the idea began to surface again, and many Western leaders and senior Jews began to take an interest in it and establish many associations calling for this matter.<sup>1051</sup>

The doctrine of the Promised Land was strongly present among those influenced by the ideas, culture, and history of the Old Testament of Judaism and the Christian Protestant doctrine. This doctrine is summed up in the fact that God gave the Jews, since their name was (the Children of Israel), the land of Palestine, and promised them possession of it forever and permitted them — according to their claim — to kill and expel all the peoples who were living in it. He also called on them not to enable anyone to live in it next to them, for it is their special property and their special inheritance. This is what the Jews have believed in since ancient times, and this is the belief that settled in their souls, even after they were expelled from it almost two thousand years ago.

They remained for many centuries waiting for the Savior King and the Victorious Leader (the Awaited Mashiach) to gather them and lead them to Palestine, but Zionist Judaism preceded the Awaited Mashiach and led them this time to Palestine, and they announced the establishment of their state in the middle of the year (1948 AD).

The many prophecies that they attributed to their prophets instilled this belief in their hearts, and here I am not discussing these prophecies and the extent of their truth, as the ancient history of the Jews in Palestine belies them and undermines them completely.

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<sup>1051</sup> Studies in Religions, Dr. Saud Abdul Aziz, p. 61.





There are dozens of proven texts in the Old Testament that say that they were inherited the land on the condition of faith and obedience, and if they violated the condition, they would be expelled and dispersed throughout the entire world, and this is what happened.

Many centuries have passed since the expulsion of the Jews from Palestine, and prayers for their return to the land of their fathers and grandfathers were on the lips of each one of them, and they continued to repeat on their holidays their memorized greeting (next year, Jerusalem), and when planning began for the establishment of their current state, all Jewish leaders agreed that Palestine would be the land of their state, and this is what was decided at their first conference in Basel, Switzerland in 1897 AD.<sup>1052</sup> The speech of this conference stated: “We are laying the foundation stone for building the house that will be the house of the Jewish nation. Then a program was proposed calling for encouraging a broad movement to Palestine and obtaining international recognition of the legitimacy of resettlement.”

One of the decisions of that conference was the establishment of the World Zionist Organization to achieve the goals of the conference, and it also undertook the establishment of many public and secret associations to serve this goal.<sup>1053</sup>

The Jewish leaders made clear statements to chart the path to achieving this goal upon which they agreed:

- Theodor Herzl says in his book (The Jewish State): “Palestine is our historical homeland that cannot be forgotten.”

- David Ben-Gurion says: “Zionism did not begin with the Basal Conference, nor with the Balfour Declaration, nor with United Nations resolutions, but rather on the day God promised our father Abraham the land of Palestine for eternal possession.<sup>1054</sup>”

- Menachem Begin says: “This land was given to us according to the promise, and we have the right to keep it.”<sup>1055</sup>

<sup>1052</sup> The Words of the Jews, Muhammad Ali Dawla, p. 374.

<sup>1053</sup> General Jewish History, p. 196.

<sup>1054</sup> Discourse on the Jews, p. 374.

<sup>1055</sup> Previous source, p. 375.

- Military General Moshe Dayan says: “If we own the Torah and consider ourselves the people of the Torah, then we must own the Torah land.”<sup>1056</sup>

- Golda Meir says: “This country was created in fulfillment of a promise issued by God himself, and it is ridiculous to demand from him arguments about its legitimacy.”

Do not ask about the many exciting statements of the rabbis; Rabbi Zvi Yehuda Kook — the figure who most expresses religious Zionism — says: “All of these countries are ours, and parts of them cannot be handed over to others, we inherited them from our fathers. Therefore, it must be clear that there are no Arab regions.”<sup>1057</sup>

Sheikh Muhammad al-Ghazali — may Allah have mercy on him — says: “The Jews have one idea that does not change, which is that they are the chosen people, that they are the masters of the world, that whatever wealth in the world is theirs they must recover, and that they must demolish al-Aqsa Mosque to build on its ruins the Temple of Solomon, and the Lord will come down to dwell in this temple, and rule in the manner of His chosen people: the people of the Children of Israel.”<sup>1058</sup>

These corrupt beliefs, deviant culture, and fraudulent ideas in the Jewish-Zionist project cannot be confronted except with correct beliefs, sound culture, and pure ideas whose source is the Book of Allah and the Sunnah of His Noble Messenger.

### 13- Men of the Jewish Zionist Faith:

In the nineteenth and twentieth centuries, many charlatans with a high level of competence appeared among the Jews. They fought greatly for their project and their ambition to solve the so-called Jewish problem and establish a state for their people that would relieve them of the many persecutions from which they had suffered for centuries, especially in the countries of the Christian West.<sup>1059</sup>

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<sup>1056</sup> The Fall of the Israeli Empire, Georgi Kanaan, al-Tali’ah Printing and Publishing House, 1st edition, 1980, p. 27.

<sup>1057</sup> The New Prophets of Israel, Dr. Abdel Ghaffar Dweik, p. 366.

<sup>1058</sup> The aggressor Jews and their state Israel, p. 304.

<sup>1059</sup> Discourse on the Jews, p. 377.



These were enemies of the Arabs and Muslims. They usurped a dear part of their homeland, inflicted terrible massacres on their people, displaced hundreds of thousands of their villages, demolished hundreds of villages, and established “Israel” on their remains. They committed heinous crimes and carried out shameful, barbaric acts, and their people and others saw them as great men who provided great services to their Jewish people and saved them from long suffering over the centuries,<sup>1060</sup> at the expense of the oppressed of the Palestinian Muslim people who were subjected to injustice, oppression, displacement, and bloodshed, etc.

These (contemporary) Zionist leaders are secularists who used deviant Judaism, “the doctrine distorted by their monks,” to gather the Jewish diaspora and give them a spiritual side and a legal basis. Although they walk on falsehood, you find them unlike the Arab secularists who fight and distort the values, landmarks, deeds, and symbols of the Islamic religion, in the service of their ideas and in response to an inauthentic ideology, whose goal is to undermine the faith and principles of Muslims, and their social, moral and spiritual cohesion.

**Among the most famous Jewish leaders who contributed to building their occupying entity are:**

- Theodor Herzl.
- Chaim Weizmann.
- David Ben-Gurion

These Zionist leaders and other Jewish leaders had gathered ideas that made them appear as a unified working team with a clear goal. The most important of these ideas were:

- The dream of establishing the state was their first mission in this life, and their main concern throughout the years of their lives.
- They all lived all the stages of their lives in continuous work and constant struggle, endured many hardships, and provided their nation with great services.
- They were bound to the land of Palestine by a religious bond, as it is, in their belief, the Promised Land, and they were bound to their people by a religious and missional bond. In their view, they are God’s chosen

<sup>1060</sup> Previous source, p. 378.

people, who are awaited by a great work to be done among the peoples and nations. Here is some of the positions and actions of these leaders:

### **A- Theodor Herzl (1860-1904 AD):**

- The father of Zionism, and the greatest advocate for the establishment of the Jewish state as a modern solution for Jews in the world.

- He wrote the book “**The Jewish State**” and talked about it in the smallest details, as if he was building the Jewish state with his own hands, brick by brick, as Dr. Ahmed Tarbin says.<sup>1061</sup>

- He considered his book a work guide for the Zionist movement and a constitution for its future.

He gathered the Jewish leaders of his time at the first Zionist conference in the city of Basel, Switzerland in the year 1897 AD and gave them good news at the end of the conference that the state would be established on the land of Palestine after fifty years, and this was actually achieved with the complicity of the West.

He spent nearly half his short life calling for the establishment of a state and contacted the senior leaders of his time for this offer. He worked hard until he met the Ottoman Sultan Abdul Hamid II who refused to allow the Jews to settle Palestine. However, he did not despair and tried to have the German Emperor be his intercessor with the Othman Sultan, but he did not succeed. Then, he contacted Chamberlin, the British Colonial Secretary, and the Russian Foreign Minister, and visited Palestine. He died early with the hope that a state would be established for the Jews in Palestine, to where he had previously sent a messenger to see if it was, as some of them claimed, empty of inhabitants, but the messenger answered him: ‘The bride is beautiful, but she is engaged,’ a confirmation of the presence of citizens in it, and yet he did not care about the inhabitants of the land, and he went like all other Jewish leaders to usurp it and make it a homeland for the Jews.<sup>1062</sup>

### **B- Chaim Weizmann (1874-1952 AD):**

- A Russian Jew and chemist. He lived in Britain during his youth because he believed that its interests could converge with the dreams of the Jews.

<sup>1061</sup> Discourse on the Jews, p. 380.

<sup>1062</sup> Same previous source.



- He served the British in World War I a great service by discovering the substance (acetone), which greatly benefited them in their war.

- Through his contact with some Englishmen, especially Balfour, the Foreign Minister, he was able to obtain for his people the Balfour Declaration in 1917 AD. After hundreds of meetings, this unjust promise was the beginning of the great support that Britain provided to the Jews to build their state in Palestine.

- He encouraged immigration to Palestine, he immigrated there, and contributed to the establishment of the Hebrew University, and was chosen as the first president of the Jewish state after its establishment in 1948 AD.

- He believed deeply in what was stated in the Holy Scriptures about the return of the Jews to Palestine, and among his sayings is: "The Lord will gather the displaced from Israel, and He will gather the dispersed from Judah, and from the four corners of the earth."

- He insisted on keeping the Negev Desert in the Jewish region in the partition decision and insisted on warring with the Arabs and expelling them from Palestine <sup>1063</sup>.

### **C- David Ben-Gurion (1886-1973 AD):**

- A Russian Jew, he immigrated to Palestine in 1906 AD, when he was twenty years old. He began a continuous fight until the state was established in 1948 AD, and he was considered its greatest founder.

- He began his work in Palestine as an agricultural worker and night guard.

- The British authorities exiled him from Palestine due to his irregular activity, but he returned with the British Jewish Legion in 1918 AD.

- He founded the Histadrut, a Jewish labor union, and contributed to the establishment of the Mapai Party, then the Workers' Party, which ruled Israel for a long time.

- He was elected a member of the Jewish Agency, which served as a government to manage Jewish affairs.

- He broadcast the news of the announcement of the establishment of the state in mid-1948 AD, formed the Jewish Ministry several times,

<sup>1063</sup> Same previous source.

undertook the establishment of the Jewish army, and requested that the borders of the state not be indicated, and that a constitution not be written for it.

- He spent sixty-seven years of his life in constant fight. He believed in the superiority of the Jewish people and had broad Mashichanic dreams.

- He believed in expansionist thought, greatly encouraged immigration to Palestine, and contributed to the expulsion of Arabs from their homes and torture against them.

- He derived his vision of historical reality, the Torah, and the Talmud from the continuous victory of the Israeli army, which he described as the best interpreter of the Torah.

- He received great respect and admiration additionally, he was considered the greatest politician in the history of the State of Israel, and he left his mark on it to this date.

Israel established its doctrine in the Promised Land at the hands of the great Jewish men, before it was established by England, France, and the United States of America, and was recognized by the Soviet Union.<sup>1064</sup>

The Jews studied the situation of the colonizers and found that Britain was the most suitable country for this matter, as its desire to place a pro-Western disease in the midst of the Islamic nation coincided with the Jews' desire for a national homeland of their own.<sup>1065</sup>

#### **14- European and American Support for the Jews:**

Most of the Arab countries were under Britain's control, so the Jewish leaders hatched a conspiracy with it. They took a promise from Balfour, the British Prime Minister and then Foreign Minister in 1917, in which he announced that Britain would grant the Jews the right to establish a national homeland for themselves in Palestine and that it would strive to achieve this.

The Jews had begun immigrating to Palestine at a time when Palestine was under the British Mandate. Because of immigration, the Jews were able to form a state within a state, and the British government protected

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<sup>1064</sup> Discourse on the Jews, p. 382.

<sup>1065</sup> Studies in Religions, p. 62.



them from the Muslims, and dealt with them with all tolerance, while it dealt with the Muslims with all severity and abuse. When Britain was unable to fulfill the wishes of the Jews, it referred the matter to the United Nations led by the United States of America, which in turn took over the British role in the region. The United Nations sent its committees to Palestine, and then these committees decided to partition Palestine with Jewish planning and American pressure. The decision to partition Palestine between Muslims and Jews was announced on 11/29/1947 AD.

The British government then decided to withdraw from Palestine, leaving the country to its people. This was after it was confirmed that the Jews were capable of taking over the reins. When it left in May 1948, the Jews declared their state, which America recognized eleven minutes later, and Russia had preceded it in recognizing it, and then continued to receive support until it got on its feet. Several wars were fought against the Muslims in which the Muslims suffered defeats because of their distance from their religion, their division into nations and parties, and the betrayal of some of them.<sup>1066</sup>

The Western countries and America saw that they would gain two great gains from establishing this entity within the body of the Islamic nation:

**One:** They will be spared the evils of the Jews, their control, corruption, and control of the countries and their wealth.

**Second:** It places in the heart of the Islamic nation a state that is allied to them, and at the same time it is a cause that exhausts the strength of the Islamic nation and sows the seeds of division and discord among its princes, so that it cannot rise <sup>1067</sup>.

This plan is old and not new, as the colonial powers (Britain, France, the Netherlands, and Belgium) met in 1907 AD to discuss the factors for the survival of their countries and their colonization, and among the decisions they came up with is what is known as the Camille Batterman report, and we present its text due to its importance, as it states:

“The danger in colonialism lies in the Mediterranean Sea. On the eastern and southern shores of this sea, there is one people with a unity of history, religion, and language, and all the elements of community and

<sup>1066</sup> Same previous source.

<sup>1067</sup> Previous source, p. 64.

interconnectedness, in addition to its natural wealth and its tendency toward liberation. If this region were to adopt modern means and the capabilities of European industry, and education spread there, then the final blow would be dealt to Western colonialism.

Therefore, countries with common interests must work to continue the fragmentation of this region and to keep its people in a state of disintegration and backwardness and this requires separating the African part of this region from the Asian part, and the committee proposes this: establishing a strong and strange human barrier that occupies the bridge that connects Asia with Africa so that it constitutes in this region and close to the Suez Canal a force friendly to colonialism and an enemy to the residents of the region.”<sup>1068</sup>

This clearly shows the convergence of Western interests and Jewish ambitions, and that **they all conspired against the Islamic nation.**<sup>1069</sup>

As for American support for Israel, it replaces the need to talk about the support of other countries. The forms of this support have been numerous and varied, from political support to financial and economic support, to military support, and this support has exceeded all imagination, as America considered the State of Israel a permanent strategic ally. America provided the State of Israel — **and continues to provide** — aid exceeding tens of billions in cash donations and economic aid, provided it with the devastating lethal weapons that killed Palestinian, Lebanese, and Egyptian children, and provided it with continuous air bridges of military equipment during its crises, especially in the October 1973 war, and supported the State of Israel in its political stances, and objected — **with an unjust veto** — to many Security Council resolutions that sought to condemn (Israel).

Let us not forget its very biased position towards Israel on the day of the vote to accept it as a legitimate state by the Security Council in 1948 AD. Washington did its best to persuade some countries by encouraging and intimidating them to vote in favor of this resolution, and America opened its treasuries, warehouses, and military arsenals to this nascent entity, and directed with its political weight to its service.<sup>1070</sup>

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<sup>1068</sup> Previous source, p. 62.

<sup>1069</sup> Same previous source.

<sup>1070</sup> Discourse on the Jews, p. 391.





Without a doubt, it was the United States of America that carried out that crime, and put the poisoned dagger in the hand of the sinful Jewish murderer, and with its political, financial, and military assistance to the Jews after World War II, and its support for them in the United Nations, and in the areas of international politics, and by lavishing them with money without accounting. It is one of the countries that support the Zionist entity the most, they bear their burden and responsibility and are in no way less than Britain's burden and responsibility in the great catastrophe of Palestine before Allah, then history and human beings.<sup>1071</sup>

Many factors have come together: political, economic, cultural, intellectual, and religious to support the establishment of a state entity for the Jews in Palestine. The most important of these factors are:

- The religious thought of American Protestants who constitute most of the population of the United States; They believe in the return of Christ Jesus, son of Mary, to this land, and the condition for his return is that a state be established for the Jews in Palestine.

This thought had a large role in causing the American administration to support Israel, and many American presidents believed in this belief, at the forefront of which were Carter, Reagan, Clinton, and Bush Jr., in addition to millions of Zionist Americans and Protestant clergy, who promoted this thought. There is a very important justification that many local researchers ignore, which is that **the United States is a colonial state par excellence, even if its colonialism differs from the traditional colonialism that has disappeared.** It does not want to colonize the land, but rather it wants to colonize oil and other goods of the Arab world. **It wants to make this world its own commercial market, where no one competes with it,** and it is definitely in this field with (Israel), which colonized the land and wants to colonize the Arab East economically and industrially.

This is what brought the two countries together and established this strong alliance between them. On the other hand, America does not trust the Arabs at all, even if they offer everything to it.<sup>1072</sup>

<sup>1071</sup> The Aggressor Jews and Their State Israel, Muhammad al-Ghazali, Dar al-Nahda, Egypt, 1st edition, 2010 AD, p. 199.

<sup>1072</sup> Discourse on the Jews, p. 392.

- America is afraid of the Arabs because of their Islamic background. They may resort to this background in the future, and the greatest thing that scares it and Israel is that the Arabs will rise again in an Islamic renaissance. Hence, this unholy strategic alliance between America and Israel was necessary.<sup>1073</sup>

Israel has cost the West in general and America in particular a great deal. It has cost them great money, many shameful situations, great moral decadence, and a great responsibility before Allah and history.<sup>1074</sup>

Anton LaGuardia says: "Israel formed — and still is — a Jewish dagger in the heart of the Arab world, separating Egypt and North Africa from the Fertile Crescent and the Arabian Peninsula, and its mere presence among the Arabs is humiliation. It represents a new Crusader state. But who helped create this humiliation? It is the West in general, and American Zionism in particular!"<sup>1075</sup>

3- There is no doubt that the Arab leaders, and many of their political, intellectual, and cultural elites contributed to this because they were ignorant of their message, forgot their history, and lived in the world of people as servants, and were strangers to the Book of Allah and the guidance of His Prophet.<sup>1076</sup>

The group of Islamic peoples feels bitter dismay at the wars between the Arabs and the Jews because of the way in which these wars were experienced, and the manifestations of decadence and immorality from the command of Allah that dominated the souls of the Arabs as they fought these wars, for the Arabs were in the past decades and in their war with the Zionist entity, the most ascetic people in their book, and the Jews were the people who adhered most closely to their Torah. The thief was zealous in attack, and the master of the house was cold in defense.<sup>1077</sup>

The success of the cultural invasion of our countries has been such that war is declared to impose a religion and invade a nation, yet the media competes to mislead Arab thought, describing this war as anything

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<sup>1073</sup> Same previous source.

<sup>1074</sup> Previous source, p. 393.

<sup>1075</sup> Whose Promised Land?, Colin Chapin, International Book Company, 1st edition, 2004, pp. 134-135.

<sup>1076</sup> Discourse on the Jews, p. 394.

<sup>1077</sup> The Aggressor Jews, p. 121.



but related to religion, and why is that? So that the overwhelming Islamic awareness does not awaken, and the echoes do not respond to the necessity of a serious public return to Islam to stop this coming annihilation.

But our hope is that the instincts of nations will awaken to face the imminent danger, and that the call to Islam will today be a cry of salvation and tomorrow it will be a cry of victory. **{And say, “[All] praise is [due] to Allah. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do.”}** [An-Naml: 93].<sup>1078</sup>

Sheikh Muhammad al-Ghazali — may Allah have mercy on him — spoke about Israel and explained in his articles that it is a state that was built on the pillars of the Torah, rifles, intelligent Jewish planning, great Crusader aid, and planned Arab failure.

The Jewish religious dimension was and still is present in the establishment of the Zionist entity in Palestine. Weizmann wrote in his political memoirs, saying: “Lord Balfour, Lloyd George, and other leaders of England gave me the promise of religious feelings.”<sup>1079</sup> What is happening now depends on the return of the nation, its leaders, governments, peoples and countries.

In the Battle of Algeria, French colonialism was totalitarian, settler-colonial, targeting all components of the Algerian people, and it continued for about 130 years. Despite this, **the people were able to resist and liberate their country from the accursed colonizer with their Islamic faith, empowerment with the Holy Qur’an and the guidance of the Master of Messengers**, and their adoption of the laws of conflict, especially in the final stage of jihad, which resulted in the independence of Algeria and the defeat of the French occupier.

The Algerian revolutionaries called their newspaper “al-Jihad” and the scholars played a major role in directing political and social leaders, various elites, and the general public to adhere to Islam. Sheikh Abdulhamid Ben Badis and Mohamed al-Bashir al-Ibrahimi, through the Association of Algerian Scholars, emerged in unleashing the latent energies of the people and raising them on the spiritual and moral values derived from the Holy Qur’an.

<sup>1078</sup> The Aggressor Jews, p. 121.

<sup>1079</sup> Previous source, p. 127.

Sheikh Abdelhamid Ben Badis and the leaders of the Algerian revolution after him, and behind them the Algerian people, resisted the French intellectual invasion, and lit the flame of the revolution, and its flame continued until the colonizer was burned with Islam. Islam was represented in his behavior, actions, and words, and he educated his students on it, and introduced it to people with his comprehensive view of their religion.

Among what he said in this regard: “When we looked at Islam, we found it to be the religion that:

- Respects humanity in all its races. Allah Almighty says: **{And We have certainly honored the children of Adam and carried them on the land and sea.}** [Al-Isra:70].

- Establishes equality and brotherhood between all races, and shows that they were races for distinction, not for preference, and that differentiation is only for good deeds. Allah Almighty says: **{O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.}** [Al-Hujurat: 13].

- Calls on all of these races to sympathize and show compassion due to what unites them in the unity of origin and the close and distant kinship ties. Allah Almighty says: **{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.}**[An-Nisa: 1].

- Declares the General human solidarity, which is kindness to one is kindness to all, and insulting one is insulting to all, so Allah Almighty says: **{whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely}** [Al-Ma'idah: 32].

- Determines the laws of the nation, makes light of differences for it, and calls on all of them to compete in good deeds. Allah Almighty said: **{To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion].}** [Al-Maeda: 48].



- Muslims believe in other heavenly books, hand over the matter of action to their people, and respect religious and intellectual differences from all peoples. The Holy Qur'an says: **{For you is your religion, and for me is my religion.}** [Al-Kafirun: 6].

- The Islamic religion commands general justice with the enemy and the friend, as Allah Almighty said: **{and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.}** [Al-Ma'idah: 8].

- The Islamic religion generally forbids aggression against the hated and the beloved. It says: **{And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.}** [Al-Ma'idah: 2].

- And commands good communication, saying: **{And speak to people good [words].}** [Al-Baqarah: 83].

When we knew this and more than this in Islam, which is the religion that Allah created us with by His grace, we knew that it is the religion of humanity without which there is no salvation or happiness. Also, that serving humanity can only be based on its principles, that bringing benefit to humanity can only be through its path. So, we pledged to Allah that we would dedicate our lives to serving Him and spreading His religion and serving everything that is in His path and from His side. If I live for Him, then I live for humanity, for its good and happiness, in all its races and countries, and in all its manifestations of affection and thinking, and we would not be like this except with the Islam that we embrace, live for, and work for it. This, brothers, is the meaning of my saying, "I live for Islam."<sup>1080</sup>

Ibn Badis's interest in Islam and his connection to it is considered an essential axis in the strategy of change that he followed in his life, and this is due to his conviction in the ability of Islamic teachings to confront the plans of colonialism. The lies of the Orientalists and the preachers of Christianization and to confront the conspiracies of the invaders, who were aiming to undermine the spiritual entity of Algeria, and then to swallow

<sup>1080</sup> Imam of Algeria, The Fight of the Algerian People p. 166 (2/555).

the homeland, its land, its belief, and its culture. Therefore, Ibn Badis defends Islam and strives to protect it from the danger of being swallowed up and to protect his country from what is planned for it, as there is no difference for him between religion and the homeland, so defending the homeland inevitably includes defending religion.

This is the strategy of Ibn Badis, which became the strategy of the Association of Scholars. He did not differentiate in the battles that he and his companions fought on this path between Islam and Algeria.<sup>1081</sup>

Ibn Badis did not leave life until he succeeded in establishing the values, principles, and purposes of the Holy Qur'an in the Algerian people with his pen, tongue, disciples, fight, and prayers. He brought about comprehensive reform, and Algeria preserved its Islamic character and resisted Frenchization, integration, and colonialism, thanks to Allah, then to Ibn Badis and those who followed his approach in resistance and jihad, and to the Algerian people who responded to the discourse of identity, belief, civilization, history, and spiritual longings. Ibn Badis, with his enlightened thought, his unique genius, his great teachings and his great sacrifices paved the way for the birth of the Algerian revolution, in 1954 AD.<sup>1082</sup>

The Algerian revolution broke out, and the United States, NATO, and Russia were supportive of France, but Allah Almighty took the hands of the Algerian people and granted them success by adopting the rules in the conflict. The factors of victory that the Algerian leaders and the Algerian people dealt with were many, including:

- Conscious political and military leadership.
- Planning and organizing in all fields.
- Clarity of vision and desired goal.
- The role of Islam as a belief and religion in sacrifice, redemption, and seeking martyrdom.
- Communicating with all colors of the Algerian spectrum, organizing and arranging them on a broad front against the colonialists.
- Building the Liberation Army on modern material foundations and moral and spiritual values derived from Islam.

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<sup>1081</sup> The fight of the Algerian people (2/555).

<sup>1082</sup> Previous source (2/22).



- Forming a strong intelligence service affiliated with the interim government.

- Announcing a national charter that defined the principles and goals of the Algerian Revolution.

- Forming a political and diplomatic team to communicate with free people in the world: peoples and countries and bring support for their just cause.

- Their success in communicating with the Arab and Islamic environment and the free people of the world. The Arab and Islamic peoples stood with their rulers to support Algeria.

- A balanced media discourse that exalts the value of freedom and the right of the Algerian people to live in dignity, achieve their freedom, and defeat the hateful occupier.

- The idea of the People's League (freedom and independence, against the French occupation and its slavery) nourished by Islamic doctrine, civilizational values, and Islamic principles.

And other factors. The leadership of the Algerian revolution dealt with the Sunnahs/laws intelligently. They did not neglect:

- The sunnah of taking reasons.

- The sunnah of military, political, cultural, intellectual, and civilizational clashes.

- The sunnah of gradualism in preparing for the revolution.

- They were patient with the sunnah of affliction, took the moral and material reasons and conditions for empowerment, and achieved its goals, as well as other social, psychological and historical Sunnahs.

It was a great epic in the victory of truth over falsehood, good over evil, freedom over slavery, and independence over colonialism.

I wrote three volumes about the resistance of the Algerian people, and I came out with a firm conviction that the Palestinian people will inevitably succeed — Allah willing — and be able to liberate their country from the occupiers. The factors for success are more available than in the Algerian revolution. I also advise the leaders of the Palestinian people to study the experiences of the peoples, draw inspiration from lessons, and extract benefits in the course of struggle, resistance, and jihad.

## **15- Falsifying Facts and claiming Jewish Right to the Palestine Cause:**

Zionism has sought — in serious attempts — to distort and obscure the Palestinian cause, through campaigns of deliberate misinformation, false claims, and deceptive propaganda, which have accumulated over the decades. In order to prove to the Jews first and to international public opinion second, its right to Palestine alone. Zionist propaganda based its justification for its occupation of Palestine and its neighboring regions (the Arab Levant) on rights invented by the Jews which previously did not exist in any scientific, political, historical, social, or other dictionary in any era. Among these are<sup>1083</sup>:

### **A- Historical Right:**

The content of the historical right is the settlement of the ancient Jews in Palestine) and the establishment of a political entity there, in short and interrupted periods of time.<sup>1084</sup> This alleged right is void for the following:

- The Arabs were the first to settle (Palestine) and their presence there has not ceased throughout history to this day, and the oldest migration to Palestine preserved in history is the migration of the Canaanites of the Arabian Peninsula. After drought began to spread in the desert areas, they were forced to migrate to areas with abundant water resources, so there was migration to Palestine and its environs, east and west, as it was one of the most fertile lands with agricultural and mineral resources since ancient times, and it is called the Levant, meaning: Syria, Lebanon, Palestine, and East Jordan.

The Canaanites: Their origin is from the descendants of Canaan, the son of Ham, the son of Noah, peace be upon him, and the inhabitants of the Peninsula were attributed to him. According to the most accurate reports, they migrated to Palestine in the first half of the third millennium BC, and settled in central Palestine, and in their name it was called (the land of Canaan), which is a name that is often mentioned in the Torah, and they are credited with establishing the civilization of ancient Palestine. The Canaanite settlements were divided into small, fortified states similar to the

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<sup>1083</sup> Jewish racism, Dr. Ahmed al-Zoubi, Obeikan Library, 1st edition, 2010 AD (3/521).

<sup>1084</sup> Palestine in the Light of Right and Justice, Henry Cotten, p. 149.





city-states of southern Iraq. These states were in conflict and wars among themselves, so some of them were forced to concentrate in the foothills of the mountains of Lebanon.

Thus, Canaanite cities arose in the foothills of the mountains on the coasts and the Greeks named the group of these maritime cities with which they were in contact: Phenicia, which means purple-red.

The Phoenicians remained connected to the Canaanites until the Roman era, and Gustave Le Bon believes that a non-Semitic tribe migrated from the island of Crete from Greece, a tribe known as Palestine, and owned the southern coast in the land of Palestine.<sup>1085</sup>

The first establishment of the city of al-Quds was at the hands of the Jebusite Arabs, who arrived at the site of al-Quds in a wave of human movement from the Arabian Peninsula around the year 2300 BC.

After excavations, and after studying some of the remains of the city's forts, archaeologists have proven that it was established in 1800 BC, that is, before the Hebrews invaded it, approximately 800 BC.

The tribes that are frequently mentioned in the distorted Torah are: the Maaliq. They are pure Arabs and they inhabited central and southern Palestine before the Hebrews arrived there. As for the Israeli heritage, it states that they are descendants of Esau, son of Isaac, from his wife Rebekah. After the reign of Joshua, the Israelis coming from outside Palestine were able to seize (Gaza) and (Ekron), but the Palestinians returned and inflicted severe defeats on the Israelis in the late era of the Judges, and seized control of the Ark of the Covenant, and the Israelites remained under their rule for forty years. During the reign of Samuel, the Israelis regained the coastal cities that had been seized by the Palestinians, and war broke out between them until the Prophet of Allah, King David (peace be upon him), assumed power as a successor to Saul, and he was able to recover the Ark of the Covenant from the people of Palestine.<sup>1086</sup>

In the northeast of the Jordan River were the Aramean tribes coming from the Euphrates Basin: Ammon in the north, Moab in the middle, and Edom in the south. These were attributed to Aram, son of Shem, son of

<sup>1085</sup> The Jews in the History of Early Civilizations, Gustave Le Bon, p. 19. Studies of Judaism, Christianity, and Indian religions, Dr. Muhammad Zia al-Rahman al-Azami, p. 40.

<sup>1086</sup> Studies in Judaism, Christianity and the Religions of India, p. 41.

Noah, as stated in the Scripture of Genesis in the tenth chapter, twenty-second paragraph.<sup>1087</sup>

It is likely that the derivation of the word “Iram” mentioned in the Holy Qur’an is from their name. Because they quickly moved from nomadic life to urban life, and the fertility of their location helped them make the transition. These are the tribes that inhabited Palestine and its environs in brief.<sup>1088</sup>

Since 1967 AD, the Israelis began excavating and conducting excavations in the vicinity of Jerusalem, especially under the Dome of the Rock and al-Aqsa Mosque, in search of the alleged Temple, but they did not find anything and became desperate. Rather, they found traces and evidence confirming the city’s Arabism and Islam. If there were any of their antiquities, they ended after the Babylonian and Iranian wars, and nothing of the Israeli antiquities remained, especially after the Roman Titus war. Rather, he built a great temple to one of his gods in its place and changed the name of Jerusalem to Elijah,<sup>1089</sup> as we mentioned previously.

The Arabs have not ceased their historical presence in Palestine from the ancient civilizations to the present day, and Palestine has been ruled by several countries: Canaanite, Egyptian, Palestinian, Jewish, Assyrian, Babylonian, Persian, Greek, Roman, Islamic, Crusader, then Islamic. If the door had been opened on the basis that one country ruled the lands of the peoples of another country, the map of the world would have been changed upside down, and the right of the Christians in Palestine would have been greater than the right of the Jews because they were after them historically in Palestine, knowing that the Muslims conquered Palestine,<sup>1090</sup> when it was under the rule of Christians, not Jews.

### **B -Religious Right:**

The content of the religious right: the divine promises contained in the Old Testament to the prophets of the Children of Israel, peace be upon them, to empower them and their descendants from the Nile to the Euphrates, especially Palestine, as an eternal possession. It was stated in the Old

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<sup>1087</sup> Same previous source.

<sup>1088</sup> Previous source, p. 42.

<sup>1089</sup> Previous source, p. 42.

<sup>1090</sup> Jewish Racism (3/562).



Testament: “On that day the Lord made a covenant with Abram, saying: ‘To your descendants I give this land from the river of Egypt to the great river Euphrates.’”<sup>1091</sup> This alleged right is also invalid because the Old Testament has been proven to have been distorted,<sup>1092</sup> so it is unlikely that these promises are among those that were distorted within its Scriptures, and assuming the validity of these promises for the sake of argument, then the Jews have no right; This is due to the following:

**These divine promises are conditional on two conditions:**

**The first condition:** obedience to Allah Almighty, as Allah Almighty says: **{O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.}** [Al-Baqarah: 40].

But they disobeyed Him, and for that reason the All-Aware One judged them by saying, glory be to Him: **{And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.}** [Al-A’raf: 167].

**The second condition:** It is limited to a period of time that took place during the Jewish rule of Palestine until the demise of their kingship in 586 BC.

- Also, the descendants of Abraham (peace be upon him) are not limited to Isaac, the father of Jacob (Israel), peace be upon them, from whose descendants are the Children of Israel, but it also includes Ishmael (peace be upon him), from whose descendants are the Arabs and at their head is the Messenger of Islam, Muhammad, peace and blessings be upon him, whose religion abrogated all other religions, and his nation has owned what was stated in these covenants and more, until this day, and even until the Hour of Resurrection, Allah willing.

So, these promises — assuming they are true — have been fulfilled for the Children of Israel, when they were working according to the method of Allah Almighty. When they abandoned that, their religion (Judaism) was superseded by Christianity — first — and then by Islam — finally

<sup>1091</sup> Same previous source.

<sup>1092</sup> Same previous source.

— whose Muslim followers fulfilled what was stated in the promises and more — as we mentioned a little while ago — and praise be to Allah Almighty.<sup>1093</sup>

- Also, the natural extension and true inheritor of the civilization of David and Solomon, and their true heritage and enlightening history, is the Islamic civilization that was founded and led by the final Prophet Muhammad, may Allah bless him and grant him peace. Muslims and the followers of Muhammad, peace and blessings be upon him, are more worthy of David and Solomon, peace be upon them, than the contemporary and previous Jews who abused them in their books, history, and heritage — as we mentioned earlier — in contrast to the Islamic religion and Islamic history, which preserved their biographies, their countries, and their effects in life, whether religious, political, civilizational, spiritual, or ethical in the Holy Qur'an and the purified Sunnah of the Prophet.

### **C- National Right:**

The content of (the national right): the belonging of all Jews, in all parts of the world, to a distinct Jewish nationality that has its own identity, features, and spiritual and material value, and whose only homeland is Palestine. This alleged right is also void because the majority of the world's Jews, more than 90%, do not belong to the ancient Children of Israel who lived in Palestine. Rather, they are not descendants of Shem at all, but rather they are descendants of Japheth who converted to the Jewish religion during the conquest of preaching in it, between the third and thirteenth centuries AD.<sup>1094</sup>

The reality belies the Jews in their claim of the purity of their race because the general view of their appearance indicates the difference in their origins. Among them are those with a European face, those with an Arab face, and those with an African face.

With this difference, it cannot be claimed that their origin is the same, as they must have mixed with other nations who inherited this difference in characteristics. Moreover, the Jews mentioned in their book that many

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<sup>1093</sup> Jewish Racism (3/563).

<sup>1094</sup> Previous source (3/564).



of them married foreign women, and that their women married foreign men.<sup>1095</sup>

It has also been proven historically that a large nation of the people of the Khazar state converted to Judaism in the eighth century AD, and that people were previously pagan, a Turkic Aryan people who inhabited the Central Asian region, and their state, which is called the Khazar state by their name, was located in the region between the Black Sea and the Caspian Sea. It occupies the region of northern Azerbaijan, Armenia, Ukraine, and all of South Asia up to the borders of Moscow, the capital of Russia. The Caspian Sea was called the Khazar Sea.

The Jewish Encyclopedia about the Khazars stated the following: “The Khazars are a people of Turkish origin whose life and history are mixed with the first beginning of the history of the Jews of Russia... They were forced by the nomadic tribes in the steppes to consolidate the foundations of the Khazar Kingdom in most parts of southern Russia before the Franks established the Russian monarchy in 855 AD. At this time (855 AD), the Khazar Kingdom was at the height of its power, engaged in constant wars, and at the end of the eighth century, the Khazar king, his nobles, and a large number of the pagan people converted to the Jewish religion. The Jewish population was large throughout the Khazar province during the period between the seventh and tenth centuries AD.

It appears that around the ninth century all the Khazars had become Jews and that they had converted to Judaism only a short time before.<sup>1096</sup>

Then this country subsequently fell into the hands of the Russians, who occupied it and completely destroyed it, and seized all of its lands. This country disappeared from the map of Europe in the thirteenth century AD, and its people were distributed among the countries of Eastern and Western Europe: Hungary, Poland, Romania, Hungary, and Russia.<sup>1097</sup>

This clearly indicates that the Jews who are called Ashkenazim are European Jews and are not related to Jacob (peace be upon him) and his descendants.<sup>1098</sup>

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<sup>1095</sup> Studies in Jewish and Christian Religions, p. 68.

<sup>1096</sup> Today's Jews are not Jews, Benjamin Friedman, Dar al-Nafais, 1st edition, 1988, p. 19.

<sup>1097</sup> Studies in Jewish and Christian Religions, p. 69.

<sup>1098</sup> Studies in Judaism and Christianity, p. 69.

Dr. Ahmed Abdullah al-Zoghbi responded to the Jews' claim to the national right, with compelling arguments and extensive study. If anyone wants to expand, please refer to it.<sup>1099</sup>

### **D -Human Right:**

The content of the human right is that the persecution of the Jews throughout history, in every country in which they found themselves a vulnerable religious minority, from the Egyptian Pharaonic era, until the German Nazi era, and the fact that they are still subject to this persecution at any time, entitles them to establish their own state in the — **alleged** — homeland of their fathers, Palestine, and to persecute innocent people. This alleged right is also void for the following:

**1-** Persecution is general for Jews and other peoples. It is in ancient and modern times.<sup>1100</sup>

- Like the Algerian people, who were oppressed by France.
- The Moroccan people were oppressed by Italy.
- The Egyptian and Iraqi peoples were oppressed by Britain.
- The people of Bosnia and Herzegovina were oppressed by Serbia.
- The Islamic Republics and the Caucasus were oppressed by Russia.

Many Arab, Islamic, Asian and African peoples were subjected to modern European colonialism.

**2-** The Arabs — in general — and the Palestinians — in particular — do not bear the consequences of the world's persecution of the Jews, as they did not persecute them. Indeed, the most prosperous eras for the Jews were among the Muslims. If there is anyone who bears these persecutions, he is the one who actually persecuted them.<sup>1101</sup>

**There is a fallacy spread by Zionist propaganda, which is that the Arab lands are vast, and the Arabs grudge the Jews this small spot (Palestine). This fallacy is refuted by the following:**

- Homelands cannot be given up to enemies, no matter how small they are, and no matter how great the alternative.

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<sup>1099</sup> Jewish Racism (4/208-255).

<sup>1100</sup> Previous source (3/565).

<sup>1101</sup> Jewish Racism (3/565).



- There are many minorities in the Arab-Islamic world. There are Christian religious minorities Coptic Orthodox, Maronites, Armenians, and others, and there are ethnic minorities: Kurds, Berbers, Turkmen etc. If this door were opened, the homelands of Arabs and Muslims would be lost.

- The ambitions of Zionism are not limited to Palestine. Rather, it includes most of the regions of the Islamic Arab East.<sup>1102</sup>

### **E -Legal Right:**

The content of the (legal right) has three sections:

- **Balfour Declaration:** stipulating the establishment of a national homeland for the Jewish people in Palestine in 1917 AD (1336 AH).

- **Mandate Instrument:** decreeing Britain's mandate over Palestine to achieve the Jewish national homeland in 1921 AD (1339 AH).

- **Partition Decision:** dividing Palestine into two states: Arab and Jewish in 1927 AD (1367 AH).

This alleged right is also invalid because it does not belong to Britain, which promised, while it does not have it, to the undeserving Jews to establish a national homeland for them in Palestine, nor to the League of United Nations, which mandated Britain to govern Palestine. To achieve this national homeland for the Jews, neither to the United Nations, which approved the division of Palestine into two states between Arabs and Jews, through which it recognized Israel as a member, nor does anyone have the right to managing the destinies of peoples.<sup>1103</sup>

In response to these alleged rights of the Jews in Palestine, the Islamic scholar Ahmed Deedat said, in a lecture he gave in Cape Town, South Africa, entitled "Arabs and Israel, Division or Reconciliation" in 1989 AD(1409 AH): "The Arabs have greater rights than the rights of the Israelis, in the land of Palestine.

The Palestinians have rights in the land of Palestine, similar to the rights of the French in the land of France, and to the rights of the British in the land of Britain. The historical right of the Arabs does not require any

<sup>1102</sup> Previous source (3/565).

<sup>1103</sup> Previous source (3/567).

efforts to publicize and promote it, as it is a fixed and clear right in itself, and the wrongs practiced against them are very real.”<sup>1104</sup>

These are some historical facts related to our book (**The Prophet Kings David and Solomon and the Alleged Temple of Solomon**).

I traced the historical, doctrinal, and cultural roots, and relied on the Book of Allah Almighty, and the authentic Sunnah of the Prophet, then I investigated the sayings of the interpreters, and delved into them, and in the books of history and civilization, and the study of the Old Testament, and the history of the Torah, and the nature of the conflict over Palestine, and the civilizations that ruled over it, and our just rights in the place of the Night Journey of the Messenger of Allah and the al-Aqsa Mosque, and our right to a dignified life, and the liberation of our usurped country (Palestine) from the oppressors, as it was liberated during the era of Omar with the Omari morals, and during the era of Saladin with the righteous qualities.

We must be with Allah Almighty so that Allah will be with us, and we must adhere to Islam as a doctrine, law, worship, and morals, and for the jurisprudence of Qur’anic, Prophetic, Rashidi, Salahi, and Nouri jihad to be present in the battle to liberate Palestine.

We do not make it a battle to recover the land only, nor do we make it only Palestinian, nor only Arab, but rather **we make it an Islamic battle. It is the cause of all Muslims, not the cause of Arabs alone.**

The nation that brought out Saladin, while it was in a worse condition than ours today, more divided and more flawed, is not unable to emerge today like Saladin. The catastrophe of Palestine under the Crusaders was more severe than its catastrophe in Israel. It has gone through the Sunnahs of trial and stampede, and empowerment is for Muslims in the end. If we are unable to return to the history of Saladin and his generation so that the victory of Hattin may be written for us, then Allah will bring forth from among our descendants those who are more pious and more prominent than us, and they will reclaim Palestine, Allah willing.

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<sup>1104</sup> Previous source (3/568).





The Palestinian cause will not die. **It is a belief in the heart of every Muslim.** Have you heard or read that a belief held in the heart of more than a billion Muslims could die?

People die for the sake of belief, and belief has never died for the sake of human life. If the Zionists' day in Palestine was long, then an even longer day had passed over it, and a greater enemy had dominated it: the Crusaders, that is, all the countries of Europe, and after them the Mongols and the Tatars, that is, all the tribes of the East <sup>1105</sup>.

But the Crusaders and Mongols were defeated by the Muslims' faith and their leaders from the Arabs, Kurds, Turks, Berbers, Persians, etc.

The least that can be done for the sake of the central cause of the Islamic Ummah:

- Instilling the Islamic faith and the meanings of pride, glory, and hope in the souls of this generation as well as the next generation.

- Rejecting plans to surrender and handing over the baton to the steadfast youth.

- Supporting fighting for the sake of Allah with life, money, opinion, media, encouragement, confirmation, and supplication.

- Highlighting wise leaders who have a local, regional, and international vision.

- Transforming the Palestinian cause into a liberation project for the Islamic nation so that its rulers and people can contribute to supporting the liberation movement politically, economically, socially, scientifically, educationally, medially, etc.

- Transforming the circle of Arab and Islamic peoples, and the free people of the world, into continuous support for the resistant and patient Palestinian people.

- Working to unify the Palestinian resistance front, and guard against security and intellectual penetrations that generate division, weaken cohesion, and tear ranks apart.

- Transferring the cause from the Arab and Islamic level to the global level and focusing on the human values that grow with the resistance of

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<sup>1105</sup> Tantawi Ideas, Colonialism and Palestine, Mujahid Mamoun Diraniyah, Dar al-Manara, pp. 135-144.

peoples and their efforts to obtain their freedom and liberate their homelands from the usurpers.

- Resistance factions' taking the Sunnah to adopt reasons at all media, security, and military levels.

- The concern of the Islamic nation, governments, peoples, humanitarian and charitable organizations, for the families of martyrs, prisoners, deportees, the sick and the needy.

- Connecting the Palestinian people and the Islamic nation with the ideological, historical, civilizational, and cultural history of Islam, from which the Palestinian people derive the spirit of resistance, patience and jihad.

(And Praise be to Allah, the Lord of the Worlds)

**{Exalted is your Lord, the Lord of might, above what they describe. (180) And peace upon the messengers. (181) And praise to Allah, Lord of the worlds. (182)}**

[As-Saffat: 180-182].



## Conclusion

Allah Almighty gave David and Solomon (peace be upon them) a great kingdom and great wisdom, so He combined kingship and prophecy for them, and the divine gift was to David (peace be upon him) after his prophecy, by giving him his son Solomon (peace be upon them), who inherited prophecy and kingship from his father, and Allah Almighty subjugated mankind, jinn, and animals to him to empower the call to monotheism and the message of Allah Almighty on earth.

The Holy Qur'an presented the story of the two noble prophets (David and Solomon, peace be upon them) from its beginning to its end, and the characteristics of their kingship were revealed in the Almighty's saying: **{And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants." (15) And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty." (16)}** [An-Naml: 15-16]. David and Solomon (peace be upon them) used to thank Allah a lot, praise, worship, turn to repentance, and ask for forgiveness, thanks to Allah's grace upon them and His great blessings upon them in empowering the call to monotheism at their hands.

My treatment of the story of the two noble prophets and leaders (peace be upon them) was interconnected, continuous, and coherent in the context of this book, given the extent of the overlap between them. This was a humble briefing, after referring to the Qur'anic verses and the Prophetic hadiths, and after looking at the sources of interpretations, and the scientific books that dealt with the study of their story in the Noble Book. I have summarized its most important results, lessons, and benefits, and we mention them as follows:

1- The divine laws are fixed in the universe, and they apply to mankind at every time and place, and the law of stampede is one of the laws that relate to empowerment and is also closely related to rule and authority.

2- It is necessary for the Islamic nation to be aware of the law of Allah Almighty in repelling people against one another, in order to realize that

the law of Allah Almighty in destroying falsehood is for truth to arise on earth represented by a nation, and then Allah Almighty hurls truth at falsehood and destroys it.

3- In talking about the origin of al-Quds, many studies show that the first establishment of the city of al-Quds was at the hands of the Jebusite Arabs, who arrived at the site of al-Quds in the early wave of human movement from the Arabian Peninsula around the year 2300 BC.

4- The Arabs are considered the first to settle Palestine, and their presence there has not ceased throughout history to this day. The oldest migration to Palestine preserved by historical sources is the migration of the Canaanites of the Arabian Peninsula, after drought began to spread in the desert areas, the Canaanites were forced to migrate to places with permanent water resources, and there was their migration to Palestine and its environs in the north, east, and south.

5- Several countries ruled Palestine, most notably: Canaanite, Egyptian, Palestinian, Jewish, Assyrian, Babylonian, Persian, Greek, Roman, Islamic, Crusader, and then Islamic.

6- The Pharaohs were able to defeat the Hyksos, purify their country of the Hyksos kings, and expel them from Egypt, so conditions changed for the Children of Israel, and Egypt entered a new phase of Pharaonic rule, and when the rule in Egypt passed to the Pharaohs, they persecuted the Children of Israel and tortured them because they considered the Israelis as agents of the invading Hyksos colonialists.

7- In fact, the history of the Children of Israel begins with Jacob (peace be upon him), and their connection to Abraham is considered the same as their connection to Ishmael (peace be upon them both).

8- The story of the Children of Israel began in Egypt after Joseph (peace be upon him) came there and invited his father and brothers to reside there, and after he gained power and became its second man (its first minister).

9- After the Pharaohs' defeat of the Hyksos, the Children of Israel became a group whose survival was undesirable, so the Egyptian Pharaohs made them suffer various kinds of torment and took them as slaves in their homes and hired labor in their lands.

**10-** The time period between the death of Moses (peace be upon him) and the accession of David (peace be upon him) to the kingdom is estimated at approximately a century and a half.

**11-** The stories of the Children of Israel are among the most repeated stories in the Holy Qur'an, and they are abundant and diverse. Because Allah Almighty knew that generations of this nation would go through things like what the Children of Israel went through, so they would avoid the mistakes that the Children of Israel fell into.

**12-** The verses from Surah al-Baqarah that spoke about the Children of Israel with their king, Saul, are an example of those who were defeated in their affairs, and then changed their conditions of humiliation and glory. It is a story that reveals the laws of gathering and wars, and the best ways of ruling and managing the country.

**13-** The state of the Children of Israel began at the hands of King Taloot, then it was strengthened and established during the reign of David (peace be upon him), and then it expanded and became stabilized at the hands of the Prophet King Solomon (peace be upon him).

**14-** The Holy Qur'an proves the prophethood of David and Solomon (peace be upon them), and Allah Almighty singled out our master David (peace be upon him) in the verses of Surah an-Nisa with a special mention: {and to David We gave the book [of Psalms]} due to his position (peace be upon him), and to prove his prophethood by giving him the wisdom explained by prophecy.

**15-** Prophecy is a communication between The Creator and the creature in communicating His law, an embassy between the Sole One, the Only One, Allah Almighty and His servants, and a call from the Merciful to His creation, to bring them out of darkness into light, and move them from the narrowness of this world to the spaciousness of this world and the hereafter.

**16-** The prophets (may Allah's prayers and peace be upon them) are infallible from error in what they convey about Allah Almighty because the purpose of the message cannot be achieved without that.

**17-** Belief in prophecy is the path that leads to knowledge and love of Allah Almighty, the path that leads to Allah's paradise, and the path that leads to salvation from Allah's punishment and winning His forgiveness.

**18-** Belief in Allah's prophets and messengers is considered one of the pillars of faith. A servant's faith will not be achieved until he believes in all the prophets and believes that Allah Almighty sent them to guide humanity, and to bring people out of darkness into light and that they conveyed what was sent down to them from their Lord, the clear message.

**19-** The religion of Islam in its general sense existed with man's existence on this earth, and it is the religion of all the prophets. As for Islam in its specific sense, it is the one sent by Muhammad, peace and blessings be upon him, bringing together the general Islam, which is monotheism and the rejection of polytheism.

**20-** Islam is the religion of every prophet, and the summary of every messenger's call. Every prophet brought Islam.

**21-** The law of Allah Almighty for mankind is part of His laws in the creation of the universe, and His revealed Book is an explanation of the truth upon which the system of laws is based. The justice in ruling and in the management of the affairs of life as a whole, which is demanded of the caliphs on earth and the rulers among the people, is only one part of the absolute truth. People's affairs are not upright except when they are in harmony with the rest of the parties, and deviation in ruling is only a deviation from the system of Sunnah upon which heaven and earth were established, and it is a great evil with countless consequences.

**22-** The Holy Qur'an described David (peace be upon him) with faith in Allah, and Allah Almighty honored him with worship. He was characterized by patience, courage, wisdom, judgment with truth, and great absorption in praising Allah and glorifying Him. Allah mentioned him in the procession of prophets and messengers, gave him the Psalms, and strengthened his kingdom, which was in obedience to Allah, David was known for fasting, praying, and thanking Allah Almighty with the limbs, tongue, and heart, in addition to other noble qualities, noble morals, and good examples.

**23-** David was a prophet-king, and Allah Almighty taught him the making of shields and war equipment. The first one to combine kingship and prophecy was David (peace be upon him).

**24-** One of the highest goals of the state of David (peace be upon him) was to enjoin what is right and forbid what is wrong, and he dealt with

the oppressors and the disobedient in a strict approach in which signs of strength and deterrence were evident, and the word of truth was upheld.

**25-** David (peace be upon him) learned the politics of kingship, the conditions of people, the disputes of souls, the conditions of countries, the good things they produce, and other things. Allah Almighty's teaching to him was through the prophecy that He bestowed upon him, the experiences that Allah brought to him, and the ammunition in his hands from the conditions of the previous rulers, the guides, the knowledge of the Torah, and the authentic reports from the previous prophets that he was given.

**26-** The name of David (peace be upon him) was mentioned in the Holy Qur'an sixteen times, and he was mentioned in the Qur'an in forms. Sometimes his name was mentioned only without reference to his story, and sometimes it was mentioned in conjunction with Allah's favoring him by sending down the Psalms upon him, and sometimes with his name mentioned in the context of the beginning of his matter. This was after he killed the leader of his enemies, Goliath, and sometimes his name was mentioned in the context of cursing the infidels among the Children of Israel.

**27-** Allah Almighty bestowed upon His servant and Prophet David (peace be upon him) the clear merit He gave him, and He combined for him prophethood, powerful kingship, strong and powerful soldiers, and what He gave him of the great voice that, when he praised, the lofty, solid mountains would praise with him, and the birds would stop for him, and respond to his praising in all kinds of languages.

**28-** Allah strengthened and established David's kingdom and gave him everything his kingdom needed in terms of strength and stability, including money, men, equipment, weapons, armor, and legislation.

**29-** The rulings and judgements of David (peace be upon him) were correct, as he was the prophet supported by Allah and infallible by Allah's infallibility for him, and his rulings and judgements led to the cutting off the dispute and ending the conflict.

**30-** David (peace be upon him) was a skilled worker in making armor, and it was attributed to him, so it was said that Davidian armor.

**31-** Before his prophethood, David (peace be upon him) was a shepherd in his youth. He used to work and earn with his own hands through



craftsmanship, and he ate from the work of his own hands and was independent of anything else.

**32-** Learning the crafts and jobs that society needs is an obligation of sufficiency. This is why Allah's prophets and righteous people used to practice the crafts that people needed. This would be an indication of the legitimacy of these crafts, learning them and using them.

**33-** The Psalms is a book revealed by Allah to His Prophet David (peace be upon him). There is no complete copy of the Psalms remaining in the Islamic sources known to us and what exists from it are scattered paragraphs that vary in length and shortness.

**34-** The Psalms attributed to David (peace be upon him) and mentioned in the Old Testament are not the Psalms that Allah revealed to David (peace be upon him), nor are they what David used to address his Lord with.

**35-** The kingdom of David and Solomon (peace be upon him) was based on justice and truth, and the door to diligence was open to reach just rule. Other rulings in the judiciary and the settlement of disputes were transmitted from David and Solomon (peace be upon them), for they were true kings, judges, prophets, and rulers.

**36-** The aforementioned mountains and birds' praising with David is true praising because Allah Almighty has given them paths through which they can praise Him. Allah Almighty knows it, and we, with our human limitations, do not know it.

**37-** Allah Almighty gave iron to David (peace be upon him) and taught him how to soften it because the benefit is achieved by the presence of raw material and the ability to shape it, and there is no doubt that this helped build a great civilization that combined the divine approach, urban and industrial development.

**38-** David (peace be upon him) is the most mentioned of the prophets of the Children of Israel in the Qur'an after Moses and Jesus, peace and blessings be upon them and upon our Prophet. Allah has declared His preference for him and distinguished His Book, the Psalms, by mentioning it in more than one place, which indicates that he is one of the best prophets, after the Prophets of determination.

**39-** David (peace be upon him) achieved the position of observer for Allah Almighty, and he was firmly certain that nothing is hidden from Allah, day or night, in secret or revelation, in seclusion or meeting, in the interior or exterior of the earth. This belief affected his heart, fearing Allah lest He see him in a state that did not satisfy Him. He was timid of Allah in his seclusion, devoted to Allah in all his deeds, spread monotheism among the family of David and the people of his time, and called on them to devote worship to Allah alone.

**40-** Allah destined for David (peace be upon him) long-term success in saving his people, the Israelis, from Goliath and his soldiers, in achieving complete independence for them, and in creating influence for himself in the Levant.

**41-** David (peace be upon him) died after he was given a choice when he died, so he chose to be next to Allah Almighty, and he was buried in the place where he died.

**42-** The rule of the prophet kings David and Solomon (peace be upon them) represented a period of prosperity on the human level in the history of the earth, and the values of truth, justice, mercy, and benevolence prevailed in their rule (peace be upon them).

**43-** The narrations that were reported on the Prophet of Allah Solomon (peace be upon him) that he cut off the necks and legs of horses; none of which is proven with evidence from the Qur'an and Sunnah.

**44-** There are many sayings that explain the temptation of Solomon (peace be upon him) that was mentioned in the Qur'an, but they are all rejected, as there is no reliable evidence about them to begin with, and many of them contradict the infallibility of the prophets, and the lofty status that Allah Almighty assigned to them.

**45-** Solomon (peace be upon him) did not seek kingship for the sake of injustice or transgression, but rather he sought it to strengthen himself in implementing the law of Allah Almighty on earth, establishing His limits, honoring His rituals, promoting His worship, and the necessity of obeying Him, the Almighty.

**46-** Solomon (peace be upon him) renewed the construction of al-Aqsa Mosque, and this is natural because he was a Muslim and a monotheist, and he worshiped Allah alone, and he was a descendant of the father of the

prophets, Abraham (peace be upon him), and he followed the path of the procession of prophets and messengers.

**47-** Solomon (peace be upon him) was mentioned in the Holy Qur'an seventeen times: twice in Surah al-Baqarah, once in Surah an-Nisa, once in Surah al-An'am, three times in Surah al-Anbiya, seven times in Surah an-Naml, once in Surah Saba, and twice in Surah Sad.

**48-** The story of Solomon (peace be upon him) in the Holy Qur'an included many of his miracles. It also included many of the values and features of good governance, the standards of justice, judiciary, education, and morals. It also included the approaches, methods, and goals of advocacy.

**49-** The story of Solomon (peace be upon him) with the ant, the hoopoe, and the Queen of Sheba, and the jinn and birds being subjugated to him, shows Allah's blessing upon him, and it is the blessing of Allah Almighty with knowledge, kingship, and prophecy.

**50-** Solomon inherited from David (peace be upon them) a caliphate of faith, a strong state, and an integrated kingdom. He preserved it, strengthened it, expanded its borders, annexed other lands to it, applied Allah's law therein, and made the people of his time happy, and led them on the path of Allah's satisfaction.

**51-** Leaders of construction and civilizational advancement must have the following qualities: vigilance and follow-up, laws governing the movement of armies and state institutions, understanding the Sunnah of taking reasons, and following the straight path in managing public and private affairs.

**52-** Among the values and principles included in the basmalah in the story of Allah's Prophet Solomon (peace be upon him): the value of believing in the existence of Allah Almighty, proving some of His attributes, and explaining the value of glorifying Allah based on His beautiful attributes and names, and that He Almighty is the Merciful, the Beneficent, and liberating man from slavery to other than Allah or submission to other than Him, and ridding oneself of the control of others and fear of them.

**53-** The relationship between Solomon and his father, David, since his childhood and youth, had a profound impact on refining his personality, defining his goals, and the meanings of his mission in life. He grew up in

an environment in which he received a good prophetic upbringing. He is the son of the Prophet David (peace be upon him), who was described as enslaved to Allah Almighty, and who distinguished himself in his jihad, prayer, fasting, and praise to Allah Almighty.

**54-** Solomon (peace be upon him) followed the path of his father, the Prophet King David, and was influenced by his morals, behavior, calling, actions, goals, and his management of the kingdom. They presented a model of achieving worship in repelling injustices, establishing justice, indicating to people the unity of Allah, singling Him out for worship, helping the needy, and building the state through construction, trade, and openness to others, according to Allah's method and law.

**55-** The importance of divine knowledge derived from Allah Almighty is highlighted in building civilizations, consolidating the components of good governance in the state, and controlling the path of leadership, peoples and institutions. According to the values of the divine Sharia, which Allah has made as insight for people and guidance for them in their religious and worldly lives, and how to deal with various sciences to make people happy according to the divine approach.

**56-** Among the basic components of good governance are paying attention to organizational matters, administrative and financial reforms in society; Solomon (peace be upon him) presented a lesson in wise leadership in accordance with a rational administrative and economic vision. He achieved comprehensive development in his country.

**57-** Solomon (peace be upon him) is considered a king to whom the state's components and material capabilities were extended. He also revealed the religious life, and he paid attention to the element of training to increase the efficiency of the components of his army, and he was keen on preparing the horses and their physical fitness, and monitoring their exercises in running and galloping, to be ready for jihad, as they are one of the known weapons of war for jihad.

**58-** Birds worship Allah Almighty with a special language and specific sounds. They carry out the command of their Lord and do not rebel against him. They received the command of their Creator with acceptance, and they participated in worshiping and praising with David. The mountains have a special language with which they praise Allah, but we do not hear

it nor understand it, and birds have special sounds with which they praise Allah Almighty, and we hear it but do not understand it.

**59-** Some interpreters were impressed by the false Israeli details that were mentioned in the story of David and Solomon (peace be upon them), which discredit their position, so they recorded them in their interpretations, and interpreted the verses of the story with them, and they forgot that they were talking about noble prophets and messengers whom Allah protected and preserved, and they were the most pious and best people of their time. As for the systematic interpreters and historians, they rejected these Israeli stories, then were afraid to delve into their events and contented themselves with mentioning the general meaning of their verses.

**60-** Some books of interpretations delved into the stories mentioned in the Holy Qur'an about David and Solomon due to the influence of the Israeli stories, and attributed to them something that contradicts the infallibility of the prophets, but Sunni scholars agree that the prophets are infallible from major sins.

**61-** Solomon (peace be upon him) used copper metal in architecture and construction and constructed many buildings, castles, mosques, bowls, and kettles. He also benefited from iron equipment and other metals in military and civil industries to strengthen his state, grow its industry, and flourish its civilization, and to carry out the duty of building on earth, in accordance with the concept of the succession there.

**62-** What the Jews believe in the Temple of Solomon are false allegations, and the Biblical texts that talked about the Temple are full of contradiction and lies. The severe contradiction between many of the Old Testament texts has become clear, and it is what represents the focus and basis of the Jewish narrative, and even its details — as well — in most cases.

**63-** It is our right, as honest Muslims, to defend the historical truth, the great biography, and the good example of both David and Solomon, and to rid them of the lies and false beliefs that have been attributed to them for which there is no evidence or proof except illusions, myths, and legends. Our pure Islamic faith, which was revealed in the Holy Qur'an and the authentic Sunnah of the Prophet, obliges us to do so.

**64-** The Holy Qur'an stated the most compelling facts about the biography of David and Solomon, peace be upon them, and responded to

the Jewish distortion of these two great prophets. They distorted Solomon (peace be upon him) and accused him of disbelief in Allah, that he sided with idols. They said: “Solomon ruled his kingdom only with magic and the help of devils, and they also distorted his father David (peace be upon him).” And you said: “Solomon enslaved you, and placed the yoke on your necks, and you forgot that he was a sent prophet, and the grandson of sent prophets, and you said about him that he borrowed money, and burdened people with taxes in order to build your alleged Temple.”

**65-** Scholars have made it clear that it is not permissible for humans to use devils for treatment or anything else because Allah designated His Prophet Solomon (peace be upon him) by subjugating the jinn and devils for him.

**66-** Solomon (peace be upon him) lived with Allah, understood His beautiful names, and believed in His highest attributes. We see him calling Allah by His name, The Supreme Bestower, for he had been immersed in Allah’s gifts since his childhood, and he saw that in his father’s kingdom, so he loved Allah Almighty, worshiped Him sincerely, and knocked on His countless doors of all kinds.

**67-** Solomon (peace be upon him) did not ask for vast kingship in order to enjoy it, or to brag about it, but rather he asked for it in order to harness it in the service of calling to Allah, spreading justice, and confronting the enemies of Allah.

**68-** With the death of Solomon (peace be upon him), the phase of the golden age for the Children of Israel, represented by their young state and their divine caliphate, ended.

**69-** Solomon’s state did not last long after his death, as division and disagreement quickly spread within it, and Sheba separated from the state, then the difference increased, until the state in the Holy Land was divided into sections ruled by weak kings, and they fell into violations, transgressions, and major sins, and the result of that was that Allah inflicted His wrath and torment on them, removing their state, destroying their entity, and empowering their enemies against them, so they expelled them from the Holy Land and scattered them throughout the earth.

**70-** The biography of Solomon (peace be upon him) was exposed to lies and falsehoods. Throughout history, people have circulated books

about magic that make people worship devils, and erect a veil and barrier between them and their Lord. They attributed these books to the Prophet of Allah, Solomon, and Solomon was innocent of them.

71- One of the benefits of the story of Solomon (peace be upon him) is that it shows us the features and components of good governance, whether scientific, social, administrative, legal, economic, legislative or political.

72- One of the fruits of good governance in the state of Solomon (peace be upon him) was the building of a scientific, urban, media, military, industrial, maritime, and commercial renaissance.

73- Magic and its use spread among the Children of Israel, when Allah Almighty gave the Babylonians power over the Jews during the rule of their Babylonian king (Bukhtanezzar) in the sixth century BC. He killed many of them and took a large number of them captive to Babylon (in Iraq), and in during their captivity, magic spread in Babylon, and the Jews began to spread corruption in Babylonian society, with the aim of weakening and corrupting the people of Babylon.

74- The Jews continued to learn magic and spread it on earth, and there is a close connection between magic and devils because magic is one of the devils' means of tempting people, seducing them, leading them, and influencing them.

75- One of the characteristics of an outstanding and alert leader is a sense of responsibility and honesty in inspecting his followers, soldiers and employees, feeling their needs and requirements, feeling their suffering and problems, and working to develop serious solutions to treat them in order to provide a positive and productive environment.

76- The general principle upon which the nation has come together is that all Muslims, male and female, are equal in their discourse on the Sharia rulings. Thus, the discourse directed to male is directed to women, except for what has been specifically designated by text or consensus.

77- There is a clear contradiction in the Scriptures narratives that talked about the Temple, and about determining the location of the House of God which confirms the case of the temple from beginning to end, it cannot be believed.

**78-** Many historians doubt the veracity of what was narrated about the Temple because the Holy Books were not written until hundreds of years after the era of Moses, during which they were subjected to many distortions and alterations, as acknowledged by the Jewish priests and clerics themselves.

**79-** There are three temples among the Jews, each of which has a different meaning from the other. The first temple is the Temple of Solomon, which was demolished by Nebuchadnezzar. The second temple is the Temple of Herod, which was demolished by Titus. The third and final temple is the one that will be built in the Mashichianic era — as they claim — and the Zionists have made of the Zionist settlement the Mashichianic era, and thus, the Zionist state is the Third Temple.

**80-** The Jews insist on rebuilding the Temple in this particular place to re-practice their worship according to their rites and rituals found in their heritage books, in which religious matters were mixed with historical writings, which combined facts, distortion and alteration, and they see that building the temple in this place paves the way for the coming of Christ, as they believe.

**81-** The Temple occupies a special place in the Jewish conscience, as expressed by the Resolution movement, and they believe that it cleanses Israel of its sins.

**82-** The Zionists formed their state in Palestine based on historical claims, and it was based on main pillars, which are the Torah, rifles, intelligent Jewish planning, great Western support, and official (planned) Arab betrayal.

**83-** The Jewish religious dimension was and still is present in the establishment of the Zionist entity in Palestine.

**84-** The Wailing Wall is the Western Wall, and Muslims call it al-Buraq Wall, and it is said that it is part of the outer wall that Herod built, to surround the Temple and the buildings attached to it, and it is considered one of the holiest places among Jews at the present time.

**85-** The two Scriptures that talked about the Temple are a collection of historical records. They were compiled and coordinated together, and their writer drew his materials from court records, temple records, and biographies of the prophets, and relied on many oral narrations and folk tales.



**86-** Jewish, European, and American archaeologists who excavated and worked on excavations and tunnels under the Holy Sanctuary in al-Quds have proven that there is not a single trace of the Temple of Solomon under the Holy Sanctuary, nor under the al-Aqsa Mosque, nor under the Dome of the Rock.

**87-** The belief of the Jews that has not changed is that they are the chosen people, that they are the masters of the world, that whatever wealth in the world is theirs they must recover, and that they must demolish the al-Aqsa Mosque to build on its ruins the Temple of Solomon, and the Lord will come down to reside in this temple and rule In the manner of His chosen people: the people of Israel.

**88-** Zionism sought in serious attempts to bury the Palestinian cause under piles of deliberately misleading narratives, false facts, and deceptive propaganda, which have accumulated over the decades, in order to prove to the Jews first and to world public opinion second, its right alone to ownership of Palestine.

**89-** The content of (the national right): the belonging of all Jews, in all parts of the world, to a distinct Jewish nationality that has its own identity, features, and spiritual and material value, and whose only homeland is Palestine. This alleged right is also void because the majority of the world's Jews, more than 90%, do not belong to the ancient Children of Israel who lived in Palestine. Rather, they are not descendants of Shem at all, but rather they are descendants of Japheth who converted to the Jewish religion during the conquest of preaching in it, between the third and thirteenth centuries AD.

**90-** The reality belies the Zionists today in their claim of the purity of their race, and that is because the general view of their appearance indicates the difference in their origins. Among them are those with European features, those with Arab features, and those with African features.

**91-** The existence of al-Aqsa Mosque long before the alleged temple is one of the strongest historical pieces of evidence that invalidates the claims of the Jews and reveals the credibility of the Islamic vision regarding the rights of Muslims in al-Aqsa Mosque and Palestine.

**92-** The Umayyad, Abbasid, Seljuk, Ayyubid, Mamluk, and Ottoman monuments indicate the complete Islamic nature of al-Aqsa Mosque,

which does not share any other religion with it. This undermines the false claims of the Jews that there is any trace of them in al-Aqsa Mosque and the city of al-Quds, the capital of Palestine in ancient and modern times.

**93-** The Palestinians have rights in the land of Palestine, no different from the right of any people to their land, as is the case with the rights of the French in the land of France, the rights of the British in the land of Britain, the Chinese in China, and so on. The historical right of the Arabs does not require any efforts to publicize and promote it, as it is a fixed and clear right in itself, and the wrong being practiced against them is very real.

**94-** The universality of the covenant of Noah (peace be upon him) in the Torah is an eternal covenant for all his descendants and children, and those who survived with him in the ark, that is, for all the children of humanity, and not only for the descendants of Shem, son of Noah, according to Israeli claims, and that is at the expense of the rest of his brothers and their rights, and the rights of descendants of those who survived with Noah on the ark. This covenant is not specific to the Children of Israel alone among other nations and peoples, but it is general and specific to the group of believers at any time and in every place. What is specific to the Jews was previously achieved by their return from the “Babylonian captivity”, and for what comes after that, they are not the ones meant by it. After reviewing these writings, and what Western theologians said about them we can say with confidence: the followers of the Islamic religion are the ones meant by it and no one else.<sup>1106</sup>

**95-** The practices of the Zionists in al-Quds include expelling the residents of al-Quds neighborhoods such as the Siloun neighborhood and the neighborhoods adjacent to al-Aqsa Mosque, usurping their homes and seizing them by force, and housing imported Jews from the diaspora there as well as violating the sanctity of Muslim cemeteries and usurping them, and establishing religious and public Zionist projects on the metc. Claiming that it is located in the place of what is claimed to be (the City of David) which extends into the wall of al-Aqsa Mosque, and that it is reclaiming its history and land, and rebuilding that illusionary city, and that and other things, is obliterating, canceling, and violating the history and

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<sup>1106</sup> Debunking the Myth of the Alleged Temple, Mustafa Enchassi, al-Jazairia Publishing and Distribution House, Algeria, 2019, pages 293-294.

civilization of the Palestinian people by force, and changing an existing reality with all its historical, geographical, and cultural features in favor of an alleged (Jewish) history and civilization, and fabricating the reality of the existence of a people whose ancestors did not inhabit this land, nor had they ever heard of it.<sup>1107</sup>

**96-** The natural extension and true inheritor of the civilization of David and Solomon, and their true heritage and enlightening history, is the Islamic civilization that was founded and led by the final prophet Muhammad, may Allah bless him and grant him peace. Muslims and the followers of Muhammad, peace and blessings be upon him, are more worthy of David and Solomon, peace be upon them, than the contemporary and previous Jews who abused them in their books, history, and heritage — as we mentioned earlier — in contrast to the Islamic religion and Islamic history, which preserved their biographies, their countries, and their effects in life, whether religious, political, civilizational, spiritual, or ethical in the Holy Qur’an and the purified Sunnah of the Prophet.

**97-** Contemporary countries that possess iron ore can intimidate their enemies with the ability of heavy armament that this ore produces for them, and they can also take great strides to stand in the ranks of the great industrial countries in which iron is the backbone of their industries and wealth.

**98-** The Palestinian cause does not die; it is linked to the nation’s conscience, belief, history, and religion. The nation that brought out Saladin — when it was worse off than our situation today, more divided and more flawed — is not unable to produce someone like Saladin today. The catastrophe of Palestine with the Crusaders was more severe than its catastrophe with Israel, and it went through the laws of trial and stampede, and empowerment for Muslims at the end.

**99-** The Holy Qur’an preceded all contemporary systems in talking about the components of good governance, which sought to achieve comprehensive development in society, including basic directives for the method of governance.

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<sup>1107</sup> Debunking the Myth of the Alleged Temple, Mustafa Enchassi, al-Jazairia Publishing and Distribution House, Algeria, 2019, pages 82-81.

**100-** The biographies of David and Solomon (peace be upon them) contain many lessons that are still open to investigation, extrapolation, and imitation in our contemporary lives. They are stories that instill hope in souls, and remind us of the power of faith, patience, and trust in Allah, in all times of life.

**101-** The advocacy and leadership stories of the honorable prophets David and Solomon (peace be upon them) constitute a model for everyone who tries to delve deeply into the journey of searching for knowledge and wisdom, and to know the features of prophetic planning in leadership, administration, politics, and experience in international relations in the present and future.

**102-** Islam calls on all races throughout the ages and times to sympathize and have compassion, as they are united in their unity of origin and close and distant kinship ties. Allah Almighty says in His decisive revelation:

**{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.}** [An-Nisa: 1].



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## Dr. Muhammad Ali al-Sallabi

### Historian and Jurist

- He was born in the city of Benghazi, Libya, in 1383 AH (1963 AD).

- He obtained the International Bachelor's Degree from the Faculty of Da'wah and Fundamentals of Religion at the University of Medina in 1993 AD, he took first place in his academic batch.

- He obtained a master's degree from the Faculty of Fundamentals of Religion at Omdurman Islamic University in 1996.

- He obtained a doctorate in Islamic studies with his thesis on the jurisprudence of empowerment in the Holy Qur'an from Omdurman Islamic University in Sudan in 1999 AD.

- He is known for his books and interests in the sciences of the Holy Qur'an, jurisprudence (Fiqh), history, and Islamic thought.

- Dr. al-Sallabi's books exceeded eighty.



### Books Published by the Author

- The Prophet's Biography: Presenting Facts and Analyzing Events.
- Biography of the First Caliph Abu Bakr al-Siddiq, may Allah be pleased with him: His Personality and Era.
- Biography of the Commander of the Faithful Omar bin al-Khattab, may Allah be pleased with him: His Personality and Era.
- Biography of the Commander of the Faithful, Othman bin Affan, may Allah be pleased with him: His Personality and Era.
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- Biography of the Commander of the Faithful, al-Hasan bin Ali bin Abi Talib: His Personality and Era.

- The Ottoman Empire: Factors of Rise and Fall.
- The Jurisprudence of Victory and Empowerment in the Holy Qur'an.
- History of the Sanusi Movement in Africa.
- History of the Almoravid and Almohad States in North Africa.
- Muslim Belief in the Attributes of the Lord of the Worlds.
- Moderation in the Holy Quran.
- The Umayyad state, Factors of Prosperity and Repercussions of Collapse.
- Muawiyah bin Abi Sufyan, His Personality and His Era.
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- The Succession of Abdullah bin al-Zubayr.
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- Abdul Malik bin Marwan and His sons.
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- The Truth about the Disagreement between the Companions.
- The Moderation of the Qur'an in Doctrines.
- The Temptation of Killing Othman.
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- The Almoravids State.
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- Sheikh Izz al-Din bin Abdul Salam Sultan of Scholars.

- The Crusades (Fourth, Fifth, Sixth and Seventh) and the Ayyubids after Saladin.
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- Belief in the Last Day.
- Belief in Destiny.
- Belief in Messengers and Messages.
- Belief in Angels.
- Belief in the Qur'an and the Heavenly Books.
- Sultan Mehmed al-Fatih.
- The Eternal Miracle.
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- Parliament in the Modern Muslim State.
- Deliberation of Executive Authority.
- Shura is an Islamic Obligation.
- Freedoms from the Holy Quran: Freedom of Thought, Freedom of Expression, Belief and Personal Freedoms.
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- Moses, peace be upon him (Kalimullah), the Enemy of the Arrogant and the Leader of the Oppressed.
- The Story of the Dialogue between Moses and Khidr (peace be upon them)
- Moses (peace be upon him) in Surah Taha.
- Moses (peace be upon him) in Surah al-Qasas.
- Moses (peace be upon him) in Surah ash-Shu’ara.
- Story of Mumin Son of Pharaoh.
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- The Fall of the Ottoman Empire (Causes - Repercussions).
- The Fall of the Umayyad State (Causes - Repercussions).
- A Summary of the Emergence of Human Civilization and Its Great Leaders.
- The Prophet, Minister Yusuf al-Siddiq (peace be upon him), from Affliction to Empowerment.
- The Prophets Kings David and Solomon (peace be upon them) and the Alleged Temple of Solomon.

This book;

As for our book, "The Prophet Kings; David and Solomon, peace be upon them", it is a link connected to the procession of prophets, messengers, and leaders of humanity. It explores a stage of human history preserved by the Holy Quran to be a benchmark we refer to in order to reach the truths that are falsified and distorted by the whims of some writers, historians, and politicians in our modern era.

This book includes introductions and sections;

As for the introduction, it discusses the genealogy of Abraham, peace be upon him, the prophets of the Israeli branch, the sealing of prophethood with the Ismaili branch, and the beginning of the history of the Children of Israel.

In the first section, the discussion revolves around the story of the kings of the Children of Israel in Surah Al-Baqarah, namely Saul and David (peace be upon them). It interprets the holy verses according to the approach of established scholars of exegesis, jurists, and reliable historians, and explains the most important Sunnahs of the lives of nations and peoples from the story of Saul and the beginning of the strong kingdom of the Children of Israel, and the removal and loss of power from the oppressors.

In the second section, I discussed the story of David and Solomon in Surah Sad, the most important qualities of David, peace be upon him, Allah giving David his son Solomon, peace be upon them, and the most important lessons, morals, and benefits from their story through Surah Sad... etc.

In the third section, I presented the story of David and Solomon, peace be upon them, in Surah An-Naml, interpreting the holy verses relying on Allah and then on the scholars of interpretation.

In the fourth section, the discussion revolves around the story of David and Solomon, peace be upon them, in Surahs Al-Anbya and Saba, and about the accusation by the Jews of Solomon, peace be upon him, of practicing witchcraft. It includes the Quran's defense of this noble prophet, clarifying his innocence from what was attributed to him of disbelief and witchcraft, as mentioned in Surah Al-Baqarah.

And I paused for reflection and contemplation on the qualities of the Prophet Solomon, peace be upon him, and his leadership personality as depicted in the Holy Quran. The most important of these qualities are: faith, knowledge, organization, vigilance, supervision, progress, decisiveness, strictness, his ability to build relationships, generosity, hospitality, humility, and justice, ... etc.

