



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL
ANALYSING SOME BEAUTIFUL CHARACTERS MENTIONED IN THE QUR'AN WHOM ONE DAY WE HOPE TO MEET IN JANNAH INSHAALLAH

Apart from the prophets and leading women mentioned in the Qur'an (for example, Maryam, Asiyah), there are some people mentioned in the Qur'an who are worthy for us to recognise and perhaps emulate inshaAllah:

1. The people of the cave (surah al Kahf [18])

"Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs." 18: 9

i. Who are they and what is wonderful things which they did?

They are a group of young men who were Guided by Allah in the straight path, Guided by Allah. They refused to join their parents and rest of the villagers in worshipping idols and decided to run away to escape from shirk.

ii. How did Allah Help them

- A dog joined them to protect them
- Allah Made them sleep in a cave for 309 years. Therefore they were protected from shirk and at the same time protected from being forced to return to their family

iii. What lessons to be learnt

- If you cannot submit to Allah or if you face difficulties to submit in the country or city which you live, then you have to migrate.
- Obeying Allah is more important than obeying your family members 9: 24
- It is a sacrifice which everyone of us have to make if we were to be able to enter Jannah.
- Patience
- Trust Allah – Allah will get you out of every difficulties
- Choose the correct companions
- Important du'a to be memorised inshaAllah:

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" 18: 10

2. The steadfastness of the sorcerers in the time of the pharaoh when they submitted to Allah

i. Who are they and what happened to them?

They were the sorcerers in the time of the pharaoh and prophet Musa (AS). They were close to the pharaoh and was continuously obedient to him. They were tasked to defeat Musa (AS). Allah's mu'jizat (miracle) which He gave to Musa was able to defeat the magic of these sorcerers. They realised that this was not magic, but the miracle given to Musa (AS) was able to eat up all their magic, and they immediately prostrated to Allah, the Rabb of Musa (AS) and Harun (AS). The pharaoh was very upset and he threatened to crucify them. But it only increased their faith. (7: 116-126)

ii. How did Allah Aid them?

After repenting to Allah, Allah Gave them strength and courage to face difficulties, including being crucified by the pharaoh. They had complete faith in Allah and their fear of the pharaoh disappeared. They willingly submitted to Allah and was willing to take any punishment from the pharaoh. They were more afraid of their past sins with Allah.

iii. Lessons to be learnt

- When Allah Guides someone, no one can misguide him/her
- Even though people have believed and improved themselves, they will definitely be tested by Allah.

"Do people think that they will be left alone because they say: "We believe," and will not be tested.

And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test)." 29: 2-3

- The test given by Allah was NOT a punishment but merely a way to expiate their sins.

Fir'aun (Pharaoh)] said: "Believe you in him [Musa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun -

Pharaoh) or the Lord of Musa (Moses) (Allah)] can give the severe and more lasting torment."

They said: "We prefer you not over the clear signs that have come to us, and to Him (Allah) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

"Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)." 20: 71-73

- Allah taught us a very important du'a: "...Our Lord! pour out on us patience, and cause us to die as Muslims." 7: 126

3. Luqman

- i. Who is Luqman and what wonderful thing did he do?

He is a wise man and he advised his son beautifully on how to lead his life in this world.

- ii. Lessons to be learnt – PLENTY alhamdulillah

- *And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.*
- *And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.*
- *But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.*
- *"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).*
- *"O my son! Aqim-is-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar*

(i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption.

- *"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.*
- *"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."*

31: 13-19

4. Al Khidr

i. Who is al Khidr?

He was a pious person with different kinds of knowledge than prophet Musa (AS). Prophet Musa (AS) was Ordered by Allah to seek knowledge because Allah was not pleased with him when he answered to his people that he has the most knowledge, without referring to Allah as One with All the knowledge.

Say (O Muhammad SallAllahu alayhi wa sallam to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid." 18: 109

"...And they will never compass anything of His Knowledge except that which He wills..." 2: 255

ii. What lessons to be learnt?

- ONLY Allah has the most knowledge (18: 109)
- Only Allah is the Best of Planner
- Be patient when tested by Allah – it seems very bad in the beginning but eventually we will know why things happen in our lives.
- Trust in Allah (65: 2-3)
- Have good opinion of Allah

5. People of the ditch - including the boy and the monk from the long story

i. Who are they?

Cursed were the People Of the Ditch. Fire supplied [abundantly] with fuel, When they sat by it [the Fire]. And they witnessed what they were doing against

the Believers [i.e.burning them]. They had nothing against them except that they believed in Allaah, the Almighty, Worthy of all praise! The One to Whom belongs the dominion of the Heavens and the earth. And Allaah is Witness over everything. Verily those who put to trial the believing men and the believing women [by torturing them and burning them] and then do not turn in Repentance [to Allah will have the torment of Hell and they will have the Punishment of the Burning Fire. [85:4-10]

Further detail regarding the People of the Ditch and on explanation of these aayahs can be found in the following ahadeeth of the Prophet (sallallahu 'alaihi wa sallam). He said:

Among the people before you, there was a king and he had a sorcerer When the sorcerer become old, he said to the king, 'I have now become an old man; get me a boy so that I may teach him sorcery" So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer he sat with a monk who was on the way and he listened to his talks and used to admire them. So when he went to the sorcerer he passed by the monk and sat there with him and on visiting the sorcerer the latter thrashed him, So the boy complained about that to the monk. The monk said to him, "Whenever you are afraid of the sorcerer soy to him; My people kept me busy And whenever you are afraid of your people, say to them; The sorcerer kept me busy" So the boy carried on like that (For a period).

(Then one day) there come [on the main road] a huge creature (animal), and the people were unable to pass by. The boy said, "Today I will know whether the sorcerer is better or the monk is better." So he took a stone and said, "O Allah! If the deeds and actions of the monk are more liked by You better than those of the sorcerer then kill this creature so that the people can, cross [the road]." Then he hit (it) with the stone and it was killed, and the people passed [the road). The boy come to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, you have achieved what I see! And you will be put to trial And in case you are put to trial, do not inform [them) about me." The boy used to treat the people suffering from born-blindness, leprosy leucodermia and other diseases. A blind courtier of the King heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on condition that you cure me." The boy said, "I do not cure anybody; it is Allaah [alone) who cures people. So if you believe in Allah and invoke Allah, He will cure you." He then believed in Allah and Allah cured him.

Later the courtier come to the king and sat at the place where he used to sit before. The king asked him, "Who has given you bock your sight?" The courtier said, "My Lord, Allah!" The king said, "Do you have another Lord besides me?" The courtier sold, "My Lord and your Lord is Allah I" The king got hold of him and kept on tormenting him until he informed him about the boy. So the boy was brought. The king said to the boy, 'O boy! Has your [knowledge of) sorcery reached to the extent that you can cure born-blinds, lepers, leucodermic patients and do such and such?" The boy replied, "I do not cure anybody it is only Allah who cures." Then the king got hold of him and kept on tormenting him till he

informed him about the monk. And the monk was brought and it was said to him, "Give up your Religion" The monk refused to turn apostate. Then the king ordered a saw and it was put in the middle of his (the monk's) scalp and was sawn, till he fell, cut in two pieces. Then that courtier was brought and it was said to him, "Give up your religion I" The courtier refused to turn apostate. So the saw was put in the middle of his scalp and was sawn, till he fell cut in two pieces. Then the boy was brought, and it was said to him, "Give up your religion!" The boy refused to turn apostate. So the King ordered some of his courtiers to take the boy to such and such a mountain, saying, "Then ascend up the mountain with him till you reach its top. Then see if he turns apostate, otherwise throw him down from its top." They took him, ascended up the mountain, and the boy said, "O Allaah Save me from them by anything You wish" So the mountain shook and all of them fell down and the boy came walking to the king. The king asked him, "What did your companions do?" The boy said, 'Allah saved me from them.'

The King then ordered some of his courtiers to take the boy on board a boat into the middle of the sea, saying, "Then if he turns apostate [all well and good], otherwise toss him into the sea." So they took him and he said, "O Allah! Save me from them by anything You wish." So the boat capsized and all the courtiers) were drowned. The boy then came walking to the king. The King said, "What did your companions do?" The boy replied, 'Allaah saved me and harm them.' And he further said to the king, "You cannot kill me till you do what I command" The King said, "What is that (command)?" The boy said, "Gather all the people in an upland place, and fasten me over the trunk of a tree. Then take an arrow from my quiver and fix it in the bow and say: 'In the Name of Allah, the Lord of the boy' and shoot (at me). If you do that, you will kill me." So the king gathered the people in an upland place and fastened the boy over a tree-trunk, took an arrow from his quiver, fixed it in the bow and said, "'In the Name of Allah, the Lord of the boy', and shot the arrow. The arrow hit over the temple of the boy, and the boy put his hand over the temple at the point where the arrow hit and then died. The people proclaimed, "We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!" The king came and it was said to him, "That is the thing which you were afraid of, by Allah! The thing which you were afraid of has befallen you: the people have believed [in Allah]!"

So he ordered for deep ditches to be dug at the entrances of the roads and it was done. Then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch [i.e. turned apostate] but the babe [spoke and] said, "O mother! Be patient, you are on the Truth!" (So she threw herself in the ditch of the fire along with her child, to be with the martyrs in Al-Jannah)." [Saheeh Muslim]

ii. Lessons to be learnt

This is the inspiring story of a boy who believed in Allah, remained steadfast against the unbelieving king and gave up his life for the sake of conveying the message of Tawheed to his people. Appropriately, this story was revealed in Makkah at a time when the Makkan pagans were doing their best to annihilate the Muslims and make them return to disbelief. This Soorah, and the explanatory hadeeth along with it, gave them a timely reminder that the persecutors are not beyond the watch of Allah, and in the end, victory will always be theirs.

"Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror." 14; 42

There are many beneficial points which we too can pick up from this story. It tells us for example, that if someone sincerely seeks the Guidance, then Allah will bestow it upon him, just as Allah guided the boy when he sought Allah's help in deciding between the sorcerer and the monk. Even though the boy used to admire the teachings of the monk, he did not simply rely on his own personal judgment to decide the important matter of who to take Ilm (knowledge) from. Instead, he beseeched Allah just as we too have been commanded to beseech Allah's Aid: "You alone we worship and You alone we ask for help." [Al-Faatihah 5]

So seeking Allah's help is not only for worldly matters (e.g. passing exams, removing debts etc.), but we should also ask Allah to help us in matters of worship to increase our eemaan, to purify our intentions, to guide us to the best teachers and the best books etc).

- THE MIRACLE OF THE AWLIYAA

This narration about the People of the Ditch also highlights an important aspect of the 'aqeedah of Ahlus-Sunnah, and that is, that it is possible for the allies ('Awliyaa) of Allah to perform miracles (karamaat) by His permission. The ability of the Prophets of Allah to perform miracles, by Allah's leave, is well known and widely accepted by Muslims, but many Muslims are skeptical when it comes to accepting the ability of ordinary Muslims to perform miracles, even though there are many well-documented cases of such events.

Allah grants miracles to His Allies for two main reasons: to fulfill some need that the person has, or to aid him in calling others to guidance - as was the case with this young boy. The most important thing to bear in mind about these miracles is that Allah only grants these special abilities to His allies. These are those people who are upon Tawheed and who follow the Sunnah of the Prophet (sallallahu 'alaihi wa sallam) in both the obligatory and the recommended actions, and refrain from the

prohibited as well as the disliked actions. As for those deviated 'saints' and mystics who are neither upon Tawheed nor fulfill Allah's commands but claim to be able to perform miracles by Allah's permission, then their apparent 'miracles' are no more than acts of sorcery performed using Shaitan's assistance.

- PATIENCE AND SUCCESS

The most important lesson that we can learn from this story is the great significance of da'wah to Allah. Through courage, patience and sacrifice, this boy brought a whole nation from shirk to Tawheed. We can see how Allah brings about victory to His Deen at the hands of whomever He wills - even such a young boy- provided they are upon Tawheed. Does this not tell us the key to our victory? That ultimately it is not our weaponry or our numbers which will give us success over our enemies, *but our correct belief in Allah and our nearness to Him?* Furthermore, does this story not give us a clear insight into what victory really is? Does it not show us that being victorious does not necessarily mean gaining dominance over the disbelievers, or overpowering the tyrannical rulers? For certainty, if this was the case, then the sacrifices of the monk, the young boy and all those people who were flung into the ditch were in vain and they had failed in their purpose. Yet this cannot be, since Allah stated that these people had achieved 'the Great Success' [Al-Burooj (85):11].

Clearly therefore, real success and true victory is achieving strong eemaan; that unshakeable faith and conviction which can withstand all pressures and all obstacles. One who achieves this unwavering eemaan - such a person - even if he fails to witness Allah's Law being established on earth; even if he does not get a single opportunity to fight in jihad and liberate the Muslim lands from tyranny and oppression; even if he himself is slain at the hands of the disbelievers - then he has still succeeded, since no one and no thing was able to sway him from the Truth. And indeed the disbelievers wish for nothing more than to turn us back from our religion.

Thus we should never lose sight of the real goal and the ultimate triumph. We may never get to the battlefields and be slain for the sake of Allah, even though we ardently desire that. We may never be able to guide a single person to the Straight Path, even though we sincerely seek that. We may feel that we haven't made the slightest contribution to achieving victory for Allah's Deen, though we have done our best to obtain that. Yet this does not mean that we have failed. Remember that there were Prophets before us who were not able to guide a single person to Tawheed by Allah's Permission, but in the Hereafter they will

be on thrones raised high, in gardens of bliss. The most important thing is that we have safeguarded our eeman and striven hard.

6. The young man (one of the 12 disciples) who agreed to swap face with prophet Isa (AS)

i. Who is he? (61: 14)

At-Tabari reported that Ibn `Abbas said, "When Allah decided to raise `Isa to heaven, `Isa went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. `Isa said to them, 'Some of you will disbelieve in me twelve times after having believed in me.' He then asked, 'Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but `Isa commanded him to sit down. `Isa repeated his statement and the young man again stood up and volunteered, and `Isa again told him to sit down. `Isa repeated the same statement and the young man volunteered. This time, `Isa said, 'Then it will be you.' The appearance of `Isa was cast upon that young man, while `Isa, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for `Isa and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in `Isa twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya`qubiyah (the Jacobites), said, 'Allah remained with us as much as He willed and then ascended to heaven.' Another group, An-Nasturiyyah (the Nestorians), said, 'Allah's son remained with us as much as Allah willed and He then rased him up to heaven.' A third group said, 'Allah's servant and Messenger remained with us as much as Allah willed and then Allah raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. Islam remained unjustly concealed until Allah sent Muhammad ,

(Then a group of the Children of Israel believed and a group disbelieved.) This Ayah refers to the group among the Children of Israel that disbelieved and the group that believed, during the time of `Isa, (So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).) through the victory that Muhammad gained over the religion of the disbelievers, which brought the dominance of their religion." This is the wording in his book for the Tafsir of this honorable Ayah. Similarly, An-Nasa'i collected this statement of Ibn `Abbas in his Sunan. Therefore, the Ummah of Muhammad will always be prevalent on the truth until Allah's command (the Final Hour) commences, while they are on this path. The last group

of them will fight against Ad-Dajjal along with `Isa, peace be on him, according to Hadiths in the authentic collections.

ii. Lessons to be learnt

- Youth does not mean that you have the worst faith
- Allah is so Merciful that He has sent down Muhammad (SallAllahu alayhi wa sallam) as the last Messenger to revive the message of Oneness of God.
- It seems that the disciples of Isa (AS) – the best of the people – cannot match the iman of the sahabah of prophet Muhammad (SallAllahu alayhi wa sallam), as ONLY ONE was willing to sacrifice his life for the sake of Allah.

7. A believing man from the pharaoh's family (40: 28-45)

i. Who is he?

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir`awn. As-Suddi said, he was a cousin (son of the paternal uncle) of Fir`awn. And it was said that he was the one who was saved along with Musa, peace be upon him. Ibn Jurayj reported that Ibn `Abbas, may Allah be pleased with him, said "No one from among the family of Fir`awn believed apart from this man, the wife of Fir`awn, and the one who said, ("O Musa! Verily, the chiefs are taking counsel together about you, to kill you.")" (28:20) This was narrated by Ibn Abi Hatim. This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir`awn said, (Leave me to kill Musa,) The man was seized with anger for the sake of Allah, and the best of Jihad is to speak a just word before an unjust ruler, as is stated in the Hadith. There is no greater example of this than the words that this man said to Fir`awn: (Would you kill a man because he says: `My Lord is Allah,) Al-Bukhari narrated a similar story in his Sahih from `Urwah bin Az-Zubayr, may Allah be pleased with him, who said: "I said to `Abdullah bin `Amr bin Al-`As, may Allah be pleased with him: `Tell me, what was the worst thing the idolators did to the Messenger of Allah ' He said, `While the Messenger of Allah was praying in the courtyard of the Ka`bah, `Uqbah bin Abi Mu`it came and grabbed the shoulder of the Messenger of Allah and started twisting his garment so that it strangled him. Abu Bakr, may Allah be pleased with him, came and grabbed `Uqbah's shoulder and pushed him away from the Prophet , then he said, (Would you kill a man because he says: `My Lord is Allah,' and he has come to you with clear signs from your Lord).'" This was recorded by Al-Bukhari.

ii. Lessons to be learnt

- We only fear Allah
- Allah Will Protect those who believe.
- There is a special place for those who enjoin good and forbid evil (3: 104)
- When your life is in danger or you think it will cause tremendous difficulties, you do not need to let everyone know of your faith.