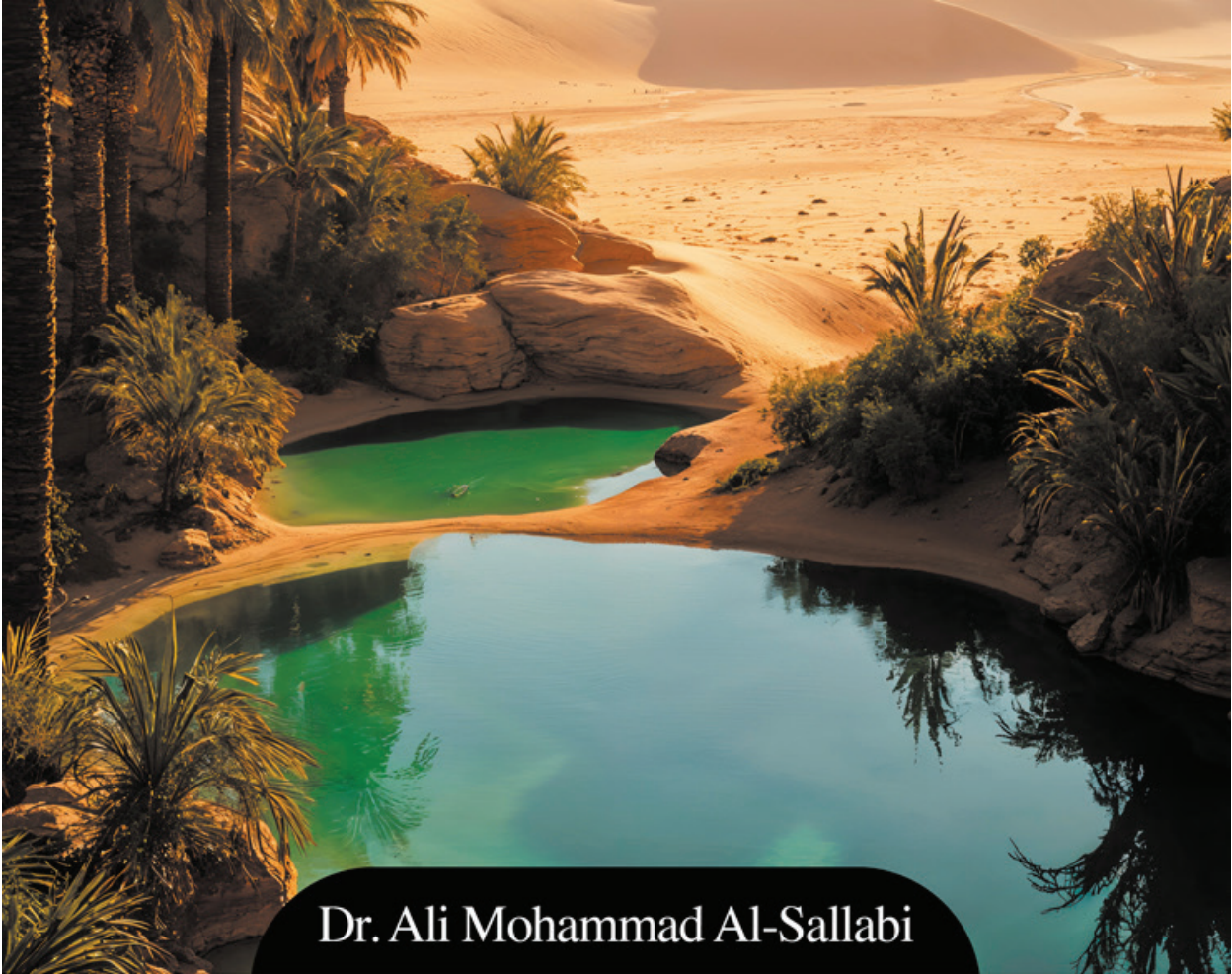




Dr. Ali Mohammad Al-Sallabi

Job (pbuh) The Way To Healing





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



Publication Number	115
ISBN	978-625-5637-20-8
The Name of Book	Job (pbuh) The Way To Healing
Author	Dr. Ali Mohammad al-Sallabi
Editor	Recep Songül
Translator	Abdulmalik Dugem
Design Office	AsaletAjans ajans@asaletyayinlari.com.tr
Page design	Furkan Çevik
Cover design	Yunus Karaaslan
Editions	Asalet Eğitim Danışmanlık Yayın Hizmetleri İç ve Dış Ticaret Sertifika No: 40687 Balabanağa Mh. Büyük Reşit Paşa Cd. Yümni İş Hanı, 16B/16 Vezneciler, Fatih/İSTANBUL 0212 511 85 47 www.asaletyayinlari.com.tr asalet@asaletyayinlari.com.tr



Job (pbuh) The Way To Healing

Dr. Ali Mohammad Al-Sallabi



Contents

Dedicated to	7
Introduction	9

Section One

The Name of Job (peace be upon him), His Lineage and His Homeland, What History Books Say about Him, and the Places Where He Is Mentioned in the Holy Qur'an

First: His name, lineage, and homeland, and what is mentioned in history and interpretation books:	15
Second: A book attributed to Job in the Old Testament:	28
Third: The mention of Job (peace be upon him) in the Holy Qur'an:	30

Section Two

The Story of Job (peace be upon him) in Surah Al-Anbiya

First: The Almighty's saying: {And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful"} [Al-Anbiya': 83]:	38
Second: The Almighty's saying: {So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah]} [Al-Anbiya': 84]:	45
Third: The Sunnah of trial that Job (peace be upon him) was subjected to: ...	50
Fourth: The importance of supplication in removing distress, hardships, and trials:	54

Section Three

Mention of Job (peace be upon him) in Surah Sad

First: Allah Almighty said: {And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment"} [Sad: 41]:	64
Second: The Almighty's saying: {[So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink." (42) And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding (43)} [Sad: 42-43]:	77

Third: The Almighty’s saying: {[We said], “And take in your hand a bunch [of grass] and strike with it and do not break your oath.” Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah] } [Sad: 44]:	89
--	----

Section Fourth

The Most Important Qualities and Characteristics of Job (peace be upon him) and His Death

Conclusion	131
Sources and Reference	143
Author’s Biography	153
Books Written by the Author	155

Dedicated to

To those eager and thirsty to learn the biographies and stories of the prophets and messengers (peace be upon them).

To those walking the path of the seekers, striving to achieve the oneness of Allah and dedicating worship solely to Him, remaining steadfast in obedience, avoiding sins, and enduring hardships.

To those yearning to return to their great Creator (Glorified and Exalted be He).

I dedicate this book, asking Allah (Glorified and Exalted be He) by His most beautiful names and sublime attributes to make it purely for His noble face. Allah the 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

Indeed all praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of our own selves and the misdeeds of our actions. Whomsoever Allah guides, none can misguide; and whomsoever He allows to go astray, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone, without any 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]} [Ali ‘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 believers! Be mindful of Allah, and say what is right. He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph} [Al-Ahzab: 70-71].

- O Allah, to You belongs all praise as befits the majesty of Your countenance and the greatness of Your authority. To You belongs all praise until You are pleased, and to You belongs all praise when You are pleased, and to You belongs all praise after Your pleasure.
- As for what follows: this book, “*Prophet Job (peace be upon him): The Path to Healing, {and You are the most merciful of the merciful}*” is part of the series on the Prophets and Messengers. It represents an important chapter in the history of one of humanity’s great figures—a magnificent personality whom Allah honored with

prophethood and messengership, and immortalized in His Noble Book as a role model and example for the devout and the wise.

- Previously published in the Prophets and Messengers Series are:
- The Encyclopedia: The Emergence of Early Human Civilization and Its Great Leaders: Adam, Noah, Abraham, Moses, Jesus, and Muhammad (peace and blessings be upon them).
- The Prophet Minister; Yusuf Al-Siddiq (peace be upon him) From Trials to Empowerment.
- The Prophet-Kings David and Solomon (peace be upon them): And the Alleged Temple of Solomon.
- Prophet Lot (peace be upon him) and His Mission in Confronting Corruption and Sexual Deviance, and Allah's Punishment for the Wrongdoers.
- Prophet Hud (peace be upon him): The Fall of the Civilization of 'Ad.
- Prophet Salih (peace be upon him): The Causes of the Destruction of the People of Thamud.

This is the story of Job (peace be upon him). The story of Job, as presented in the Noble Qur'an, is filled with lessons, wisdoms, benefits, and admonitions, along with divine laws and principles. It offers people the correct methodology for dealing with trials and tribulations.

Qur'anic narratives have a direct connection to human memory and to the most significant and inspiring milestones in its long history. Reflecting, pondering, and contemplating these stories helps a Muslim walk the straight path and spiritually, morally, and doctrinally connect with this blessed procession. These stories also provide healing remedies for the diseases of desires and doubts, as well as knowledge of the causes of salvation and the factors of downfall and destruction.

This book compiles what exegetes and historians have said about Job (peace be upon him). With Allah's (Glorified and Exalted be He) help, it seeks guidance and success in reaching the truth. It benefits from the views of scholars, past and present, while firmly and resolutely rejecting fabricated narratives, myths, lies, and falsehoods unbecoming the status of prophethood.

The study is grounded in knowledge and fairness, with a commitment to discovering the truth for the sake of Allah's pleasure (Glorified

and Exalted be He). It outlines the key milestones in the story of this noble prophet.

I divided this book into several sections. The first section covers: the name of Job, his lineage, his homeland, and what historical and exegetical texts have mentioned about him. I clarified that he was from the lineage of Abraham (peace be upon him), as explicitly stated in the Holy Qur'an: **{And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the good-doers}** [Al-An'am: 84].

I also presented the scholarly debate about his era, indicating the opinion favored by some scholars. I debunked unreliable narratives about Job's illness, explored historical accounts of its duration and nature, and discussed a book attributed to Job in the Old Testament along with scholars' views on it. Additionally, I examined where Job is mentioned in the Holy Qur'an and his status in the procession of prophets and messengers.

In the second section, I delved into the story of Job (peace be upon him) as presented in Surah Al-Anbiya. I discussed the objectives of the surah and the story, summarized scholars' interpretations of the relevant verses, and explained the concept of the divine law of trials that Job endured. I emphasized the importance of supplication in alleviating hardships and tribulations, highlighting that the ultimate key lies in humbling oneself and breaking down in submission before Allah (Glorified and Exalted be He).

Recognizing the greatness of the Creator, I underscored that the secret to healing from diseases and adversities is to call upon Him using His most beautiful names and sublime attributes. In this context, Job's plea, **{and You are the most merciful of the merciful}**, brought forth the divine response: **{So We answered his prayer and removed his adversity, and gave him back his family, twice as many, as a mercy from Us and a lesson for the 'devoted' worshippers}**.

I explored the conditions, etiquettes, and timings of supplication, as well as those whose prayers are answered.

In the third section, I discussed the story of Job in Surah Sad. I analyzed the surah's themes, its objectives, and the relevance of mentioning Job within it. Reflective and contemplative pauses were taken with the

verses, guided by scholars' interpretations and what they have written about Qur'anic stories and the history of prophets and messengers. Key verses included:

Allah's words: **{And remember Our servant Job}.**

His words: **{when he cried out to his Lord}.**

And His statement: **{Satan has afflicted me}.**

I addressed scholars' discussions about calamities, their connection to human actions, and the will of Allah (Glorified and Exalted be He). I also highlighted the prophets' profound manners with Allah, clarifying that Satan had no power over Job (peace be upon him). I was particularly struck by the interpretation of Sheikh Muhammad Al-Tahir Ibn Ashur—may Allah have mercy on him—which I cited.

Further, I summarized Satan's methods and strategies in influencing humans, including whispering, dominion, instigation, temptation, procrastination, delusion, deception, provocation, seduction, intimidation, and others. I explained the verse: **{[So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink"} [Sad: 42]**, drawing from the insights of knowledgeable and deep-rooted scholars of Qur'anic exegesis.

I also answered the question: Who are the people of understanding mentioned in Job's story?—as in the verse: **{and a reminder to people of reason}.** I maintained a scholarly approach in interpreting the verses related to Job's story, referencing esteemed authorities from the ummah's scholars, such as Al-Tabari, Ibn Kathir, Al-Qurtubi, Al-Shanqiti, Ibn Ashur, Abu Zahra, Al-Shaarawi, and others, both classical and contemporary.

I concluded the book by highlighting the most significant traits and characteristics of Job (peace be upon him), clarifying Islam's creed regarding prophets and messengers, their essential qualities, the obligation to believe in them, the wisdom behind their mission, their roles, and their unique attributes. I also covered Job's death as narrated by Al-Tabari, Ibn Kathir, and Ibn Asakir—may Allah have mercy on them all.

Thus, I completed this book on Tuesday, June 11, 2024 CE / 5th of Dhul-Hijjah, 1445 AH, at precisely 5:20 PM after the Asr prayer in Doha, the capital of Qatar (may Allah preserve it and all Muslim lands).



Praise be to Allah for His grace and favor. We ask Him, Glorified and Exalted, to accept this work graciously and to honor us with the company of the prophets, the truthful, the martyrs, and the righteous, along with my brothers who assisted me in completing this book.

At the end of this endeavor, I stand with a humbled and penitent heart before my Great Creator and Generous Lord, acknowledging His bounty, grace, and generosity while disavowing my own power and strength. I seek refuge in Him in all my actions, movements, and stillness, in my life and my death. For it is my Creator who grants favor, my Noble Lord and Great God who provides success. If He were to forsake me and leave me to my intellect and self, my mind would falter, my memory would fade, my fingers would wither, my emotions would dry up, and my pen would fail to express.

O Allah, Turner of hearts, make my heart steadfast in Your religion and obedience.

O Allah, I seek refuge in You from bad character, deeds, desires, and the path of misguidance.

O Allah, grant me insight into what pleases You, expand my chest, and keep me away from what displeases You. Turn it away from my heart and thoughts. I ask You, O Allah, by Your most beautiful names and sublime attributes, to reward me and my brothers who helped me in completing this effort.

O Allah, make this work sincerely for Your sake, beneficial for Your servants, and grant it great blessing, acceptance, and benefit.

We ask anyone who reads this book not to forget this poor servant, in need of his Lord's pardon and forgiveness, in their prayers. Allah the Exalted says: **{My Lord! Inspire me to 'always' be thankful for Your favours which You have blessed me and my parents with, and to do good deeds that please you. Admit me, by Your mercy, into 'the company of' Your righteous servants}.**

All praise is due to Allah, Lord of the worlds.

**The servant in need of his Lord's pardon, forgiveness, and pleasure,
Dr. Ali Muhammad Muhammad al-Sallabi**

Doha / Tuesday, 5th Dhul-Hijjah, 1335 AH (June 11, 2024 CE).

Section One

The Name of Job (peace be upon him), His Lineage and His Homeland, What History Books Say about Him, and the Places Where He Is Mentioned in the Holy Qur'an

First: His name, lineage, and homeland, and what is mentioned in history and interpretation books:

1- Job's lineage goes back to Abraham (peace be upon him):

The Holy Qur'an specifies the lineage of Prophet Job (peace be upon him) in the verse:

{And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the good-doers} [Al-An'am: 84].

However, there is some disagreement regarding his lineage before Abraham (peace be upon him). Many historians have stated that Job descends from Al-'Is bin Isaac, a view confirmed by Ibn Kathir.¹

Some historians place the timeline of Job (peace be upon him) after the time of Prophet Isaac (peace be upon him), as they believe Job was among

¹ The Beginning and the End, Ibn Kathir, Dar Al-Rayyan for Heritage, Egypt, 1st ed., 1408 AH - 1990 AD, edited by Abdul Rahman Al-Ladhiqi and Muhammad Ghazi, Dar Al-Ma'rifah, Lebanon, 4th ed., 1419 AH - 1998 AD (1/315).

the descendants of Isaac. Others situate his story after that of Prophet Joseph (peace be upon him), favoring the view that Job's wife was the daughter of one of Joseph's sons.

Regardless of whether Job's story is placed after Isaac or after Joseph, the majority of historians agree that he was from the progeny of Isaac (peace be upon him). A minority, however, holds the view that Job was a descendant of a man who believed in Abraham (peace be upon him) when he was cast into the fire, which did not burn him.²

There is disagreement about the time period in which Job (peace be upon him) lived. Some said he was the grandson of Al-'Is bin Isaac and, therefore, lived during the time of Joseph (peace be upon him). Others argued that he lived during the time of Isaac and Ishmael (peace be upon them).

Still, others claimed he was contemporary with Moses (peace be upon him), while some suggested he lived during the time of Solomon (peace be upon him). Another group stated he was a contemporary of Nebuchadnezzar, while others believed he lived during the reign of Ardashir, the king of Persia.³

Dr. Salah Al-Khalidi (may Allah have mercy on him) noted that the Qur'an's mention of Job after discussing David and Solomon (peace be upon them) in Surahs Al-Anbiya and Sad implies that Job lived after David and Solomon. He was likely sent as a prophet to a people who came after them. This suggestion is based on inference and reasoning, and it is mentioned as a possibility; Allah knows best.⁴

As for Dr. Mahmoud Abdul Nour Al-Din, Professor of History and Civilization at the Faculty of Arabic Language, Al-Azhar University, he said: "Regarding his era, there is disagreement about determining it, but the most probable opinion is that he lived between Joseph and Moses (peace be upon them)."⁵

² Views on the Best Stories, Muhammad al-Sayyid al-Wakil, Dar al-Qalam for Printing and Publishing, 1994 AD, (1/283).

³ Prophets of the Qur'an, Abdul Majeed Hamou, Dar Al-Hafez, 2000 AD, p. 133.

⁴ Quranic Stories, Al-Khalidi, Dar Al-Qalam, Damascus, first edition, 1419 AH - 1998 AD, (1/9).

⁵ History of the Prophets, Mahmoud Abdo, p. 213.

2- The homeland of Job (peace be upon him):

The scholars and historians agreed that Prophet Job's place of residence (peace be upon him) was in the Levant. However, they differed in pinpointing the exact location. Some said it was in Damascus and its surrounding areas, others claimed it was in the Hauran Plain south of Damascus, while some said it was in Edom, south of the Dead Sea. Others have provided different opinions. And Allah knows best.⁶

3- Narrations that are not authentic about the illness of Job (peace be upon him):

The interpreters discussed what Job (peace be upon him) owned in terms of farms, gardens, wealth, livestock, and crops, which were beyond enumeration. In addition to these, he was blessed with the gift of strength and health, as well as a righteous and beautiful wife, both in appearance and character. Despite all these blessings, he was not overwhelmed by them. Instead, he showed patience and gave thanks to the gracious giver (Glory be to Him), recognizing and acknowledging His grace. He was compassionate towards the poor, took care of orphans and widows, and honored his guests.

It was the will of Allah that he was tested in his wealth, family, children, and health. He suffered hardship, his wealth was depleted, his livestock perished, and his great prosperity vanished. Extreme poverty and severe, stubborn illness struck the noble prophet. The loss of his children was especially devastating. However, he did not weaken in the face of these calamities, nor did he falter or despair. Instead, he faced all of this with beautiful patience and profound faith, serving as an example for the righteous servants of Allah in both times of prosperity and adversity, seeking to please the Lord of all worlds.⁷

It is well known that the story of Job (peace be upon him) has been influenced by many Israeli narratives and false reports that claim details and contents unworthy of Job (peace be upon him) as a prophet, and which Allah (Glory be to Him) would never accept for His prophet. These falsehoods have found their way into many sources, including some of the more

⁶ Miracles of the Prophets and the Miracles of the Saints, Muhammad al-Ghani, (1/140).

⁷ Historical Studies from the Qur'an, Muhammad Bayumi, Dar Al-Nahda Al-Arabiya, Beirut, 2nd ed., 1988 AD, (3/212).

relied-upon ones for stories of the prophets, such as some interpretations, hadith collections, and Islamic historical sources.⁸

Among these lies and fabrications, which are not to be believed regarding Job (peace be upon him) and his trial, and none of which are authentic, are the following:

That Job (peace be upon him) suffered such intense illness, and his trial lasted so long that his companions abandoned him, his friends turned away, and people avoided him. His body became so infected that it was said to have decayed to the point where worms began to crawl from it. He was then cast out of the city and exiled to a rubbish heap, along with many other stories derived from the distorted Torah or the sayings of the People of the Book.

This statement contradicts the status of prophethood, as the scholars of monotheism have affirmed that the prophets are free from repulsive diseases. How could such a claim align with the status of prophethood?⁹

Diseases that cause repulsion, such as worms emerging from the body, go against the role of prophethood because the primary mission of the prophets (peace be upon them) is to call people to Allah. Such a disgraceful description directly opposes that mission, as it would make people flee from and turn away from them.¹⁰

Some have even claimed that Job (peace be upon him) would repeatedly return the worms that fell from his body, saying to them, “O creature of Allah, O blessed one, eat from what Allah has provided you.” This notion ascribes great sins to Job (peace be upon him), as causing harm to one’s body, mind, or soul without just cause is forbidden. Such actions are neither accepted by religion nor by reason.¹¹

This claim is foolish and false, and the prophets are free from such folly. How could such a thing be attributed to one of Allah’s prophets, who is exemplified by his patience?¹²

⁸ With the Prophets and Their Struggle through Surah Al-Anbiya, Muhammad Abdul Hamid, Dar Al-Fikr, 2003 AD, p. 214.

⁹ With the Prophets and their Struggle through Surah Al-Anbiya, Mahmoud Abdel Hamid, p. 267.

¹⁰ Stories Unbecoming of Prophets, Tariq Al-Lahham, Dar Al-Masha’è Company, 4th ed., 2020 AD, p. 116.

¹¹ History of the Prophets, p. 215.

¹² Stories Unbecoming of Prophets, p. 116.

Job (peace be upon him) did not suffer from a repulsive illness, nor did worms emerge from his body, as the claim suggests. Likewise, there were no foul odors emanating from him that would drive people to cast him out into the rubbish heaps.¹³ These are nothing but lies, fabrications, and clear falsehoods.

Additionally, some have said that the cause of his trial was that he failed to help an oppressed person who sought his assistance, and therefore, he was tested. Others have claimed that one day he hosted people and denied a poor man entry, and for this, he was afflicted with trial.

Some also suggested that he used to wage war against a king, and had sheep under that king's rule, so he took care of them and became lenient because of them, leaving his military campaigns and was then tested.

These weak stories and false reports are rejected by rational scholars, by the researchers and truth-seekers, and by the pure-hearted righteous people. They should not be given attention or believed, nor should they be anything but a source of disapproval from the people. The personality of Job (peace be upon him) is free from all of this. He was a prophet of good character, a believer in Allah, a devout worshiper, pure in soul, patient, content in spirit, kind-hearted, compassionate toward the poor, merciful toward the needy, who supported widows and orphans, and honored his guests.¹⁴

He was a worshiper of Allah, constantly in remembrance and praise, and was always turning back to Him, excelling in both his words and actions.

4 - Duration of the affliction:

The sources differ regarding the duration of Job's (peace be upon him) affliction. Wahb claimed that he was afflicted for three years. Anas said that the affliction lasted seven years and months. Hamid stated that he endured his trial for eighteen years. Al-Suddi mentioned that his flesh fell off until only the bones and nerves remained.¹⁵

Al-Albani (may Allah have mercy on him) reported in his *Silsilat al-Sahihah* that Job (peace be upon him) endured his trial for eighteen years.

¹³ Stories Unbecoming of Prophets, p. 116.

¹⁴ With the Prophets and Their Struggle through Surah Al-Anbiya, p. 268.

¹⁵ Stories of the Prophets, Their Events and Lessons, Muhammad Al-Faqih, Wahba Library, 1989 AD, p. 180.

The narration specifically mentions that the Prophet Job (peace be upon him) was afflicted for eighteen years.¹⁶

A group of scholars agreed with this view, including Abu Hayyan in his Tafsir,¹⁷ as well as contemporary scholars such as Al-Sha'rawi and Al-Jaza'iri in their interpretations.¹⁸ They cited a narration from Ibn Abi Hatim, with a chain of transmission from Al-Zuhri, who reported from Anas ibn Malik (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings be upon him) said: "The Prophet Job (peace be upon him) was afflicted for eighteen years, and everyone, near and far, rejected him except for two of his close brothers. They would visit him regularly. One of them said to the other, 'You know, by Allah, Job has sinned in a way that no one else has sinned.' His companion asked, 'What is that?' He replied, 'For eighteen years, Allah has not had mercy on him, and his suffering remains.' When they visited him, the man did not speak until this matter was mentioned. Job (peace be upon him) responded: 'I don't know what you are saying, but Allah (Exalted is He) knows that I have been between two men who dispute, and I remind them of Allah, and I return to them to seek forgiveness for them, as I disliked for them to mention Allah except in truth.'¹⁹ He would go out to fulfill his needs, and when he completed them, he would hold his hand until he finished...²⁰ This narration is found in Ibn Hibban, Al-Hakim, and Abu Ya'la, and Al-Dhiya' declared its chain to be authentic. Al-Albani also mentioned it in his *Silsilat al-Sahihah* and confirmed its authenticity.²¹

¹⁶ News of the Prophets, Ahmed Mohamed Abu Shanar, Dar Al-Moataz for Publishing and Distribution, p. 361.

¹⁷ Al-Bahr Al-Muhit in Interpretation, Muhammad Yusuf, known as Abu Hayyan Al-Andalusi Al-Garnati, Dar Al-Fikr, Beirut, first edition, 1420 AH, (6/334).

¹⁸ Stories of the Prophets, Muhammad Metwally Al-Shaarawy, Dar Al-Quds, 1st ed., 2006 AD, (2/1191), The Easiest Interpretations of the Words of the Most High, Abu Bakr Jaber Al-Jazaery, Library of Science and Wisdom, 2008 AD, (3/1084).

¹⁹ The Scientific Miracle in the Context of the Story of the Prophet Job, Abdul Wahhab Al-Qurashi, p. 194.

²⁰ Musnad of Imam Abu Ya'la al-Mawsili, Abu Ya'la al-Mawsili, 2017 AD, Dar al-Tasil, 1st ed., 2017 AD, (3/448-449).

²¹ A series of authentic hadiths and some of their jurisprudence and benefits. The Authentic Series, Muhammad Nasir al-Din al-Albani, Maktabat al-Ma'arif, 2006 AD, (1/25), Al-Hilya, Abu Na'im, (3/374-375).

Abu Bakr Ibn Al-Arabi rejected the authenticity of the narrations concerning Job (peace be upon him) in general, and Al-Qurtubi followed him in this view. Ibn Al-Arabi said: “As for the Prophet (peace be upon him), it has not been authentically reported from him that he mentioned him except for the statement: **“Once while Job was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, ‘O Job! Didn’t I make you rich enough to dispense with what you see now?’ Job said, ‘Yes, O Lord! But I cannot dispense with Your Blessings.’”**²²

Ibn Kathir commented that the chain of this narration is very weak, and Ibn Hajar said: “The most authentic report in his story is what Ibn Abi Hatim and Ibn Jarir have narrated, which was authenticated by Ibn Hibban and Al-Hakim, with a chain from Anas, who reported the hadith...”²³

Dr. Muhammad Abu Shahba explained that the scholars of authenticity agree that attributing this narration to the Prophet Muhammad (peace and blessings be upon him) is either a fabrication by the forgers who manipulate chains of transmission, or an error by some narrators, or an inclusion of the Israeli narratives and falsehoods attributed to the Prophets. The correct understanding, according to him, is that the authenticity of the chain does not contradict the fact that its origin might be from the Israeli narratives. Imam Ibn Hajar, despite his great stature, may have agreed to authenticate narrations that contradict rational and transmitted evidence.²⁴

Dr. Adnan Abdel Karim Khalifan stated that if the narration from Anas (may Allah be pleased with him) is authentic, it would be a clear text on the matter. However, it contains elements that contradict the established evidence of the infallibility of the Prophets from anything that would cause people to be repelled by them, such as repulsive diseases. Furthermore, Ibn Al-Arabi and Al-Qurtubi both weakened this narration, and Abu Shahba followed them in rejecting it. Based on this, the duration of the trial and the illness that Job (peace be upon him) faced is not specified; it remains

²² The Positions of the Prophets in the Qur'an: Analysis and Guidance, Salah Abdel Fattah Al-Khalidi, Dar Al-Qalam for Printing and Publishing, 2003 AD, pp. 342-343.

²³ The Original and the Foreign in the Interpretation of the Story of Job, Dr. Adnan Abdul Karim, Scientific Council, 2024 AD.

²⁴ Israeli Narrations and Topic Traditions in Interpretation Books, Muhammad Abu Shaba, Sunnah Library, 2007, p. 279.

vague, as the Holy Qur'an did not define it, and no authentic prophetic narrations have clarified the exact duration or the specific nature of the illness he suffered.²⁵

5- What was attributed to prophet Job of complaint:

Israeli traditions attributed to Prophet Job (peace be upon him) some actions and statements that suggest his despair and lack of patience regarding the trials he faced, which contradict the position of prophethood and the description of him in the Holy Qur'an.

Among these traditions is the narration in Al-Tabari that some storytellers in the past and present have passed on, which claims that Job placed dust on his head when he received the news of the death of his children.²⁶

In the book "*The Patience of Job*" by a contemporary author, it is reported that Job said: "Why all of this, my Lord? Why did You bring me into this life? Why didn't I die as a fetus in my mother's womb? Or why didn't You take my soul after I left her? Why, my Lord, didn't You make my fate the grave?"²⁷

It was also narrated that he said: "But I did not sin. I want Allah to tell me what sins I have committed."²⁸

He also said: "Why do the hypocrites live in ease, have long lives, and great power, while the righteous and the believers wallow in suffering and hardship? Why, my Lord? Why?"²⁹

This is all falsehood, myths, and fabricated stories, which contradict the concept of infallibility from sins, as agreed upon by scholars, and it also contradicts the praise of Allah for Job and his patience in the face of adversity, as will be explained in the interpretation of the verses, Allah willing.

Especially since these words attributed to Job (peace be upon him) suggest dissatisfaction with Allah's decrees and accuse the Almighty of

²⁵ The Scientific Miracle in the context of the Story of the Prophet Job, p. 195.

²⁶ History of Nations and Kings, Al-Tabari's History, Muhammad bin Jarir Al-Tabari, House of Ideas, 2009 AD, (1/306).

²⁷ The Patience of Job, Muhammad Kamil Hassan, The International Office, 1st ed., 197, p. 65.

²⁸ The Patience of Job, previous source, pp. 65-66-67.

²⁹ The Patience of Job, previous source, p. 77.

injustice. How can such words be attributed to a believer, let alone a Prophet, who is the epitome of patience?³⁰

6- The nature of the calamity that befell him:

Some historians and interpreters have narrated strange and bizarre stories regarding the nature of the illness that afflicted Prophet Job (peace be upon him), and all of these stories are from Israeli traditions. Some even claimed that it was written on his forehead: “The patient and persevering one.”³¹

Among these stories is the claim that worms consumed his body, and he was patient until a worm reached his heart, and another reached his tongue, at which point he said, {**Indeed, adversity has touched me**} [Al-Anbya: 83].³²

It is narrated from Al-Hasan that he said: “Only Job’s eyes, heart, and tongue remained, while worms were crawling over his body.” He remained in the garbage heap for seven years, or according to another narration, for several months. A similar narration is attributed to Suleiman.³³

Some interpreters exaggerated, claiming that Allah sent twelve thousand worms to afflict his body, referring to the complete number of an army, as the Prophet Muhammad (peace be upon him) said, “**Twelve thousand will never be defeated due to their small number.**”³⁴

Another story mentions that Job’s body suffered from a condition known as *‘akalah* (consumption or infection), and when his body became severely damaged, the people cast him out, leaving only his wife with him.³⁵

Ibn Jarir narrated from Wahb ibn Munabbih that he said: “It was not consumption that affected Job, but rather something that caused him to produce lumps like the breast of a woman, which would burst.”³⁶

³⁰ The Origin and the Foreign Interpretation of the Story of Job, Dr. Adnan Abdul Karim Khalfan, this is an important and rare reference.

³¹ The Origin and the Foreign Interpretation of the Story of Job, previous source.

³² Fath al-Bayan fi Maqasid al-Qur’an, Siddiq Hassan al-Qanuji, Modern Library, 2008 AD, (8/359).

³³ The Book of Asceticism, Ahmad ibn Hanbal, Dar Al Nahda Al Arabiya, 2009, pp. 77-78.

³⁴ The Spirit of Eloquence in the Interpretation of the Qur’an, Ismail Haqi Al-Khalwati, Dar Al-Fikr, 2013 AD, (5/512-513).

³⁵ The Beautiful Jewels in the Interpretation of the Qur’an, Abd al-Rahman al-Tha’alibi, Dar Ihya’ al-Turath al-Arabi, 2007 AD, (2/384).

³⁶ The Origin and the Foreign Interpretation of the Story of Job, Journal of Research.

Another narrative mentions that the revelation ceased for him for forty days, and he feared that his Lord had abandoned him. He said, **{Indeed, adversity has touched me}**.³⁷

Other reports suggest that the affliction Job suffered from was the mockery of his enemies.³⁸

However, another strange narration claims that the distress he experienced came from Iblees (Satan), who told his wife to prostrate to Job. She feared that if she did so, her faith would be lost, and she would be left without a guardian.³⁹

Among these narratives is one that claims Job (peace be upon him) tried to rise to pray but was unable to stand.⁴⁰ Al-Alusi favored this view.⁴¹

Some interpreters suggested that the affliction that struck Job was a skin disease, but it was not repulsive. This might be based on the attribution to Mujahid, who stated that Job (peace be upon him) was the first to be afflicted with smallpox.⁴²

Some scholars believed that the trial Job underwent, as described by the commentators and historians, involving a repulsive disease, occurred before his prophethood. They argued that the gift of prophethood was given to him after his display of patience and acceptance of the misfortune that befell him. Abd al-Wahhab al-Najjar and Muhammad al-Wakeel followed this view.⁴³

In general, these strange narratives contradict the infallibility of the prophets and their immunity from repulsive diseases, which are not fitting for the rank of prophethood, as scholars have stated.

³⁷ The Origin and the Foreign Interpretation of the Story of Job, previous source.

³⁸ The Origin and the Foreign Interpretation of the Story of Job, previous source.

³⁹ Fath al-Bayan, (8/359).

⁴⁰ Al-Qurtubi's Interpretation, (14/256), the original and the foreign in the interpretation of the story of Job.

⁴¹ The Spirit of Meanings in the Interpretation of the Great Qur'an, the Seven Mathani, Abu al-Fadl Shihab al-Din Mahmoud al-Alusi, Dar Ihya' al-Turath al-Arabi, Beirut, Lebanon, Fourth Edition, 1405 AH, (7/76-77), the original and the foreign in the interpretation of the story of Job.

⁴² The Enlightening Interpretation of Creed, Sharia, and Methodology, Wahba al-Zuhayli, Dar al-Fikr al-Mu'asir, Beirut, Dar al-Fikr, Damascus, first edition, 1411 AH - 1991 AD, (2/1605).

⁴³ Stories of the Qur'an, Al-Najjar, p. 349, Views on the Best Stories, (1/296).

How can it be claimed that Job (peace be upon him) was cast out of the town and thrown into the trash heap because of this disease? Glory be to You, this is a great falsehood.⁴⁴

Al-Qasimi (may Allah have mercy on him) said: “The commentators have narrated here various reports about Job’s trial, all of which are weak in their chains of transmission and carry no weight with the scholars of Hadith. There is a book in the Torah about Job that describes his affliction, the loss of all his possessions, his livestock, and his family, followed by a severe illness. Afterward, he experienced no rest or comfort in life. These are strange accounts, but they cannot be trusted due to the mixture of distortions and foreign elements that have infiltrated them, until truth and falsehood became indistinguishable.”⁴⁵

Then he said: “If Allah had known that there was any good in more than what He summarized in His wise revelation, He would have graciously provided us with a detailed explanation. Therefore, we stop at what has been summarized and detail what has been clarified.”⁴⁶

As for the other four reports about the affliction of Job (peace be upon him), they are:

- The cessation of revelation,
- The gloating of his enemies,
- The statement of Iblees to Job’s wife, and
- The claim of it being a skin disease.

There is no authentic evidence supporting these reports. Moreover, these three matters—or any one of them, except the smallpox disease—cannot be described as harm as understood in language and as explained by the interpreters.

As for the last report, which states that Job (peace be upon him) tried to rise to pray but could not stand, it indicates a manifestation of the illness he suffered (peace be upon him), but it is not necessarily the exact nature of his disease.

⁴⁴ The original and the foreign in the interpretation of the story of Job.

⁴⁵ The original and the foreign in the interpretation of the story of Job.

⁴⁶ The original and the foreign in the interpretation of the story of Job.

As for the statement by al-Najjar and his companions, that the trial Job (peace be upon him) experienced occurred before his prophethood, this is not an accepted view. This is because, firstly, we do not accept that what Job (peace be upon him) suffered was a repulsive disease, as there is no authentic evidence for it. Secondly, the prophets, in general, were granted prophethood without any prior illnesses that would weaken them.

And how could a prophet of Allah be afflicted with a repulsive disease for an extended period, such as eighteen years as mentioned in some narrations? How could a prophet convey his message to the people if he were afflicted with such a disease for so long? This is impossible.⁴⁷

The context of the noble verses in the Holy Qur'an, which **{Falsehood cannot approach it from before it or from behind it}**, proves that the trial occurred during prophethood. Moreover, Allah praised him and elevated his status among the procession of prophets and messengers, specifically stating: **{Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}** [Sad: 44). This made him an example for all people throughout the ages in enduring illnesses, hardships, and adversities. Allah's praise and commendation of him indicate that he was one upon whom Allah has bestowed favor **{of the prophets}** (An-Nisa: 69]. Furthermore, there is no evidence or proof from the Holy Qur'an or authentic Sunnah specifying the nature of the illness that afflicted Job (peace be upon him) in his body.

Imam al-Qurtubi conveyed in his commentary a valuable statement by Judge Abu Bakr Ibn al-'Arabi in refuting those Israeli narratives and criticizing Muslims who repeated them. He said: "What emboldened them and gave them the pretext to mention this was Allah's statement: **{when he called to his Lord, "Indeed, Satan has touched me with hardship and torment"}**. When they saw that he complained about being touched by Satan, they attributed to him from their own opinions what has been mentioned in these interpretations. However, the matter is not as they claimed."

All actions—whether good or evil, belief or disbelief, obedience or disobedience—are created by Allah alone, with no partner in His creation. However, evil is not attributed to Him explicitly, even though it exists by His creation, as a form of etiquette He has taught us and a manner of praise

⁴⁷ The original and the foreign in the interpretation of the story of Job, previous source.

He has instructed us in: The good is in Your hands, and the evil is not attributed to You. This is the intended meaning.

Among these examples is the statement of Abraham (peace be upon him): **{And when I am ill, it is He who cures me}**. And the words of the young man to Moses (peace be upon him): **{And none made me forget it except Satan}**.

Nothing regarding Job (peace be upon him) is authentic except what Allah informed us about in His Book in two verses:

The first is Allah's statement in Surah al-Anbiya: **{And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful."}** [Al-Anbya: 83].

The second is in Surah Sad: **{And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment."}** [Sad: 41].

As for the Prophet (peace and blessings be upon him), he only mentioned Job in the following authentic narration: **"When the Prophet Job was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him, 'O Job! Haven't I given you enough so that you are not in need of them.' Job replied, 'Yes!' By Your Honor (power)! But I cannot dispense with Your Blessings."** Since there is no Qur'anic text or authentic Sunnah detailing Job's trial beyond this, how could the listener reliably learn about his story? On whose tongue was it transmitted?

The Israeli narrations are outrightly rejected by scholars. Divert your sight from their lines and close your ears to their tales, for they offer nothing but fiction to your mind and bring nothing but illusion to your heart.⁴⁸

In conclusion, Satan had no true power over Job (peace be upon him). Rather, it was Allah who tested him with physical hardship and loss of wealth. However, out of reverence in addressing his Lord, Job did not attribute these afflictions directly to Allah.⁴⁹

⁴⁸ Interpretation of Al-Qurtubi, (15/210).

⁴⁹ Quranic Stories, (4/22).



Second: A book attributed to Job in the Old Testament:

The story of Job (peace be upon him) is mentioned in the Old Testament, where the authors of the Old Testament dedicated an entire book to him—Book of Job—which is the eighteenth book of the Old Testament. They discussed him in 42 chapters, elaborating on his life, his afflictions, Satan's influence over him, the destruction of his wealth and children, and his suffering from numerous repulsive diseases. They also detailed the conversations between him and his friends who visited and supported his statements.

The authors of The Book of Job in the Old Testament portrayed Job (peace be upon him) as a despairing, impatient individual overcome by his trials and illnesses—someone who hated life, wished for death, and was discontented with God. They depicted him as protesting against and challenging divine decree, addressing God with expressions of audacity, complaints, objections, malice, and rebuke.

We are certain that such language could never have come from Prophet Job (peace be upon him). However, these elaborate details about Job in the Israeli tradition captivated some Muslim historians and commentators, who included them in their histories and interpretations, explaining the words of Allah Almighty through them.⁵⁰

1- Abbas Al-Akkad's (may Allah have mercy on him) opinion on The Book of Job:

The Book of Job appears unusual in both its placement and subject matter among the books of the Old Testament. It was not customary for the Israelites to compile a book about someone who was not one of their prophets, or who did not speak about their covenant and promises. However, they included this book among the well-known scriptures because they found it preserved in the southern regions of Palestine, where it was recited by storytellers. Some attributed it to Moses, while others considered it the words of Solomon.⁵¹

⁵⁰ Quranic Stories, (4/10).

⁵¹ Ibrahim Abu Al-Anbiya, Abbas Al-Akkad, 2007 AD, p. 163.

2- Dr. Samer Al-Ameri's opinion:

The Book of Job does not bring us closer to the original story, as its historical context is unknown.⁵²

3- Dr. Muhammad Bayoumi Mehran's opinion:

The Book of Job is a subject of debate among researchers. Some trace it back to the era of the patriarchs, with Hales dating Job to around 2300 BCE, based on the absence of any reference to the Exodus of the Israelites from Egypt. Mehran estimates the Exodus to have occurred around 1214 BCE.⁵³

There is also a perspective that the Book of Job was written during Solomon's reign (960–922 BCE), citing references within the text to that period. Another view posits that the book was composed before the Babylonian exile (586–539 BCE). A fourth perspective suggests that the book was written after the Babylonian exile, given its evident focus on the conflict between reward and punishment.⁵⁴

Regarding the language of The Book of Job, it features noticeable Aramaic and Arabic influences, which may point to a later date of composition. Consequently, some believe it was written around 400 BCE, while others argue for a timeframe within the last three centuries BCE.⁵⁵

4- Ahmed Bahgat's opinion on The Book of Job:

We reject all of this as a factual reality, though we see no harm in accepting it as an artistic work, later narrated by poets who exaggerated its descriptions and emotions with literary flair.

Commenting on the Book of Job, Dr. Ahmed Bahgat stated: "Consider the expression in the Torah: 'So Satan went out from the presence of the Lord.' As Muslims, we know that Satan left the presence of the Lord since the time Allah created Adam (peace be upon him). So, when did Satan return to the presence of the Lord? We are faced with a literary expression, not a material reality."

⁵² The Historical Existence of Prophets and the Controversy of Ecological Research, Sami Al-Amiri, 2021 AD, p. 337.

⁵³ Historical Studies from the Qur'an, (3/227).

⁵⁴ Historical Studies in the Qur'an, previous source, (3/228).

⁵⁵ Historical Studies in the Qur'an, previous source, (3/229).

Third: The mention of Job (peace be upon him) in the Holy Qur'an:

The name of Job (peace be upon him) was mentioned in the Holy Qur'an in Surah An-Nisa, Al-An'am, Al-Anbiya, and Sad.

1- Job (peace be upon him) in the procession of Prophets and Messengers in Surah An-Nisa:

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]. (163) And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allāh spoke to Moses with [direct] speech. (164) [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 Allāh Exalted in Might and Wise (165)} [An-Nisa': 163-165].

This Qur'anic context speaks of a single procession that emerges through connected human history, a unified message of guidance for warning and glad tidings. It is a single procession that includes this chosen elite among humanity: Noah, Abraham, Ishmael, Isaac, Jacob, the Tribes, Jesus, Job, Jonah, Aaron, Solomon, David, Moses, and others whom Allah narrated to His Prophet Muhammad (peace and blessings be upon him) in the Noble Qur'an, and others He did not narrate about.

It is a procession comprising various peoples, races, lands, and regions across diverse times and eras. They are united not by lineage, race, land, homeland, time, or environment; all come from that noble source, all bear that guiding light, all deliver warning and glad tidings, and all strive to guide humanity towards that light. Whether one was sent to a people, a city, a nation, or to all humanity—as was Muhammad, the Seal of the Prophets (peace and blessings be upon him)—they all received revelation from Allah and brought nothing of their own.

These messengers—those whom Allah narrated to His Prophet and those He did not—were sent as an act of Allah's justice and mercy to His servants, giving glad tidings of the delights and approval prepared for the obedient believers, and warning of the torment and wrath awaiting the

disbelievers and sinners. All this, as stated: **{so that mankind will have no argument against Allah}** [An-Nisa: 165].

To Allah belongs the decisive proof in both the souls and the horizons, but out of His mercy towards His servants—and in recognition of the dominance of desires over the great tool He granted them, the tool of reason—His mercy and wisdom necessitated sending messengers as bearers of glad tidings and warners. They remind and enlighten people, striving to rescue their innate nature and liberate their minds from the accumulations of desires that obscure or veil them from the signs of guidance and the inspirations of faith in the souls and horizons:

- **{And ever is Allah Exalted in Might and Wise}**.
- **{Might}**: able to hold the servants accountable for what they have earned.
- **{Wise}**: He manages all matters with wisdom and places everything in its proper position.⁵⁶

We stand before the greatness of justice that would have provided people with an argument against Allah Almighty had He not sent messengers as bearers of glad tidings and warners. This is what the open book of the universe and the concealed book of the soul are filled with—signs and evidence of the Creator, His oneness, governance, planning, power, and knowledge. Despite the innate nature being filled with yearning and calls to connect with its Creator and submit to Him, and the harmony, responsiveness, and attraction between it and the signs of the Creator's existence in the universe and the soul, alongside the gift of reason capable of analyzing evidence and deducing conclusions, Allah, knowing the factors of weakness that can affect all these faculties—disabling, corrupting, obscuring them, or causing error and deviation in their judgments—has excused people from relying solely on the proof of the universe, the innate nature, and reason unless He sends messengers to rescue these faculties from what may overshadow them.

The messengers regulate these faculties with the scales of divine truth represented in the message, ensuring their judgments are correct when aligned with the guidelines of the divine method. Otherwise, their validity

⁵⁶ In the Shade of the Qur'an, Sayyid Qutb, Twenty-Eighth Sharia Edition, 1430 AH - 2009 AD, (2/805-806).

falls, and they become deserving of punishment.⁵⁷ It is erroneous and misguided—if not outright deceitful and misleading—to claim that great minds could have reached what they achieved with the message without the message itself. Reason aligns with the message through the methodology of correct reasoning, and it is evident that what is achieved through the message—by reason itself—cannot be attained without it. Thus, human reason cannot substitute for the message.

The history of humanity has not recorded a single instance of a great and rare intellect arriving at the same truths that ordinary and average minds have reached through the message:

- Not in conceptual beliefs.
- Not in moral character.
- Not in systems of life.
- Not in a single piece of legislation for such systems.

The minds of Plato and Aristotle are undoubtedly among the great ones. Indeed, some claim that Aristotle's intellect is the greatest humanity has ever known—apart from the guidance of Allah's message. However, when we review his conception of his deity, as he described it, we observe the vast distance separating it from the conception of an ordinary Muslim guided by the message.⁵⁸

Glory be to Allah, who said in His Noble Book: **{[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].

We observe in this noble verse that it does not adhere to a chronological sequence in its presentation—as is also noted in other instances—because the intended focus here is the collective procession, not its historical order.

Among those mentioned in this great procession of prophets and messengers is Ayub (Job, peace be upon him), thereby affirming his inclusion in the rank of prophethood and messengership, as one to whom Allah revealed His message.

⁵⁷ In the Shade of the Qur'an, (2/811).

⁵⁸ In the Shade of the Qur'an, (2/811).

2- Job (peace be upon him) in the procession of Prophets and Messengers in Surat Al-An'am:

Allah Almighty said: {And We gave to him [i.e., 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. (84) And Zechariah and John and Jesus and Elias - and all were of the righteous. (85) And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds. (86) And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path. (87) That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing. (88) Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers. (89) Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds." (90)} [Al-An'am: 84-90].

The commentary on this blessed procession includes:

- {And thus We reward the doers of good}.
- {And all [of them] We preferred over the worlds}.
- {And We chose them and We guided them to a straight path.}.

All these commentaries affirm the righteousness of this noble group, their selection by Allah, and His guidance to the straight path. Mentioning this group in such a manner and showcasing this procession in this form serves as a prelude to the declarations that follow:

- {That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing}.

This is a declaration of the sources of guidance on earth: Allah's guidance for humanity is embodied in what the messengers brought. The certain guidance, which must be followed, is confined to this sole source,

which Allah Almighty affirms as His guidance. He leads to it whom He chooses among His servants.

If these rightly guided servants deviated from the oneness of Allah—whether in belief, worship, or reception of guidance—and associated partners with Him, their deeds would become worthless. That is, their deeds would be rendered futile and perish, akin to an animal grazing on poisonous vegetation, which swells and then dies.

- **{Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers.}** This is the second declaration. The first affirmed the source of guidance, confining it to Allah's guidance brought by the messengers. The second declares that the messengers mentioned or alluded to are the ones to whom Allah gave the Scripture, wisdom, authority, and prophethood.

- **{And authority}** may mean wisdom, as it can also mean power. Both meanings are plausible in the verse. Allah revealed scriptures to some of these messengers, such as the Torah to Moses, the Psalms to David, and the Gospel to Jesus. Some were granted wisdom, such as David and Solomon. All of them were granted authority, meaning that the religion they brought is the judgment of Allah. The religion they came with carries the authority of Allah over souls and matters. Allah did not send messengers except to be obeyed, nor did He reveal the scripture except to establish justice among people, as stated in other verses. All of them were given wisdom and prophethood, and they are the ones whom Allah entrusted with His religion—to deliver it to people, uphold it, believe in it, and preserve it. Thus, if the polytheists of Arabia—referred to as **{they [i.e., the disbelievers]}**—disbelieve in the Scripture, wisdom, and prophethood, Allah's religion is not in need of them. Those noble messengers and their followers who believe in them are sufficient for this religion.⁵⁹

It is an ancient truth whose tree has extended, a connected procession with unbroken links, and a single message carried by messenger after messenger, believed in by those whom Allah grants guidance—based on His knowledge of their deserving it. This declaration instills reassurance in the heart of the believer and the hearts of the Muslim group, regardless of its

⁵⁹ In the Shade of the Qur'an, (2/144).

number. This group is not isolated, not severed from its roots. It is a branch emerging from a tree with firm roots and lofty branches reaching the sky, a link in a majestic and continuous procession, its connection rooted in Allah and His guidance.

The individual believer, in any land and any generation, is strong—immensely strong—and great—immeasurably great. They are part of that sturdy, towering tree, deeply rooted in human nature and the depths of human history. They are a member of that noble procession connected to Allah and His guidance since the earliest ages.⁶⁰

{Those are the ones whom Allah has guided, so from their guidance take an example. Say, “I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds”}. This is the third declaration: These noble ones who lead the procession of faith are those guided by Allah. Their guidance, which came to them from Allah, is the example for the Messenger of Allah and those who believe in him.

This guidance alone is what he follows. This guidance alone is what he urges you toward. This guidance alone is what he calls to and proclaims, saying to those he invites: **{“I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds”}**. For the worlds: it is not exclusive to a people, a race, a close group, or a distant one. It is Allah’s guidance, meant to remind all of humanity. Thus, no payment is sought for it, as its reward is with Allah alone.⁶¹

⁶⁰ In the Shade of the Qur’an, (2/1144).

⁶¹ In the Shade of the Qur’an, (2/1145).

Section Two

The Story of Job (peace be upon him) in Surah Al-Anbiya

Allah Almighty said: {And [mention] Job, when he called to his Lord, **“Indeed, adversity has touched me, and You are the most merciful of the merciful.”** (83) **So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah] (84)}** [Al-Anbiya': 83-84].

Allah Almighty mentioned part of the story of Job (peace be upon him) in Surah Al-Anbiya, which is a Meccan surah with 112 verses. This surah addresses the major themes of Islamic belief: prophethood, monotheism, resurrection, and the afterlife. It speaks about the Day of Judgment and its hardships, the resurrection and its terrors, as well as the stories of the prophets and messengers (peace and blessings be upon them all). The surah provides an elaborate account of the story of Abraham (peace be upon him) and his interaction with his idolatrous people in a compelling style that includes clear and strong arguments, making the opponent admit defeat in humility and surrender. His story contains lessons and admonitions.

The surah continues discussing the noble prophets, mentioning Isaac, Jacob, Noah, David, Solomon, Job, Ishmael, Idris, Dhul-Kifl, Zechariah, and Jesus (peace be upon them), with a brief account of the trials and hardships they faced. The surah concludes by highlighting the mission of the Seal of the Prophets, our beloved Muhammad ﷺ, as a mercy to the worlds.⁶²

⁶² The Objectives and Contents of the Holy Qur'an, Abdullah Al-Talidi, Dar Al-Aman, Rabat, p. 163.

The surah used two main methods to affirm the belief:

The first is the method of assertion and debate, as seen in Surah Al-An'am.

The second is the method of storytelling, as found in Surah Al-A'raf.⁶³

The surah mentions sixteen prophets, a number that does not appear in any other surah in the Holy Qur'an, except for Surah Al-An'am, which mentions eighteen prophets and messengers.⁶⁴ Now, here is the interpretation of the verses that mention the story of Job (peace be upon him):

First: The Almighty's saying: {And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful"} [Al-Anbiya': 83]:

This is the story of the Prophet Job (peace be upon him), which is linked to the story of David and Solomon (peace be upon them), which is in turn connected to the story of Noah (peace be upon him), which is connected to the story of Ibrahim and Lot (peace be upon them). This surah contains a significant gathering of prophets (peace be upon them). Before Job, there were seven prophets and after him, there are also seven: Ishmael, Idris, Dhul-Kifl, Dhul-Nun, Zechariah, John, and then Mary and her son, {and We made her and her son a sign for the worlds}. So, the surah truly lives up to its name.⁶⁵

1- {And [mention] Job, when he called}

{And} here is used for conjunction, linking one story to another, one response to another, one call to another, and one salvation to another.⁶⁶

A- {When}

It is used to belittle a specific moment from a long story, where the narrative halts at this particular moment, which is the focus and intended point, in harmony with the atmosphere of the context and the surah.⁶⁷

⁶³ The Qur'anic Map, Mishaal Al-Falahi, Dar Al-Qalam, Damascus, 2022 AD, p. 155.

⁶⁴ The Objectives of the Surahs of the Holy Qur'an, Munther Muhammad, Islamic Office for Printing and Publishing, 202, p. 134.

⁶⁵ Interpretation of Surah Al-Anbiya, Dr. Ahmed Noufal, p. 407.

⁶⁶ Interpretation of Surah Al-Anbiya, Dr. Ahmed Noufal, p. 407.

⁶⁷ Interpretation of Surah Al-Anbiya, Dr. Ahmed Noufal, p. 408.

B- {Called}:

The atmosphere of Surah Al-Anbiya is one of calling and responding. The meaning of **{he called}** refers to supplication, seeking help, and entreaty. He called upon his Lord with his need and spoke to Him in a heartfelt plea.⁶⁸

{He called to his Lord} means he called upon his Lord, asking for what he required.⁶⁹

C- {His Lord}:

His Lord, Master, Creator, the One who governs his affairs, and the Owner of his entire matter.⁷⁰

This calling and supplication from Job (peace be upon him) reflects his knowledge, wisdom, and deep faith in the Lord (Glory be to Him). Job (peace be upon him) called upon the Almighty Creator, the Planner of this universe, the Lord of everything, its Creator, its Sovereign, the One capable of controlling it, and the One who governs all matters. Through this, it is clear that nothing is beyond His Lordship. Job (peace be upon him) was certain and firmly believed, just like all the prophets and believers in Allah (Exalted and Glorious), that nothing escapes His Lordship. Everyone in the heavens and the earth is His servant, in His grasp, and under His dominion.

From the story of Job (peace be upon him), we learn that one of the meanings of Lordship is that He, the Almighty, is solely responsible for bringing benefits, averting harm, relieving hardships, and decreeing events.

We also learn from Job's (peace be upon him) story that the more the servant knows their Lord through His names and attributes, the more it influences their supplication, the strength of their hope, their reliance, and their humility in calling upon their Lord. It fosters trust in His sufficiency and ability to fulfill the needs of His servants. Therefore, we find that the prayers of His prophets (Exalted and Glorious) and His close ones often repeat the invocation "Our Lord" or "Lord."⁷¹

⁶⁸ Interpretation of Surah Al-Anbiya, Dr. Ahmed Noufal, p. 408.

⁶⁹ Interpretation of Al-Shaarawy, Muhammad Metwally Al-Shaarawy, Family Library, 1992 AD, (15/9616).

⁷⁰ Interpretation of Surah Al-Anbiya, Dr. Ahmed Noufal, p. 408.

⁷¹ To Allah Belong the Best Names, Abdul Aziz Al-Jalil, 2015 AD, p. 100.

One of the most specific attributes of the Lord (Exalted and Glorious) is His mercy and compassion for His servants, and these are among the causes of His Lordship. This includes His nurturing of His servants, bestowing blessings upon them, sending them messengers, warning and bringing glad tidings to them—these are all part of His general nurturing. As for His special nurturing of His chosen ones, it includes His guidance, protection, care, and upbringing. Mercy, compassion, and forgiveness are clear and evident in this.⁷²

{And [mention] Job, when he called to his Lord}; this verse points to the fact that the prophets are the best role models and examples for all of creation. This is why Allah Almighty says: **{Those are the ones whom Allah has guided, so from their guidance take an example}**.⁷³

2- {Indeed, adversity has touched me}:

How gentle is his expression, {touched me}, as though it were just a slight touch. He did not say that the illness became severe, or incapacitated him, or weakened him, or became overwhelming, or anything like that. Instead, he said, {adversity has touched me}, which is a general term for any kind of harm, particularly physical harm. The word “touched” indicates the slightest contact, implying the smallest degree of affliction. However, the harm he speaks of is not specified in the text, nor does it describe the various diseases that people’s minds have invented or taken from fabricated stories, like those found in some of the Israeli narratives. The prophets (peace be upon them) are free from such falsehoods, and they are also protected from illnesses that would cause their people to shy away from them. After all, how would they be able to deliver their message to God if such things were associated with them? Such illnesses would detract from their credibility and the beauty, eloquence, and clarity of the text, which are sufficient to avoid **any need for these imagined ailments**.⁷⁴

⁷² To Allah Belong the Best Names, Abdul Aziz Al-Jalil, 2015 AD, p. 102.

⁷³ Reflections on the Story of the Prophet Job, p. 12.

⁷⁴ Interpretation of Surah Al-Anbiya, Dr. Ahmed Noufal, p. 408.

A- Imam al-Qurtubi's interpretation – may Allah have mercy on him – of His saying: {Indeed, adversity has touched me}:

He mentioned – may Allah have mercy on him – the sayings of scholars regarding this, including:

First: He stood to pray but was unable to rise, so he said: **{Indeed, adversity has touched me}**; informing about his condition, not complaining about his affliction.

Second: It is an acknowledgment of weakness and helplessness, not a complaint about his affliction, and this acknowledgment is the essence of servitude, so it does not contradict patience.

Third: He – glorified be He – made him express it on his tongue to reveal the human characteristic of weakness in enduring affliction, as **{and mankind was created weak}**.

Fourth: He – glorified be He – made him express it on his tongue to serve as evidence for those who suffer afflictions after him, to express what befalls them.

Fifth: The revelation stopped for forty days, and he feared the abandonment of his Lord, so he said: **{adversity has touched me}**.

Sixth: He was confused about the reason for the affliction, whether it was discipline, punishment, a special test, purification, or a means of storing reward, so he said: **{adversity has touched me}**; meaning, the adversity of uncertainty. This opinion was criticized by the Maliki scholar Ibn al-Arabi, due to its exaggeration.

Seventh: The meaning of **{adversity has touched me}** is from the malice of the enemies. It is said to him, “What was the most severe thing upon you from your affliction?” He replied, “The persistence of the enemies.” Imam al-Junayd – may Allah have mercy on him – was asked about this verse: **{Indeed, adversity has touched me}**, and he said: “He recognized the need of asking so that Allah may grant him the generosity of His grace.”⁷⁵

B- Imam Al-Maraghi - may Allah have mercy on him – said:

Job described himself in a way that qualifies him for mercy, and he described his Lord with the utmost mercy. He did not explicitly state his

⁷⁵ Interpretation of Al-Qurtubi, (14/260-261).

request, implying that his Lord is fully aware of it. It is as if he is saying: “I am worthy of being shown mercy, and You are the Generous and Benevolent One who grants mercy. So, bestow upon me from Your generosity and mercy that will remove the harm from me, for You are the Most Merciful of the merciful.” This style of requesting is subtle in approach and wise in direction.⁷⁶

C- The scholar Abu Al-Barakat Al-Nasafi - may Allah have mercy on him - says:

He (Allah Almighty) describes the state of the one to whom patience has been exemplified, as it was said: **{Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}**. It is said that he only complained to Him out of the joy of intimate conversation, not out of distress in complaining. Complaining to Him is the ultimate closeness, just as complaining from Him is the ultimate distance.⁷⁷

D- Sheikh Taher bin Ashour - may Allah have mercy on him - said:

In Job’s saying, **{Indeed, adversity has touched me}**, it means that he called upon his Lord, saying that harm had touched him.

The term “touched” refers to a light contact, and this expression reflects the manner in which Prophet Job (peace be upon him) addressed Allah with great respect, describing his affliction as a mere light touch. Harm refers to what a person suffers from in his body such as illness or weakness, or in his wealth, such as loss or similar misfortunes.

3- {And You are the most merciful of the merciful}:

After Prophet Job (peace be upon him) described his condition with the succinct phrase **{Indeed, adversity has touched me}**, he mentioned the encompassing mercy of Allah, saying: **{and You are the most merciful of the merciful}**.

The meaning of this nominal phrase **{and You are the most merciful of the merciful}** is that Prophet Job (peace be upon him) is supplicating to Allah with His mercy, asking for the removal of his harm. Allah is the Most Merciful, the Most Compassionate, and He is the most merciful of all those who show mercy. One of the manifestations of His mercy is removing harm

⁷⁶ Al-Maraghi’s Interpretation, Ahmed Mustafa Al-Maraghi, Mustafa Al-Halabi Library and Printing Press, 2007 AD, (17/60-61).

⁷⁷ Interpretation of Surah Al-Anbiya, Dr. Ahmed Noufal, p. 410.

from His servants, especially when they are righteous servants like Prophet Job (peace be upon him).

When we look at Prophet Job's (peace be upon him) prayer to his Lord, we see that he was extremely respectful toward Allah, content with Allah's decree, and desiring for His trial to be alleviated.

He did not elaborate on the harm he was suffering from, nor did he linger on discussing it. He simply mentioned that harm had touched him. His prayer contains no complaint, frustration, or objection; he did not dispute Allah's trial of him, nor did he harbor any dissatisfaction with Allah's decree.⁷⁸

There is no doubt that this manner of turning to Allah is a model of high etiquette in supplication. Prophet Job (peace be upon him) reached the highest level of desperation,⁷⁹ and Allah (Glory be to Him) says: **{Is He [not best] who responds to the desperate one when he calls upon Him and removes evil}**.

Prophet Job's (peace be upon him) supplication to his Lord, his plea for Allah's mercy to remove his harm, demonstrates that the proper course for someone afflicted with harm is to ask Allah to remove it, to supplicate and beg Him sincerely, with the condition that the supplication is made with respect toward Allah, without objection or dissatisfaction with His decree. This kind of prayer and supplication is essential to faith in Allah, and it does not contradict submitting to Allah's will or being content with His decree. Indeed, Allah desires that His servants pray to Him and ask for their needs from Him.⁸⁰

Through Prophet Job's (peace be upon him) noble conduct in his supplication, his words, patience, and reliance on Allah, he teaches us how to engage with Allah in prayer, how to seek His help, and how to place our trust in Him (Glory be to Him). In his prayer, he does not go beyond describing his condition: **{Indeed, adversity has touched me}**.

He described his Lord with His attribute: **{and You are the most merciful of the merciful}**, and then he did not pray for a change in his situation, showing patience with his trial. He did not suggest anything to his Lord, out of respect and reverence for Him. He was so cautious that he refrained

⁷⁸ Quranic Stories, (4/14).

⁷⁹ Stories of the Prophets in the Universe, Abdel Halim Mahmoud, p. 165.

⁸⁰ Quranic Stories, (4/15).

from asking for the removal of the trial, leaving the matter entirely to Allah, trusting in His knowledge of his condition and His self-sufficiency, without the need for any request.⁸¹

The story of Prophet Job (peace be upon him) in this verse offers many lessons, insights, and benefits, including:

- Humility before Allah is required, and supplication to Allah is sought and legislated. Prayer is an expression of servitude and neediness.

- Presenting one's needs is an expression of utmost respect and manners toward the Creator of the heavens and the earth.

- Prophet Job (peace be upon him) was gentle in his request, mentioning his condition in a way that warrants mercy, and he described his Lord with the utmost mercy without explicitly stating what he desired.

- There is no refuge from Allah except to Allah, in all circumstances and outcomes.

- If you ask, ask the Great and Exalted.

- Asking Allah for help brings dignity, and awaiting His response brings blessings and mercy.

- Turning to Allah with a complaint about one's condition is likely to be answered immediately or in accordance with His will, without neglect.

- Complaining to Allah brings the closest connection to Him, just as complaining from Allah signifies the greatest distance.

- Asking Allah to remove the trial does not mean abandoning the means of healing, as seeking remedies is part of the steps we are commanded to take to relieve the affliction.

- Servants of Allah, do not exaggerate in their pleading to their Lord about the trials they face. Instead, downplay them as merely a touch, a slight harm, in comparison to their certainty in their Lord, His closeness, mercy, and the astonishing reward He has in store.⁸²

- **{And You are the most merciful of the merciful}**; Allah is the most merciful of the merciful because His mercy is the most complete of all mercies. Every act of mercy by anyone toward others is either motivated by

⁸¹ In the Shade of the Qur'an, (4/2392).

⁸² Interpretation of Surah Al-Anbiya, p. 412.

seeking praise in this world, seeking reward in the Hereafter, or out of a momentary softening of the heart upon seeing someone in need of mercy. Thus, there is always a self-serving intent. However, Allah's mercy, when it is expressed as an act of worship, is free of any intention to benefit Himself.⁸³

Prophet Job (peace be upon him) called upon his Lord using one of His names most fitting for this situation: **{and You are the most merciful of the merciful}**. Among Allah's most beautiful names are The Beneficent and The Merciful, both of which are derived from mercy, which signifies gentleness, kindness, and compassion.⁸⁴

Prophet Job (peace be upon him) knew Allah (Exalted be He) through His names and attributes, and that is why he said, **{and You are the most merciful of the merciful}**.

After Prophet Job (peace be upon him) called upon his Lord, Allah responded to him and removed his affliction.

Second: The Almighty's saying: {So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah]} [Al-Anbiya': 84]:

In the previous verse, Prophet Job's (peace be upon him) supplication and his humble plea to his Lord were mentioned, and in this verse, the response to the supplication and the removal of his affliction are stated. These two aspects are inseparable, as the verses are perfectly harmonious, closely linked, and complementary.

1- {So We responded to him}:

The verse begins with the **{So}** indicating the immediate response following the call for help, the cry of distress made by Prophet Job (peace be upon him). The use of the plural **{We}** emphasizes greatness, even though Allah is One, and this is a linguistic style in Arabic. The "We" of majesty is

⁸³ Al-Tahrir wal-Tanwir, Interpretation of Al-Tahrir wal-Tanwir, Sheikh Muhammad al-Tahir Ibn Ashur, Dar Sahnoun, Tunis, 1983 AD, (7/309).

⁸⁴ He is Allah, An Explanation of the Beautiful Names of Allah, Sherif Fawzy, Dar Al-Lulu'a for Publishing and Distribution, 2021 AD, p. 24.

used here to exalt the response and the Respondent, and how could it not, when the Respondent is the Almighty.

The pronoun **{Him}** is connected to Allah, and it could have sufficed to simply say **{So We responded}**, but this form was used to specify and strengthen the response.⁸⁵

The phrase **{So We responded to him}** shows that this response was a mercy from Allah, and it was decreed by Allah to be a consequence of the supplication. Although supplication is a cause for the response, the ultimate cause, decree, and will belong to Allah alone.

This is the meaning of the verse: **{And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible}** [Ghafir: 60].⁸⁶

Allah’s response to His servants’ supplications is a constant and significant practice. Prophet Job (peace be upon him) demonstrated this perfectly, showing his complete dependence on Allah (Glory be to Him) in all his circumstances.

The true believer knows that he is absolutely dependent on Allah in every situation and is content with Allah’s decree, trusting in His will in all trials and crises.

2-**{And removed what afflicted him of adversity}**:

The phrase **{and removed}** suggests that the harm was like a dark cloud that dispersed and cleared away.

{And removed what afflicted him of adversity} means that every trace of harm was gone. The word **{of adversity}** negates any remaining or lingering harm, no matter how slight or insignificant.⁸⁷

The phrase **{and removed what afflicted him of adversity}** is connected to the earlier phrase **{So We responded to him}** by the conjunction “So,” which indicates immediacy, meaning the removal of harm was direct and a strong outcome of the response.

⁸⁵ Interpretation of Surah Al-Anbiya, previous source, p. 314.

⁸⁶ Quranic Stories, (4/15).

⁸⁷ Interpretation of Surah Al-Anbiya, p. 414.

The removal of harm from Prophet Job (peace be upon him) serves as evidence of Allah's mercy toward him after he succeeded in the trial and showed patience during the affliction. It is Allah alone who removes harm from His servants; no one else has the power to do so, as stated in the verse: **{And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent}** [Al-An'am: 17].

The verse does not specify how the harm was removed from Job (peace be upon him), but there is a brief reference to it in Surah Sad, which we will explore later, Allah Willing.⁸⁸

{And removed what afflicted him of adversity} refers to the physical harm being lifted, restoring his health, as well as the harm in his family, compensating for the loss of his loved ones.⁸⁹

3- **{And We gave him [back] his family and the like thereof with them}:**

{And We gave him [back]} is mentioned with the majestic "We" for the second time in this verse, following **{So We responded to him}**. This serves to emphasize the greatness of the response and the responder (Glory be to Him), the close and answering Lord.

The meaning of **{And We gave him [back]}** as explained by At-Taher bin Ashour (may Allah have mercy on him) is that giving refers to granting or providing. It means that Allah granted him his family. The term **{his family}** in the Holy Qur'an typically refers to the spouse first, and then the children. It is understood from the context that the giving refers to returning what was taken from him, which were his children who had passed away. It can be inferred from the text that Allah gave him children in a number equivalent to those he lost, and in addition, gave him more. He was blessed with fourteen sons and six daughters, and his wife, who had reached the age of infertility, was granted children.⁹⁰

{His family} in Qur'anic terminology—specifically people of the Prophet's household—primarily refers to the wife, and then to the children. It appears that the giving of the family here, similar to the restoration

⁸⁸ Quranic Stories, (4/15).

⁸⁹ In the Shade of the Qur'an, (4/2392).

⁹⁰ Liberation and Enlightenment, (7/310).

of Zechariah's wife as mentioned in the verse, **{and amended for him his wife}**, refers to the fact that Job (peace be upon him) had lost all or some of his children due to the affliction that Allah had tested him with. Allah, in His mercy, replaced what he had lost, rewarding him for his patience and turning him into a model of steadfastness, as Allah described him: **{Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}**. Thus, Allah compensated him with even more children than he had lost.

4- **{As mercy from Us}**:

{As mercy from Us}: Every gift from Allah is great, for the Almighty gives according to His generosity, grandeur, and bounty.⁹¹

{As mercy from Us}: It indicates that "mercy" is the purpose or reason behind the action. Describing this mercy as being from Allah highlights its special nature, with the mention of **{from Us}** emphasizing its proximity and the divine favor involved. This mercy is specifically for Job (peace be upon him), as Allah mentions in the earlier part of the verse: **{and You are the most merciful of the merciful}**.⁹²

{As mercy from Us}: By attributing this mercy to His own exalted self, Allah indicates that it is a mercy befitting His noble and glorious nature. He is the Most Merciful, the Most Compassionate.⁹³

5- **{And a reminder for the worshippers [of Allah]}**:

It means that the trial that befell Job (peace be upon him) was not due to his insignificance in the sight of Allah, but rather Allah (Exalted and Glorious) intended to honor him through it. This trial was also meant as a source of consolation for those who would be tested after him.⁹⁴

{And a reminder for the worshippers [of Allah]}: This refers to a reminder for the worshipers of Allah, of His trials, and His mercy both during and after those trials.

⁹¹ Interpretation of Surah Al-Anbiya, p. 415.

⁹² Liberation and Enlightenment, (7/310).

⁹³ The Flower of Interpretations, (9/4907).

⁹⁴ Encyclopedia of Interpretation by Hadith, Scientific Supervisor Assistant Pilot, Center for Quranic Studies and Information at Imam Al-Shatibi Institute, Dar Ibn Hazm, Beirut, First Edition, 2017 AD, (14/122).

Indeed, the trial of Job serves as an example for all of humanity. Indeed, in Job's patience is a lesson for all of humanity. It is a horizon of patience, etiquette, and good outcomes that people should look up to.

The mention of **{for the worshippers [of Allah]}** in connection with the trial implies that worshipers are susceptible to trials and tests. These are the burdens of worship, belief, and faith. It is a serious matter, not something to be taken lightly. The creed is a trust that should only be handed over to those who are worthy of it—those who are capable of shouldering its responsibilities and ready to face its demands. It is not merely a statement to be uttered by the lips, nor a claim that anyone can make. Patience is essential for worshipers to overcome their trials.⁹⁵

A- Imam Al-Zamakhshari – may Allah have mercy on him – said about the verse {mercy from Us and a reminder for the worshippers [of Allah]}:

That is, for our mercy towards the worshippers, and for us to remember them with kindness, not to forget them, or mercy from us for Job (peace be upon him), and a reminder for other worshippers to be patient as he was patient so that they may be rewarded as he was rewarded in this world and the hereafter.⁹⁶

B- Saadi – may Allah have mercy on him – said:

{And a reminder for the worshippers [of Allah]}: That is, we made him a lesson for the worshippers, who benefit from lessons, so when they see what happened to him from trial, and then what Allah rewarded him with after it was removed, and when they look at the cause, they find it is patience. And for this reason, Allah praised him for it in the verse: **{Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}**, so they make him a role model when they are afflicted with hardship.⁹⁷

C- Al-Maraghi – may Allah have mercy on him – said:

Job (peace be upon him) was tested in terms of himself, his children, and his wealth. He was tested with illness, the death of his children, and

⁹⁵ In the Shade of the Qur'an, (4/2392).

⁹⁶ Al-Zamakhshari's Interpretation (Al-Kashshaf), Mahmoud bin Omar Al-Zamakhshari, Dar Al-Ma'rifah, Beirut, Lebanon, 1013 AD, (3/131).

⁹⁷ Al-Saadi's Interpretation: Facilitating the Generous and Merciful in Interpreting the Words of the Generous, Abd al-Rahman bin Nasser al-Saadi, Al-Risala Foundation, 2007 AD, p. 693.

the loss of his wealth as a trial from Him and a choice for him. Then Allah removed the harm from him, and he was healed from the diseases he had suffered, and he had children twice as many as he had before. His financial situation improved, and what he had of poverty and need was gone. The Holy Qur'an did not specify what happened to him in terms of wealth, as it did in terms of the abundance of his children.⁹⁸

D- Dr. Taha Al-Alwani – may Allah have mercy on him – said about the verse {and a reminder for the worshippers [of Allah]}:

Whoever wants to worship Allah as He should be worshipped, no matter what his circumstances are, the story of Job (peace be upon him) will assist him and provide him with the best and most perfect example to follow. The worshippers are most in need of examples of patience, perseverance, gratitude, and drawing closer to Allah (Glorified and Exalted be He).⁹⁹

Third: The Sunnah of trial that Job (peace be upon him) was subjected to:

The trial, in the language, is the test and examination, and the trial is a Sunnah from the Sunnahs of Allah Almighty that does not stop or deviate. It is general for all people, and it is a duty for people to have faith, both the believers and the disbelievers.¹⁰⁰

Among the types of trials that result from the struggle between the allies of the Most Merciful and the allies of Satan, there may be various forms of torture and harm inflicted on the callers (to the faith), and their leaders, the messengers. It may also be through fighting, killing, and martyrdom.

There are also trials that are unrelated to the struggle between the allies of the Most Merciful and the allies of Satan. This type of trial involves the testing of the people of faith with severe diseases, causing them to lose the ability to move or rise.

It may also involve the loss of a body part, such as losing an eye or a nose, or the loss of one of the senses like hearing or sight. It could also involve the loss of a loved one, such as a son, father, sister, or brother, or the

⁹⁸ Al-Maraghi's Interpretation, (17/61).

⁹⁹ Interpretation of the Qur'an by the Qur'an, Dr. Taha Jaber Al-Alwani, International Institute of Islamic Thought, 2020, p. 542.

¹⁰⁰ With the Prophets in Calling to Allah, Dr. Muhammad Abu Faris, Society for the Preservation of the Holy Qur'an, 2015, p. 484.

loss of wealth, turning their condition from richness to poverty, and from ease to hardship.¹⁰¹ Scholars have detailed the types of trials, and mentioned the following:

- The trial of people in general, as Allah (Glory be to Him) said: **{And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.}** [Al-Furqan: 20].

- The trial of the adornments and pleasures of the worldly life.

- The trial of both good and evil.¹⁰²

- The prophets are the most severely tested of people, as the Messenger of Allah (peace and blessings be upon him) said: **“The people who are most severely tested are the prophets, then the righteous, and then those who are the best in deeds, and a person is tested according to their faith. If their faith is firm, they are tested even more severely.”**¹⁰³

These trials do not indicate that Allah does not love this person; on the contrary, the opposite is true.¹⁰⁴ It has been reported in a Hadith from the Prophet (peace and blessings be upon him): **“Anyone for whom Allah intends good is made to suffer some affliction from Him.”**¹⁰⁵ This means that Allah tests them, just as gold is placed in the fire, which purifies it from impurities so that it becomes pure and free from the flaws that once clung to it. The wife of Job (peace be upon him) remained patient and hopeful alongside him, fulfilling her duties to her husband in the best possible way despite the prolonged period and the severity of the trial.¹⁰⁶

The circumstances of life are conditions of trial and testing for everyone. The messengers (peace be upon them) are tested, their people are tested, the believers are tested, and the disbelievers are tested. The types

¹⁰¹ With the Prophets in the Call to Allah, Abu Faris, p. 484.

¹⁰² Allah's Sunnah of Trials and Trials and Their Doctrinal Impact, Al-Zaidi Al-Tawil, Dar Al-Kotob Al-Ilmiyyah, 2018, pp. 30-41.

¹⁰³ Sunan Al-Tirmidhi, Abu Jaafar Al-Tirmidhi, Dar Al-Tasil, 2014 AD, 2398, Sunan Ibn Majah, Muhammad bin Yazid bin Majah, Dar Al-Tasil, 2006 AD, No. 4023.

¹⁰⁴ Follow Their Guidance, An Original Reading of the Biographies and Stories of the Prophets, peace be upon them, Othman Al-Khamis, Dar Elaph International, Kuwait, first edition, 1431 AH - 2010 AD, p. 278.

¹⁰⁵ Sahih Al-Bukhari, Dar Ibn Kathir, Muhammad bin Ismail, Al-Bukhari, Damascus, Beirut, Fourth Edition, 1422 AH - 2002 AD, No. 4645.

¹⁰⁶ Follow Their Guidance, p. 278.

of trials are different: there are trials of duties, trials of blessings, trials of afflictions and calamities, and trials where people test each other.¹⁰⁷

Prophet Job (peace be upon him) passed through the trial with success. His trial (peace be upon him) was in his children and wealth, as they were all destroyed, including his camels, cattle, sheep, crops, fruits, and others.

He was also tested by Allah in his health with diseases and ailments that incapacitated him from serving himself, forcing him to remain in bed and lose the ability to move.¹⁰⁸

From the trial of Allah for Job (peace be upon him) and his patience with the affliction that befell him, we take a very important and critical lesson: patience in the face of trials, being content with Allah's decree, and not being dissatisfied with it.

All the messengers – including Job (peace be upon him) – were commanded to be patient, along with their followers, in all types of trials, and they persevered. The callers to Islam and scholars, as heirs to the prophets, are also commanded to follow the example of the messengers in patience, and they too are commanded to be patient.¹⁰⁹

Indeed, the Sunnah of Allah regarding trials is unchanging. Job (peace be upon him), Noah, Abraham, Ishmael, Jacob, Joseph, Moses, Aaron, David, Solomon, Zechariah, John, Jesus, and our Prophet Muhammad (peace be upon them all) all went through it.

It is important to know well that Allah's reproach of His servant increases in severity and precision as their rank with Him rises in closeness and companionship. Therefore, their trial is harder than others. Prophet Job (peace be upon him) was the epitome of patience, and he is used as an example of this. When Allah tested him with what He did, it was because of his high rank and closeness to Allah, and his steadfastness in his faith. Allah tested him according to the strength of his faith to increase his good deeds and bring him closer to Him.¹¹⁰

¹⁰⁷ Social Sunnahs in the Qur'an, Dr. Muhammad Amhazoun, Dar Taybah, 2011, (2/6).

¹⁰⁸ With the Prophets in the Call to Allah, p. 485.

¹⁰⁹ With the Prophets in the Call to Allah, p. 485.

¹¹⁰ Benefit from the Stories of the Qur'an, Abdul Karim Zidane, Al-Risala Foundation, 2008 AD, p. 304.

Thus, Job (peace be upon him) lived as all the other prophets did, finding spiritual happiness in the shade of patience. His pain was transformed into hope, his fear into security, and his hardships and suffering into comfort and tranquility¹¹¹

The story of Job (peace be upon him) is a story of complete faith and beautiful patience. It shows us that patience in the face of hardship purifies the soul, raises ranks, and elevates a person's status among others, making them a leader and role model. Then, they receive from Allah the best compensation in this world, and after that, the ultimate reward in the Hereafter.

Allah Almighty says: **{And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, (155) Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." (156) Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided (157)}** [Al-Baqarah: 155-157].

From the trial of Job (peace be upon him), we can extract and summarize the following points:

- Trial is a divine tradition and no one is exempt from it, not even a messenger or prophet like Job (peace be upon him).
- Trials can come in the form of both prosperity and adversity.
- The one tested with prosperity gives thanks to the benefactor, while the one tested with adversity shows patience.
- Job (peace be upon him) was exposed to both types of trial in the beginning of his life: prosperity and later adversity.
- The one tested, if they are content, will find contentment; and if they are displeased, they will have discontent.
- Trial is an indication of Allah's love for the one tested.
- Allah alone is the reliever of distress.
- Believers, worshippers, those with great minds and hearts full of faith and piety, learn from the trial.
- Patience is the path to relief and victory.

¹¹¹ The History of the Prophets in Light of the Holy Qur'an and the Sunnah of the Prophet, Muhammad al-Tayyib Najjar, Maktabat al-Ma'arif, 1983 AD, p. 263.

- Allah facilitates for the tested individual means of relief and victory that they could not have imagined.
- Allah rewards the patient in this world and rewards them for their patience in the Hereafter.
- The punishment for those with valid excuses, who cannot bear the prescribed punishment, is lightened, for the punishment is usually a deterrent, not a fatal one.
- Patience is a commendable quality and virtue in the sight of Allah (Glory be to Him). Impatience, anxiety, agitation, and inability to bear patience in obedience or to refrain from sins and forbidden desires are bad and reprehensible traits, which every believer should avoid.¹¹²

Fourth: The importance of supplication in removing distress, hardships, and trials:

The story of Job (peace be upon him) teaches us how to interact with Allah through supplication, calling out, and seeking help to remove hardships, difficulties, and trials...

Supplication is the act of requesting something from Allah, with the aim of achieving a desired outcome. It includes asking Allah to remove affliction and bring about healing. It is also said to be the expression of utmost humility and neediness before Allah, and surrendering to Him. This includes the supplication of worship, the supplication of requests, and supplications that encompass praise, worship, and asking. Supplication is the act of turning to Allah with a request while displaying humility, and its benefits include quick relief, alleviation of hardship, bringing benefits, warding off harms, and continuously feeling weakness and neediness before Allah Almighty. It is one of the most noble types of worship.¹¹³

The story of Job (peace be upon him) teaches us the importance of supplication. Job (peace be upon him) underwent a severe trial, but he was patient. Then, he turned to Allah with supplication, pleading, humbling

¹¹² With the Prophets in the Call to Allah, p. 500.

¹¹³ Allah's Sharia for the Prophets, Muhammad Mustafa al-Zuhayli, Dar Ibn Kathir, Damascus, first edition, 2018 AD, p. 539.

himself, worshiping, and hoping for His mercy. Allah then granted his request, responded to his prayer, and gave him more than he had asked for, compensating him for what he had lost.¹¹⁴

Job (peace be upon him) also teaches us that there is no contradiction between patience and supplication. Supplication does not contradict patience, but what contradicts patience is complaining to others. The one who complains to Allah is the one who is truly patient and seeking reward. Job (peace be upon him) did not complain to anyone, but rather sought refuge in Allah. He was a supplicant, not a complainer. This is evidenced by the fact that when he made his plea, Allah responded to him, saying: **{So We answered to him}**. And the response only comes to a supplication. He made supplication and did not complain, may peace and blessings be upon him. In his supplication, he also expressed the essence of monotheism, showing his complete neediness and poverty before Allah Almighty, and even invoked Allah through His names and attributes. Allah Almighty responded to him.¹¹⁵

Ibn al-Qayyim (may Allah have mercy on him) commented on the supplication of Job (peace be upon him), saying: "In this supplication, he combined the essence of monotheism with the expression of his poverty and neediness before his Lord, as well as the experience of the taste of love in his flattery towards Allah. He acknowledged Allah's attribute of mercy and that He is the Most Merciful of those who show mercy. Job (peace be upon him) invoked Allah through His attributes and expressed his intense need and poverty. Whenever the afflicted person finds this, Allah Almighty will lift the trial from them."¹¹⁶

Indeed, Job (peace be upon him) was a lover of his Lord, in need of Him, and humbling himself before Him. The educational value of Job's supplication is that the worshiper must be attuned to Allah Almighty and obedient to His command in order to achieve true servitude to Allah

¹¹⁴ Allah's Sharia for the Prophets, p. 539, Nadhrat Al-Na'im Encyclopedia of the Ethics of the Noble Messenger, may Allah bless him and grant him peace, Salih bin Abdullah bin Hamid and Abdul Rahman bin Muhammad Malouh, Dar Al-Wasilah, first edition, 1998 AD, (5/1901-1944), The Simplified Jurisprudential Encyclopedia, (1/855).

¹¹⁵ Follow Their Guidance, p. 282.

¹¹⁶ Al-Fawa'id, Ibn al-Qayyim al-Jawziyya, Dar Ilm al-Fawa'id for Publishing and Distribution, 2013 AD, p. 259.

Almighty. This is accomplished through loving Allah, fulfilling the duties of piety, and faith, which results in inner peace, the alleviation of distress, an expansive life, and tranquility of the mind.¹¹⁷

1- Conditions of supplication:

A Muslim should learn the conditions and etiquette of supplication, and understand its rulings by deriving these conditions and etiquettes, along with the fiqh related to supplication from the prayers of the Prophets and Messengers mentioned in the Holy Qur'an, and from the guidance of the best of the first and last, the Prophet Muhammad (peace and blessings be upon him). The conditions of supplication include:

A- To know that no one can fulfill his needs except Allah, and that all others are in His grasp and subject to His command Almighty. Therefore, one should ask only Allah and seek help only from Allah Almighty.¹¹⁸ This condition is evident in the story of Job (peace be upon him).

B- The one being asked in supplication should not be someone whose response is impossible, either logically or traditionally, such as asking for the resurrection of the dead, or to see Allah in this world. One should not ask for the impossible, such as eternal life in this world, as Allah has decreed death for His servants and He alone possesses eternal life. All of this falls under the prohibition of transgressing in supplication.

C- One should not supplicate for sin.

D- One should not ask for something with a corrupt aim, such as asking for wealth, status, children, or health to boast, increase, or use them to fulfill desires.

E- One should not allow supplication to distract him from a current obligatory act, leading him to neglect it and thus sin.

F- One should not hasten or become impatient with a delayed response to his supplication.

G- One should supplicate with a tongue of humility and neediness.

¹¹⁷ Educational Implications in the Story of the Prophet Job, peace be upon him, and Its Contemporary Applications, Yasser Ibrahim Rashad, Yarmouk University, 2020 AD, p. 55.

¹¹⁸ The Authentic Supplications from the Qur'an and Sunnah, Muhammad bin Ahmad Al-Muqaddam, Dar Al-Khulafa Al-Rashidin, 2000 AD, p. 153.

H- One should call upon Allah using His beautiful names,¹¹⁹ as Job (peace be upon him) did when he said: **{and You are the most merciful of the merciful}**.

2- Etiquette of supplication, including:

- Repenting and returning wronged rights.
- Sincerity to Allah, manners, humility, submission, and weeping.
- Avoiding forbidden food and drink, and abstaining from doubtful matters.
- Praying in a state of complete purity, using a tooth-stick (miswak) and wearing perfume.
- Facing the Qibla (direction of prayer).
- Offering a good deed before making a supplication, such as reciting the Holy Qur'an, giving charity, fasting, praying, being kind to an orphan, relieving the hardship of a debtor, or fulfilling a Muslim brother's need.
- Keeping the voice low and not shouting loudly.
- Beginning with praise of Allah, glorifying Him as He deserves, then sending blessings upon the Prophet (peace and blessings be upon him), making an effort to perfect this and increase it at the beginning, middle, and end of the supplication, as it is the means by which pure supplication reaches the heavens.
- Showing utter humility, weakness, and brokenness to Allah Almighty, and complaining to Him about one's weakness, distress, and affliction.
- Concluding the supplication by invoking one of His beautiful names, which is suitable for the request.
- Using the supplication that has been prescribed for each situation, as it is better than others because the legislator has specified it. It is preferable to stick to what is prescribed, as not everyone is proficient in supplication and may commit excess.
- Not limiting Allah's vast mercy in the supplication; as the Bedouin said, "O Allah, have mercy on me and Muhammad, and do not have mercy

¹¹⁹ The famous supplications, previous source, p. 155.

on anyone else,” the Prophet (peace and blessings be upon him) responded: **“You have restricted something vast.”**

- Seeking comprehensive supplications and avoiding anything else.

- Including fellow believers in the supplication, especially if the supplicant is an imam or in a congregation, as indicated by the verse: **{and ask forgiveness for your sin and for the believing men and believing women}** [Muhammad: 19].

- If the need is great, do not ask Allah as if the request is too significant in itself but ask for both small and large needs with the same request, and one should recognize the favor of Allah in answering both small and large needs. Allah Almighty says: **{And ask Allah of His bounty.}** [An-Nisa: 32]. Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: **“Let one of you ask his Lord for all that he needs, even for the thong of his sandal when it is cut.”**¹²⁰ Abu Huraira (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: **“So when you make requests of Allah ask him for Firdaus, for it is the best and highest part of paradise, above it is the throne of the Compassionate One, and from it the rivers of paradise issue.”**¹²¹

- Supplicating with determination, sincerity, desire, and effort, magnifying the desire, making a firm request without leaving it to Allah’s will, trusting in the hope, and being certain of the response. One should not let their good opinion of Allah’s response to their supplication be affected by their own shortcomings, for they are calling upon a generous Lord.

- Always making supplication in every situation.

Since supplication leads to success, one should seek out the times, conditions, and places where the response is most likely.

3- The times of answering supplications include:

- During prostration.
- After sending blessings upon the Prophet (peace and blessings be upon him) in the final tashahhud (testification).
- After the obligatory prayers.

¹²⁰ The famous supplications, previous source, p. 158.

¹²¹ The famous supplications in the Qur’an and Sunnah, previous source, p. 158.

- When drinking Zamzam water.
- When Muslims gather in circles of remembrance (dhikr).
- During the prayer when saying “ameen” (after the supplication).
- When reciting Surah Al-Fatiha in prayer and reflecting on its meanings.
- At the time of the call to prayer (adhan), between the adhan and iqama, and during the iqama.
- The Night of Al-Qadr.
- A certain hour during each night.
- The last part of the night, its second half, its first third, and the last third, and the time of tahajjud.
- On Wednesday between the Zuhr and Asr prayers.
- On the Day of Arafah (during Hajj), in the month of Ramadan, on Fridays, and the last hour after Asr prayer when waiting for Maghrib.
- When rain falls.
- During the confrontation in battle with the disbelievers.
- After the sun has passed its zenith before the Zuhr prayer.

These are the most important times for the acceptance of supplication.

4- Those whose supplications are answered include:

- The supplication of the Muslim man who fulfills the conditions of supplication.
- The one who is desperate and the oppressed in any situation, even if they are disbelievers or sinful.
- The just Imam.
- A father for his child.
- A dutiful child towards his parents.
- The fasting person.
- The traveler.
- The one who remembers Allah frequently.
- The supplication of a Muslim for his brother in his absence.¹²²

¹²² The famous supplications in the Quran and Sunnah, previous source, p. 163.

- The pilgrim (hajj) and the one performing the umrah, as the Prophet (peace and blessings be upon him) said: **“The pilgrim performing Hajj and ‘Umrah are a delegation to Allah. He invited them, so they responded to Him, and they ask Him and He gives to them.”**¹²³
- Whoever wakes up in the night and says upon waking: “There is no god but Allah alone, without any partner. To Him belongs the dominion and to Him belongs all praise. He has power over everything. Praise be to Allah, and glory be to Allah, and there is no god but Allah, and Allah is the Greatest, and there is no power and no strength except with Allah, the Most High, the Most Great,” then says: “O Allah, forgive me,” or makes a supplication.¹²⁴
- Whoever supplicates with the supplication of Jonah (peace be upon him) from Surah Al-Anbya: **{There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers}** [Al-Anbya: 87].¹²⁵

One of the beneficial books in the jurisprudence of supplication is (*Authentic Supplications from the Qur'an and Sunnah*) by Muhammad Ahmad bin Ismail al-Muqaddim.

Indeed, supplication is one of the types of worship and a hallmark of servitude to Allah (Glory be to Him), as supplication and its acceptance are all a favor from Allah, permitting you to call upon Him and raise your need to Him at all times and in all situations. The prophets are role models for the worshipers in all matters, including supplication.

Among the important lessons:

- That Job (peace be upon him) is a model of patience, a model of answered supplication, and a model of multiplied blessings in children.
- All of Allah's gifts are great, and the great One bestows according to His generosity, majesty, and bounty.

¹²³ The famous supplications in the Quran and Sunnah, previous source, p. 163.

¹²⁴ The famous supplications in the Quran and Sunnah, previous source, p. 163.

¹²⁵ The famous supplications in the Quran and Sunnah, previous source, p. 163.

- After calamities in trials, amazing blessings come down, becoming memories for homes and caravans, and for every traveler and passerby.
- Those who turn away from Allah and His worship lose both this world and the hereafter, and that is the clear loss.¹²⁶
- The Prophet (peace and blessings be upon him) said: **“Nothing averts the Divine Decree but supplication.”**¹²⁷
- The essence of supplication, in its various dimensions, was realized in the story of Job (peace be upon him) through:
- Intense supplication, deep plea for help, and the etiquette of calling upon Allah.
- Demonstrating brokenness, humility, submission, dependence, and modesty before Allah Almighty.
- Job (peace be upon him) sought intercession through the beautiful names and attributes of Allah, **{and You are the most merciful of the merciful}**.

¹²⁶ Interpretation of Surah Al-Anbiya, p. 418.

¹²⁷ Sunan Al-Tirmidhi, No. 2139.

Section Three

Mention of Job (peace be upon him) in Surah Sad

Allah Almighty said: {**And remember Our servant Job, when he called to his Lord, ”Indeed, Satan has touched me with hardship and torment.” (41) [So he was told], “Strike [the ground] with your foot; this is a [spring for a] cool bath and drink.” (42) And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding. (43) [We said], “And take in your hand a bunch [of grass] and strike with it and do not break your oath.” Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}}** [Sad: 41-44].

Surah Sad is a Meccan surah, like other Meccan surahs, it addresses the fundamentals of Islamic faith. The surah begins with an oath by the miraculous Qur’an, revealed to the Prophet (peace and blessings be upon him), containing eloquent admonitions and astonishing stories, affirming that the Holy Qur’an is true and that our master Muhammad (peace and blessings be upon him) is a sent prophet.

It then discusses monotheism and the disbelievers’ denial of the oneness of Allah Almighty, and their extreme astonishment at the Prophet’s (peace and blessings be upon him) call to worship Allah alone: {**Has he made the gods [only] one God? Indeed, this is a curious thing**} [Sad: 5].

The surah then moves on to present examples for the disbelievers of Mecca, citing those who preceded them among the arrogant tyrants who indulged in denial and misguidance, and the punishment and torment that



befell them due to their corruption and crimes. It then recounts the stories of some noble messengers, peace be upon them, as a means of comforting the Prophet (peace and blessings be upon him) against the mockery and denial he faced from the disbelievers of Mecca, and to ease his pain and sorrow.

The surah mentions the story of Prophet David and his son Solomon, peace be upon them, who combined prophethood with kingship, and the trials and tests each of them endured. This is followed by references to the trials of Job, Isaac, Jacob, Ishmael, and Dhul-Kifl, peace be upon them all, in a swift presentation to highlight Allah's way in testing His prophets and chosen ones.

The surah also points to the signs of power and oneness in the observable universe, showcasing its marvelous craftsmanship, to emphasize that this universe was not created in vain and that there must be a second abode where the righteous will be rewarded and the wrongdoers punished. The surah concludes by affirming the role of the Prophet (peace and blessings be upon him) and his primary mission, which aligns with the mission of the noble messengers, peace be upon them all.¹²⁸

Here is the interpretation of the verses:

First: Allah Almighty said: {And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment"} [Sad: 41].

1- {And remember Our servant Job}:

{And remember}: The address here is directed to the Prophet (peace and blessings be upon him) to take comfort in the mention of his fellow messengers who preceded him, bearing the trust and enduring suffering for its sake, becoming paragons of patience and piety.¹²⁹ This address also extends to every Muslim after the Prophet (peace and blessings be upon him), with the aim of learning from and emulating the story of Job (peace be upon him) in his stance toward affliction and hardship, and using it as inspiration to draw closer to Allah.¹³⁰

¹²⁸ The Objectives and Contents of the Holy Qur'an, Abdullah Al-Talidi, p. 223.

¹²⁹ Pauses in the Lives of the Prophets, Khaled Abdel-Alim, Dar Ibn Kathir, 2014 AD, p. 146.

¹³⁰ Quranic Stories, Al-Khalidi, (4/17).

{**And remember**} means as follows: With praise and commendation,¹³¹ in this book filled with remembrance.¹³²

{**Our servant Job**}: Mention him in the best manner and praise him with the highest commendation, as he was afflicted with harm yet remained patient, complaining to none but his Lord and seeking refuge in none but Him.¹³³

Allah Almighty praised Job (peace be upon him) by referring to him as {**Our servant**}, highlighting the noble status of servitude to Allah. Servitude encompasses devotion, submission, repentance, reverence, and acceptance of Allah's decrees. This is the true servant: one who is content with their Lord's judgment, grateful for His blessings, patient in trials, praising Him in both ease and hardship, never ceasing to remember Him in moments of delight or distress, nor in health or illness.¹³⁴

The description of servitude in Allah's words {**Our servant**} is an honor, as it reflects the dignity bestowed by the Lordship of Allah through servitude. The attribute of servitude to Allah is beloved and praiseworthy because true freedom lies in fulfilling one's servitude to the Creator. It is through this relationship that one receives blessings and bounties from the Lord, glorified and exalted be He.

Allah Almighty honored our master Muhammad (peace and blessings be upon him) in the event of the Night Journey, highlighting the essence of his servitude to Him by saying: {**Exalted is He who took His Servant [i.e., Prophet Muhammad]**} [Al-Isra: 1]. When the hospitality of the earth narrowed for him in Ta'if, Allah willed to show him the hospitality of the heavens. The quality that elevated our Prophet Muhammad (peace and blessings be upon him) to this status was his sincerity in servitude to his Lord.¹³⁵

Job (peace be upon him) was truthful in his servitude to Allah, and for this reason, Allah praised him by describing him with servitude. This is evident at the beginning of the verses: {**And remember Our servant Job**} and at the end of the verses: {**indeed he was one repeatedly turning back [to Allah]**}.

¹³¹ Interpretation of Al-Shaarawy, (21/11952).

¹³² Saadi's Interpretation, p. 958.

¹³³ Saadi's Interpretation, previous source, p. 958.

¹³⁴ Pauses in the lives of the prophets, p. 147.

¹³⁵ Interpretation of Al-Shaarawy, (21/1295).



This description of servitude comes in the context of discussing trial and affliction, which indicates that one of the divine wisdoms behind Allah testing His servants with hardship and adversity is to deepen their servitude to Him. A believer afflicted with hardship grows in servitude and submission to Allah. When they exercise patience, seek reward, and turn to Allah with supplication, humility, repentance, and reverence, Allah loves the servant who persistently calls upon Him.¹³⁶

2- {When he called to his Lord}:

Instead of focusing solely on Job (peace be upon him), the moment he called upon his Lord is highlighted among his various states because it exemplifies his reliance on Allah and the response of Allah to his supplication by removing his hardship.¹³⁷

{He called to his Lord}: Supplicating to Him alone, not to anyone else, expressing his complaint.¹³⁸

Supplication is the refuge of those in distress and a manifestation of servitude to the Lord of the worlds. Job's (peace be upon him) plea to his Lord was the extent of his effort. He raised his hands in supplication with complete certainty in Allah's response. Thus, before he had even completed his prayer, Allah answered him, removed his hardship, healed his body, restored his family and wealth to him, and praised him with commendation. The pain vanished, but the reward and merit remained.¹³⁹

3- {Indeed, Satan has touched me with hardship and torment}:

{Indeed, Satan has touched me}: The term "touched" refers to a light and gentle contact, less intense than touch. Scholars explain that although Job (peace be upon him) suffered from a severe illness that affected his skin, the term reflects his humility. The devil hovered around him with whispers of doubt, saying: "How could Allah do this to you while you are His messenger? How could He leave you in this state without healing you?" Thus, Job endured both the physical torment of his body and the

¹³⁶ Quranic Stories, Al-Khalidi, (4/18).

¹³⁷ Liberation and Enlightenment, (9/517).

¹³⁸ Saadi's Interpretation, p. 959.

¹³⁹ Pauses in the Lives of the Prophets, p. 150.

psychological distress of the devil's insinuations, leading him to say: **{with hardship and torment}**.

Qatadah (may Allah have mercy on him) explained as follows: "Hardship' refers to the harm that afflicted his body, causing him fatigue, difficulty, exhaustion, illness, and pain. 'Torment' refers to the trials Allah placed upon his wealth and family, where his wealth was destroyed and his family was lost."¹⁴⁰

Job attributed the hardship and torment he endured to the devil, demonstrating his profound etiquette with Allah Almighty. In truth, however, it was Allah who decreed this trial upon him, allowing harm and hardship to afflict him, for Allah does whatever He wills. Everything that befalls His servants—whether harm or benefit, good or evil—is ultimately from Allah, as all matters are under His control. Creation belongs to Him, command belongs to Him, and every act is His alone, Glorified and Exalted be He.¹⁴¹

A- Calamities between human gain and Allah's will:

Whatever harm or calamity befalls people is because of their actions. Allah Almighty said: **{And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much}** [Ash-Shura: 30].

Their actions are an apparent material cause of what befalls them, but the One who causes, determines and wills is Allah, the Exalted. What befalls the servants is attributed to them in terms of earning and striving, and attributed to Allah in terms of creation and will. The Holy Qur'an has combined these two attributions: attributing harm and evil to Allah and to people, as Allah Almighty says: **{But if good comes to them, they say, "This is from Allah;" and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah." So what is [the matter] with those people that they can hardly understand any statement? (78) What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger) 79)}** [An-Nisa: 78-79] Despite the emphasis on this truth of faith among believers, they do not attribute harm and evil to Allah out of respect for Him.¹⁴²

¹⁴⁰ Quranic Stories, (4/19).

¹⁴¹ Quranic Stories, previous source, (4/19).

¹⁴² Quranic Stories, (4/20).



B- The etiquette of the prophets with Allah:

All matters are in the hands of Allah, Glorified and Exalted be He. He created good and created evil, even the root of evil, Satan, who was also created by Allah Almighty. He is the One who brings benefit and causes harm, Glorified and Exalted be He. However, Job's (peace be upon him) words were an expression of his etiquette with Allah, just as the Prophet (peace and blessings be upon him) said in his supplication: **"all goodness is in Your hands, and evil is not attributed to You."**¹⁴³ This means that evil is not ascribed to Allah directly.

Similarly, Allah Almighty quoted Abraham (peace be upon him) saying: **{And when I am ill, it is He who cures me}** [Ash-Shu'ara: 80]. He did not say, "When He made me ill," although it is Allah who both caused the illness and provided the cure. Out of etiquette with Allah, Abraham said: **{I am ill, it is He who cures me}**.

Likewise, Joshua, the servant of Moses (peace be upon him), said: **{He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it"}}** [Al-Kahf: 63]. Here, he explicitly attributed his forgetfulness to Satan.¹⁴⁴

C- Satan has no power over Job (peace be upon him):

Based on this understanding, Job's (peace be upon him) attribution of the harm inflicted upon him to Satan in the verse **{Indeed, Satan has touched me with hardship and torment}** reflects his etiquette with Allah. In reality, the hardship and affliction he suffered came by Allah's decree and will, as a test and trial for him (peace be upon him).¹⁴⁵

Satan, accursed be he, spares no effort in his attempts to mislead the children of Adam. He uses all forms of direct and indirect influence—whispering, enticing, and tempting—seeking human weaknesses to achieve his goal. When Satan saw that Job (peace be upon him) remained patient, content with Allah's decree, neither complaining nor objecting, and firmly

¹⁴³ Sahih Muslim, edited by Muhammad Fuad Abdul Baqi, Dar Ihya' al-Turath al-Arabi, Beirut, Lebanon, second edition, 1972 AD, No. 771, So follow their guidance, p. 283.

¹⁴⁴ Quranic Stories, (4/20).

¹⁴⁵ Quranic Stories, previous source, (4/20).

believing that Allah tests those He loves, Satan despaired of leading him astray. Instead, he turned to whispering to Job's few loyal and devoted companions, including his wife (peace be upon her), trying to exploit their vulnerabilities.

Through these individuals, Satan conveyed his insinuations to Job, causing him greater emotional pain than the physical affliction he endured. When his wife shared some of these whispers with him, Job (peace be upon him) swore that if Allah restored his health, he would strike her a specified number of times—some say a hundred. Faced with this physical and psychological torment, Job (peace be upon him) turned to Allah, seeking His relief from harm and distress.¹⁴⁶

It is essential to clarify that Satan had no direct power over Job (peace be upon him) to cause him illness or suffering. This is impossible, as Allah's decree alone determines such matters. Allah affirms: **{Indeed, My servants - no authority will you have over them, except those who follow you of the deviators}** [Al-Hijr: 42].

Indeed, this is the reality: Satan had no authority over Job (peace be upon him) because he was a noble prophet, and Allah protected His prophets from Satan, granting him no power over them.¹⁴⁷ Al-Zamakhshari (may Allah have mercy on him) mentioned in his commentary: "Satan would whisper to him during his illness, magnifying the severity of his affliction and inciting him toward dissatisfaction, despair, and hopelessness in Allah's mercy."¹⁴⁸

It is essential to warn against the falsehoods of the Book of Job in the Old Testament, written by the disbelieving Jewish rabbis who authored the scriptures of the Old Testament. They falsely claimed that Satan asked Allah for permission to overpower Job, and Allah supposedly allowed it, leading Satan to destroy Job's family, obliterate his wealth, and afflict his body with disease, prompting Job to complain to Allah about his condition.

Many Islamic commentators have refuted these fabrications in their exegeses, clarifying that the statement **{Indeed, Satan has touched me with hardship and torment}** must not be interpreted based on these false

¹⁴⁶ The Truth of Satan's Influence on the Prophets, Urwa Hussein Tarabieh, p. 86.

¹⁴⁷ Quranic Stories, (4/20).

¹⁴⁸ Interpretation of Al-Kashshaf, (3/130).

Israeli narrations. It is impermissible to interpret the words of Allah using such fabricated and spurious claims.¹⁴⁹

**D- Sheikh Taher bin Ashour's (may Allah have mercy on him)
interpretation of the noble verse:**

The statement of Allah; **{Indeed, Satan has touched me with hardship and torment}** appears to attribute the affliction of hardship and torment to Satan. This suggests that Satan physically affected Job (peace be upon him) with these tribulations. However, hardship and torment themselves are the direct causes of his suffering. In Surah Al-Anbiya, Job says: **{Indeed, adversity has touched me}** [Al-Anbiya: 83], directly attributing the harm to the affliction itself. This raises a question for commentators about the meaning of attributing hardship and torment to Satan, especially given that Satan's influence over humans is limited to whispering, as established in Qur'anic verses. Hardship and torment do not stem from whispering or its effects.

Interpreters have offered more than ten interpretations of this attribution.

In my opinion, hardship and torment are the cause of Satan's touching him. This implies that Satan's whispers amplified Job's perception of his affliction, suggesting to him that such suffering was undeserved, potentially leading to negative thoughts about Allah or dissatisfaction. It can be taken in a second direction; Satan's influence came alongside the hardship and torment. Thus, Job's statement is understood as a subtle expression of his plea for Allah's mercy and deliverance from affliction, which Satan exploited as a means to whisper to him.

This interpretation parallels the plea of Joseph (peace be upon him) when he said: **{And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant}** [Yusuf: 33].

E- Satan's means and methods of influencing man:

Several terms in the Holy Qur'an describe the methods Satan employs to mislead and deceive humans. These methods are elucidated as follows:

- Whispering:

As in the verse: **{Then Satan whispered to him}** [Taha: 120].

¹⁴⁹ Quranic Stories, (4/21).

Whispering refers to corrupt thoughts and its origin is from the word waswas, which denotes the sound of jewelry or subtle murmurs.¹⁵⁰

- Overcoming:

As in the verse: **{Satan has overcome them}** [Al-Mujadila: 19].

Overcoming means leading them astray while gaining control over them.¹⁵¹ It is said that Satan has overcome them; overpowering and influencing them through his whispers.¹⁵²

- Suggestion:

As in the verse: **{And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing}** [Al-Araf: 200].

Al-Tabari explained: "If Satan enrages you to the extent of preventing you from avoiding the ignorant and provokes you to retaliate, seek Allah's protection from his incitement; He is Hearing and Knowing."¹⁵³

- Enticement:

As in the verse: **{Satan enticed them and prolonged hope for them}** [Muhammad: 25].

Enticement refers to making one's desires appealing, portraying the undesirable as desirable.¹⁵⁴ Abu Al-Su'ud commented: "It means facilitating indulgence in sins from sawol, which signifies relaxation, or from a softened form of 'hope,' as it aligns with one's desires."

- Prolongation:

As in the verse: **{and prolonged hope for them}** [Muhammad: 25].

- Instilling:

It refers to suggestion and instruction, as in conveying and teaching something.¹⁵⁵

¹⁵⁰ The Truth of Satan's Influence on the Prophets, Urwa Hussein, p. 40.

¹⁵¹ Vocabulary in the Strange Words of the Qur'an, Al-Raghib Al-Isfahani, Tazar Mustafa Al-Baz Library, 2009 AD, p. 262.

¹⁵² Interpretation of Al-Qurtubi, (17/305).

¹⁵³ Tafsir al-Tabari, (9/156).

¹⁵⁴ Dictionary of Language Standards, Ahmad bin Faris bin Zakariya al-Razi, Dar al-Fikr, 1979 AD, (3/118), The Truth of Satan's Influence on the Prophets, p. 42.

¹⁵⁵ The Truth of Satan's Influence on the Prophets, p. 43.



- Misguidance:

As in the verse: **{And Satan 'only' desires to lead them farther away}** [An-Nisa: 60].

Misguidance denotes confusion and deviation from the truth and the correct path.¹⁵⁶

- Impulsation:

As in the verse; **{when an impulse touches them from Satan, they remember [Him] and at once they have insight}** [Al-A'raf: 201].

Impulsation refers to something that hovers around a person, seeking to ensnare them.¹⁵⁷

- Adornment:

As in the verse: **{And [remember] when Satan made their deeds pleasing to them}** [Al-Anfal: 48].

{Made their deeds pleasing to them} refers to the perceived beautification sensed by the senses, not by the intellect.¹⁵⁸

- Causing Slip:

As in the verse: **{it was Satan who caused them to slip}** [Al-Imran: 155].

A slip originally refers to an unintentional stumble, meaning Satan lured them until they faltered.¹⁵⁹

- Incitement:

As in the verse: **{And incite [to senselessness] whoever you can}** [Al-Isra: 64].

Incitement means disturbance. Al-Tabari interpreted it as belittlement and deception.¹⁶⁰

Also as in the verse: **{And say, My Lord, I seek refuge in You from the incitements of the devils}** [Al-Mu'minun: 97].

¹⁵⁶ The Truth about the Influence of Satan on Man, previous source, p. 43.

¹⁵⁷ The Truth about the Influence of Satan on Man, previous source, p. 43, Al-Mufradat fi Gharib Al-Quran, p. 531.

¹⁵⁸ The Book of the Eye, Al-Khalil bin Ahmed Al-Farahidi, Dar and Library of Al-Hilal, 2007 AD, (7/387).

¹⁵⁹ Dictionary of Language Standards, (3/4), The Reality of Satan's Influence on Man, p. 44.

¹⁶⁰ The Reality of Satan's Influence on Man, p. 45, Tafsir al-Tabari, (17/490).

This refers to seeking protection from the harm caused by their direct interference, incitements, and presence, as well as their whispering. This supplication protects against all forms of evil, ensuring divine assistance and guidance toward good.¹⁶¹

- Enticement to wonder:

As in the verse: **{[We would then be] like one whom the devils enticed [to wander]}** [Al-An'am: 71].

According to Al-Manar, this means the devils led him astray by captivating his desires and intellect.¹⁶²

- Touching:

It's used to describe any harm that befalls a person,¹⁶³ as in **{adversity has touched me}** [Al-Anbiya: 83], and **{Satan has touched me}** [Sad: 41]

- Insanity:

As in the verse: **{Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity}** [Al-Baqarah: 275]. Indicating the onset of insanity. The meaning is that the person will be resurrected on Judgment Day as if possessed.¹⁶⁴

- Misleading:

As in the verse: **{[Iblees] said, "By Your might, I will surely mislead them all"} [Sad: 82].**

Misleading refers to error and failure,¹⁶⁵ particularly when one deviates in belief or opinion.¹⁶⁶

- Forgetfulness:

¹⁶¹ Saadi's Interpretation, p. 736.

¹⁶² Interpretation of Al-Manar, Muhammad Rashid Rida, Dar Al-Nawader for Publishing and Distribution, 2013 AD, (7/437).

¹⁶³ Dictionary of Language Standards, (5/271).

¹⁶⁴ The Truth about the Influence of Satan on Man, previous source, p. 46, Interpretation of the Qur'an, Interpretation of Al-Sam'ani, Mansour bin Muhammad Al-Sam'ani, Dar Al-Watan for Publishing, 2008 AD, (1/279).

¹⁶⁵ Lisan al-Arab, Muhammad Makram bin Manzur, Dar Sadir, Beirut, (15/140), The Truth of Satan's Influence on the Prophets, p. 47.

¹⁶⁶ Al-Qurtubi's Interpretation, (3/279), The Reality of Satan's Influence on the Prophets, p. 47.



As in the verse: **{And none made me forget it except Satan}** [Al-Kahf: 63], and **{Satan has overcome them and made them forget the remembrance of Allah}** [Al-Mujadila: 19].

Forgetfulness refers to the neglect of retaining what has been entrusted, either due to a weak heart, heedlessness, or deliberate intent that removes its remembrance from the heart.¹⁶⁷

Al-Zamakhshari defined it as distraction, stating about the verse **{And if Satan should cause you to forget}** [Al-An'am: 68]. It means, if Satan occupies you with his whispers until you forget.¹⁶⁸

- Destruction:

As in the verse: **{If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few}** [Al-Isra: 62].

Destruction means obliterating through misguidance and leading astray.¹⁶⁹ Al-Sharawi added: "I will attend to them with misguidance and temptation."¹⁷⁰

- Exploitation:

As in the verse: **{And [mention, O Muhammad], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing"}}** [Al-An'am: 128].

The phrase **{made use of others}** refers to mutual exploitation: The jinn enjoy human obedience, worship, and glorification, while humans benefit from the jinn's services in fulfilling desires and worldly pursuits.¹⁷¹

- Descending:

As in the verse: **{Shall I inform you upon whom the devils descend?}** [Ash-Shu'ara: 221].

¹⁶⁷ Vocabulary in the Strange Words of the Qur'an, p. 803.

¹⁶⁸ Al-Kashaf, (2/34).

¹⁶⁹ Saadi's Interpretation, p. 598.

¹⁷⁰ Interpretation of Al-Shaarawy, (14/8614).

¹⁷¹ Saadi's Interpretation, p. 329.

Descending refers to delivering whispers gradually.¹⁷² Al-Qurtubi mentioned that devils mostly hover in the air and pass through the winds.¹⁷³

- Private conversation:

As in the verse: **{Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely}** [Al-Mujadila: 10].

“Private conversation” here refers to secret discussions between two or more individuals.¹⁷⁴ The verse highlights private conspiracies of the enemies of believers, aiming to scheme and harm but acknowledging Satan’s limited power.¹⁷⁵

- Arousing desire:

As in the verse: **{He [i.e., Satan] promises them and arouses desire in them. But Satan does not promise them except delusion}** [An-Nisa: 120].

This means that Satan promises those he seeks to misguide and entices them with false hopes, creating in their minds unrealistic expectations. This leads them to wish for something that will never occur, deepening their fantasies and assisting in spreading delusions among them.¹⁷⁶

- Averting:

As in the verse: **{Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?}** [Al-Ma'idah: 91].

Turning someone away or stopping them from something.¹⁷⁷

- Fear:

¹⁷² The Quranic Encyclopedia, Ibrahim Al-Abyari, Arab Record Foundation, 2019 AD, (10/454).

¹⁷³ Interpretation of Al-Qurtubi: (13/145).

¹⁷⁴ Interpretation of Al-Raghib Al-Asfahani, Al-Raghib Al-Asfahani, Dar Al-Watan Publishing, 2008 AD, (4/148).

¹⁷⁵ Saadi's Interpretation, p. 1147.

¹⁷⁶ Vocabulary of the Qur'an from the book "Tahrir and Enlightenment," Fayez bin Sayyaf Al-Saraih, Dar Al-Qalam, (1/562).

¹⁷⁷ Masterpieces of Eloquence in Interpreting the Verses of Rulings, Muhammad Ali al-Sabuni, al-Ghazali Library, 2006 AD, (1/258).

As in the verse: **{That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers}** [Aal Imran: 175].

This means that the fear invoked by Satan aims to intimidate the believers with the threat of the polytheists as if they were saying: **{gathered against you}**. This is a call from the followers of Satan to frighten those who have lost or weakened their faith. The verse **{So fear them not, but fear Me, if you are [indeed] believers}**, clarifies that believers should not fear the polytheists, who are Satan's allies, because their power is in the hands of Allah and they can only act by His will. Rather, believers should fear Allah alone, who supports His faithful servants who submit to His guidance. This verse highlights the obligation to fear Allah alone, as it is an essential part of faith. The more a person believes, the more they fear Allah, and the praiseworthy fear is the one that prevents a person from violating Allah's prohibitions.¹⁷⁸

- Disappointment:

From the words of Allah Almighty: **{He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter}** [Al-Furqan: 29]. Disappointment means that Satan continues to lead him until it results in his destruction, then abandons him and does not benefit him.¹⁷⁹ According to Al-Raghib, it refers to the abandonment by one who is thought to be supportive and helping.¹⁸⁰

- Causing:

From the words of Allah Almighty: **{Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?}** [Al-Ma'idah: 91].

Means to cause a downfall, i.e., Satan works to cause believers to fall into the trap of animosity and hatred through intoxicants and gambling, and distracts them from the remembrance of Allah and prayer.

¹⁷⁸ Saadi's Interpretation, p. 169.

¹⁷⁹ The Truth of Satan's Influence on the Prophets, p. 49.

¹⁸⁰ Colleges: A Dictionary of Linguistic Terms and Differences, Ayoub Al-Kafwi, Al-Risala Foundation, 2007, p. 437, Vocabulary in the Strange Words of the Qur'an, p. 277.

Ihsa' Hussein Tarbiya, the author of the book *The True Impact of Satan on the Prophets* (Peace be upon them), says after discussing the methods and strategies of Satan in influencing people: "After reviewing the terms, we find that the strong connection between these words, in terms of meaning and relation, is that the accursed Satan uses the power of temptation, the ability to mislead, and to beautify wrongdoings to entrap people in his snares, as Allah Almighty says: **{Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You] }** [Al-A'raf: 17]. This signifies the strength of Satan's distraction and his efforts to divert them from their purpose of creation, which is the monotheism of Allah (Glory be to Him) and worship of Him, and His sovereignty is upon those who follow Him, but He has no power over His sincere servants."¹⁸¹

Second: The Almighty's saying: {[So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink." (42) And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding (43)} [Sad: 42-43]:

Interpretation of the Holy Verses:

1- {[So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink"}:

{Strike}: Striking the ground with one's foot. Prophet Job, with the remaining frail strength of his weakened body, struck the ground with his foot, and by the miracle of Allah, water gushed forth from it.¹⁸²

In the Holy Qur'an, there are instances where striking led to the emergence of water by the command of Allah:

The strike of Prophet Job when he was commanded to **{Strike}** and water emerged.

When Prophet Moses struck the rock, causing twelve springs to gush forth.

¹⁸¹ The Truth about Satan's Influence on the Prophets, previous source, p. 5/3.

¹⁸² In the Shadow of the Prophets, Muhammad Hamad Al-Suwayani, Al-Obeikan Education Company, 1st ed., 2022 AD, p. 214.



As mentioned in the Sunnah, in the story of Hajar and Prophet Ishmael, when Angel Gabriel (peace be upon him) struck the ground with his heel or wing at the location of Zamzam, and water sprang forth from it.¹⁸³

In the divine command to Job (peace be upon him); **{Strike [the ground] with your foot}**, there is a lesson for the ummah about respecting the principle of taking action and adhering to the divine laws of the universe.¹⁸⁴

It is among Allah's universal and Sharia laws that we are obligated to take measures, just as the strongest in faith in Allah's decree and destiny did—namely, the Messenger of Allah (peace and blessings be upon him). He resisted poverty through work, ignorance through knowledge, illness through treatment, disbelief and sins through jihad, and sought refuge in Allah from worry and sorrow, incapacity and laziness. He took measures for sustenance, stored provisions for his family for a year, and did not wait for sustenance to descend from the sky.¹⁸⁵ When asked whether one should tie their camel or leave it and rely on Allah, he said: **“Tie it and rely on Allah.”**¹⁸⁶

The Holy Qur'an is rich with verses that obligate Muslims to take measures in various aspects of life and to diligently seek those means to achieve their goals, especially in challenging circumstances faced by nations and individuals.¹⁸⁷

{[So he was told], “Strike [the ground] with your foot”}: A divine guidance on adhering to the principle of taking action.

{This is a [spring for a] cool bath and drink}: It does not elaborate on how the water emerged; instead, it suffices with the command, “Strike.”

The meaning is that in this water, there is a means for bathing and drinking because the illness that afflicted Prophet Job seemed to be a skin disease causing sores that disfigured his skin. Modern dermatologists often treat skin diseases with topical ointments that address the surface but do not penetrate to treat the internal cause of the illness. Out of Allah's mercy,

¹⁸³ News of the Prophets, Ahmed Muhammad Abu Shanar, p. 354.

¹⁸⁴ The Lives of the Prophets, p. 151.

¹⁸⁵ Allah's Law of Taking Causes, Dr. Ali Muhammad Al-Salabi, Dar Ibn Kathir, 2016 AD, Dr. Ali Muhammad Al-Salabi, p. 10.

¹⁸⁶ Sahih Ibn Hibban, arranged by Ibn Balban, Ala' al-Din Ali Ibn Balban al-Farsi, edited by Shu'ayb al-Arna'ut, Al-Risala Foundation, Beirut, Lebanon, second edition, 1414 AH, authentic chain of transmission.

¹⁸⁷ Allah's Sunnah in taking precautions, p. 13.

Prophet Job's healing—both external and internal—was accomplished with a single strike of his foot that brought forth water. From this water, he bathed to heal the external illness and drank to cure the internal causes of his disease.¹⁸⁸

Prophet Job overcame his weakness and tried to sit up until he steadied himself. Then, he struck the ground with his foot, reached out with his trembling hands to the water, scooped some up, and washed his face. Miraculously, every drop of water that touched his delicate skin brought healing, and vitality coursed through every part of his body he washed. He drank¹⁸⁹ from the water and bathed, and by Allah's will and power, every illness, both internal and external, was cured.¹⁹⁰

Ibn Kathir (may Allah have mercy on him) said: "Strike the ground with your foot," and he complied with the command (peace be upon him). Allah caused a spring to gush forth and commanded him to bathe from it. Allah removed from him all the pain, harm, ailments, and illnesses in his body. Then, he was instructed to strike the ground in another location, and Allah brought forth another spring, commanding him to drink from it. This removed all internal ailments, and his health was restored, both outwardly and inwardly.¹⁹¹

When Prophet Job's wife returned after attending to his needs for food, drink, and supplies, she did not recognize him due to his newfound strength, vitality, and health. She asked, "May Allah bless you, have you seen the Prophet of Allah who was afflicted with trials? By Allah, I have never seen anyone resemble him more than you when he was healthy." He replied, "I am he."¹⁹² Overwhelmed with joy, she wept tears of happiness and praised Allah (Glory be to Him) for healing her beloved husband.

{[So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink"}: This verse teaches the principle of seeking treatment. Allah commanded Prophet Job to drink and bathe from

¹⁸⁸ Interpretation of Al-Shaarawy, (21/12954).

¹⁸⁹ In the Shadow of the Prophets, Muhammad Al-Suwayani, p. 214.

¹⁹⁰ News of the Prophets, p. 356.

¹⁹¹ Tafsir Ibn Kathir: Interpretation of the Great Qur'an, by Al-Hafiz Abu Al-Fida Ismail bin Omar bin Kathir, edited by Youssef Ali Badawi, Hassan Suwaidan, Dar Ibn Kathir, 1434 AH - 2013 AD, Damascus, Beirut, first edition, 1434 AH - 2013 AD, (7/74).

¹⁹² Studies from the Holy Qur'an, (3/219).



the water that gushed beneath his feet. Allah could have healed him without requiring this action,¹⁹³ yet everything is connected to a cause.¹⁹⁴

The Messenger of Allah (peace and blessings be upon him) explained: **“There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious.”**¹⁹⁵

He also said: **“Allah does not send down any disease, but He also sends down the cure.”**¹⁹⁶

Both hadiths indicate that for every ailment, Allah has created a remedy. Thus, it is permissible, even encouraged, for a person to use medicine that is known, through experience and observation, to be effective against the illness.¹⁹⁷

Usama ibn Sharik (may Allah be pleased with him) reported: “I came to the Prophet (peace and blessings be upon him), and his companions seemed to be so still as if birds were on their heads. I greeted them and sat down. Then some Bedouins came from various directions and asked, ‘O Messenger of Allah, should we seek medical treatment?’ He said, **‘Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age’**”¹⁹⁸

The Companions (may Allah be pleased with them) asked the Prophet (peace and blessings be upon him) about the permissibility of seeking treatment, and he encouraged them, saying,¹⁹⁹ **“Make use of medical treatment.”** This directive is general, and scholars have clarified that medical knowledge is among the collective obligations (fard kifayah). Imam Al-Nawawi (may Allah have mercy on him) said: “As for rational sciences, some are collective obligations, such as medicine and necessary arithmetic.”²⁰⁰

¹⁹³ With the Prophets in the Holy Quran, Afif Tabbara, p. 213.

¹⁹⁴ Supplication of the Prophets and Messengers, Muhammad Mahmoud Ahmad, Kitab Publishing Center, 1999 AD, p. 178.

¹⁹⁵ Narrated by Muslim, (4/20).

¹⁹⁶ Narrated by Al-Bukhari, (4/8).

¹⁹⁷ The Rulings of Medical Surgery and Their Consequences, Muhammad Mukhtar Al-Shanqiti, Al-Sahaba Library, 1994 AD, p. 86.

¹⁹⁸ Sunan Al-Tirmidhi, a good and authentic hadith, (3/258).

¹⁹⁹ Medical Surgery Rulings, Muhammad Al-Shanqeeti, p. 87.

²⁰⁰ Medical Surgery Rulings, Muhammad Al-Shanqeeti, previous source, p. 74.

The science of medicine is essential for human life. Its application achieves significant benefits, including preserving health and preventing harm from illnesses and diseases. Through it, a Muslim gains the strength to worship and obey Allah and seek His pleasure.²⁰¹

2- {And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding}:

Allah Almighty did not suffice with granting Prophet Job healing from his illness; out of His grace and generosity, He also blessed him with family and offspring.²⁰²

A. {And We granted him his family and a like [number] with them}:

Sheikh Mutawalli Sha'rawi (may Allah have mercy on him) said: "It seems that some of his family distanced themselves from him when he was afflicted by illness. When Allah healed him and restored his health, they returned to him. The phrase **{and a like [number] with them}** means that Allah also granted him an equal number of new family members, including descendants and followers."²⁰³

Some narrations suggest that Allah revived his children and gave him the like of them. However, the text does not necessitate that those who died were revived. It could mean that with his return to health, he regained his family, who were as good as lost to him during his illness, and Allah additionally blessed him with others as an act of favor and mercy. This serves as a reminder for those endowed with understanding and reflection.²⁰⁴

- Dr. Fadl Hasan Abbas (may Allah have mercy on him) said: "In the verse, **{And We granted him his family and a like [number] with them}**, it means We guided his family to believe in him and respond to his call. We also guided others outside his family to faith. Here, the 'gift' refers to guidance and direction, not the creation of new people. What concerns the

²⁰¹ The Modern Muslim State: Its Pillars and Functions, Ali Muhammad Al-Salabi, Dar Al-Ma'rifah, 2013, p. 384.

²⁰² The Story in the Holy Qur'an, Muhammad Sayyid Tantawi, Dar Nahdet Misr for Printing and Publishing, 1st ed., 1905 AD, p. 710.

²⁰³ Interpretation of Al-Shaarawy, (21/12955).

²⁰⁴ In the Shade of the Qur'an, (5/5032).



prophets most is that Allah uses them to guide others, not merely that they be granted offspring.”²⁰⁵

Amr al-Sha’ar said: “When Prophet Job was healed, Allah gave him his family and others as well. This does not mean that his family had died and were resurrected for him. Instead, they believed in him, along with others, as an act of Allah’s mercy. This is similar to the verse: **{And We gave him out of Our mercy his brother Aaron as a prophet}** [Maryam: 53]. It does not imply that Aaron was resurrected for Moses or anything of that sort.”²⁰⁶

- Dr. Muhammad Bakr Ismail said: “The blessing of family and the like in number can only be understood to mean that Prophet Job remarried multiple women and fathered twice as many children as had previously died. It does not mean that Allah resurrected his deceased children, as some storytellers claim, for this is not stated in the verse. The term ‘gift’ implies that the bestowed thing is new and previously unavailable to the recipient. It is used to describe renewed blessings, as Allah says: **{He gives to whom He wills female [children], and He gives to whom He wills males}** [Ash-Shura: 49].”²⁰⁷

Ibn Abbas (may Allah be pleased with him) said: “Allah restored the youth of Job’s wife, and she bore him 26 male children.”²⁰⁸

The Gold Bestowed Upon Prophet Job While He Bathed:

Al-Bukhari narrated from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said:

“Once while Job was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, ‘O Job! Didn’t I make you rich enough to dispense with what you see now?’ Job said, ‘Yes, O Lord! But I cannot dispense with Your Blessings.’”²⁰⁹

Ahmad, Al-Hakim, and At-Tayalisi also reported this hadith with a slight variation in wording. Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: **“When**

²⁰⁵ In the Stories of the Holy Quran, p. 676.

²⁰⁶ Stories of the Qur’an, a Qur’anic Reading, Amr Al-Shaer, Al-Nafeza Library, p. 279.

²⁰⁷ Stories of the Qur’an, Muhammad Bakr Ismail, p. 315.

²⁰⁸ Fath Al-Bari on the Explanation of Sahih Al-Bukhari, (7/232).

²⁰⁹ Al-Bukhari, No. 279, Authentic Hadiths, No. 170.

Allah cured Job (peace be upon him), He sent upon him a rain of gold locusts. Job began gathering them with his hand and placing them in his garment. Allah said to him: ‘O Job, will you not be satisfied?’²¹⁰ He replied: ‘My Lord, who could ever be satisfied with Your mercy?’²¹¹

The Messenger of Allah (peace and blessings be upon him) informs us that Allah compensated Job (peace be upon him) for the wealth he had lost during his trial. It appears this compensation was immediate, occurring after his bath in the cool water. When he bathed naked and alone, Allah showered him with golden locusts, a divine symbol of restored bounty and blessings.²¹²

The Meaning of the Hadith and Its Implications:

The golden locusts bestowed upon Prophet Job (peace be upon him) were numerous. In another narration in Al-Bukhari, the Prophet (peace and blessings be upon him) referred to them as a swarm of locusts, saying: **“Once while Job was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him.”**²¹³

It was by Allah’s wise decree that Job was blessed with gold in the form of locusts, showered upon him during his bath. The gold fell like heavy rain, an extraordinary miracle from Allah.

When Job saw the gold pouring down upon him, he grabbed the garment he had laid aside and began collecting the gold with both hands, filling his garment with it.²¹⁴

Allah, amazed by this action, called out to him: “O Job, have I not enriched you so that you have no need for what you see?”

This question indicates that Allah had already provided for Job generously. Why, then, was Job gathering the gold?

Job (peace be upon him) replied: “Indeed, You have enriched me, but I cannot do without Your blessings.”

²¹⁰ Quranic Stories, (4/25).

²¹¹ Musnad of Imam Ahmad ibn Hanbal, Ahmad ibn Hanbal, edited by: Shuaib Arnaout and others, Al-Risala Foundation, Beirut, 2nd ed., 2008 AD, (2/304).

²¹² Supplement to the Two Sahihs, Al-Hakim Al-Naysaburi, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1990 AD, (2/582).

²¹³ Al-Bukhari, No. 7493.

²¹⁴ Quranic Stories, (4/26).



This response reflects that Job saw the gold as a blessing from Allah. The blessings of Allah bring prosperity and abundance, and no one can do without them. Although Job was content with his provision and lived a life of asceticism—as prophets are the foremost of those who renounce worldly pleasures—he collected the gold not out of need but out of his appreciation for Allah’s blessings.

In another narration, Allah said: “O Job, will you not be satisfied?” To which Job responded: “O my Lord, who could ever be satisfied with Your mercy?”

Job regarded the gold as a manifestation of Allah’s mercy, and no believer can ever tire of Allah’s mercy. Thus, his collection of the gold was not due to greed but rather a desire to immerse himself in Allah’s blessings.²¹⁵

This incident illustrates that it is permissible for a believer to accumulate wealth, provided that it comes from lawful sources, does not dominate one’s heart or thoughts, and that the obligatory dues of Allah, such as charity, are fulfilled.

The wealth itself is a blessing from Allah, and no one can be independent of His blessings and mercy. This example from Job (peace be upon him) serves as a guide: Allah lifted his tribulation, restored his family and wealth, gave him even better than what he had lost, and rained gold upon him in the form of locusts. Through all this, Job demonstrated gratitude in prosperity just as he had shown patience in adversity.²¹⁶

From the benefits derived from this hadith:

- If money or the like is scattered over someone in their property or similar, they have the right to take what has been given to them for themselves or to give it to others.²¹⁷
- It is permissible to be unclothed in privacy for bathing or other purposes, as long as one is safe from others’ eyes.²¹⁸
- It is allowed to desire an abundance of permissible wealth for someone who trusts themselves to be thankful for it.²¹⁹

²¹⁵ Quranic Stories, (4/27).

²¹⁶ Quranic Stories, previous source, (4/27).

²¹⁷ Criticized Hadiths of the Two Sahihs Concerning the Prophets, Osama Al-Shanti, Al-Al and Al-Ashab Charity, 1st ed., 2015 AD, p. 462.

²¹⁸ Ibn Battel’s Explanation of Sahih Al-Bukhari, Ali bin Khalaf Al-Qurtubi, Al-Rushd Library, 2005 AD, (1/393).

²¹⁹ Hadiths of the Two Sahihs criticizing the prophets, p. 463.

- Wealth acquired in this manner is called a blessing.
- The virtue of the grateful wealthy person.²²⁰
- A person should not be judged as greedy or materialistic simply for taking wealth or being inclined toward it; this varies based on intentions, as actions are judged by intentions.²²¹
- It is permissible for the wealthy to accumulate more wealth with the intention of giving in charity.²²²
- If a believer sees Allah's bounty descending upon them, they should not stop accepting it as long as it continues, intending not to be satiated by Allah's mercy, as Prophet Job said. Indeed, Allah does not love for His servant to reject His bounty.²²³

B- {As mercy from Us}

That is, [**He rewarded**] him for his patience, steadfastness, devotion, humility, and submission.²²⁴ All of this was done by Allah as an act of grace and mercy, not out of obligation or necessity.²²⁵

The noble verse portrays Allah's mercy and grace toward His servants who endure trials with patience, accepting His decree with contentment in their hearts.²²⁶

C- {And a reminder for those of understanding.}:

{Reminder}: It refers to the thought that comes to you, directing you toward the cause of the reminder, as you are preoccupied with something distant from its cause. The essence of the reminder here is that after patience, relief came from Allah. His body was restored to health and free from illness and its causes. His family returned to him, along with an increase in their number, to console his emotions. This is what is meant by "mercy" in His saying: **{as mercy from Us}**. These are manifold blessings that came as a result of his patience and contentment with Allah's decree.

²²⁰ Hadiths of the Two Sahihs criticizing the prophets, previous source, p. 463.

²²¹ Hadiths of the Two Sahihs criticizing the prophets, previous source, p. 464.

²²² Hadiths of the Two Sahihs criticizing the prophets, previous source, p. 464.

²²³ Hadiths of the Two Sahihs criticizing the prophets, previous source, p. 464.

²²⁴ Interpretation of Ibn Kathir, (7/75).

²²⁵ Thematic Interpretation, Tahmaz, (7/216).

²²⁶ In the Shade of the Qur'an, (5/3022).



Thus, the lesson in this story is that when a person faces distress, they should turn to Allah and seek refuge in Him in their hardship, as mentioned in the verse: **{Is He [not best] who responds to the desperate one when he calls upon Him and removes evil}** [An-Naml: 62]. Allah loves this act of seeking refuge from His servant, and so He tests them.²²⁷

{For those of understanding}: It refers to those who extract the core of everything, seeking the essence of speech and the wisdom behind it.²²⁸ The intelligent person is one who is wise.²²⁹ The meaning here is that the gift was a mercy for him and a reminder for people of understanding, so they may reflect on the condition of Job and take a lesson. They will realize that whoever remains patient during hardship will be rewarded by Allah, both in this life and the hereafter, and their prayers will be answered when they call upon Him.²³⁰

Az-Zajjaj says: “When the wise person is afflicted, they remember Job’s trial and remain patient.”²³¹

This story is described in Surah Al-Anbiya as a reminder for the worshippers, and in Surah Sad as a reminder for those of understanding, to emphasize that the worshippers are indeed those of understanding. This is because they recognized Allah, worshipped Him, and continued in their devotion and obedience, sincerely dedicating their faith to Him.²³²

The term **{those of understanding}** is mentioned in the Holy Qur’an in sixteen instances.²³³

Through careful reflection on the Qur’anic texts where **{those of understanding}** are mentioned, we can discern their traits and characteristics, including:

²²⁷ Interpretation of Al-Shaarawy, (21/125955).

²²⁸ Definitions, p. 35.

²²⁹ The Bride’s Crown from the Jewels of the Dictionary, Muhammad Al-Zubaidi, Kuwait Edition, 2nd ed., 2006 AD, (4/14).

²³⁰ Saadi’s Interpretation, p. 959.

²³¹ The Meanings and Grammar of the Qur’an, Ibrahim bin Al-Sari Al-Zajjaj, Alam Al-Kutub, 2007 AD, (4/335).

²³² True Stories of the Qur’an, Hamid Ahmed Al-Basyouni, p. 217.

²³³ Indexed Dictionary of the Words of the Prophetic Hadith, Muhammad Fuad Abdul Baqi, Brill Library, 2024 AD, p. 644.

- They are people of wisdom in behavior and conduct, which is a great virtue, as Allah says: **{He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding}** [Al-Baqarah: 269], meaning only those with reason and intellect who comprehend the message and its meaning will benefit from admonition and reminders.

- They are firmly grounded in knowledge, understanding, and reflection on meanings in their true essence,²³⁴ as Allah Almighty says: **{It is He who has sent down to you, [O Muḥammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding}** [Ali-Imran: 7].

- They recognize what has been revealed to the Messenger (peace and blessings be upon him) as the truth. Allah has enlightened their insights while blinding the vision and insights of the rejecters, as Allah says: **{Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding}** [Ar-Ra'd: 19].

- Allah mentions some traits of those of understanding in subsequent verses, including that they fulfill their covenants with Allah, do not break their promises, are patient, perform their obligations, and more. He concludes with the ultimate reward: **{Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying], (23) "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home" (24)}** [Ar-Ra'd: 23-24].

- They comprehend and reflect on Allah's divine message: **{This [Qur'an] is notification for the people that they may be warned thereby**

²³⁴ Human Senses in the Holy Qur'an, Muhammad Talib Madlul, Dar Al-Kotob Al-Ilmiyyah, 2007, p. 227.

and that they may know that He is but one God and that those of understanding will be reminded} [Ibrahim: 52].

- They possess sound intellects, ponder over the Holy Qur'an, and act according to its teachings, as Allah Almighty says: **{[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].

- They distinguish between the knowledgeable and the ignorant, understanding that they are not equal in the eyes of rational minds. Allah Almighty says: **{Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding}** [Az-Zumar: 9].

- They use their senses for good, possess refined manners, and listen to what is beneficial, adhering to the best of it, as Allah Almighty says: **{Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding}** [Az-Zumar: 18].

- They take provision of piety and virtues for the Hereafter, as Allah Almighty says: **{And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding}** [Al-Baqarah: 197].

- Those of understanding have sound intellects, distinguishing between the pure and the impure, permissible and forbidden, and truth and falsehood. They are not deceived by material power and adopt the motto of fearing Allah, as Allah Almighty says: **{Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful}** [Al-Ma'idah: 100].

- The people of reason apply the limits and laws of Allah, taking retribution from the murderer so that anyone who is tempted to harm others will reflect on their fate, which is death, and think before committing any harm. This deters them from such actions. In this, retribution is the preservation of life so that peaceful and secure life continues.²³⁵ Allah Almighty said: **{There was certainly in their stories a lesson for those of understanding}** [Yusuf: 111].

²³⁵ Human Senses in the Qur'an, previous source, p. 226.

- Another characteristic of the people of reason is that they reflect on the creatures of Allah and the entire universe in order to deduce the Creator and originator from nothingness. Allah Almighty said: **{Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding}** [Ali-Imran: 190].

Reflection is a mental process that leads to certain truths. Therefore, Allah Almighty said: **{signs for those of understanding}**, meaning complete, pure minds that perceive things as they truly are.

- Among the qualities of the people of reason is that they take lessons from the stories of previous nations, their conditions, and their prophets and messengers. They turn them into experiences and lessons that they benefit from. They reflect, contemplate, and remember, and this is the active mind, free from impurities. Allah Almighty said: **{There was certainly in their stories a lesson for those of understanding}** [Yusuf: 111].

- Indeed, the people of reason are those with clear, believing minds and upright natures that fear Allah and obey His commands, refrain from what He has prohibited, do not follow their desires, and apply the Holy Qur'an in their lives, which Allah has called a reminder. Allah Almighty said: **{so fear Allah, O you of understanding who have believed. Allah has sent down to you a message [i.e., the Qur'an]}** [At-Talaq: 10]. These are the most important qualities and advantages mentioned in the Holy Qur'an.

Third: The Almighty's saying: {[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah] } [Sad: 44]:

Interpretation of the Noble Verse:

1- {[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath"}:

It was mentioned that Job swore to strike his wife one hundred lashes because she either sold her braids or was late to him one day. He swore to strike her.²³⁶ It is said that Satan came to her and said: "If I cure Job for you,

²³⁶ Quranic Stories and Their Impact on Deriving Rulings, Osama Abdel Azim, Dar Al-Fath, 2009,

will you say that I cured him?" She replied, "I will ask Job," and she asked him. He swore to strike her. This means that she was reminded: how could she accept such words when the true healer is Allah Almighty. Whatever the case, Allah knows best the reason for Job's oath. These are all from the Israeli narrations.²³⁷ However, the noble verse:

A- {"And take in your hand a bunch [of grass] and strike with it and do not break your oath"}:

This clarifies that Allah commanded Job (peace be upon him) to take this branch, which has several twigs and leaves, and strike the person whom he swore to strike so that he would not break his oath. This indicates that Job (peace be upon him) had sworn, during his illness and trial, to strike someone with something for some reason. When Allah healed him, He called him to fulfill his oath and strike the person whom he had sworn to strike with that bunch of twigs. The verse does not clarify who the person was whom he swore to strike, whether it was his wife or someone else, nor does it specify the degree of kinship with that person, nor does it mention the reason that led Job to swear to strike them, or the exact wording of his oath. When Allah permitted him to break his oath, the verse did not explain how he struck with that bunch of twigs.

The interpreters have mentioned various opinions on this matter and have attempted to answer the previous questions.²³⁸ Among the most just of these opinions is that Job (peace be upon him) had become angry with his wife over something she did, and he swore that if Allah healed him, he would strike her one hundred lashes. When Allah healed him and granted him complete recovery, with mercy and kindness, it would not be appropriate for him to repay her with a strike. So Allah (Exalted) guided him to take a {a bunch [of grass]}.²³⁹

p. 135, In the company of the Noble Messengers, Sayyid Abdel Maqsood, Dar Al-Basheer for Culture and Publishing, 2000, p. 137.

²³⁷ Follow Their Guidance, p. 285.

²³⁸ Quranic Stories, (4/29).

²³⁹ Prophets in the Qur'an: Stories and Lessons, Hoda Jaafar, Dar Al-Kotob Al-Ilmiyyah, 2014, p. 349.

B- {And do not break your oath }:

And do not break your oath²⁴⁰ so that you may be absolved from your vow and fulfill your oath. This is a way out for the one who fears Allah and obeys Him, as a mercy to him and to his wife, who took care of him and was patient with his trials.²⁴¹

The wife of Job (peace be upon him) was an example of a righteous woman who was devoted to her husband. She did not abandon him during the years of his trial; she served him, assisted him in his affairs, endured his illness, and treated him well.²⁴²

This noble wife stayed by him completely, and she was the only one who showed compassion toward him during his trial. She greatly valued the rights of marriage and fulfilled her duties excellently. She had experienced happiness with him during his days of prosperity, and now she gave all her effort to him during his days of trial. She managed their living situation by every honorable means, until circumstances eventually forced her to work for others of wealth. She worked after having been served, and visited the wealthy after her home had been filled with those visiting her. People would feel pity for her and employ her, even if they did not need her services, just to give her a little to satisfy her hunger and that of her husband.

However, the matter of her and her husband did not end here. A rumor spread far and wide that anyone who employed the wife of Job might share in his affliction and misfortune. Doors were closed to her, and she searched for work but found none. She and her husband spent the day and night hungry, with palaces and wealth all around them, and relatives and distant kin who were wealthy nearby. This lady thought deeply, considering how to escape this sudden predicament and new hardship. She had long, beautiful hair, and in her distress, she realized that she had no need for this hair. What use was it when her life and her husband's life seemed to be at an end?²⁴³

²⁴⁰ Tafsir al-Tabari, (23/166,167).

²⁴¹ The Best Stories in the Holy Quran, Naila Hashem, p. 257.

²⁴² The Precious in the Stories of the Prophets and Messengers, Zuhair Ali Kakhi, Dar Al-Mamoun for Heritage, 2003 AD, p. 78.

²⁴³ Stories of the Prophets in the Universe with the Prophets, p. 170.



Imam Ibn Kathir (may Allah have mercy on him) said: “When she could not find anyone to employ her, she resorted to selling one of her braids to one of the noble daughters for a large amount of good food. She brought it to Job, and he asked, ‘Where did you get this from?’ and he denied it. She said, ‘I served some people.’”

The next day, she could not find anyone to employ her again, so she sold the other braid for food and brought it to him. He denied it again and swore not to eat it until she told him where she got the food from. She uncovered her head, and when he saw her head shaved, he called upon his Lord, saying: **{And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and You are the most merciful of the merciful”}** [Al-Anbya: 83].²⁴⁴

Allah responded to the call, for He is the One who answers the supplication of the distressed and removes harm. Life returned with joy, wealth, blessings, and memories of loyalty and patience, along with a feeling of contentment from Allah and His love.²⁴⁵

Allah honored Job (peace be upon him) with this dispensation: **{And take in your hand a bunch [of grass] and strike with it and do not break your oath}**. Ibn Kathir (may Allah have mercy on him) said: “He had sworn to strike his wife with one hundred lashes. It is said that he swore because she had sold her braids, and it is said that the devil approached her in the form of a doctor advising her with medicine for Job. When she realized it was the devil, she informed Job, and he swore to strike her one hundred lashes. But when Allah healed him, He instructed him to take a bunch of twigs and strike her with it once, and this would be considered equivalent to one hundred lashes, thus fulfilling his oath without breaking it. This is a relief and a way out for the one who fears Allah and obeys Him, especially in the case of his patient, righteous, and devoted wife (may Allah be pleased with her).”²⁴⁶

²⁴⁴ The Beginning and the End (1/317).

²⁴⁵ Stories of the Prophets in the Universe with the Prophets, p. 170.

²⁴⁶ The Beginning and the End, (1/320).

**C- Sheikh Taher bin Ashour's (may Allah have mercy on him)
interpretation of the verse:**

{And take in your hand a bunch [of grass] and strike with it and do not break your oath}:

The scholar (may Allah have mercy on him) said about the verse: "This has another story alluded to in the verse in general, but there is no authentic narration specifying it. The general context is that the wife of Job tried something that disrupted his patience, seeking help from some people for her comfort. When he found out, he became angry and swore to strike her several times, but he regretted it. He loved her, and she had been supportive during his illness. When he was relieved from his affliction, he felt compassion for his wife and wanted to avoid harming her. There was no expiation for oaths in their religion, so Allah revealed to him to strike her with a bundle of twigs, with a number of twigs equal to the number of strikes he had sworn to deliver, out of kindness towards his wife, to keep his oath intact, as breaking an oath is not appropriate for a prophet's position. This event does not have any bearing on the main purpose of the story of Job, which is to serve as an example, but it was mentioned here as a continuation of Allah's kindness towards Job in reward for his patience."

The meanings of the verse are clear in that this permission was a kindness towards Job, and that this action was not known in the religion of Job to protect his piety and honor his love for his wife, showing compassion for her for her kindness to him. It is undoubtedly a concession in the ruling of breaking an oath.²⁴⁷

Our scholars then examined the established principle in the jurisprudence of the issue, which is: Is the law of those before us law for us if it is narrated in the Holy Qur'an or the authentic Sunnah, and if there is no text or principle in our law that abrogates it?

As for those who did not consider the law of those before us to be law for us, such as Abu Bakr al-Baqillani from the Malikis, the majority of the Shafi'is, and all of the Zahiris, their stance on this is clear. As for those who affirmed the principle of following the Sharia of those before us with its stated conditions, such as Malik, Abu Hanifa, and al-Shafi'i, they advanced

²⁴⁷ Liberation and Enlightenment, (9/521).



the discussion on whether this ruling in this verse can be applied similarly in Islamic fiqh when issuing fatwas regarding oaths, and whether it can be extended to establish a principle for analogy in cases where the Sharia stipulates a specific number of strikes when an excuse arises that justifies a concession after establishing the analogy for concessions. They also explored whether it could be extended to establish a principle for similar Sharia tricks to avoid a binding Sharia duty.

They delved into this despite the fact that the story of Job is presented in a general manner that does not clarify the specifics of his oath, his words, or his intention, as this was not the purpose of the story.

As for oaths, Allah has relieved us from the obligation by legislating expiations for oaths. The Prophet (peace and blessings be upon him) said: **“I swear by Allah that if Allah will, I shall not swear an oath and then consider something else to be better than it without making atonement for my oath and doing the thing that is better.”** Thus, the law in our religion abrogates what was legislated for Job, so there is no need to delve into this matter. The Hanafi position is to act according to it, based on the view that the law of those before us is applicable to us, which is the opinion of the Shafi’is.

Malik said, “This is a specific ruling for Job, which Allah decreed for a prophet.”

Al-Qurtubi narrated from al-Shafi’i: “He specified it for when someone swears without having an intention, as if he takes it in the sense of the least that can be applied to the word ‘strike’ and ‘number.’”

As for applying the analogy of Job’s ruling in every instance of a specified number of strikes outside the case of oaths, that is a stretch in analogy due to the difference in nature between the original case and the branch, and the different objectives of the law regarding expiations, punishments, and disciplinary actions. The law aims to avoid neglecting punishments and disciplinary actions, which could lead to chaos, whereas expiations are distinct in their function. There is no doubt that such leniency in punishments could lead to their neglect and render them meaningless.

The narration in Sunan Abu Dawood from Abu Umama, quoting some of the companions of the Messenger of Allah (peace and blessings be upon him) from the Ansar, states that a man among them, who was severely ill, was visited by a slave woman. He became attracted to her and

had intercourse with her. They sought a ruling from the Messenger of Allah (peace and blessings be upon him), saying: "If we take him to you, his bones would disintegrate; he is nothing but skin and bones." The Prophet (peace and blessings be upon him) then instructed that they take one hundred twigs and strike him with them all at once.

This narration is found in other sources with different chains and wordings, but it is essentially the same story, and there is no proof in it, as it involves several possibilities:

First: That the man was severely ill and no punishment should be carried out on someone like him.

Second: It is possible that the illness impaired his mind, causing him to commit the sin, so the illness served as a justification to waive the punishment.

Third: This is a report of a single narrator and does not contradict the widely accepted practices concerning the implementation of punishments.

Fourth: It may be considered specific to this case, and al-Shafi'i's view is that this ruling can be applied to punishments in cases of necessity, such as illness, which is strange, because the teachings of the Prophet (peace and blessings be upon him) and the statements of the early generations consistently show that a sick person or a pregnant woman should have their punishment delayed until they recover. The Prophet (peace and blessings be upon him) did not instruct that a pregnant woman should be struck with twigs. What is the benefit of this punishment if it does not deter from what is forbidden or prevent sin?

In the rulings of al-Jassas on Abu Hanifa, the same position as al-Shafi'i is mentioned. Al-Khattabi reported that "Abu Hanifa and Malik agreed that there is no punishment except for the established punishments," though there are differing reports about Abu Hanifa's position.²⁴⁸

Shaykh Abdul Aziz bin Marzouk al-Turifi said: "Some scholars interpreted this as referring to permissible Sharia tricks, while others did not consider it a permissible trick but rather an application of oaths in terms of their words and their intended meanings."²⁴⁹

²⁴⁸ Liberation and Enlightenment (9/523).

²⁴⁹ Interpretation and Explanation of the Provisions of the Qur'an, Abdul Aziz Al-Tarifi, Dar Al-Manhaj Library, 2017 AD, (4/2021).

2- The Almighty's saying: {Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]} [Sad: 44]:

{Indeed, We found him}: Regarding what afflicted him of trials and his seeking healing from Allah the Almighty, and his wish for well-being does not detract from his patience.²⁵⁰

This verse: **{Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}**, is a testimony from Allah about Job's patience. Allah, the Blessed and Exalted, bore witness to Job (peace be upon him) for his patience in enduring the trials with which Allah tested him. It is known that these trials were comprehensive, affecting his body, his children, and his wealth, and lasted for a long period. We have reviewed examples of these trials, their duration, and how Job (peace be upon him) faced them.²⁵¹

A - {Indeed, We found him patient}:

{Indeed, We}: This refers to the direct address from Allah, the present and not absent, the One of majesty, greatness, and sovereignty, with all His most beautiful names and highest attributes.

{Found him}: Meaning that his patience became apparent in a way that matched what was already known by Allah about him.²⁵² The plural form in **{We found him}** is used to denote grandeur.

{Patient}: The noble verse illustrates that Job (peace be upon him) was praised by Allah and commended with this divine attribute. His patience extended infinitely in obedience to Allah, except for the divine intervention when Job presented his condition to the Most Merciful.²⁵³

The mention of the story of Job (peace be upon him) in the Holy Qur'an, along with Allah's praise of him, made him renowned among both the elite and the common people for his beautiful patience. No one among the children of Adam has matched him, nor will there ever be a more patient individual in the future. He became the epitome of patience, such that

²⁵⁰ With the Prophets in the Call to Allah, p. 495.

²⁵¹ With the Prophets in the Call to Allah, p. 143.

²⁵² Liberation and Enlightenment, (9/453).

²⁵³ Quranic Personalities, Dr. Nazih Muhammad Alawi, Dar Al Safa for Printing, Publishing and Distribution, 2019, p. 143.

it is said, “Patience like the patience of Job”,²⁵⁴ for he is the leader of the patient.²⁵⁵

Job (peace be upon him) serves as a great school for learning patience, practicing it, and teaching it to our children, families, communities, and societies so that it becomes a habit for all.²⁵⁶

Allah Almighty bore witness to Job’s patience and made him an example for His Prophet (peace and blessings be upon him) and all of creation. Regarding the connection between Job’s story and the command for the Prophet (peace and blessings be upon him) to be patient with what he encountered from his people, al-Razi (may Allah have mercy on him) said: “It is as though Allah said: ‘O Muhammad, be patient with the foolishness of your people, for no one in the world was more blessed in wealth and favor than David and Solomon (peace be upon them), and none endured more trials and hardships than Job. Reflect on the conditions of these individuals to understand that worldly circumstances are not stable for anyone and that a wise person must bear adversity with patience.’”²⁵⁷

Among the great values emphasized in the Holy Qur’an is the value of patience. It is one of the most prominent Qur’anic virtues highlighted in both the Meccan and Medinan chapters, making it the most frequently discussed trait in the Holy Qur’an.²⁵⁸

Imam al-Ghazali, in his book *Patience and Gratitude from the Quarter of Deliverance in Ihya Ulum al-Din*, states: “Allah mentioned patience in the Qur’an in over seventy places.”²⁵⁹

Similarly, the great scholar Ibn al-Qayyim, in *Madarij al-Salikin*, quoted Imam Ahmad, and Abu Talib al-Makki, in *Qut al-Qulub*, cited some scholars saying: “What is better than patience, given that Allah mentioned

²⁵⁴ Prophets and Messengers in the Holy Quran, Dr. Ali Al-Arabi, Dar Ibn Hazm, 2014 AD, p. 76.

²⁵⁵ Stories of the Prophets, Amr Khaled, p. 435.

²⁵⁶ From the News of the Villages, Dr. Ahmed Al-Kubaisi, Al-Risala International Foundation, 1st ed., 2007, p. 435.

²⁵⁷ The Ethics of the Prophets, peace be upon them, Muhammad Darwish, Dar Al-Hadara for Publishing and Distribution, Riyadh, p. 132, Keys of the Unseen, Fakhr al-Din al-Razi, Dar Ihya’ al-Turath al-Arabi, Beirut, 3rd ed., 1420 AH, (26/212).

²⁵⁸ Patience in the Holy Quran, Yusuf Al-Qaradawi, Wahba Library, 2007, p. 11.

²⁵⁹ Revival of the Religious Sciences by the Proof of Islam, Abu Hamid Muhammad Muhammad al-Ghazali, Dar al-Kutub al-Ilmiyyah, Beirut, no date, (4/61).



it in over ninety places in His Book? We know of nothing else mentioned by Allah this many times except patience.”²⁶⁰

A review of the Indexed Concordance of Qur’anic Words shows that the root word (patience) and its derivatives appear in the Holy Qur’an over one hundred times.

Dr. Yusuf Abdullah al-Qaradawi (may Allah have mercy on him) saw no contradiction between these varying estimations and the numerical count in the indexed concordance of the Holy Qur’an. This is because the same root word (patient) may be mentioned multiple times within a single topic. Some may count them as one instance, while others may consider them two or more instances. For example, in the verse: **{And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient. (126) And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire (127)}** [An-Nahl: 126-127]; The root word is mentioned four times in two verses. It could be counted as one occurrence or two, depending on the method of consideration. Similarly, in the story of Moses with the righteous servant in Surah Al-Kahf, patience is mentioned repeatedly, and all instances could be considered a single occurrence.

In linguistic terms, patience means restraint and withholding. This is evident in the verse: **{And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face [i.e., acceptance]. And let not your eyes pass beyond them...}** [Al-Kahf: 28]; meaning, restrain yourself to remain in their company.

The opposite of patience is despair or intolerance, as reflected in the verse quoting the people of Hellfire: **{It is all the same for us whether we show intolerance or are patient: there is for us no place of escape}** [Ibrahim: 21].

In the Holy Qur’an, patience signifies restraining the self from what it dislikes for the sake of Allah’s pleasure, as in the verse: **{And those who are patient, seeking the face [i.e., acceptance] of their Lord}** [Ar-Ra’d: 22].

²⁶⁰ The Food of Hearts, Abu Talib Al-Makki, 2006 AD, (1/197).

Scholars have spoken about the types of patience in the Qur'an and its necessity:

- The necessity of trials for the people of faith.
- The necessity of patience for the messengers of Allah (Exalted and Glorified be He).
- Allah's commands to His Messenger to be patient.
- The ruling on patience.
- The motive for patience: The Holy Qur'an did not suffice with commanding patience, praising its people, and associating every immediate or future good with it. Instead, it also addressed the motive for patience and what drives it. The commendable patience in the Holy Qur'an is that which is for the sake of Allah Almighty, not for gaining praise or heroism in the eyes of people.
- For this reason, Allah said to His Messenger: **{But for your Lord be patient}**; meaning: Make your patience for your Lord, not for anyone else. Thus, patience here is an act of worship and a means of drawing closer to Allah (Glorified and Exalted be He).
- The believer is commanded to practice patience along with patience.²⁶¹
- Commendable patience is that which occurs in its proper time.
- The Holy Qur'an has spoken about the domains of patience, including:
 - Patience with the trials of the world, where Job (peace be upon him) has the greatest share.
 - Patience with the desires of the self.
 - Patience in obedience to Allah, as exemplified by the prophets and messengers.
 - Patience in enduring the hardships of calling to Allah.
 - Patience in times of hardship.
 - Patience in the realm of human relationships.

The Holy Qur'an highlights the status of patience and the patient, as patience is among the highest ranks of religion, one of the greatest virtues

²⁶¹ Patience in the Holy Quran, Al-Qaradawi, pp. 27-46.



of believers, an esteemed station for the righteous, a significant branch of faith, and one of the firmest bonds of Islam. The Holy Qur'an regards patience as the key to all goodness and the gateway to happiness in both this world and the Hereafter.²⁶² Evidence of this includes several points:

- The Association of Patience with Supreme Spiritual Values in Islam:

Patience is linked with:

- Certainty:

As in His saying: **{And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs}** [As-Sajdah: 24].

Certainty, as Al-Ghazali explains, refers to definitive knowledge granted by Allah's guidance in matters of faith. Patience here signifies acting in accordance with certainty, as certainty dictates that disobedience is harmful and obedience beneficial. Abandoning sin and committing to obedience is only possible through patience, which involves employing religious motives to overcome desires and laziness. Thus, patience is considered half of faith in this context.²⁶³

- Gratitude:

As in His saying: **{Indeed in that are signs for everyone patient and grateful}**. [Ash-Shuraa: 33].

- Reliance on Allah:

As in His saying: **{And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know}** [An-Nahl: 41].

- Prayer:

As in His saying: **{O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient}** [Al-Baqarah: 153].

- Glorification and Seeking Forgiveness:

²⁶² Patience in the Holy Quran, Al-Qaradawi, pp. 75.

²⁶³ Revival of the Religious Sciences, (4/66).

As in His saying: **{And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes [i.e., sight]. And exalt [Allah] with praise of your Lord when you arise}** [At-Tur: 48].

- Righteous Deeds:

As in His saying: **{Except for those who are patient and do righteous deeds; those will have forgiveness and great reward}** [Hud: 11].

- Fear of Allah:

As in His saying: **{Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good}** [Yusuf: 90].

- Truth:

As in His saying: **{By time, (1) Indeed, mankind is in loss, (2) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patienc. (3)}** [Al-Asr: 1–3].

- Compassion:

As in His saying: **{And then being among those who believed and advised one another to patience and advised one another to compassion}** [Al-Balad: 17].²⁶⁴

The Holy Qur'an has emphasized the status of the patient and their place among the believers, as in the verse: **{...give good tidings to the humble [before their Lord] (34) Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them. (35)}** [Al-Hajj: 34–35].

The Holy Qur'an has tied the blessings of this world and the Hereafter to patience; Success in this world, prosperity in the Hereafter, attaining Paradise, avoiding Hellfire, and all good things sought by individuals or societies are linked to patience. Among these blessings mentioned in the Holy Qur'an:²⁶⁵

Allah's Companionship with the Patient: **{Indeed, Allah is with the patient}** [Al-Baqarah: 153]. And **{and be patient. Indeed, Allah is with the patient}** [Al-Anfal: 46].

²⁶⁴ Patience in the Qur'an, p. 81.

²⁶⁵ Patience in the Qur'an, previous source, 85.

This is a special companionship that entails protection, care, support, and safeguarding. It is distinct from the general companionship of knowledge and awareness, which applies to all creation: **{and He is with you wherever you are. And Allāh, of what you do, is Seeing}** [Al-Hadid: 4].²⁶⁶

Allah's Love for the Patient: **{And Allah loves the steadfast}** [Aal-Imran: 146].

Granting the Patient Unique Glad Tidings: **{...but give good tidings to the patient, (155) Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return." (156) Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided (157)}** [Al-Baqarah: 155–157].

These verses combine blessings, mercy, and guidance for the patient. The Prophet (peace and blessings be upon him) recited these verses and remarked, "How excellent are the two balances and the additional reward for the patient."

The two balances refer to blessings and mercy.

The additional reward refers to guidance.

- Reward for their best deeds: **{And We will surely give those who were patient their reward according to the best of what they used to do}** [An-Nahl: 96].
- Reward without measure: **{Indeed, the patient will be given their reward without account [i.e., limit]}** [Az-Zumar: 10].
- Assurance of support and aid: **{Yes, if you remain patient and conscious of Allah and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction] }** [Ali-Imran: 125]. Also, **{And the good word [i.e., decree] of your Lord was fulfilled for the Children of Israel because of what they had patiently endured}** [Al-A'raf: 137].
- Attainment of the rank of leadership in religion: Ibn Al-Qayyim quoted Shaykh Al-Islam Ibn Taymiyyah as saying, "Through patience and certainty, leadership in religion is attained," and then recited: **{And We made from among them leaders guiding by Our**

²⁶⁶ Patience in the Qur'an: p. 86.

command when they were patient and [when] they were certain of Our signs} [As-Sajdah: 24].

- Praise as people of resolve and steadfastness: **{and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve}** [Luqman: 17].
- Protection from the schemes of enemies: **{If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do}** [Ali-Imran: 120].²⁶⁷
- Deserving Paradise and greetings from angels: **{And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]}** [Al-Insan: 12].
- Benefiting from historical lessons and pondering Allah's signs in the universe: **{“Bring out your people from darknesses into the light and remind them of the days of Allah.” Indeed in that are signs for everyone patient and grateful}** [Ibrahim: 5].
- **{And of His signs are the ships in the sea, like mountains. (32) If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful (33)}** [Ash-Shura: 32–33].

- And Allah (Glory be to Him) mentioned in His Book patient personalities that He referred to in the Holy Qur'an, and this is one of the evidences of His care for the virtue of patience and His eagerness to guide Muslims to adorn themselves with it, and to nurture them in practicing it as a moral quality and behavior. This was presented through His stories of personalities who serve as wonderful examples of embodying patience in its various forms and fields.²⁶⁸ Among these personalities or examples are:

- Job (peace be upon him), and we have already mentioned the Almighty's saying: **{And remember Our servant Job}**.

In these verses is a great honor and a tremendous glorification from Allah for Job (peace be upon him), where He began the address with His

²⁶⁷ Patience in the Qur'an: p. 88.

²⁶⁸ Patience in the Qur'an: p. 95.

messenger Muhammad (peace and blessings be upon him), saying: **{And remember...}**. This phrase carries the meaning of immortalizing the one mentioned after it in the greatest of Allah's Books, making him a role model to follow in the excellence that He has given him, for the greatest of Allah's messengers. As Abu Talib al-Makki said, this is a phrase of pride: Job was glorified by His Messenger, the Chosen (peace and blessings be upon him), and was honored and preferred by His saying: "And remember, O Muhammad...". He commanded him to remember him and follow him, as His saying: **{So be patient, [O Muhammad], as were those of determination among the messengers}** and Allah honored Job again by saying: **{Our servant}** adding him to Himself in a manner of distinction and closeness.

And He honored him a third time when He answered his call and restored his health, granted him his family, and like them with them, as a mercy from Him and a reminder for those of understanding.

And a fourth time when He provided him a way out of his oath to his wife, while he was ill, delivering him from the dilemma of breaking his oath and honoring him for his beautiful patience.²⁶⁹

And all of this is crowned with this noble conclusion in the following phrase:

{Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}; this conclusion carries the reasons for the previous honor, and in itself is a new form of honor in each of the three phrases. It is enough that Allah records for him the virtue of patience with His saying: **{Indeed, We found him patient}** thus linking his name with patience and describing him as patient, thereby highlighting his position in strength and determination.²⁷⁰

And Allah mentioned in His Book the story of Jacob (peace be upon him) and Joseph the Truthful (peace be upon him), and I have elaborated on their story in my book *"The Prophet Minister Joseph the Truthful: From Trial to Empowerment."*

Also, the patience of Ishmael (peace be upon him), and I mentioned his story in my book *"Abraham, the Beloved of The Merciful: A Caller to Monotheism, the Religion of Islam, and the Good Example."*

²⁶⁹ Patience in the Qur'an: p. 95.

²⁷⁰ Patience in the Qur'an: p. 95.

Also, the patience of the resolute messengers, and I detailed their biographies in the encyclopedia: *“The Rise of Human Civilization and Its Great Leaders.”*

Along with the difficulty of patience and its challenge to the soul, the Holy Qur’an pointed to a number of matters that help in patience and ease it for the soul, including:

- Knowing the nature of the world.
- Certainty of the good reward with Allah.
- Certainty of relief.
- Seeking help from Allah.
- Following the example of those with patience and strong determination.
- Belief in the decree of Allah.
- Caution against obstacles that hinder patience, such as hastiness, anger, excessive grief, distress, and despair. These are obstacles to patience.²⁷¹

B- {An excellent servant. Indeed, he was one repeatedly turning back [to Allah] }:

{Servant}; Allah praises Job and commends him for having reached the highest levels of human perfection, which is servitude to Allah and submission to Him.²⁷² He perfected the ranks of servitude in both times of ease and hardship, in both difficulty and prosperity.²⁷³

{An excellent servant}; There is nothing more honorable than describing a person with servitude to Allah, so how about one who is described with **{an excellent servant}**?²⁷⁴ This description indicates the achievement of the perfection of servitude through striving in obedience.

In His saying, **{And remember Our servant Job}** it is an honor for the status of Job (peace be upon him), thus combining two honors:

The first: mentioning him (peace be upon him) by the title of servitude.

²⁷¹ Patience in the Qur’an, previous source, pp. 117-141.

²⁷² With the Prophets in the Call to Allah, p. 496.

²⁷³ Praise in the Holy Quran, Hatoon Felemban, Dar Ibn Hazm, 2016 AD, p. 341.

²⁷⁴ Patience in the Qur’an, p. 95.



The second: adding him to the pronoun of glorification, which is an honor for him (peace be upon him) and a raising of his status and rank.²⁷⁵

Job (peace be upon him) was sincere in achieving his servitude to Allah (Glory be to Him) in both his words and deeds, both apparent and hidden, and he was among the most complete servants in fulfilling servitude. The servants of Allah ascend in the ranks of servitude according to their sincerity in it and their striving to achieve it. The people of perfection in this regard have already received the best reward from Allah, and they occupy the highest places in it, due to their increased knowledge of their Lord and their devotion to seeking His pleasure, in fulfillment of His saying: **{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good}** [Al-'Ankabut: 69]. And His saying: **{And those who are guided - He increases them in guidance and gives them their righteousness}** [Muhammad: 17]. He increases them in love for Him, in magnifying His greatness (Glory be to Him), so they are the most perfect, the best, the closest to Allah, the strongest, the most guided, and the most complete in servitude to Allah from this perspective.²⁷⁶

And, it is the perfection of knowledge and the perfection of love, which is the foundation of achieving servitude. Those who perfect this are truly the servants of Allah, His pious allies, and at the forefront of them are His prophets and messengers.²⁷⁷ Their servitude is a special servitude, the most exclusive of the exclusive, that no one can match.²⁷⁸

Indeed, the prophets and messengers knew Allah through revelation, sound nature, and the sound intellect of true knowledge, and they worshiped Him with the true worship. They were the most diligent people in worship, because of the favor Allah granted them in knowing Him. They were constantly engaged in thanking Him, acknowledging, despite their utmost diligence, that they fell short in fulfilling His rights.²⁷⁹

²⁷⁵ Noah, peace be upon him, and the Great Flood: The Birth of the Second Human Civilization, Ali Muhammad Muhammad Al-Salabi, Dar Ibn Kathir, 2019 AD, p. 119.

²⁷⁶ Collection of Fatwas, Ibn Taymiyyah, Dar Al-Wafa, 2006 AD, (10/210).

²⁷⁷ Realizing Servitude through knowledge of the Names and Attributes, Fawz bint Abdul Latif Al-Kurdi, Dar Taiba for Publishing and Distribution, Riyadh, Saudi Arabia, eleventh edition, 1421 AH, p. 83.

²⁷⁸ Useful Statement, Explanation of the Book of Monotheism, Ibn Uthaymeen, Dar Al-Asemah for Publishing and Distribution, (1/36).

²⁷⁹ Fath Al-Bari, (11/321).

Allah described them with servitude in a manner of honoring their status, as He said about Noah (peace be upon him): **{Indeed, he was a grateful servant}**. And He said about Muhammad (peace and blessings be upon him): **{And if you are in doubt about what We have sent down [i.e., the Qur’ān] upon Our Servant [i.e., Prophet Muhammad]...}** [Al-Baqarah: 23].

He also said about others among the messengers: **{And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision}** [Sad: 45]. They (peace be upon them) are distinguished by their high rank in fulfilling servitude, but they differ in their levels, and they excel in their degrees. Allah says: **{Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree}** [Al-Baqarah: 253]. He also says: **{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 highest in rank are the resolute messengers, followed by the other messengers and then the prophets.²⁸⁰

The most complete among the resolute ones is their seal and leader, the Messenger of Allah, Muhammad (peace and blessings be upon him), whom Allah described with the perfection of servitude in many instances. As for Job (peace be upon him), Allah praised him (Glory be to Him) in His saying: **{...an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}**.

{Indeed, he was one repeatedly turning back [to Allah]}; Allah also testified that he was “turning back [to Allah].” Meaning that Allah testified for Job that he was one who frequently turned to Allah (Glory be to Him) with repentance, supplication, and worship.²⁸¹

{Indeed, he was one repeatedly turning back [to Allah]}; this means he frequently turned to Allah in all matters, turning to Him with love, obedience, fear, hope, and frequent supplication. He was constantly returning to Allah, eager for His pleasure, constantly remembering Him, humbly beseeching Him, and asking for relief from harm with gentleness. The trials of adversity did not distance him from Allah, but rather, they increased his

²⁸⁰ Realizing Servitude through Knowledge of the Names and Attributes, p. 85.

²⁸¹ With the Prophets in the Call to Allah, p. 496.



closeness to Him. Similarly, the trials of prosperity did not lead him away from Allah, but they increased his devotion and connection to Him. He was patient during the hardship because he was turning back to Allah, and he was grateful in times of ease because he was turning back to Allah.²⁸²

C- Which is better: the grateful rich person or the patient poor person?

Sufyan was asked about two servants: one who was tested and remained patient, and another who was blessed and remained grateful. He replied: “Both are equal, because Allah Almighty praised both a patient servant and a grateful servant with the same commendation. He said regarding Job: **{...an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}** [Sad: 44]. And He said regarding Solomon: **{An excellent servant, indeed he was one repeatedly turning back [to Allah]}** [Sad: 30].”²⁸³

Ibn al-Qayyim in his book “*Iddat as-Sabirin*” preferred whichever of the two is more pious and God-conscious.²⁸⁴ If David and Solomon (peace be upon them) laid the strong foundation of gratitude, then the brick placed by Job (peace be upon him) was that of patience. Patience and gratitude are two essential pillars in the structure of humanity. Thus, these three are mentioned together in the verse: **{David and Solomon and Job}**. We ask Allah to grant us both gratitude and patience.²⁸⁵

D- Job (peace be upon him) as a Model of the Tranquil Soul:

The tranquil soul is one that finds peace with Allah, is content in His obedience, and accepts His laws and guidance with satisfaction. It is enveloped by faith, yearns for His meeting, and leans toward Him. This soul loves goodness and virtuous deeds and detests evil and sins.²⁸⁶ Allah says: **{[To the righteous it will be said], “O reassured soul, (27) Return to your Lord, well-pleased and pleasing [to Him]” (28)}** [Al-Fajr: 27-28].

Job (peace be upon him) was reliant on Allah, believing in His decree and predestination, and submitting to His legislative and decreed rulings. He exhibited no anxiety, unrest, heedlessness, or turning away from Allah.

²⁸² Quranic Stories, (4/217).

²⁸³ True Stories of the Qur'an, Hamid Ahmed Al-Basyouni, p. 271.

²⁸⁴ True Stories of the Qur'an, previous source, p. 271.

²⁸⁵ Stories of the Holy Quran, Dr. Fadl Hassan Abbas, p. 676.

²⁸⁶ Lessons Learned from the Qur'anic Stories, Nasrat Ibrahim, Dar Ibad al-Rahman, Dar al-Basheer, p. 140.

Instead, he approached Allah with devotion, patience in obedience, resilience in calamity, and certainty in the reward promised by Allah. He was content with Allah's decree, becoming an exemplar of patience and perseverance during trials,²⁸⁷ as well as humility in supplication and gratitude in prosperity²⁸⁸.

Today, humanity suffers from spiritual poverty, anxiety, and significant distress in life. The only remedy for these psychological ailments is a return to Allah's religion and His final message, Islam. This path requires adherence to the way of the prophets and messengers, moving from darkness to light, ignorance to knowledge, and misguidance to guidance. Humanity finds happiness in worshiping its Creator, dedicating worship to Him alone, and abandoning all forms of disbelief, polytheism, sin, and transgression.

The story of Job (peace be upon him) offers us valuable lessons and insights, including:

Patience in the face of tribulation brings success in both this life and the Hereafter.

Allah may test those He loves among His servants to elevate their status and honor.

About the importance of supplication, Ibn al-Qayyim said: "Supplication, when free from hindrances, is among the most effective means of repelling harm and attaining desired outcomes. It is one of the most beneficial remedies, a foe to affliction—it confronts, treats, prevents, or alleviates it if it occurs. Its effect was evident in the words of Job (peace be upon him): **{Indeed, adversity has touched me, and You are the most merciful of the merciful}** [Al-Anbya: 83].

In Job's (peace be upon him) supplication: **{Indeed, adversity has touched me, and You are the most merciful of the merciful}**, he combined: The essence of monotheism, a display of neediness and dependence on his Lord, the presence of love in his appeal, recognition of Allah's attribute of mercy and acknowledgment that He is the Most Merciful of the

²⁸⁷ Lessons Learned from the Qur'anic Stories, previous source, p. 141.

²⁸⁸ Quranic Stories, (4/30).



merciful, submission to Allah's exalted attributes. When a tested person embodies these qualities, Allah alleviates their trials.²⁸⁹

- Allah attributed three qualities to Prophet Job in a single verse: **{Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}** [Sad: 44]. These are: Patience, servitude to Allah, Frequent repentance and return to Allah.²⁹⁰

The virtue of a wife's care for her husband during his trials and her patience with him.

Allah's mercy toward His believing servants is evident in His leniency with Job's wife. She could not endure the one hundred lashes Job had vowed to strike her with. Out of mercy, Allah commanded Job to fulfill his oath by striking her with a bundle of grass, thereby reducing her burden.

Encouragement to treat one's wife kindly and gently.²⁹¹

²⁸⁹ Stories of the Qur'an, Fouad Siraj Abdel Ghaffar, pp. 277-278.

²⁹⁰ The Role of Prophets in Building Human Civilization, Dr. Ali Muhammad Saeed, p. 173.

²⁹¹ Contemplation and Explanation in the Interpretation of the Qur'an with the authentic Sunnah, Muhammad bin Abd al-Rahman al-Maghrawi, Dar al-Amajid, first edition, 2014 AD, (28/456).

Section Fourth

The Most Important Qualities and Characteristics of Job (peace be upon him) and His Death:

The Holy Qur'an's discussion of Job (peace be upon him) highlights his most significant qualities, including:

- Patience.
- The recipient of mercy.
- One who turns often to Allah.
- Gifted by Allah.
- A servant of Allah.
- One called by Allah.
- One whose prayers were answered.
- Righteousness.
- Recipient of divine revelation.
- Guided by Allah.
- One who excelled in doing good.

My brother and friend, Dr. Aqeel Hassan Aqeel, provided a detailed explanation of these qualities in his book *"The Characteristics of the Prophets from Qur'anic Stories: Job, Dhu'l-Kifl, Elisha, and Elias."* Those interested in a more detailed account may refer to his work.²⁹²

²⁹² Characteristics of the Prophets from the Stories of the Qur'an: Job, Dhul-Kifl, Elisha, and Elias, Dr. Aqil Hassan, International Publishing and Distribution Group, 2010, pp. 13-57.

Among Job's most important attributes are his prophethood and messengership, making him part of the procession of prophets and messengers (peace be upon them). These figures are distinguished by characteristics unique to them, including: Absolute truthfulness, sharp intelligence, effective conveyance of Allah's message, infallibility, noble character traits, physical perfection, and immunity from repulsive illnesses. The wisdom behind the sending of messengers, their roles, and their unique features will be discussed in detail, Allah willing. Let us proceed to that elaboration.

1- Definition of the messengers and their characteristics:

The Messenger in language is the one who follows the news of the one who sent him. He was called "Messenger" because he carries a message.²⁹³

The name "Messenger" comes from "message."

Allah Almighty said: **{O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner}** [Al-Ahzab: 45].

The word "Prophet" has the meaning of both "Informer" and "Informed." "Informer" means one who conveys information from Allah. Allah Almighty said: **{...she said, "Who told you this?" He said, "I was informed by the Knowing, the Aware"}** [At-Tahrim: 3]. And He said: **{[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful}** [Al-Hijr: 49].

Thus, the Prophet is the one who informs what he receives from Allah and conveys His commands, prohibitions, and revelation to the people.

A- Definition of the Messenger technically:

The Messenger in terminology is a man whom Allah has chosen from among humans, distinguished him with revelation, and commanded him to convey it. This definition also includes prophets, as the terms "Prophet" and "Messenger," when mentioned together, have distinct meanings, but when mentioned separately, they share the same meaning.²⁹⁴

²⁹³ The Complete Encyclopedia of Works, Al-Qaradawi, (8/367).

²⁹⁴ The Complete Encyclopedia of Al-Qaradawi's Works (8/368).

B- Are prophets informed before the age of forty?

Scholars say that prophets are not typically informed except at the age of forty, but this is the general case and not absolute. For example, the people of Ibrahim (peace be upon him) said: **{They said, “We heard a young man mention them who is called Abraham”}** [Al-Anbiya: 60].

Allah also said about our master John, son of Zechariah (peace be upon them): **{And We gave him judgement [while yet] a boy}** [Maryam: 12]. “Judgment” here refers to prophethood. Additionally, our master Jesus (peace be upon him) did not live beyond the age of thirty-three.²⁹⁵

C- The divine message is a selection:

The message is a divine gift that Allah grants to whomever He wills from His servants, out of His grace and blessing. It is not an academic degree that can be attained through effort, worship, or learning; rather, it is a selection and choice of messengers from among all people. Allah Almighty said: **{Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing}** [Al-Hajj: 75].

He also said: **{And when a sign comes to them, they say, “Never will we believe until we are given like that which was given to the messengers of Allah.” Allah is most knowing of where [i.e., with whom] He places His message}** [Al-An‘am: 124].

D- The messenger receives revelation:

What most distinguishes the Messenger from other humans is that he receives revelation from Allah Almighty. The Messenger does not convey to the people based on his own opinion or view, but rather receives it through revelation from Allah Almighty. Allah Almighty said addressing His Messenger (peace and blessings be upon him): **{Say, “I am only a man like you, to whom has been revealed that your god is one God”}** [Al-Kahf: 110].

Revelation, in language, means to inform quickly and secretly.

In terminology, it refers to the communication from Allah to His Prophet in a manner not common to humans, which provides the Messenger with certain, definitive knowledge of what Allah has informed him of.²⁹⁶

²⁹⁵ The Complete Encyclopedia of Works, Al-Qaradawi, previous source, (8/372).

²⁹⁶ The Complete Encyclopedia of Works, Al-Qaradawi, previous source, (8/373).

E- The path of revelation:

Humans acquire knowledge through the senses or the intellect, while the knowledge of the prophets is divided into types, which Allah mentioned in His saying: **{And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger [i.e., angel] to reveal, by His permission, what He wills}** [Ash-Shura: 51].

The first type is when Allah imparts a meaning directly into the heart of the Prophet, which is meant by the verse: **{And it is not for any human being that Allah should speak to him except by revelation}**.

This can happen during both wakefulness and sleep, and it has several forms:

Allah may place a meaning directly into the heart of His Messenger while awake, and the Prophet is certain that it is from Allah (Exalted and Glorious), with no doubt or possibility of rejection. This type of revelation is called “inspiration into the heart.” In a Hadith, it says: “The Spirit of the Holy (Gabriel) inspired into my heart that no soul will die until it has fulfilled its provision and its appointed time. So fear Allah and be fair in your request”²⁹⁷ which means that the revelation was placed in his heart.

Another form is when it comes as a true vision in a dream, such as the dream of Abraham (peace be upon him) when Allah commanded him to sacrifice his son. Allah Almighty said: **{And when he reached with him [the age of] exertion, he said, “O my son, indeed I have seen in a dream that I [must] sacrifice you”}** [As-Saffat: 102]. In Sahih al-Bukhari, Aisha (may Allah be pleased with her) said: **“The first thing that came to the Messenger of Allah (peace and blessings be upon him) from revelation was the true vision in a dream, and he would not see a vision except that it would come true like the break of dawn.”**²⁹⁸

The second type is when there is direct communication between Allah and His messengers, which is the meaning of the verse: **{or from behind a partition}**. As Allah said: **{And Allah spoke to Moses with [direct] speech}** [An-Nisa: 164].

²⁹⁷ Narrated by Ibn Abi Shaybah in Az-Zuhd, No. 35473, and Al-Hafiz said in Al-Mataleb Al-Aliyah, (927), there is an interruption in it.

²⁹⁸ Agreed upon. Narrated by Al-Bukhari in the interpretation, (4953).

The third type is when the revelation comes through the trustworthy spirit, Gabriel (peace be upon him), which is the meaning of the verse: {... **or that He sends a messenger [i.e., angel] to reveal, by His permission, what He wills**} [Ash-Shuraa: 51].

This is the most well-known type of revelation, which scholars call “clear revelation.” The entire Qur’an is of this type, as Allah Almighty said: {Say, “**Whoever is an enemy to Gabriel - it is [none but] he who has brought it [i.e., the Qur’ān] down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers.**”} [Al-Baqarah: 97].

Allah also said: {**And indeed, it [i.e., the Qur’ān] is the revelation of the Lord of the worlds. (192) The Trustworthy Spirit [i.e., Gabriel] has brought it down (193) Upon your heart, [O Muhammad] - that you may be of the warners - (194) In a clear Arabic language. (195)**} [Ash-Shu’ara: 192-195].

2 - The difference between a prophet and a messenger:

Scholars have differed on the distinction between the meanings of “Prophet” and “Messenger.” Some believe they are the same, with both terms referring to the same meaning. Others believe they are distinct in some aspects but can overlap in others. As Al-Qadi Iyad said, the correct view, which is supported by the majority, is that every Messenger is a Prophet, but not every Prophet is a Messenger.²⁹⁹

The most accepted distinction between a Prophet and a Messenger is that a Messenger is one who is sent with a new Sharia and commanded to convey it, while a Prophet is one who is commanded to convey the Sharia of a previous Messenger, as in the case of the Prophets of the Children of Israel who were tasked with conveying the Sharia of Moses (peace be upon him). The term “Sharia” here refers to legislation that contains something new that was not part of the previous Sharia. For instance, regarding Jesus (peace be upon him), Allah Almighty said: {**And [I have come] confirming what was before me of the Torah and to make lawful for you some**

²⁹⁹ Al-Shifa in defining the Rights of the Chosen One, Judge Iyad, Dar Al-Hadith, 2010 AD, (1,251), Al-Qurtubi’s Interpretation, (12/80).

of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me} [Ali-Imran: 50].

3- Among the characteristics of Job and the rest of the prophets and messengers (peace be upon them):

The Messengers are the ambassadors of Allah to His creation, guiding them to the truth and inviting them to goodness. The guidance of humanity is a great task that only those who possess noble qualities of human perfection are suited for. The Messenger is a man whom Allah has chosen from among humanity, distinguished him with revelation, and commanded him to convey it. He is chosen, inspired, and a conveyer of Allah's message. Among the most important qualities related to the mission of the Messenger are:

A- Truthfulness:

The Messengers are truthful in their words and actions. Allah said, as quoted by the disbelievers when they are resurrected from their graves on the Day of Judgment: **{They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth"}** [Ya-Sin: 52]. A liar is unfit for the mission. The Messengers are those who convey Allah's message and call to the truth. Allah said: **{They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars}** [An-Nahl: 105]. It is impossible for a Prophet to lie, especially when conveying the revelation of Allah to the people. If the Prophet were to lie, doubt would spread among the people regarding the revelation he conveys.³⁰⁰ That is why Allah Almighty said: **{And if he [i.e., Muhammad] had made up about Us some [false] sayings, (44) We would have seized him by the right hand; (45) Then We would have cut from him the aorta. (46) And there is no one of you who could prevent [Us] from him. (47)}** [Al-Haqqah: 44-47].

B- Insightfulness:

This refers to the Prophet being intelligent, deeply perceptive, quick-witted, and having strong arguments and sound judgment. He is not

³⁰⁰ The Complete Encyclopedia of Works, (8/378).

foolish or dull, as the Messenger educates his nation, debates his opponents, and provides evidence for the truth of what he has brought.³⁰¹

C- Conveyance:

It is essential for the truthful and perceptive Messenger to convey the rulings and laws revealed to him. This is the essence of the mission. For example, Prophet Job (peace be upon him) conveyed the message faithfully.

D- Infallibility:

Allah has protected His Messengers from sins and errors, making them excellent role models for people. This is why Muslims believe in the doctrine of the infallibility of the Prophets from major sins and vices that would contradict their task of guiding humanity, make people turn away from them, or subject them to criticism.

Infallibility means that they do not neglect any obligation, they do not commit forbidden actions, and they do not perform anything that contradicts noble character. Their actions, words, and situations are always within what is obligatory or recommended. They are infallible from major sins and anything that would cause a negative perception of them. The Messengers of Allah (peace and blessings be upon them) are infallible in conveying the revelation, being free from lies, forgetfulness, and negligence. They are also protected from adding to or concealing any part of the revelation. Furthermore, they are protected from committing major sins and even minor faults that would suggest low character, safeguarding their high status.³⁰²

E- Noble Character:

The Messengers are endowed with the highest levels of human perfection and possess the most virtuous qualities, such as generosity, justice, courage, patience, chastity, trustworthiness, forbearance, modesty, and all other noble traits. Allah described our noble Prophet (peace and blessings be upon him) saying: **{And indeed, you are of a great moral character}** [Al-Qalam: 4]. The mission of Prophethood is not suited for one who is miserly, vengeful, or envious. Only those who possess noble character, pure

³⁰¹ The Complete Encyclopedia of Works, previous source, (8/379).

³⁰² The Complete Encyclopedia of Works, (8/381-382), and for more information: Infallibility in the Creed of the People of the Sunnah, Mansour bin Rushd al-Tamimi,

souls, and virtuous morals are fit for this mission. Allah has chosen His Messengers to embody these qualities so that people can follow their example. If they were not distinguished by these virtues and free from flaws, they would not be worthy of Allah's choosing them for His revelation, and people's trust in them would be weak, undermining the wisdom of their mission.³⁰³

F- Perfection in Physical Creation and Freedom from Detracting Diseases:

Just as it is necessary to believe in the truthfulness, trustworthiness, conveyance, insight, and infallibility of the Prophets, it is also required to believe in the perfection of their physical creation. They are distinguished by sound health that is free from any disease that would turn people away, such as smallpox, leprosy, epilepsy, or fevers. However, they might fall ill, as it does not prevent them from fulfilling their mission. The Prophet (peace and blessings be upon him) did experience illness and suffering, as narrated by Ibn Mas'ud: "I visited the Prophet (peace and blessings be upon him) when he was suffering fever. I said, 'You seem to be suffering greatly, O Messenger of Allah.' The Prophet (peace and blessings be upon him) replied, **'Yes, I suffer as much as two persons.'**"³⁰⁴

The stories of Prophet Job (peace be upon him) enduring severe illness and having worms emerge from his body are false, fabricated, and distortions originating from Israeli traditions that are not in line with the dignity of Prophethood.³⁰⁵

4- Belief in the prophets and messengers:

Faith in the prophets and messengers of Allah is a fundamental pillar of belief. A person's faith is not complete until they believe in all the Prophets and Messengers sent by Allah, affirming that Allah sent them to guide humanity, lead creation, and bring people from darkness into light. They delivered what was revealed to them from their Lord clearly and truthfully, fulfilling their mission, fulfilling their trust, advising their nations, and striving in the way of Allah.

³⁰³ The Complete Encyclopedia of Works, (8/390).

³⁰⁴ Narrated by Al-Bukhari, No. (5660).

³⁰⁵ The Complete Encyclopedia of Works, (8/391).

As Allah Almighty says in the Holy Qur'an: **{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]. And also: {but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets} [Al-Baqarah: 177].**

The Prophet Muhammad (peace and blessings be upon him) also said: **"Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection."**³⁰⁶

Belief in the Prophets of Allah is not complete until one believes in all of them without exclusion. We are required to believe in the Prophets and Messengers mentioned in the Holy Qur'an and those who are not mentioned. Allah has told us that there are Prophets who were not named to us. Allah Almighty says: **{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].**

Thus, we believe in the Prophets named in the Holy Qur'an and affirm that Allah has made them equal in status as Prophets and Messengers, even if their names are known only to Allah. We specifically believe in Prophet Muhammad (peace and blessings be upon him), and belief in him is distinct from belief in the other Prophets. Belief in the other Prophets means acknowledging them, whereas belief in Prophet Muhammad (peace and blessings be upon him) involves both acknowledgment and continuous following of what he brought, performing the obligatory acts, making permissible what he has declared permissible, making forbidden what he has declared forbidden, avoiding doubts, and hastening to do good deeds.³⁰⁷

Whoever obeys one Prophet has obeyed all the Prophets. Whoever believes in one has believed in all. Whoever disobeys one Prophet has disobeyed all, because each Prophet confirms the truth and testifies to the others, commanding obedience to them. So, anyone who denies or disobeys

³⁰⁶ Al-Bukhari, No. (48).

³⁰⁷ Collection of Fatwas, (7/313).



one Messenger is, in effect, disobeying the One who commanded obedience to them all.³⁰⁸

5- Number of messengers:

The Messengers of Allah were sent to all nations, and their number is known only to Allah. The Holy Qur'an mentions some of them, as Allah says: **{And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you}** [An-Nisa: 164].

The Holy Qur'an indicates that the number of prophets and messengers is vast. For example, Allah Almighty says: **{Then We sent Our messengers in succession}** [Al-Mu'minun: 44], implying that the Messengers came one after the other, which suggests their large number. Allah also says: **{And there was no nation but that there had passed within it a warner}** [Fater: 24]. He says: **{And We certainly sent into every nation a messenger}** [An-Nahl: 36]. Further, He says: **{And how many a prophet We sent among the former peoples}** [Az-Zukhruf: 6]. "How many" here indicates the abundance of Messengers sent to previous nations.

In the Qur'an, twenty-five Prophets and Messengers are named specifically, including:

Adam (the father of mankind), Noah (the eldest of the messengers), Idrees, Hud, Salih, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Shu'ayb, Moses, Aaron, David, Solomon, Job, Jonah, Elisha, Dhul-Kifl, Elias, Zachariah, John, Jesus, Muhammad (The Seal of the Prophets), peace be upon them all. Among these, four are Arabs: Hud, Salih, Shu'ayb, and Muhammad (peace and blessings be upon him).

Some weak hadiths mention the number of messengers, but these reports are not reliable, and they should not divert the attention of scholars or believers.

There is also a debate about whether Dhul-Qarnayn, Tubba', and Al-Khidr were Prophets.

Some scholars believe that Dhul-Qarnayn and Tubba' were Prophets, but it is more cautious to refrain from asserting their Prophethood,

³⁰⁸ Collection of Fatwas, previous source, (19/180).

as Prophet Muhammad (peace and blessings be upon him) himself said, **“I do not know if Tubba’ was a Prophet or not, and I do not know if Dhul-Qarnayn was a Prophet.”**³⁰⁹

As for Al-Khidr, Sheikh Dr. Yusuf Al-Qaradawi (may Allah have mercy on him) suggested that Al-Khidr is a prophet. This is based on the verse at the end of his story in the Holy Qur’an: **{And I did it not of my own accord}** [Al-Kahf: 82], which indicates that he was acting according to divine revelation.³¹⁰

6- The distinction between prophets and messengers:

The Holy Qur’an states that Allah has favored some messengers over others, as mentioned: **{Those messengers - some of them We caused to exceed others}** [Al-Baqarah: 253]. This distinction is due to Allah’s choice, through attributes bestowed upon a prophet, their nation, or their message.

The best messengers, without exception, are the messengers of determination (the resolute ones), and the best among them is our Prophet Muhammad (peace and blessings be upon him), as he encompassed all the virtues, merits, and perfections found in the previous messengers and their messages. He is the best of the messengers and their leader, his message is the most complete, comprehensive, and universal, his nation is the best nation brought forth for humanity, and his religion is the one Allah has approved for His servants until the Day of Judgment.

The best of the messengers of determination after our Prophet Muhammad (peace and blessings be upon him) is our father Abraham (peace be upon him). There is a difference of opinion regarding the ranking of the remaining three after them.³¹¹

7- The messengers of determination:

Determination refers to strength in religion, leadership in patience, and piety. Allah says: **{But if you are patient and fear Allah - indeed, that is of the matters [worthy] of resolve}** [Ali- Imran: 186].

³⁰⁹ Narrated by Al-Hakim in Al-Iman (1/36), and he authenticated it according to the conditions of the two sheikhs.

³¹⁰ The Complete Encyclopedia of Works, (8/402).

³¹¹ The Complete Encyclopedia of Works, previous source, (8/402).

The prevailing view is that the Messengers of Determination (resolute ones) among the messengers are five: our Prophet Muhammad (peace and blessings be upon him), Noah, Abraham, Moses, and Jesus (peace be upon them). Allah specifically mentioned them in certain verses of His Book:

As in His statement: **{And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant} [Al-Ahzab: 7].**

And His statement: **{He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein.} [Ash-Shura: 13].**

These verses indicate that these five are the Messengers of Determination, as Allah first mentions prophets generally, then singles out this group. This specification highlights their additional merit.

Allah addressed His Prophet Muhammad (peace and blessings be upon him), saying: **{So be patient, [O Muhammad], as were those of determination among the messengers} [Al-Ahqaf: 35].**

The reason they are called Messengers of Determination is due to their remarkable determination in calling to Allah, their patience in enduring severe harm for His sake, their steadfastness in confronting falsehood, and their strength in upholding the truth.

Ibn Abbas interpreted Allah's words: **{So be patient, [O Muhammad], as were those of determination among the messengers} [Al-Ahqaf: 35]** as referring to "those with resolve and patience." Ad-Dahhak said, "those with seriousness and patience."³¹²

Allah praised the Messengers of Determination for their noble traits and great qualities. For example, He said about Noah (peace be upon him): **{Indeed, he was a grateful servant} [Al-Isra: 3].**

About Abraham (peace be upon him), He said: **{Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. (120)}**

³¹² Al-Baghawi's Interpretation (Signs of Revelation), Al-Hussein bin Masoud Al-Baghawi, Dar Taybah, 2007 AD, (4/207).

[He was] grateful for His favors. He [i.e., Allah] chose him and guided him to a straight path. (121)} [An-Nahl: 120-121], and **{And Allah took Abraham as an intimate friend}** [An-Nisa: 125]. About Jesus (peace be upon him), He said: **{distinguished in this world and the Hereafter and among those brought near [to Allah]}** [Ali-Imran: 45].

Regarding His final messenger Muhammad (peace and blessings be upon him), He said: **{And indeed, you are of a great moral character}** [Al-Qalam: 4].

Allah Almighty said: **{There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often}** [Al-Ahzab: 21].³¹³

8- The wisdom of sending messengers in general:

From Allah's wisdom in sending messengers is that creation is in need of messengers to convey to them what Allah loves and approves of, and what He is displeased with and forbids. Many sinners and deviants have wandered in the depths of misery, even with the presence of prophets (peace be upon them). So, what would the situation be if Allah had not sent messengers as bearers of glad tidings and warners?

The messengers were sent to refine the servants, to lead them out of worshipping creation to worshipping the Lord of creation, and to liberate them from the servitude of creatures to the freedom of worshipping the Lord of the worlds—He who brought them into existence from nothingness, will make them perish after existence, and will resurrect them after their perishing, so they will either be wretched or happy.

Had people been left neglected without warning and guidance, they would have lived a miserable life—in blatant ignorance, blind misguidance, corrupt customs, and immoral behavior. Life would have become like a jungle where the strong devour the weak, and the noble subjugates the lowly. Thus, Allah's wisdom necessitated that He would not create His servants in vain or leave them neglected. Allah Almighty says: **{Does man think that he will be left neglected?}** [Al-Qiyamah: 36].

Out of His mercy (Glorified and Exalted be He) upon them, He bestowed upon them the favor of sending messengers as bearers of glad

³¹³ The Complete Encyclopedia of Works, (8/404).

tidings and warners. These messengers recited to them the verses of their Lord, taught them what would benefit them, and guided them to the source of their happiness in this world and the Hereafter, while they had previously been in manifest misguidance.³¹⁴

A- Cutting off excuses in this world and the hereafter:

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}** [An-Nisa': 165].

B- Removing heedlessness and preparing for guidance:

Allah Almighty says: **{Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner}** [Al-Baqarah: 119].

And Allah says: **{O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner (45) And one who invites to Allah, by His permission, and an illuminating lamp. (46)}** [Al-Ahzab: 45-46].

And He says: **{Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord?"}** [Yunus: 2].

C- Resolving differences and returning people to principles they agree upon:

Allah Almighty said: **{Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed}** [Al-Baqarah: 213].

D- Establishing justice among people:

Allah Almighty said: **{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}** [Al-Hadid: 25].

The goal of the messengers and all divine messages is to establish justice among people. This does not merely mean achieving balance and equality among individuals but also balancing values, virtues, and rights. No right should overshadow a duty, no man should dominate a woman,

³¹⁴ Noah and the Great Flood, p. 81.

no ruler should oppress the ruled, no individual should overpower society, nor should society override the individual. Likewise, spiritual values should not overwhelm material ones, nor should material values dominate spiritual ones. It is about balance, the justice brought by all the messengers: **{That you not transgress within the balance. (8) And establish weight in justice and do not make deficient the balance (9)}** [Ar-Rahman: 8-9].

No transgression, no underestimation, no cheating, no excess, and no neglect.³¹⁵

E- Good example:

The mission of the messengers (peace and blessings be upon them) is to call to Allah, to truth and goodness, and to transform this call into action, behavior, and application so that people may follow their example.

Allah Almighty says: **{Those are the ones whom Allah has guided, so from their guidance take an example}** [Al-An'am: 90].

And He says: **{There has certainly been for you in the Messenger of Allah an excellent pattern¹ for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often}** [Al-Ahzab: 21].

These are the primary tasks of the messengers (peace be upon them) in guiding people to truth and goodness and warning them against falsehood and evil. Allah Almighty says: **{And We send not the messengers except as bringers of good tidings and warners}** [Al-Kahf: 56].³¹⁶

9- The functions of the messengers:

The messengers (peace and blessings be upon them) have great purposes, significant duties, and lofty objectives. Some of these can be summarized as follows:

Conveying the divine Sharia to people.

Clarifying what has been revealed of the religion.

Guiding nations to goodness, giving glad tidings of the reward prepared for their righteous deeds, and warning them against evil and the punishment prepared for committing it.

³¹⁵ The Complete Encyclopedia of Works, (8/409).

³¹⁶ The Complete Encyclopedia of Works, (8/409).

Reforming people through good example and virtuous role models in both words and actions.

Establishing and implementing Allah's law among His servants.

Serving as witnesses over their nations on the Day of Judgment, confirming that they delivered the clear message.

These are some of the functions of the messengers, which add to their honor and virtue. It is sufficient pride for them that they convey the message of the Lord of the Worlds. Glory be to Him who distinguished them with this lofty rank, granted them this noble duty, and chose them from among all His creation to carry out this pleasing service.³¹⁷ Further details on the functions of the messengers can be explored in my book *Noah (Peace Be upon Him) and the Great Flood*.

10- Things that are unique to the prophets:

A) Revelation:

Allah distinguished the prophets from other humans by granting them revelation. Allah Almighty says: **{Say, "I am only a man like you, to whom has been revealed that your god is one God}** [Al-Kahf: 110].

This revelation entails several matters that set the prophets apart from others. Among these are Allah speaking to some of them, their communication with certain angels, and Allah disclosing to them parts of the unseen. Allah Almighty says: **{[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 him [i.e., each messenger] and behind him observers (27)}** [Al-Jinn: 26-27].

Examples include the Night Journey (*Isra*) of the Prophet Muhammad (peace and blessings be upon him) to Al-Aqsa Mosque, his ascension (*Mi'raj*) to the highest heavens, his witnessing of the angels and prophets, and his viewing of Paradise and Hellfire. He also saw those being punished in their graves and heard their torment. In the hadith, the Prophet (peace and blessings be upon him) said: **"If you were not (to abandon)**

³¹⁷ Prophecies, Ibn Taymiyyah, Adwaa Al-Salaf Library, Riyadh, 2006 AD, (1/28-29).

the burying of the dead (in the grave), I would have certainly supplicated Allah that He should make you listen the torment of the grave.”³¹⁸

B- The eyes of the prophets sleep, but their hearts do not:

Among the unique characteristics Allah granted to the prophets is that while their eyes sleep, their hearts do not. Anas (may Allah be pleased with him) narrated in the hadith of the Isra: **“for the eyes of the Prophet (peace and blessings be upon him) were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the prophets: Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet (peace and blessings be upon him) and ascended along with him to the Heaven.”³¹⁹**

Although this statement comes from Anas, it is not something that could be said based on personal opinion, as Ibn Hajar explained.³²⁰ The Prophet (peace and blessings be upon him) himself said: “My eyes sleep, but my heart does not sleep.”³²¹

C- Prophets do not leave an inheritance:

Among the unique distinctions Allah granted the prophets is that they do not leave inheritance in the form of wealth. Instead, whatever they leave behind becomes charity after them. Aisha (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings be upon him) said: **“We are not to be inherited from; what we leave behind is charity.”³²²**

The wisdom behind this is that Allah safeguarded the prophets from leaving behind debts or material wealth, to eliminate any doubt that might arise about their intentions in prophethood—suggesting they sought worldly gains to benefit their heirs.³²³

As for Allah’s statement: **{And Solomon inherited David}** [An-Naml: 16], the inheritance mentioned here refers to knowledge, prophethood, and

³¹⁸ Sahih Muslim, Book of Paradise (4/200), No. (2868).

³¹⁹ Sahih Al-Bukhari, No. (3570).

³²⁰ Fath Al-Bari, (6/670).

³²¹ Fath Al-Bari, (/670), No. (3569).

³²² Sahih Al-Bukhari, No. (6730).

³²³ Sunnah Curriculum, Ibn Taymiyyah, 2019 AD, (4/195).

authority, not material wealth. David had other sons besides Solomon, so it would not be logical for Solomon to be singled out for wealth inheritance.

In another narration, the Prophet (peace and blessings be upon him) said: **“We, the community of prophets, do not leave inheritance.”** The truthful and trustworthy Messenger clarified that prophets do not bequeath their wealth as others do. Instead, their wealth is left as charity for the needy and poor, without being allocated to their relatives. This reflects how insignificant the material world was to them—just as it is to the One who sent, chose, and elevated them.³²⁴

Similarly, Allah’s statement: **{Who will inherit me and inherit from the family of Jacob}** [Maryam: 6] refers not to inheritance of wealth, but to inheritance of knowledge and prophethood. In the hadith: **“The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.”**³²⁵

D- Giving the prophet a choice at death:

Among the unique distinctions of the prophets is that they are given a choice between remaining in this world and transitioning to the Hereafter. Aisha (may Allah be pleased with her) reported:

“I heard the Messenger of Allah say: **‘There is no Prophet who fell sick but he was given the choice between this world and the Hereafter.’** She said: **‘When he became sick with the illness that would be his last, (his voice) became hoarse and I heard him say: {those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions}** [An-Nisa: 69], Then I knew that he had been given the choice.”³²⁶

E- The earth does not eat their bodies:

Among the honors Allah has bestowed upon His prophets and messengers is that their bodies are protected from decay by the earth. Regardless of how much time passes, their bodies remain preserved and untouched by

³²⁴ The Beginning and the End, (2/17).

³²⁵ Infallibility in the Sunni Creed, p. 42.

³²⁶ Sahih Al-Bukhari, Book of Interpretation, No. (4586).

deterioration. The Prophet (peace and blessings be upon him) said: **“Allah has prohibited the earth from consuming the bodies of the Prophets.”**³²⁷

F - Infallibility:

Infallibility is one of the special qualities Allah has granted His prophets and messengers (peace be upon them) over other humans. Al-Raghib al-Isfahani defined it in his *Mufradat*, saying: It is Allah’s protection of them, first by purifying their essence, then by granting them physical and spiritual virtues, followed by supporting and stabilizing them, sending tranquility upon them, safeguarding their hearts, and granting them success.³²⁸

Al-Hafiz Ibn Hajar modified Al-Raghib’s definition slightly in *Fath al-Bari*, stating: The infallibility of the prophets (peace be upon him and them) is their protection from deficiencies, their selection for perfect qualities, support and steadfastness in their affairs, and the sending of tranquility upon them.³²⁹

By understanding the message, prophethood, the qualities of the prophets and messengers, the wisdom behind their sending, their tasks, and their unique characteristics, we can further understand the qualities of Prophet Job (peace be upon him), the wisdom behind his sending, the duties he performed, and his unique traits.

11- The death of Job (peace be upon him):

Ibn Jarir and other historians have mentioned that Prophet Job (peace be upon him) passed away at the age of ninety-three.³³⁰ There is another opinion suggesting that he lived longer than that. Lyth narrated from Mujahid, meaning that Allah, the Almighty, will argue on the Day of Judgment together with Prophet Solomon (peace be upon him) against the rich, Prophet Joseph (peace be upon him) against the slaves, and Prophet Job (peace be upon him) against the people of affliction.³³¹ This narration was reported by Ibn Asakir with a similar meaning.³³²

³²⁷ Sunan Abi Dawood, Sulayman ibn al-Ash’ath al-Sijistani, Izzat al-Da’as, Dar al-Hadith, Homs, Syria, 1st edition, 1388 AH, No. (1047).

³²⁸ Vocabulary of the Words of the Qur’an, p. 337.

³²⁹ Fath Al-Bari, (11/51).

³³⁰ Al-Tabari’s History, (1/307).

³³¹ The Beginning and the End, (1/320).

³³² History of Ibn Asakir, Ibn Asakir, Dar Al Fikr, 2006 AD, (10/82).

(And our last supplication is, “Praise be to Allah, 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

After reviewing the story of Prophet Job (peace be upon him) as it is presented in the Holy Qur'an, and what has been explained in the interpretations and trusted sources, it is clear that his life was a living example of patience and steadfastness in the truth. This was not only in facing the severe trials he endured in his body, family, and wealth but also in his continued call to monotheism and faith in Allah Almighty. Prophet Job (peace be upon him) was among the prophets who made inviting people to worship Allah alone their highest goal, despite the difficulties and rejection he faced. He remained steadfast in the truth, patient, seeking reward from Allah, and content with His decree and predestination. His patience became a role model to emulate in reliance on Allah and trust in Him. Eventually, Allah's mercy came at the right time, rewarding him for his faith. From this great story, we understand that trials are not a sign of Allah's anger but may be a test of faith and patience. Consequently, we can draw the following conclusions:

1. It is well known that the story of Prophet Job (peace be upon him) has been infiltrated by many Israeli traditions and fabricated reports that claim details and content not befitting Prophet Job, and which Allah Almighty, would not accept for His prophet. These reports have found their way into many sources, even those that are relied upon for the stories of the prophets, such as some books of exegesis, hadith, and Islamic history.
2. Prophet Job's (peace be upon him) lineage goes back to Abraham (peace be upon him), as mentioned in the Holy Qur'an in the verse: **{And We gave to him [i.e., 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].

3. Scholars and historians agree that Prophet Job's (peace be upon him) station was in the Levant, though there is disagreement regarding the exact location. Some say it was in Damascus and its surroundings, while others say it was in the Hauran plain south of Damascus, and some mentioned it was in Edom, south of the Dead Sea. Others proposed different locations.
4. Prophet Job (peace be upon him) was a unique model of patience and steadfastness in faith, particularly in his call to the monotheism of Allah and rejection of polytheism. Although the Holy Qur'an does not provide many details about his people or the method of his call, exegeses and trusted sources indicate that he lived in the Levant or the Hauran region and was a righteous man who called people to believe in Allah alone.
5. The illness of Prophet Job (peace be upon him) was not as repulsive as some narratives claim, nor did worms emerge from his body or eat it, and no foul smells came from him causing people to throw him into the trash. These are lies, fabrications, and clear falsehoods.
6. The fabricated stories and false reports regarding Prophet Job (peace be upon him) and his ordeal are rejected by rational scholars, investigators, and people of knowledge, as well as by serious truth-seekers and people of pure insight. These should not be given attention or credence, and they should be increasingly condemned by the people.
7. The duration of the affliction and illness that Prophet Job (peace be upon him) endured was not specified. The Holy Qur'an left it ambiguous, and there are no authentic hadiths that specify the duration or the type of illness that afflicted him.
8. Some Israeli traditions attributed actions and words to Prophet Job (peace be upon him) that indicated distress and a lack of patience with the affliction, which contradicts the position of prophethood and the description of him in the Holy Qur'an as being patient and steadfast.
9. Some exegeses have narrated strange and odd stories about the nature of the illness that afflicted Prophet Job (peace be upon him), all of which are Israeli traditions that we do not accept, as they contradict what has been established about the prophets (peace be upon them).

10. Some scholars believe that the affliction that Prophet Job (peace be upon him) suffered, as mentioned by the exegesists and historians, in the form of a repulsive disease, occurred before his prophethood. The gift of prophethood was granted to him after he demonstrated patience and contentment with the hardships he endured.
11. There is no evidence or proof from the Holy Qur'an or authentic hadith that specifies the type of illness that Prophet Job (peace be upon him) suffered in his body.
12. Satan had no control over Prophet Job (peace be upon him). Unlike this, it was Allah who tested him with suffering in his body and loss in his wealth, but he did not attribute this to Allah out of politeness in addressing and ascribing matters to Him.
13. Satan did not have any influence over Prophet Job (peace be upon him) to cause him illness or sickness. This is impossible because such matters are solely determined by the will of Allah, as He said: **{Indeed, My servants - no authority will you have over them, except those who follow you of the deviators}** [Al-Hijr: 42].
14. The individual believer, in any land and any generation, is strong and great. He is from that sturdy, towering tree whose roots strike deep into the depths of human nature and human history, and he is a part of that noble procession, connected to Allah and His guidance since the earliest times.
15. From the story of Prophet Job (peace be upon him), we learn that the more a servant knows his Lord through His names and attributes, the more this impacts his supplication, the strength of his hope, his turning to and humbling himself before his Lord, and his trust in His sufficiency and ability to fulfill the needs of His servants.
16. Prophet Job (peace be upon him) called his people to acknowledge the power and wise management of Allah, drawing upon his personal experience which proved that affliction is part of life, and that patience during affliction elevates a person's status with Allah. As mentioned in Surah Al-Anbiya, Allah Almighty says: **{And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful"}** [Al-Anbiya: 83]. This humble supplication highlights his deep faith and constant hope in Allah's mercy.

17. One of the essential attributes of Allah (Glory be to Him) is His mercy and compassion toward His servants, which are among the reasons for His lordship. These manifestations include His nurturing of His servants, bestowing blessings upon them, sending messengers to them, warning them, and giving them glad tidings, all of which are essential aspects of general upbringing.
18. When we reflect on Prophet Job's (peace be upon him) supplication to his Lord, we find that he was extremely polite with Allah, content with His decree, and hopeful for the removal of the affliction. He said: **{Indeed, adversity has touched me, and You are the most merciful of the merciful}**.
19. The image of pleading and seeking refuge in Allah is a form of high etiquette with the Creator, Blessed and Exalted. Undoubtedly, Prophet Job (peace be upon him), when he called out to Allah with this supplication, was in the most desperate state.
20. Through his high manners during his supplication and plea, Prophet Job (peace be upon him) teaches us how to address Allah in supplication, seeking help, and placing our trust in Him, Blessed and Exalted. He did not increase in his supplication beyond describing his condition: **{Indeed, adversity has touched me}**.
21. Supplication to Allah is required, and prayer is legitimate; it is the hallmark of servitude and dependence on Allah.
22. Prophet Job (peace be upon him) was gentle in his request, referring to himself in a way that required mercy, and he mentioned his Lord with the utmost mercy. He did not explicitly state what he wanted but simply said: **{Indeed, adversity has touched me}**.
23. Prophet Job (peace be upon him) did not mention in his prayer the specifics of what had befallen him, as Allah knows his situation. He kept his words indirect and minimized the severity of his affliction by merely mentioning "adversity:" **{Indeed, adversity has touched me}**.
24. Prophet Job (peace be upon him) called on his Lord during his trial and sought refuge with one of the names that fit the situation he was in, as he was suffering hardship and torment. He said: **{and You are the most merciful of the merciful}**. Among Allah's beautiful names are "The Most Merciful" and "The Merciful" which are derived from mercy, signifying tenderness, compassion, and kindness.

25. Allah's response to His servants' supplications is a consistent practice and a great act of worship. Prophet Job (peace be upon him) exemplified this in the best way, demonstrating his absolute poverty to Allah (Glory be to Him) in all his circumstances.
26. The true believer in Allah knows that he is absolutely dependent on Allah in every situation, content with Allah's decree in all circumstances and crises. Thus, Prophet Job (peace be upon him) teaches us through his supplication and pleading to his Lord during the most severe trials: **{And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful"}** [Al-Anbiya: 83].
27. In this supplication, Prophet Job (peace be upon him) combined the essence of monotheism, the expression of poverty and need before his Lord, the feeling of love in his flattering submission to Him, and the acknowledgment of His attribute of mercy, as He is the most merciful of the merciful. He also sought to draw closer to Him through His attributes, and whenever the afflicted seek Him in such a way, their trials are relieved.
28. Prophet Job (peace be upon him) was tested with afflictions in his own body, his children, and his wealth. He suffered from illness, the loss of his children, and the destruction of his wealth, as a trial and a choice for him from Allah. However, Allah removed the harm from him, and he was cured from the diseases he had suffered. He was blessed with double the number of children he had lost, and his wealth was restored and improved. Although the Holy Qur'an does not specify the extent of his wealth, it clearly mentions the increase in his children.
29. For anyone who desires to worship Allah properly, regardless of the circumstances, the story of Prophet Job (peace be upon him) provides an invaluable example and a model to follow. Worshippers are in dire need of examples of patience, endurance, gratitude, and closeness to Allah (Glory be to Him). Prophet Job's story offers the best possible example of these qualities.
30. Prophets endure the most intense trials. The Prophet Muhammad (peace and blessings be upon him) said: **"The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more**

severe.” The story of Prophet Job (peace be upon him) is a clear, real-life example of this hadith.

31. The story of Prophet Job (peace be upon him) teaches us that life's circumstances are trials and tests for everyone. The messengers (peace be upon them) are tested, their people are tested, the believers are tested, and even the disbelievers are tested. The types of tests vary, including tests of duties, blessings, hardships, and even trials between people.
32. Prophet Job (peace be upon him) successfully passed the test of affliction. His trials included the loss of his children, his wealth, and all his livestock, including camels, cattle, sheep, crops, and fruits.
33. From Prophet Job's (peace be upon him) affliction and his patience, we learn important and vital lessons. One of the key lessons is the importance of patience in the face of trials, being content with Allah's decree, and refraining from anger or resentment, in order to earn Allah's pleasure and mercy.
34. The attribution of harm to Satan in Prophet Job's (peace be upon him) statement: **{Indeed, Satan has touched me with hardship and torment}** [Sad: 41] was done with the utmost respect for Allah. In reality, the harm and affliction he faced were by Allah's will and decree, as a trial and test for him.
35. The illness that afflicted Prophet Job (peace be upon him) seems to have been a skin disease that caused sores and disfigurement. Modern dermatologists treat such diseases with topical ointments that address the external symptoms but do not penetrate to treat the root cause of the illness. However, in Allah's mercy towards Prophet Job, his healing was both external and internal in a single moment. Allah commanded him to **{[So he was told], “Strike [the ground] with your foot”}**, and he bathed in cool water, which cured his external affliction, while the water also healed the internal causes of his disease.
36. In the story of Prophet Job's (peace be upon him) healing, it is mentioned that his wife was away attending to his needs, such as bringing food, drink, and tools for his care. When she returned and saw him, she did not recognize him due to the strength, vitality, health, and well-being he had regained. She said, “Blessed be you! Have you seen this Prophet of God who was so afflicted? I swear I have never seen anyone who resembled him more when he was healthy!” Job (peace be upon

- him) replied, "I am he." She surely wept with joy, praised Allah (Glory be to Him), and thanked Him for healing her beloved husband.
37. The story of Prophet Job (peace be upon him) is one of complete faith and beautiful patience. It shows us that patience in the face of hardships purifies the soul, elevates one's status, and raises their honor among people, turning them into leaders and role models. Ultimately, such patience brings great rewards from Allah in this world and the best reward in the Hereafter.
 38. The story of Prophet Job (peace be upon him) teaches us that patience is a commendable virtue in the eyes of Allah, while despair, fear, agitation, and lack of patience in obeying Allah and refraining from sins and forbidden desires are all blameworthy traits that every believer should strive to abandon.
 39. Prophet Job's (peace be upon him) story also guides us on the importance of supplication. He endured severe trials, exhibited patience, and then turned to Allah with humility, worship, and hope, calling upon Him. Allah answered his prayer and gave him more than he asked for, compensating him for all he had lost.
 40. Prophet Job (peace be upon him) teaches us that there is no contradiction between patience and supplication. Supplication does not contradict patience. What contradicts patience is complaining to people, but when one complains to Allah, they are being patient and seeking reward. Job (peace be upon him) never complained to people; instead, he turned to Allah alone, demonstrating both patience and supplication.
 41. Prophet Job (peace be upon him) was deeply in love with his Lord, and in his prayer, he was humble and in need of Him. The educational value of his supplication teaches that a worshipper must be aware of Allah (Glory be to Him) and obedient to His commands in order to achieve true servitude to Him. This leads to peace of mind, relief from distress, and an expansive, fulfilling life.
 42. One of the conditions of supplication is that the servant must recognize that no one but Allah (Glory be to Him) can fulfill their needs, and that everything else is under His control. Thus, they should ask only Allah for help and seek only His assistance.
 43. Supplication is a form of worship and a key aspect of servitude to Allah (Glory be to Him). The act of calling upon Allah and having our needs

fulfilled is a privilege granted by Him, allowing us to lift our requests to Him at all times. The Prophets are exemplars for the believers in all matters, including supplication.

44. Prophet Job (peace be upon him) was the epitome of sincere servitude to Allah, which is why Allah praised him, describing him as a servant of great devotion. This is evident from the Qur'anic verse that begin with: **{...an excellent servant. Indeed, he was one repeatedly turning back [to Allah]}** [Sad: 44].
45. Supplication is the refuge of those in dire need and a manifestation of the servitude of the heart to Allah, the Lord of the worlds. The call to his Lord was the ultimate expression of Prophet Job's (peace be upon him) effort, as he raised his hands in supplication, certain of Allah's response. His prayer was answered, and Allah removed his affliction, granted him health, restored his family and wealth, and praised him for his patience and devotion. The pain vanished, leaving only reward and blessings.
46. Among the divine principles in His creation and legislation is the necessity of taking the appropriate means, as demonstrated by the strongest of believers in God's decree and predestination, the Messenger of Allah (peace be upon him). He fought poverty through work, ignorance through learning, illness through medicine, and disbelief and sins through striving. He sought refuge in Allah from sorrow, grief, incapacity, and laziness. He took the necessary steps to provide food and drink, and he saved enough provisions for his family for an entire year, never waiting for sustenance to fall from the sky.
47. A person should not be judged as greedy or overly attached to worldly possessions simply because they take from it or engage with it. The evaluation depends on the underlying intentions. Indeed, actions are judged by their intentions, as shown when Allah sent gold from the sky to Prophet Job (peace be upon him), and he gathered it in his cloak, saying to Allah: "I am in no need of Your blessings."
48. When a believer sees Allah's favor descending upon them, they should continue to receive it as long as it is available, with the intention of never being satisfied with Allah's mercy, as Job (peace be upon him) said: "But I cannot dispense with your Blessing." Indeed, Allah does not like His servant to reject His blessings.

49. One of the traits of those with sound minds (*Ahl al-Albab*) is that they take heed and learn from the stories and circumstances of past nations, especially those involving their prophets and messengers. They turn these stories into lessons and experiences, reflecting, contemplating, and remembering, which represents the pure intellect free from impurities.
50. Prophet Job's (peace be upon him) wife was an example of a righteous woman who was loyal and devoted to her husband. She did not abandon him during his years of trial; instead, she served him, helped him with his affairs, endured his illness, and treated him with kindness.
51. The mention of Prophet Job (peace be upon him) in the Qur'an and Allah's praise of him have made him widely known for his beautiful patience. No human being can compare to him in patience, and there will never be anyone like him in the future. He has become a paragon of patience, with the saying "Patience like the patience of Job" being used as a metaphor. Job (peace be upon him) is the leader of the patient.
52. Prophet Job's (peace be upon him) story is a great school for learning and practicing patience. It is a lesson that we should teach our children, families, communities, and societies so that they can get accustomed to it and learn from it.
53. Among the great values emphasized in the Qur'an is patience, which is one of the most prominent moral qualities addressed by the Qur'an in both its Meccan and Medinan surahs. It is the most frequently mentioned virtue in the Qur'an.
54. The Qur'an clarifies the status of patience and the patient. Patience is one of the highest ranks of faith, one of the most important virtues of the believers, and a key attribute of the righteous. It is a branch of faith and a strong bond of Islam. The Qur'an even considers it the key to all good and the gateway to happiness in this world and the Hereafter.
55. Prophet Job (peace be upon him) was sincere in his servitude to Allah (Glory be to Him) in both his outward and inward actions. He was among the most perfect in fulfilling his servitude. Servants of Allah rise in the ranks of servitude based on their sincerity in this regard. The perfect ones, in particular, are blessed by Allah with the highest ranks due to their increased knowledge of their Lord and their dedication to His pleasure.

56. The prophets and messengers knew Allah through revelation, sound nature, and pure intellect, and they worshipped Him with true devotion. They were the most diligent in worship due to the blessings they received from knowing Him. Despite their devotion, they humbly acknowledged their shortcomings in fulfilling His rights.
57. The tranquil soul is one that finds peace in Allah (Glory be to Him), content with His commands and His guidance. It is filled with faith, yearns to meet Him, and finds rest in Him. Such a soul loves goodness and righteousness while despising evil and sin.
58. Prophet Job (peace be upon him) was completely reliant on Allah, believing in His decree and submitting to His commands, both legal and existential. There was no anxiety, unrest, or negligence in his faith. He was always turning toward Allah, patient in obedience, avoiding sin, and firm in his conviction about the reward awaiting him. He became an example for those facing trials in patience, hope, supplication, and relief.
59. Today, humanity suffers from spiritual poverty, anxiety, restlessness, and great hardship in life. The only cure for these psychological ailments is a return to the religion of Allah and His final message, Islam.
60. The message of prophethood is a divine gift that Allah bestows upon whomever He wills, out of His grace and mercy. It is not a scholarly rank that can be attained through effort, worship, or learning. Rather, it is a selection and choice of Allah, as He chooses His messengers from among all people.
61. One of the divine wisdoms behind sending messengers is that humanity needs them to convey what Allah loves and is pleased with, and what Allah dislikes and forbids. Many sinners and deviants have gone astray in the maze of misery, even with the presence of prophets (peace be upon them). How much worse would it have been had Allah not sent messengers, who bring glad tidings and warnings?
62. The messengers were sent to refine and educate people, guiding them from the worship of other beings to the worship of the Lord of the worlds. They freed them from the bondage of creation to the freedom of worshipping the Creator, who created them from nothing, will end their existence, and resurrect them after death to either be among the wretched or the blessed.

63. If people had been left without warning or guidance, they would have lived in hardship, ignorance, and blind misguidance, with corrupted customs and morals. Life would have been a society of chaos, where the strong prey upon the weak, and the noble oppress the lowly. Thus, Allah's wisdom necessitated that He did not create His servants in vain, nor would He leave them to wander aimlessly.
64. The mission of the messengers (may peace and blessings be upon them) is to call people to Allah, to truth, and to goodness. This call is meant to transform into actions, behaviors, and applications so that people can follow their examples.
65. Al-Layth reported from Mujahid that Allah will use the example of Solomon (peace be upon him) to argue with the rich on the Day of Judgment, the example of Joseph (peace be upon him) to argue with the slaves, and the example of Job (peace be upon him) to argue with those who have faced tribulations.

Sources and Reference

1. The Holy Qur'an.
2. Abraham, the Father of the Prophets, Abbas Al-Aqqad, 2007.
3. Criticized Hadiths in Sahih Al-Bukhari and Sahih Muslim related to Prophets, Osama Al-Shanti, Mabra'at Al-Al and Al-Ashab, 1st edition, 2015.
4. The Best Stories, Zahia Al-Dajani, Dar Al-Taqreeb Baina Al-Madhahib Al-Islamiyyah, 2008.
5. Medical Surgery Laws and Their Consequences, Mohamed Mukhtar Al-Shanqeeti, Dar Al-Sahabah, 1994.
6. Revival of the Religious Sciences by Imam Al-Ghazali, Abu Hamid Muhammad Al-Ghazali, Dar Al-Kutub Al-Ilmiyyah, Beirut, undated.
7. Islamic Ethics and Its Foundations, Habnaka Al-Maydani, Dar Al-Qalam for Printing, Publishing, and Distribution, 2010.
8. The Morality of the Prophets (Peace Be upon Them), Muhammad Darwish, Dar Al-Hadara for Publishing and Distribution, Riyadh.
9. Israeli and Fabricated Narrations in Tafsir Books, Muhammad Abu Shahbah, Dar Al-Sunnah, 2007.
10. The Names of the Prophets, Their Significance and Meanings, Khalid Muhammad Khalid, Noor Horan for Studies, Publishing, and Heritage, 1st edition, 2016.
11. The Original and Foreign Elements in the Interpretation of the Story of Prophet Job, Dr. Adnan Abdul Karim, Scientific Council, 2024.
12. The Scientific Miracles in the Story of Prophet Job, Abdul Wahab Al-Qurashi.

13. The Stories of the Prophets, Ahmad Muhammad Abu Shannar, Dar Al-Mu'taz for Publishing and Distribution.
14. The Prophets of the Qur'an, Abdul Majid Hamo, Dar Al-Hafiz, 2000.
15. The Prophets of Allah, Ahmad Bahjat, Dar Al-Shorouq, 2006.
16. The Prophets in the Qur'an: Stories and Lessons, Huda J'afar, Dar Al-Kutub Al-Ilmiyyah, 2014.
17. The Prophets and Messengers in the Qur'an, Dr. Ali Al-Areibi, Dar Ibn Hazm, 2014.
18. Indeed, He is Allah: Explanation of the Names of Allah, Sherif Fawzi, Dar Al-Lu'lu'ah for Publishing and Distribution, 2021.
19. The Prescribed Prayers from the Qur'an and Sunnah, Muhammad bin Ahmad Al-Muqaddim, Dar Al-Khulafa' Al-Rashideen, 2000.
20. The Simplest Tafsirs of the Glorious Qur'an, Abu Bakr Jaber Al-Jaza'iri, Dar Al-Ilm wal-Hikam, 2008.
21. The Ocean of Interpretation (Al-Bahr Al-Muhit), Muhammad Yusuf Al-Shanqeeti (Abu Hayyan Al-Andalusi), Dar Al-Fikr, Beirut, 1st edition, 1420 AH.
22. The Beginning and the End, Ibn Kathir, Dar Al-Rayan for Heritage, Egypt, 1st edition, 1408 AH – 1990 AD, Edited by Abdul Rahman Al-Ladqi and Muhammad Ghazi, Dar Al-Ma'arifah, Lebanon, 4th edition, 1419 AH – 1998 AD.
23. The Crown of the Bride from the Jewels of the Dictionary, Muhammad Al-Zabidi, Kuwait Edition, 2nd edition, 2006.
24. The History of Ibn Asakir, Abu Al-Qasim Ibn Asakir, Dar Al-Fikr, 1st edition, 2006.
25. The History of Nations and Kings (Tarikh Al-Tabari), Muhammad bin Jarir Al-Tabari, House of Ideas, 2009.
26. The History of the Prophets in Light of the Qur'an and Sunnah, Muhammad Al-Tayeb Najjar, Dar Al-Ma'arif, 1983.
27. The History of the Prophets, Mahmoud Abduh Noor Al-Din.
28. Al-Tahrir wa al-Tanwir, The Tafsir of Al-Tahrir wa Al-Tanwir, Sheikh Muhammad Al-Taher Ibn Ashour, Dar Sahnoun, Tunisia, 1983.

29. Realizing the True Servitude Through the Knowledge of the Names and Attributes, Fawz Bint Abdul Latif Al-Kurdi, Dar Taiba for Publishing and Distribution, Riyadh, Saudi Arabia, 11th edition, 1421 AH.
30. Reflection and Explanation in the Interpretation of the Qur'an with Authentic Sunnah, Muhammad bin Abdul Rahman Al-Maghrawi, Dar Al-Amjad, 1st edition, 2014.
31. Tafsir Ibn Kathir: The Interpretation of the Great Qur'an, Hafiz Abu Al-Fida' Ismail bin Umar Ibn Kathir, edited by Yusuf Ali Bediwi, Hassan Suwaydan, Dar Ibn Kathir, 1434 AH – 2013 AD, Damascus, Beirut, 1st edition, 1434 AH – 2013 AD.
32. Tafsir Al-Baghawi (Ma'alim Al-Tanzeel), Al-Hussein bin Mas'ud Al-Baghawi, Dar Taiba, 2007.
33. Tafsir Al-Raghib Al-Asfahani, Al-Raghib Al-Asfahani, Dar Al-Watan for Publishing, 2008.
34. Tafsir Al-Zamakhshari (Al-Kashaf), Mahmoud bin Umar Al-Zamakhshari, Dar Al-Ma'arifah, Beirut, Lebanon, 1013.
35. Tafsir Al-Saadi, Taysir Al-Karim Al-Rahman in Interpreting the Words of the Beneficent, Abdul Rahman bin Nasser Al-Saadi, Al-Risalah Foundation, 2007.
36. Tafsir Al-Sharawi, Muhammad Metwally Al-Sharawi, Al-Usrah Library, 1992.
37. Tafsir the Qur'an with the Qur'an, Taha Jaber Al-Alwani, The International Institute of Islamic Thought, 2020.
38. Tafsir Al-Sam'ani, Mansour bin Muhammad Al-Sam'ani, Dar Al-Watan for Publishing, 2008.
39. Tafsir Al-Qurtubi, Dar Ihya' Al-Turath Al-Arabi, Abu Abdullah Al-Qurtubi, Beirut, Lebanon, 1965.
40. Tafsir Al-Maraghi, Ahmad Mustafa Al-Maraghi, Mustafa Halabi Library and Printing House, 2007.
41. Tafsir Al-Manar, Muhammad Rashid Rida, Dar Al-Nawadir for Publishing and Distribution, 2013.
42. Al-Tafsir Al-Muneer in Creed, Shari'ah, and Methodology, Wahbah Al-Zuhayli, Dar Al-Fikr Al-Mu'asar, Beirut, Dar Al-Fikr, Damascus, 1st edition, 1411 AH - 1991 AD.

43. Thematic Tafsir, A Collection of Researchers, Supervised by Dr. Mustafa Muslim, College of Graduate Studies and Scientific Research, University of Sharjah, UAE, 1431 AH - 2010 AD.
44. Tafsir of Surah Al-Anbiya, Dr. Ahmad Nufl.
45. Tafsir and Explanation of the Qur'anic Rulings, Abdul Aziz Al-Turifi, Dar Al-Manhaj Library, 2017.
46. Precious Stories of the Prophets and Messengers, Zuhair Ali Kakhi, Dar Al-Ma'mun for Heritage, 2003.
47. Praise in the Qur'an, Hatoon Fulmban, Dar Ibn Hazm, 2016.
48. The Beautiful Jewels in the Interpretation of the Qur'an, Abdul Rahman Al-Thalabi, Dar Ihya' Al-Turath Al-Arabi, 2007.
49. The True Influence of Satan on the Prophets, Urwah Hassan Taribah.
50. Human Senses in the Qur'an, Muhammad Talib Madloul, Dar Al-Kutub Al-Ilmiyyah, 2007.
51. The Qur'anic Map, Mishaal Al-Falaahi, Dar Al-Qalam, Damascus, 2022.
52. Historical Studies from the Qur'an, Muhammad Bayoumi, Dar Al-Nahda Al-Arabiya, Beirut, 2nd edition, 1988.
53. Studies in Thematic Tafsir, Zahir Al-Alma'i, Dar Al-Maiman for Publishing, 2nd edition, 2009.
54. Lessons Learned from Qur'anic Stories, Nasra Ibrahim, Dar Ibad Al-Rahman, Dar Al-Bashir.
55. The Prayers of the Prophets and Messengers, Muhammad Mahmoud Ahmad, Center for Book Publishing, 1999.
56. The Role of the Prophets in Building Human Civilization, Dr. Ali Muhammad Said.
57. The Modern Muslim State: Its Foundations and Functions, Dr. Ali Muhammad Al-Sallabi, Dar Al-Ma'arifah, 2013.
58. Narrated by Ibn Abi Shaiba in Al-Zuhd.
59. The Sublime Eloquence in Explaining the Verses of Rulings, Muhammad Ali Al-Sabuni, Al-Ghazali Library, 2006.
60. The Spirit of Elucidation in the Interpretation of the Qur'an, Ismail Haqqi Al-Khalwati, Dar Al-Fikr, 2013.
61. The Spirit of Meanings in the Interpretation of the Great Qur'an, the Seven Oft-Repeated Verses, Abu Al-Fadl Shihab Al-Din Mahmoud

- Al-Alusi, Dar Ihya' Al-Turath Al-Arabi, Beirut, Lebanon, 4th edition, 1405 AH.
62. The Best of Tafsirs, Muhammad Abu Zahrah, Dar Al-Fikr Al-Arabi, Cairo, undated.
 63. The Collection of Authentic Hadiths and Some of Their Jurisprudence and Benefits, Al-Silsilah Al-Sahihah, Muhammad Nasir Al-Din Al-Albani, Al-Ma'arifah Library, 2006.
 64. The Sunnah of Allah in Taking the Means, Dr. Ali Muhammad Al-Salabi, Dar Ibn Kathir, 2016.
 65. The Sunnah of Allah in Trials and Testing and Its Doctrinal Impact, Al-Zaydi Al-Tawil, Dar Al-Kutub Al-Ilmiyyah, 2018.
 66. Sunan Ibn Majah, Muhammad bin Yazid Ibn Majah, Dar Al-Tasheel, 2006.
 67. Sunan Abu Dawood, Suleiman bin Ash'ath Al-Sijistani, Azza Al-Da'ash, Dar Al-Hadith, Homs, Syria, 1st edition, 1388 AH.
 68. The Social Sunnahs in the Qur'an, Dr. Muhammad Amhazon, Dar Taiba, 2011.
 69. Sunan Al-Tirmidhi, Abu Ja'far Al-Tirmidhi, Dar Al-Tasheel, 2014.
 70. Qur'anic Personalities, Dr. Nazeer Muhammad Ahlawi, Dar Al-Safa for Printing, Publishing, and Distribution, 2019.
 71. Explanatory Commentary by Ibn Battal on Sahih Al-Bukhari, Ali bin Khalaf Al-Qurtubi, Al-Rushd Library, 2005.
 72. The Divine Sharias for the Prophets, Muhammad Mustafa Al-Zuhayli, Dar Ibn Kathir, Damascus, 1st edition, 2018.
 73. The Cure in Defining the Rights of the Chosen One, Al-Qadi Iyad, Dar Al-Hadith, 2010.
 74. The Patience of Prophet Job, Muhammad Kamil Hassan, The International Office, 1st edition, 1979.
 75. Patience in the Qur'an, Yusuf Al-Qaradawi, Wahbah Library, 2007.
 76. Sahih Ibn Hibban Arranged by Ibn Balban, Alaa Al-Din Ali bin Balban Al-Farsi, edited by Shu'ayb Al-Arna'ut, Al-Risalah Foundation, Beirut, Lebanon, 2nd edition, 1414 AH.
 77. Sahih Al-Bukhari, Dar Ibn Kathir, Muhammad bin Ismail Al-Bukhari, Damascus, Beirut, 4th edition, 1422 AH - 2002 AD.



78. Sahih Muslim, Edited by Muhammad Fouad Abdul-Baqi, Dar Ihya' Al-Turath Al-Arabi, Beirut, Lebanon, 2nd edition, 1972.
79. The Characteristics of the Prophets in the Qur'anic Stories: Job, Dhul-Kifl, Elisha, and Elias, Dr. Aqeel Hassan, The International Group for Publishing and Distribution, 2010.
80. Infallibility in Islamic Thought, Hassan Hamid, Al-Taybah Damascus Printing and Publishing, 2008.
81. Infallibility in Light of the Creed of Ahl al-Sunnah, Mansour Rashid, Al-Rushd Library, 2015.
82. Follow Their Guidance, A Foundational Reading in the Lives and Stories of the Prophets (peace be upon them), Othman Al-Khamis, Dar Ilyaf International, Kuwait, 1st edition, 1431 AH - 2010 AD.
83. Fath Al-Bari: Explanation of Sahih Al-Bukhari, Ahmad bin Ali bin Hajar Al-Asqalani, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1st edition, 1410 AH.
84. Fath Al-Bayan in the Purposes of the Qur'an, Sidiq Hasan Al-Qunji, Al-Maktabah Al-Asriyah, 2008.
85. Al-Fawa'id (Benefits), Ibn Al-Qayyim Al-Jawziyah, Dar Ilm Al-Fawa'id for Publishing and Distribution, 2013.
86. In the Company of the Noble Messengers, Sayyid Abdul Maqsud, Dar Al-Bashir for Culture and Publishing, 2000
87. In the Shadows of the Prophets, Muhammad Hamad Al-Suwaiyani, Al-Obaikan Educational Company, 1st edition, 2022.
88. In the Shadows of the Qur'an, Sayyid Qutb, 28th Legal Edition, 1430 AH - 2009 AD.
89. The Story in the Qur'an, Muhammad Said Tantawi, Dar Nahdat Misr for Printing and Publishing, 1st edition, 1905 AD.
90. Stories of the Prophets: Their Events and Lessons, Muhammad Al-Faqih, Wahbah Library, 1989.
91. Stories of the Prophets, Muhammad Metwally Al-Shanawi, Dar Al-Quds, 1st edition, 2006.
92. The Qur'anic Stories, Fadl Hassan Abbas, Dar Al-Nafa'is, 3rd edition, 2010.
93. Qur'anic Stories: A Qur'anic Reading, Amr Al-Sha'ar, Al-Nafitha Library.

94. The Qur'anic Stories and Their Impact on Deriving Rulings, Osama Abdul-Azim, Dar Al-Fath, 2009.
95. Qur'anic Stories, Al-Khalidi, Dar Al-Qalam, Damascus, 1st edition, 1419 AH - 1998 AD.
96. Stories Inappropriate for the Prophets, Tarek Al-Lahham, Dar Al-Mushayy'a Company, 4th edition, 2020.
97. The Sustenance of Hearts, Abu Talib Al-Makki, 2006.
98. The Beneficial Speech on the Explanation of the Book of Tawhid, Ibn Uthaymin, Dar Al-Asimah for Publishing and Distribution.
99. The Book of Zuhd (Asceticism), Ahmad bin Hanbal, Dar Al-Nahda Al-Arabiya, 2009.
100. The Book of the Eye, Al-Khalil bin Ahmad Al-Farahidi, Dar and Library of Al-Hilal, 2007.
101. Al-Kulliyat: A Dictionary of Terms and Linguistic Differences, Job Al-Kafawi, Al-Risalah Foundation, 2007.
102. Lisan Al-Arab, Muhammad M. Bin Manzur, Dar As-Sader, Beirut.
103. Majma' Al-Zawa'id wa Manba' Al-Fawa'id, Al-Haythami, Al-Qudsi Library, Cairo, 1994.
104. Majmu' Fatawa, Ibn Taymiyyah, Dar Al-Wafa, 2006.
105. Mukhtar As-Sihah, Muhammad bin Abi Bakr Al-Razi, Lebanon Library, 2017.
106. The Stages of the Seekers between the Mansions of 'You Alone We Worship' and 'You Alone We Ask for Help,' edited by Muhammad Hamed Al-Fadhi, Dar Al-Fikr, Beirut, Lebanon, 1412 AH.
107. Madarik Al-Tanzil wa Haqaiq Al-Ta'wil, Abdullah bin Ahmad bin Mahmud Al-Nasafi, Nizar Mustafa Al-Baz Library, 2009
108. Al-Mustadrak on the Two Sahihs, Al-Hakim Al-Naysaburi, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1990.
109. The Benefits from the Qur'anic Stories, Abdul Karim Zidan, Al-Risalah Foundation, 2008.
110. Musnad Imam Abu Ya'la Al-Mawsili, Abu Ya'la Al-Mawsili, Dar Al-Ta-sheel, 1st edition, 2017.

111. Musnad Imam Ahmad bin Hanbal, Ahmad bin Hanbal, edited by Shu'ayb Arna'ut and others, Al-Risalah Foundation, Beirut, 2nd edition, 2008.
112. The Educational Themes in the Story of Prophet Job (peace be upon him) and Their Contemporary Applications, Yasser Ibrahim Rashad, Yarmouk University, 2020.
113. The High Demands of the Additional Hadiths of the Eight Manuscripts, Dar Al-Asimah, Dar Al-Ghayth, Saudi Arabia, 1st edition, 1419 AH.
114. With the Prophets in Calling to Allah, Dr. Muhammad Abu Faris, Association for the Preservation of the Noble Qur'an, 2015.
115. With the Prophets and Messengers, Abdul Halim Mahmoud, Dar Al-Ma'arif, 2007.
116. With the Prophets and Their Struggles Through Surah Al-Anbiya, Muhammad Abdul-Hamid, Dar Al-Fikr, 2003.
117. The Meanings and Grammatical Structure of the Qur'an, Ibrahim bin Al-Sari Al-Zajjaj, Al-Alam Al-Kutub, 2007.
118. Miracles of the Prophets and the Blessings of the Saints, Muhammad Al-Ghani.
119. The Index of Hadith Words, Muhammad Fouad Abdul-Baqi, Brill Library, 2024.
120. Al-Mu'jam Al-Qayis Li'l-Lughah, Ahmad bin Faris bin Zakariya Al-Razi, Dar Al-Fikr, 1979.
121. Mafatih Al-Ghayb, Fakhr Al-Din Al-Razi, Dar Ihya' Al-Turath Al-Arabi, Beirut, 3rd edition, 1420 AH.
122. Al-Mufradat of the Qur'an from the Book of Al-Tahrir wa Al-Tanwir, Fayiz bin Sayyaf Al-Sarih, Dar Al-Qalam.
123. Al-Mufradat in the Rare Words of the Qur'an, Al-Raghib Al-Asfahani, Nizar Mustafa Al-Baz Library, 2009.
124. The Purposes of the Qur'an and Its Contents, Abdullah Al-Talidi, Dar Al-Amal, Rabat.
125. The Purposes of the Surahs of the Qur'an, Mundhir Muhammad, Al-Maktabah Al-Islamiyah for Printing and Publishing, 2021.
126. Stories of the Villages, Dr. Ahmad Al-Kubaisi, Al-Risalah Global Foundation, 1st edition, 2007.



127. The Laws of Allah in His Servants, Muhammad Sa'id Ramadan Al-Bouti, Dar Al-Fikr Al-Mu'asar, 2011.
128. Al-Munjid in Language, Louis Ma'louf, Catholic Press, 2009
129. The Methodology of the Sunnah, Ibn Taymiyyah, Imam Muhammad bin Saud University, 1st edition, 1996.
130. The Stances of the Prophets in the Qur'an: Analysis and Direction, Salah Abdul-Fattah Al-Khalidi, Dar Al-Qalam for Printing and Publishing, 2003.
131. Encyclopedia of Complete Works, Yusuf Al-Qaradawi.
132. Encyclopedia of Tafsir with Narration, Scientific Supervisor: Mosa'ad Al-Tayar, Center for Qur'anic Studies and Information at Imam Al-Shatibi Institute, Dar Ibn Hazm, Beirut, 1st edition, 2017.
133. The Qur'anic Encyclopedia, Ibrahim Al-Abiyari, Arab Records Foundation, 2019.
134. Encyclopedia of the Virtue of the Prophet Muhammad (pbuh), Saleh bin Abdullah bin Hameed and Abdul Rahman bin Muhammad Malouh, Dar Al-Waseelah, 1st edition, 1998.
135. The Prophecies, Ibn Taymiyyah, Al-Dhuwat Al-Salaf Library, Riyadh, 2006.
136. Reflections on the Best of Stories, Muhammad Sayyid Al-Wakeel, Dar Al-Qalam for Printing and Publishing, 1994.
137. Noah (peace be upon him) and the Great Flood: The Birth of the Second Human Civilization, Ali Muhammad Al-Sallabi, Dar Ibn Kathir, 2019.
138. The Historical Existence of the Prophets and the Controversy of Archaeological Research, Sami Al-Amiri, 2021.
139. Pauses in the Lives of the Prophets, Khaled Abdel-Alim, Ibn Kathir House, 2014 AD.
140. To Allah Belong the Best Names, Abdul Aziz Al-Jalil, 2015 AD.

Author's Biography

Dr. Ali Muhammad Muhammad Al-Salabi Thinker, Historian, and Faqih.

- He was born in the city of Benghazi, Libya, in 1383 AH (1963 AD).

- He obtained the Bachelor's degree (Licentiate) from the Faculty of Da'wah and Fundamentals of Religion at the University of Medina in 1993, ranking first.

- He received his Master's degree from the Faculty of Fundamentals of Religion at the University of Omdurman Islamic in 1996.

- He earned his PhD in Islamic Studies with his thesis on "The Fiqh of Empowerment in the Qur'an" from the University of Omdurman Islamic, Sudan, in 1999.

- He is well-known for his works and interests in the sciences of the Qur'an, Fiqh, history, and Islamic thought.

Dr. Al-Salabi has authored over eighty works.



Books Written by the Author

1. The Prophetic Biography: Presentation of Events and Analysis of Incidents.
2. The Biography of the First Caliph, Abu Bakr Al-Siddiq (RA): His Character and Era.
3. The Biography of the Commander of the Believers, Umar Ibn Al-Khattab (RA): His Character and Era.
4. The Biography of the Commander of the Believers, Uthman Ibn Affan (RA): His Character and Era.
5. The Biography of the Commander of the Believers, Ali Ibn Abi Talib (RA): His Character and Era.
6. The Biography of the Commander of the Believers, Hasan Ibn Ali Ibn Abi Talib: His Character and Era.
7. The Ottoman Empire: Factors of Rise and Fall.
8. The Fiqh of Victory and Empowerment in the Qur'an.
9. The History of the Senussi Movement in Africa.
10. The History of the Almoravid and Almohad States in North Africa.
11. The Belief of Muslims in the Attributes of the Lord of the Worlds.
12. Moderation in the Qur'an.
13. The Umayyad State: Factors of Prosperity and Consequences of Collapse.
14. Muawiya Ibn Abi Sufyan: His Personality and Era.
15. Umar Ibn Abdul Aziz: His Personality and Era.
16. The Caliphate of Abdullah Ibn Az-Zubair.

17. The Era of the Zengid State.
18. Imad al-Din Zengi.
19. Nur al-Din Zengi.
20. The Seljuk State.
21. Imam Al-Ghazali and His Efforts in Reform and Renewal.
22. Sheikh Abdul Qadir Al-Jilani.
23. Sheikh Omar Mukhtar.
24. Abdul Malik Ibn Marwan and His Sons.
25. The Ideology of the Khawarij and Shia in the Balance of people of the Sunnah and the Jamaah.
26. The Reality of the Disagreement Between the Companions.
27. The Moderation of the Qur'an in Creed.
28. Sultan Abdul Hamid II.
29. The Almoravid State.
30. The Almohad State.
31. The Era of the Umayyad and Abbasid States and the Emergence of Khawarij Thought.
32. The Fatimid State.
33. The Movement of Islamic Conquest in North Africa.
34. Salah ad-Din al-Jobi and His Efforts in Ending the Fatimid State and Liberating Jerusalem.
35. A Comprehensive Strategy to Support the Prophet (pbuh): Lessons Learned from the Crusades.
36. Sheikh Izz ad-Din Ibn Abdul Salam: The Sultan of Scholars.
37. The Crusades (Fourth, Fifth, Sixth, and Seventh) and the Jobids After Saladin.
38. The Mongol Project: Factors of Expansion and Consequences of Collapse.
39. Sayf ad-Din Qutuz and the Battle of Ain Jalut during the Mamluk Era.
40. Shura in Islam.
41. Faith in Allah, Glorified and Exalted.
42. Faith in the Hereafter.

43. Faith in Destiny.
44. Faith in the Prophets and Messages.
45. Faith in the Angels.
46. Faith in the Qur'an and the Heavenly Books.
47. Sultan Muhammad al-Fatih.
48. The Everlasting Miracle.
49. The Modern Muslim State: Its Foundations and Functions.
50. The Parliament in the Modern Muslim State.
51. The Transfer of Executive Power.
52. Shura as an Islamic Obligation.
53. Freedoms in the Qur'an: Freedom of Thought, Freedom of Expression, Belief, and Personal Freedoms.
54. Justice and National Reconciliation: A Religious and Humanitarian Necessity.
55. Citizenship and the Nation in the Modern State.
56. Justice in Islamic Thought.
57. The Struggle of the Algerian People Against French Occupation.
58. Prince Abdelkader Al-Jaza'iri.
59. The Struggle of the Algerian People Against French Occupation: The Biography of Leader Abdelhamid Ben Badis, Part Two.
60. Allah's Way of Taking Means.
61. The Struggle of the Algerian People Against French Occupation: The Biography of Imam Muhammad al-Bashir al-Ibrahimi.
62. Prominent Figures of Sunni Sufism: "Eight Volumes".
63. The National Project for Peace and Reconciliation.
64. The Tripolitanian Republic (1918-1922): The First Republic in Modern Muslim History.
65. Ibadism: An Islamic School Far from the Khawarij.
66. Jesus (Peace Be Upon Him): The Complete Truth.
67. The Story of the Beginning of Creation and the Creation of Adam (Peace Be Upon Him).

68. Noah (Peace Be Upon Him) and the Great Flood: The Birth of the Second Human Civilization.
69. Abraham, The Friend of Allah (Peace Be Upon Him): "The Caller to Monotheism, the Religion of Islam, and the Good Example.»
70. Moses (Peace Be Upon Him), the One Who Spoke with Allah.
71. Moses (Peace Be Upon Him) and Al-Khidr.
72. Moses (Peace Be Upon Him) in Surah Taha.
73. Moses (Peace Be Upon Him) in Surah Al-Qasas.
74. Moses (Peace Be Upon Him) in Surah Ash-Shu'ara.
75. The Believer of Pharaoh's Family in Surah Ghafir.
76. There Is No God But Allah: Proofs of the Existence of Allah and the First of Creation.
77. The Fall of the Ottoman Empire (Causes and Consequences).
78. The Fall of the Umayyad State (Causes and Consequences).
79. A Summary of the Emergence of Human Civilization and Its Great Leaders.
80. Prophet and Minister Joseph The Truthful (Peace Be Upon Him): From Trial to Empowerment.
81. Unforgettable Memories Between High School, Prison, and the Hajj Journey (1980-1989).
82. The Prophets-Kings David and Solomon (Peace Be upon Them), and the Alleged Temple of Solomon.
83. Lot (Peace Be Upon Him) and His Call to Confront Corruption, Sexual Deviance, and the Punishment of Allah for the Wrongdoers.
84. The Renewal of Building Al-Aqsa Mosque During the Time of Solomon (Peace Be Upon Him) and the Story of the Alleged Temple.
85. The Prophet Hud (Peace Be Upon Him) and the Reasons for the Demise of the People of 'Ad.
86. The Prophet Salih (Peace Be Upon Him) and the Reasons for the Destruction of the People of Thamud.
87. The Human and Civilizational Dimensions in the Personality of the Prophet (pbuh).

