Abraham in Islam

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*This article is about the Islamic view of Abraham. For other views on Abraham, see*[*Abraham*](https://en.wikipedia.org/wiki/Abraham)*. For other uses, see*[*Abraham (disambiguation)*](https://en.wikipedia.org/wiki/Abraham_%28disambiguation%29)*and*[*Ibrahim (disambiguation)*](https://en.wikipedia.org/wiki/Ibrahim_%28disambiguation%29)*.*

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 **Ibrahim** ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): إِبْـرَاهِـيْـم‎, [translit.](https://en.wikipedia.org/wiki/Romanization_of_Arabic) *ʾIbrāhīm*, pronounced [[ʔɪbraːˈhiːm]](https://en.wikipedia.org/wiki/Help%3AIPA/Arabic)), known as [Abraham](https://en.wikipedia.org/wiki/Abraham) in the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible), is recognized as a [prophet and messenger in Islam](https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam)[[1]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-1)[[2]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-bbc-2)of [God](https://en.wikipedia.org/wiki/God_in_Islam). Abraham plays a prominent role as an example of faith in [Judaism](https://en.wikipedia.org/wiki/Judaism), [Christianity](https://en.wikipedia.org/wiki/Christianity), and Islam. In [Muslim](https://en.wikipedia.org/wiki/Muslim) belief, [Abraham](https://en.wikipedia.org/wiki/Abraham) fulfilled all the commandments and trials wherein God nurtured him throughout his lifetime. As a result of his unwavering faith in God, Abraham was promised by God to be a leader to all the nations of the world.[[3]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-q2s124-3) The [Quran](https://en.wikipedia.org/wiki/Quran) extols Abraham as a model, an exemplar, obedient and not an idolator.[[4]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-4) In this sense, Abraham has been described as representing "primordial man in universal surrender to the Divine Reality before its fragmentation into religions separated from each other by differences in form".[[5]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-5) The Islamic holy day [Eid al-Adha](https://en.wikipedia.org/wiki/Eid_al-Adha) is celebrated in memory of the sacrifice of Abraham, and each able bodied Muslim is supposed to perform the pilgrimage to pay homage at the [Ka‘bah](https://en.wikipedia.org/wiki/Ka%E2%80%98bah) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): كَـعـبَـة‎) in the [Hijazi](https://en.wikipedia.org/wiki/Hijaz) city of [Mecca](https://en.wikipedia.org/wiki/Mecca), which was built by Abraham and his son Ishmael as first house of worship on earth.[[6]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-6)

## Muslims believe that the prophet Abraham became the leader of the righteous in his time, and that it was through him that people of both the [Arabian Peninsula](https://en.wikipedia.org/wiki/Arabian_Peninsula)([Adnanites](https://en.wikipedia.org/wiki/Adnanite) in particular) and [Israel](https://en.wikipedia.org/wiki/Israel) came. Abraham, in the belief of Islam, was instrumental in cleansing the world of idolatry at the time. [Paganism](https://en.wikipedia.org/wiki/Paganism) was cleared out by Abraham in both Arabia and [Canaan](https://en.wikipedia.org/wiki/Canaan). He spiritually purified both places as well as physically sanctifying the houses of worship. Abraham and [Ismā‘īl](https://en.wikipedia.org/wiki/Ishmael_in_Islam) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): إِسـمَـاعِـيـل‎, [Ishmael](https://en.wikipedia.org/wiki/Ishmael)) further established the rites of [pilgrimage](https://en.wikipedia.org/wiki/Pilgrimage),[[7]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-7) or [*Ḥajj*](https://en.wikipedia.org/wiki/%E1%B8%A4ajj) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): حَـجّ‎), which are still followed by Muslims today. Muslims maintain that Abraham further asked God to bless both the lines of his progeny, of Ismail and [Isḥāq](https://en.wikipedia.org/wiki/Isaac_in_Islam) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): إِسـحَـاق‎, [Isaac](https://en.wikipedia.org/wiki/Isaac)), and to keep all of his descendants in the protection of God.

##  Family[[edit](https://en.wikipedia.org/w/index.php?title=Abraham_in_Islam&action=edit&section=1)]

[Muslims](https://en.wikipedia.org/wiki/Muslim) maintain that Abraham's father was [Aazar](https://en.wikipedia.org/wiki/Terah#Islamic_tradition) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): آزر‎, [translit.](https://en.wikipedia.org/wiki/Romanization_of_Arabic) *Āzar*),[[8]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-8)[[9]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-9) which could be derived from the Syriac *Athar*,[[10]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-10) who is known in the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible) as [Terah](https://en.wikipedia.org/wiki/Terah). *Alahazrat.net* maintains that Azar was not literally his father, but his paternal uncle.[[11]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-11) Commentators and scholars believed that Abraham himself had many children, but [Ismail](https://en.wikipedia.org/wiki/Ishmael_in_Islam) ([Ishmael](https://en.wikipedia.org/wiki/Ishmael)) and [Ishaq](https://en.wikipedia.org/wiki/Isaac_in_Islam) ([Isaac](https://en.wikipedia.org/wiki/Isaac)) were the only two who became prophets. Abraham's two wives are believed to have been [Sarah](https://en.wikipedia.org/wiki/Sarah) and [Hājar](https://en.wikipedia.org/wiki/Hagar_in_Islam), the latter of whom was originally Sarah's [handmaiden](https://en.wikipedia.org/wiki/Handmaiden).[[12]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-12) Abraham's nephew is said to have been the messenger [Lut](https://en.wikipedia.org/wiki/Lot_in_Islam) ([Lot](https://en.wikipedia.org/wiki/Lot_%28biblical_person%29)), who was one of the other people who migrated with Abraham out of their community. Abraham himself is said to have been a descendant of [Nuh](https://en.wikipedia.org/wiki/Noah_in_Islam) through his son [Shem](https://en.wikipedia.org/wiki/Shem).[[13]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-13)

Life according to the Quran and Islamic tradition[[edit](https://en.wikipedia.org/w/index.php?title=Abraham_in_Islam&action=edit&section=3)]

**Youth**[[edit](https://en.wikipedia.org/w/index.php?title=Abraham_in_Islam&action=edit&section=4)]



Ruins in the [ancient Iraqi](https://en.wikipedia.org/wiki/Ancient_Iraq) city of [Ur](https://en.wikipedia.org/wiki/Ur), 2016

Ibrahim was born in a house of [idolaters](https://en.wikipedia.org/wiki/Idolatry) in the ancient city of [Ur of the Chaldees](https://en.wikipedia.org/wiki/Ur_Ka%C5%9Bdim#Islamic), likely the place called '[Ur](https://en.wikipedia.org/wiki/Ur)' in present-day [Iraq](https://en.wikipedia.org/wiki/Iraq), in which case, the idolaters would have been practitioners of the hypothesized [Ancient Mesopotamian religion](https://en.wikipedia.org/wiki/Ancient_Mesopotamian_religion).[[17]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-Brit,_AMR-17) His father Azar was a well-known [idol-sculptor](https://en.wikipedia.org/wiki/Shirk_%28Islam%29) that his people worshiped. As a young child, Ibrahim used to watch his father sculpting these idols from stones or wood. When his father was done with them, Ibrahim would ask his father why they could not move or respond to any request and then would mock them; therefore, his father always ground him for not following his ancestors's rituals and mocking their idols.[[18]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-18)

Despite his opposition to idolatry, his father Azar would still send Ibrahim to sell his idols in the marketplace. Once there, Ibraham would call out to passersby, "Who will buy my idols? They will not help you and they cannot hurt you! Who will buy my idols?" Then Ibrahim would mock the idols. He would take them to the river, push their faces into the water and command them, "Drink! Drink!" Once again, Ibrahim asked his father, "How can you worship what does not see or hear or do you any good?" Azar replied, "Dare you deny the gods of our people? Get out of my sight!" Ibrahim replied, "May God forgive you. No more will I live with you and your idols." After this, Ibrahim left his father's home for good.

During one of the many festivals that would take place in the city, the people would gather in their temple and place offerings of food before their idols. Ur's most prominent temple is the [Great Ziggurat](https://en.wikipedia.org/wiki/Ziggurat_of_Ur), which can be seen today.[[19]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-Zettler,_R.L._1998-19) Ibrahim would ask them, "What are you worshiping? Do these idols hear when you call them? Can they help you or hurt you?" The people would reply, "It is the way of our forefathers." Ibrahim declared "I am sick of your gods! Truly I am their enemy."[[20]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-20) After several years, Ibrahim became a young man. He still could not believe that his people were worshipping the statues. He laughed whenever he saw them entering the temple, lowering their heads, silently offering the statues the best of their food, crying and asking forgiveness from them. He started feeling angry towards his people, who could not realize that these are only stones that could neither benefit nor harm them

**The great fire**[[edit](https://en.wikipedia.org/w/index.php?title=Abraham_in_Islam&action=edit&section=6)]

The decision to have Ibrahim [burned at the stake](https://en.wikipedia.org/wiki/Death_by_burning) was affirmed by the temple priests and the king of Babylon, [Nimrod](https://en.wikipedia.org/wiki/Nimrod). The news spread like fire in the kingdom and people were coming from all places to watch the execution. A huge pit was dug up and a large quantity of wood was piled up. Then the biggest fire people ever witnessed was lit. The flames were so high up in the sky that even the birds could not fly over it for fear of being burnt themselves. Ibrahim's hands and feet were chained, and he was put in a [catapult](https://en.wikipedia.org/wiki/Catapult), ready to be thrown in. During this time, Angel [Jibril](https://en.wikipedia.org/wiki/Jibril) came to him and said: "O Ibrahim! Is there anything you wish for?" Ibrahim could have asked to be saved from the fire or to be taken away, but Ibrahim replied, "Allah is sufficient for me, He is the best disposer of my affairs." The catapult was released and Ibrahim was thrown into the fire. Allah then gave an order to the fire, "O fire! Be coolness and safety for Ibrahim." A miracle occurred, the fire obeyed and burned only his chains. Ibrahim came out from it as if he was coming out from a garden, peaceful, his face illuminated and not a trace of smoke on his clothes. People watched in shock and exclaimed: "Amazing! Ibrahim's God has saved him from the fire!"

**Confrontation with Nimrod**[[edit](https://en.wikipedia.org/w/index.php?title=Abraham_in_Islam&action=edit&section=7)]

The Qur'an discusses a certain conversation between an unrighteous ruler and Abraham. Although identification for the unnamed king has been recognized as being least important in the narrative, many historical sources suggest that it was [Nimrod](https://en.wikipedia.org/wiki/Nimrod),[[23]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-23) the king who had ordered the building of the [Tower of Babel](https://en.wikipedia.org/wiki/Tower_of_Babel).

According to the narrative, Nimrod became extremely arrogant due to his wealth and power, to the point that he made the claim that he possessed the power of [creation](https://en.wikipedia.org/wiki/Creation_myth). Claiming [divinity](https://en.wikipedia.org/wiki/Divinity) for himself, Nimrod quarreled with Ibrahim, but the Qur'an describes that he only deepened in confusion. According to [Romano-Jewish](https://en.wikipedia.org/wiki/Roman_Jews) historian [Flavius Josephus](https://en.wikipedia.org/wiki/Flavius_Josephus), Nimrod was a man who set his will against that of God. Nimrod proclaimed himself as a living god and was worshipped as such by his subjects. Nimrod's consort [Semiramis](https://en.wikipedia.org/wiki/Semiramis) was also worshipped as a goddess at his side. (See also [Ninus](https://en.wikipedia.org/wiki/Ninus).) Before Abraham was born, a portent in the stars tells Nimrod and his [astrologers](https://en.wikipedia.org/wiki/Astrology) of the impending birth of Abraham, who would put an end to [idolatry](https://en.wikipedia.org/wiki/Idolatry). Nimrod therefore orders the [killing of all newborn babies](https://en.wikipedia.org/wiki/Infanticide). However, Abraham's mother escapes into the fields and gives birth secretly.

Flavius Josephus mentions that Abraham confronts Nimrod and tells him face-to-face to cease his idolatry, whereupon Nimrod orders him [burned at the stake](https://en.wikipedia.org/wiki/Death_by_burning). Nimrod has his subjects gather enough wood so as to burn Abraham in the biggest fire the world had ever seen. Yet when the fire is lit and Abraham is thrown into it, Abraham walks out unscathed. In Islam, it is debated whether the decision to have Ibrahim burned at the stake came from Nimrod and the temple priests or whether the people themselves became [vigilantes](https://en.wikipedia.org/wiki/Vigilantism) and hatched the plan to have him burned at the stake.

According to Muslim commentators, after Ibrahim survived the great fire, notoriety in society grew bigger after this event. Nimrod, who was the King of [Babylon](https://en.wikipedia.org/wiki/Babylon) felt that his throne was in danger, and that he was losing power because upon witnessing Ibrahim coming out of the fire unharmed, a large part of society started believing in [Allah](https://en.wikipedia.org/wiki/Allah) and Ibrahim being a [prophet of Allah](https://en.wikipedia.org/wiki/Prophets_in_Islam). Up until this point, Nimrod was pretending that he himself was a God. Nimrod wanted to debate with him and show his people that he, the king is indeed the god and that Ibrahim was a liar. Nimrod asked Ibrahim, "What can your God do that I cannot?" Ibrahim replied, "My Lord is He who gives life and death." Nimrod then shouted, "I give life and death! I can bring a person from the street and have him executed, and I can grant my pardon to a person who was sentenced to death and save his life." Ibrahim replied, "Well, my lord Allah makes the sun rise from the East. Can you make it rise from the West?" Nimrod was confounded. He was beaten at his own game, on his own territory and in front of his own people. Prophet Ibrahim left him there speechless and went back to his important mission, calling people to worship the one and only God, Allah.[[24]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-24)[[25]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-25)

This event has been noted as particularly important because, in the Muslim perspective, it almost foreshadowed the prophetic careers of future prophets, most significantly the career of Moses. Abraham's quarrel with the king has been interpreted by some to be a precursor to Moses's preaching to [Pharaoh](https://en.wikipedia.org/wiki/Fir%27awn). Just as the ruler who argued against Abraham claimed divinity for himself, so did the [Pharaoh of the Exodus](https://en.wikipedia.org/wiki/Pharaoh_of_the_Exodus), who refused to hear the call of Moses and perished in the [Red Sea](https://en.wikipedia.org/wiki/Red_Sea). In this particular incident, scholars have further commented on Abraham's wisdom in employing "rational, wise and target-oriented" speech, as opposed to pointless arguments.[[26]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-26)

Abraham, in the eyes of many Muslims, also symbolized the highest moral values essential to any person. The Qur'an details the account of the [angels](https://en.wikipedia.org/wiki/Angel) coming to Abraham to tell him of the birth of Isaac. It says that, as soon as Abraham saw the messengers, he "hastened to entertain them with a roasted calf."[[27]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-q11s69-27) This action has been interpreted by all the scholars as exemplary; many scholars have commentated upon this one action, saying that it symbolizes Abraham's exceedingly high moral level and thus is a model for how men should act in a similar situation. This incident has only further heightened the "compassionate" character of Abraham in [Muslim theology](https://en.wikipedia.org/wiki/Islamic_theology).[[28]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-28)

**Sacrifice**[[edit](https://en.wikipedia.org/w/index.php?title=Abraham_in_Islam&action=edit&section=8)]



Ibrahim's Sacrifice. Timurid Anthology, 1410-11.

In the mainstream narrative, it is assumed that Abraham's dream of sacrificing his son was a command by God. The verse in reference (i.e. 37:104-105) is in Surah As-Saffat and the quoted ayahs are translated by known Islamic scholar Abul A'la Maududi as "We cried out O' Ibraheem you have indeed fulfilled your dream. Thus do we award the good do-ers."

However, the words of the Qur'an never explicitly state that Abraham's dream was a Divine command. The Quran only states that Abraham had a dream, which he interpreted as a command from God, and Abraham was eventually stopped by God Himself from "sacrificing" his son. This is in stark contrast to the Jewish/Christian narratives, and also the mainstream Sunni/Shia narratives which assume the biblical narrative is true. According to Islam, the problem with this interpretation is that it yields a logical contradiction, as it is clearly stated that no life can be taken without a just cause, and there was no just cause for Abraham to take the life of his son. There are non-mainstream translations and expositions of the Qur'an which harmonize the incident of Abraham's sacrifice and make the narrative of these verses consistent with the Quran's own laws, such as the one by [Ghulam Ahmed Pervez](https://en.wikipedia.org/wiki/Ghulam_Ahmed_Pervez), who translates the key verses as follows: 'We immediately removed this thought from Abraham’s mind and called out to him, O Abraham. You considered your dream as Allah's command and laid your son for the purpose of slaughtering him! This was not Our command, but merely a dream of yours. Therefore, We have saved you and your son from this. We have done so because We keep those who lead their lives according to Divine guidance safe from such mishaps.' (37: 104-105).[[29]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-tolueislam.org-29) As for the term "sacrifice", the meaning of this term as it relates to Ishmael in the following verses is explained as: "As far as the son is concerned, We saved him for a far greater and tremendous sacrifice. (This great sacrifice refers to the fact that instead of keeping his leadership confined to [Syria](https://en.wikipedia.org/wiki/Syria_%28region%29), We wanted him to become the custodian of Our House the Ka'bah, which was located in the far off barren land of Arabia and which had to become the center and gathering place of all those the world over, who believed in the unity of God (internal reference 14:37))."[[29]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-tolueislam.org-29)

On the other hand, in the mainstream narrative, it is assumed that Abraham dreamt that God ordered him to sacrifice his son Ishmael, he agreed to follow God's command and perform the sacrifice, however, God intervened and informed him that his sacrifice had been accepted. Unlike the Bible, there is no mention in the Qur'an of an animal (ram) replacing the boy, rather he is replaced with a 'great sacrifice' (*Zibhin azeem*).[[30]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-Cite_quran|37|100|e=111|s=ns-30) Since the sacrifice of a ram cannot be greater than that of Abraham's son (and a prophet in Islam at that), this replacement seems to point to either the religious institutionalization of sacrifice itself, or to the future self-sacrifices of the Islamic prophet Muhammad and his companions (who were destined to emerge from the progeny of Ishmael) in the cause of their faith. From that day onwards, every [Eid al-Adha](https://en.wikipedia.org/wiki/Eid_al-Adha) once a year Muslims around the world slaughter an animal to commemorate Abraham's sacrifice and to remind themselves of self-abnegation in the way of Allah. This is called [Qurbani](https://en.wikipedia.org/wiki/Qurbani) ("sacrifice").[[31]](https://en.wikipedia.org/wiki/Abraham_in_Islam#cite_note-31)

Adam in Islam

From Wikipedia, the free encyclopedia

*Main article:*[*Adam*](https://en.wikipedia.org/wiki/Adam)

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| [Islamic prophet](https://en.wikipedia.org/wiki/Prophets_in_Islam)**ʾĀdamآدمAdam** |
| Adem (Adam)1.pngThe name *Adam* written in [Islamic calligraphy](https://en.wikipedia.org/wiki/Islamic_calligraphy)followed by [Peace be upon him](https://en.wikipedia.org/wiki/Peace_be_upon_him_%28Islam%29). |
| **Known for** | First [human being](https://en.wikipedia.org/wiki/Human_being) |
| **Spouse(s)** | [Hawwā](https://en.wikipedia.org/wiki/Eve#Islamic_view) (حواء) |
| **Children** | [Hābīl Qābīl](https://en.wikipedia.org/wiki/Cain_and_Abel_in_Islam) [Seth](https://en.wikipedia.org/wiki/Seth)(هابيل ,قابيل, شِيث) |

**Âdam** or **Aadam** ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): آدم‎, [translit.](https://en.wikipedia.org/wiki/Romanization_of_Arabic) *ʾĀdam*) is believed to have been the [first](https://en.wikipedia.org/wiki/List_of_protoplasts) [human being](https://en.wikipedia.org/wiki/Human_being) and *[Prophets and messengers in Islam|Nabi]]* ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): نَـبِي‎, [Prophet](https://en.wikipedia.org/wiki/Prophet)) on [Earth](https://en.wikipedia.org/wiki/Earth), in Islam.[[1]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-1) Adam's role as the father of the human race is looked upon by Muslims with reverence. Muslims also refer to his wife, Hawa ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): حَـواء‎, [Eve](https://en.wikipedia.org/wiki/Eve)), as the "mother of mankind".[[2]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-2) Muslims see Adam as the first [Muslim](https://en.wikipedia.org/wiki/Muslim), as the [Qur'an](https://en.wikipedia.org/wiki/Qur%27an) states that all the Prophets preached the same faith of [*Islam*](https://en.wikipedia.org/wiki/Islam) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): إِسـلام‎, '[Submission](https://en.wikipedia.org/wiki/Submission_to_God)' (to Allah)).[[3]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-3)

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An overview of creation[[edit](https://en.wikipedia.org/w/index.php?title=Adam_in_Islam&action=edit&section=1)]

Synthesizing the Qur'an with hadith and Islamic exegesis can produce the following account.

Before Allah created Adam, He ordered the [archangels](https://en.wikipedia.org/wiki/Archangel) to bring a handful of dust from the earth. But the earth sought refuge of Allah, thus the earth will not be distorted. Only [Azrail](https://en.wikipedia.org/wiki/Azrail) succeeds, due to seeking refuge of Allah, for he will not return with empty hands like the other archangels before. Azrail took dust from different parts of earth, therefore his children may have different skincolours.[[4]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-4)[[5]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-5) [Hadith](https://en.wikipedia.org/wiki/Hadith) add that he was named Adam after the clay he was made out of, or the skin (adim) of the earth.

Returning to the Qur'an, when [Allah](https://en.wikipedia.org/wiki/God_in_Islam) informed the angels that he was going to put a successor on Earth, they questioned whether the human would cause bloodshed and damage, but he told them that he knew what they did not[[6]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-6) and taught Adam the *names* and commanded him to call them. When the angels failed to call the names Adam knew, they all obeyed to prostrate, except [Iblis](https://en.wikipedia.org/wiki/Devil_%28Islam%29). He said, "I am made from fire, when Adam is from clay. I am better than him. I am not going to prostrate before him." He created Adam from clay and breathed life into him.

A widely accepted, even not based on the Quran, narration in Islamic literature says, that while Adam was sleeping,Allah took a rib from him and from it he created Eve; however, the exact method of creation is not specified.[[7]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-wheeler-7) The Qur'an then says that Allah commanded that Adam and Eve not eat from one tree in the garden of Eden, but Iblis was able to convince them to taste it. They then began to cover themselves because they now knew that they were naked.[[8]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-thorp-8) For this Allah banished Adam and Eve to earth; non-canonical Sunni hadith say that fruits were turned to thorns and pregnancy became dangerous. Non-canonical Sunni hadith also say that Adam and Eve were cast down far apart, so that they had to search for each other and eventually met each other at [Mount Arafat](https://en.wikipedia.org/wiki/Mount_Arafat).[[7]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-wheeler-7)

In Islamic theology, it is not believed that Adam's sin is carried by all of his children.[[9]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-Phipps-9) Hadith say that once Adam was on earth, God taught him how to plant seeds and bake bread. This was to become the way of all of Adam's children.[[10]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-tabari-10) Adam proceeded to live for about 1000 years, though this has been a topic of debate.[[10]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-tabari-10)

Significance of Adam[[edit](https://en.wikipedia.org/w/index.php?title=Adam_in_Islam&action=edit&section=2)]

The belief in Adam has seldom led to any conflicts with natural science concerning the age of the earth or the origin of the species. Adam may be seen as an [archetype](https://en.wikipedia.org/wiki/Archetype) of humanity or as symbol for the emerge of humankind.[[11]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-11)[[12]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-12) According to the story of Adam, humankind has learnt everything from Adam. He was the first to learn to plant, harvest, and bake as well as the first to be told how to repent and how to properly bury someone.[[7]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-wheeler-7) God also revealed the various food restrictions and the alphabet to Adam.[[10]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-tabari-10) He was made the first prophet and he was taught 21 scrolls and was able to write them himself.[[10]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-tabari-10)

Adam was also created from earth. It is well known that earth produces crops, supports animals, and provides shelter, among many other things. Earth is very important to humankind, so being created from it makes them very distinct.[[8]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-thorp-8) According to some Hadith, the various races of people are even due to the different colors of soil used in creating Adam. The soil also contributed to the idea that there are good people and bad people and everything in between in the world.[[13]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-kathir-13) Adam is an important figure in many other religions besides Islam.[[14]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-stone-14) The story of Adam varies slightly across religions, but manages to maintain a general theme and structure.[[14]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-stone-14)

Descendants of Adam[[edit](https://en.wikipedia.org/w/index.php?title=Adam_in_Islam&action=edit&section=3)]

Though it is up for debate, it has been said that Eve went through 120 pregnancies with Adam and each of these consisted of a set of twins: a boy and a girl.[[10]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-tabari-10) In some other traditions, their first child was a girl, born alone, called [ʿAnāq](https://en.wikipedia.org/wiki/%CA%BFAn%C4%81q_%28daughter_of_Adam%29).[[15]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-15) According to several sources, God took all of Adam's progeny from his back while they were still in heaven. He asked each of them "am I not your lord?" as read in Q 7:172 and they all replied yes.[[10]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-tabari-10) For this reason, it is believed that all humans are born with an innate knowledge of God. The most famous of Adam's children are Cain and Abel. Both the brothers were asked to offer up individual sacrifices to God. God accepted Abel's sacrifice because of Abel's righteousness and Cain, out of jealousy, threw a rock at Abel, leading to the first murder in human history: the murder of Abel by Cain.[[10]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-tabari-10) As Adam grieved his son, he would preach to his children about God and faith in Him.[[13]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-kathir-13) When Adam's death grew near, he appointed his son Seth as his successor.[[13]](https://en.wikipedia.org/wiki/Adam_in_Islam#cite_note-kathir-13)

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**Nûh ibn Lamech ibn Methuselah** ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): نوح‎, [translit.](https://en.wikipedia.org/wiki/Romanization_of_Arabic) *Nūḥ*),[[1]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-Dictionary_of_Islam-1) known as [**Noah**](https://en.wikipedia.org/wiki/Noah) in the [Old Testament](https://en.wikipedia.org/wiki/Old_Testament), is recognized in [Islam](https://en.wikipedia.org/wiki/Islam) as a [prophet](https://en.wikipedia.org/wiki/Prophets_in_Islam) and [apostle](https://en.wikipedia.org/wiki/Apostle_%28Islam%29) of [God](https://en.wikipedia.org/wiki/God_in_Islam)([Arabic](https://en.wikipedia.org/wiki/Arabic_language): الله‎ *Allāh*). He is an important figure in Islamic tradition, as he is one of the earliest [prophets](https://en.wikipedia.org/wiki/Prophet) sent by God to mankind.[[2]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceA-2) According to Islam, Noah's mission was to save a wicked world, plunged in depravity and sin. God charged Noah with the duty of preaching to his people to make them abandon idolatry and to worship only the One Creator and to live good and pure lives.[[3]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-know_your_islam-3) Although he preached the Message of God with zeal, his people refused to mend their ways, leading to his building of the [Ark](https://en.wikipedia.org/wiki/Noah%27s_Ark) and the [Deluge](https://en.wikipedia.org/wiki/Genesis_flood_narrative), the Great Flood in which all the evil people of his time perished. Noah's preaching and prophet-hood spanned 950 years according to [Quran](https://en.wikipedia.org/wiki/Quran).[[4]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-4)

Noah's mission had a double character: he had to warn his people, asking them to call for repentance and, at the same time, he had to preach about God's mercy and forgiveness, promising them the glad tidings God would provide if they led righteous lives. References to Noah are scattered throughout the Qur'an, and there is even an entire [sura](https://en.wikipedia.org/wiki/Sura) carrying his name, [*Noah*](https://en.wikipedia.org/wiki/Nuh_%28sura%29).[[5]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-5) he was a prophet.

**Contents**

Background[[edit](https://en.wikipedia.org/w/index.php?title=Noah_in_Islam&action=edit&section=1)]

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Little is known of Noah's personal history before his call to prophecy. However, [Ibn Kathir](https://en.wikipedia.org/wiki/Ibn_Kathir) records him to have been the son of [Lamech](https://en.wikipedia.org/wiki/Lamech_%28father_of_Noah%29) and grandson of [Methuselah](https://en.wikipedia.org/wiki/Methuselah),[[2]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceA-2) one of the [patriarchs](https://en.wikipedia.org/wiki/Patriarch) from the [Generations of Adam](https://en.wikipedia.org/wiki/Generations_of_Adam). Noah was neither the leader of the tribe nor a very rich man but, even before being called to prophecy, he worshiped [God](https://en.wikipedia.org/wiki/God) faithfully and was, in the words of the [Qur'an](https://en.wikipedia.org/wiki/Qur%27an), "a devotee most grateful".[[6]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-6)

According to Islam, he was a prophet, sent to warn mankind of that region and his people to change their ways. He conveyed the message for over 950 years.

For Muslims, Noah was married to a woman whose name is not mentioned in the Quran. Some Islamic historians such as [Al-Tabari](https://en.wikipedia.org/wiki/Al-Tabari) have suggested that the name of Noah's wife was Umzrah bint Barakil but this cannot be confirmed. Most Muslims simply call her by her biblical name [Naamah](https://en.wikipedia.org/wiki/Naamah_%28Genesis%29).[[7]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-7) Islamic scholars agree that Noah had four sons whose names were [Ham](https://en.wikipedia.org/wiki/Ham_%28son_of_Noah%29), [Shem](https://en.wikipedia.org/wiki/Shem), [Yam](https://en.wikipedia.org/wiki/Generations_of_Noah#Extrabiblical_sons_of_Noah) and [Japheth](https://en.wikipedia.org/wiki/Japheth). According to the Quran, one of Noah's sons was a disbeliever who refused to come aboard the Ark, instead preferring to climb a mountain, where he drowned. It is agreed among most Islamic scholars that [Yam](https://en.wikipedia.org/wiki/Generations_of_Noah#Extrabiblical_sons_of_Noah) was the one who drowned; the other three remained believers.[[8]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-8)

The Quran states that Noah's wife was not a believer with him so she did not join him; neither did one of Noah's sons ([Yam](https://en.wikipedia.org/wiki/Generations_of_Noah#Extrabiblical_sons_of_Noah)), who was secretly a disbeliever but had pretended faith in front of Noah. The sons of Noah are not expressly mentioned in the [Qur'an](https://en.wikipedia.org/wiki/Qur%27an), except for the fact that one of the sons was among the people who did not follow his own father, not among the believers and thus was washed away in the flood.[[9]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-9) Also the Qur'an indicates a great calamity, enough to have destroyed [Noah](https://en.wikipedia.org/wiki/Noah)'s people, but to have saved him and his generations to come.[[10]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-10)

Historical narrative in Islam[[edit](https://en.wikipedia.org/w/index.php?title=Noah_in_Islam&action=edit&section=2)]

[Islamic](https://en.wikipedia.org/wiki/Islamic) [literature](https://en.wikipedia.org/wiki/Literature) recounts that in the [Generations of Adam](https://en.wikipedia.org/wiki/Generations_of_Adam), many men and women continued to follow [Adam](https://en.wikipedia.org/wiki/Adam)'s original teachings, worshiping [God](https://en.wikipedia.org/wiki/God_in_Islam) alone and remaining righteous.[[11]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceB-11) Among Adam's descendants there were many brave and pious men, greatly loved and revered by their respective communities.[[11]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceB-11)Exegesis goes on to narrate that, upon the death of these elders, people felt enormous grief and some felt prompted to make statues of these people in remembrance of them.[[11]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceB-11) Then, gradually, through the generations many forgot what such statues were for and began to worship them, (as the shaytan (satan) slowly deceived each generation) along with many other [idols](https://en.wikipedia.org/wiki/Cult_image). In order to guide the people, [God](https://en.wikipedia.org/wiki/God) appointed [Noah](https://en.wikipedia.org/wiki/Noah) with the duty of being the next prophet to humanity.[[11]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceB-11)

**Accusation**[[edit](https://en.wikipedia.org/w/index.php?title=Noah_in_Islam&action=edit&section=4)]

As time passed, Noah became firmer in his preaching.[[11]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceB-11) When the unbelievers began insulting those who accepted God's message, believing that Noah would send those faithful away to attract the wealthy unbelievers, Noah revealed that they - the arrogant and ignorant rich - were the wicked and sinful ones.[[17]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-17) His people accused him of being [soothsayer](https://en.wikipedia.org/wiki/Divination)[[18]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-18) or [diviner](https://en.wikipedia.org/wiki/Diviner). Noah declared that he was by no means a mere fortune-teller, pretending to reveal secrets which are not worth revealing. Noah also denied accusations claiming Noah was an [angel](https://en.wikipedia.org/wiki/Angel), always maintaining that he was a human messenger.[[11]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceB-11) When the people refused to acknowledge their sinfulness Noah told them that it was not Noah, but God that would punish them - however God pleased.[[11]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceB-11)

**Noah's prayer**[[edit](https://en.wikipedia.org/w/index.php?title=Noah_in_Islam&action=edit&section=5)]

The Quran states that Noah prayed to God,[[2]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceA-2) telling Him that his preaching only made his people disbelieve further.[[19]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-19) Noah told God how they had closed their minds to accepting the message, so that the light of the truth should not affect their thinking.[[20]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-20) Noah told God how he had used all the resources of the classical preacher, conveying the message both in public places and with individuals in private.[[21]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-21) Noah spoke of how he had told the people the rewards they would receive if they became righteous, namely that God would supply plentiful rain[[22]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-22) as a blessing, and that God would also guarantee them an increase in children and wealth.[[23]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-23)

**Building of the Ark**[[edit](https://en.wikipedia.org/w/index.php?title=Noah_in_Islam&action=edit&section=6)]

Noah's ark and the deluge from Zubdat-al Tawarikh

According to the quran, one day, Noah received a [revelation](https://en.wikipedia.org/wiki/Revelation) from [God](https://en.wikipedia.org/wiki/God), in which he was told that no one would believe the message now aside from those who have already submitted to [God](https://en.wikipedia.org/wiki/God).[[24]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-24) Noah's frustration at the defiance of his people led him to ask God to not leave even one sinner upon earth.[[2]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceA-2) Although there is no proof that God accepted his prayer[[25]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-25) (as there is many examples of accepted prayers, such as in case of Yunus,[[26]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-26) Lut (Lot),[[27]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-27) Suleyman (Solomon)[[28]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-28) etc., even Noah's prayer in some other shape was accepted[[29]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-29)), God decreed that a terrible flood would come (and yet, Qur'an doesn't say it came to cover whole Earth) and He ordered Noah to build a [ship](https://en.wikipedia.org/wiki/Noah%27s_Ark) (*Safina*) which would save him and the believers from this dreadful [calamity](https://en.wikipedia.org/wiki/Disaster).[[30]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-30) Ever obedient to God's instructions, Noah went out in search of material with which to build the vessel. When Noah began building the Ark, the people who saw him at work laughed at him even more than before. Their conclusion was that he was surely a madman – they could not find any other reason why a man would build a huge vessel when no sea or river was nearby.[[2]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-ReferenceA-2) Although Noah was now very old, the aged patriarch continued to work tirelessly until, at last, the Ship was finished

The story of Noah, as told by Quranic verses[[edit](https://en.wikipedia.org/w/index.php?title=Noah_in_Islam&action=edit&section=8)]

The Quran states that Noah was inspired by [God](https://en.wikipedia.org/wiki/God_in_Islam), like other prophets such as [Ibrāhīm](https://en.wikipedia.org/wiki/Abraham_in_Islam) ([Abraham](https://en.wikipedia.org/wiki/Abraham)), [Ismā'īl](https://en.wikipedia.org/wiki/Ishmael_in_Islam) ([Ishmael](https://en.wikipedia.org/wiki/Ishmael)), [Ishaq](https://en.wikipedia.org/wiki/Isaac_in_Islam) ([Isaac](https://en.wikipedia.org/wiki/Isaac)), [Ya'qub](https://en.wikipedia.org/wiki/Jacob_in_Islam) ([Jacob](https://en.wikipedia.org/wiki/Jacob)), [Isa](https://en.wikipedia.org/wiki/Jesus_in_Islam) ([Jesus](https://en.wikipedia.org/wiki/Jesus)), [Ilyas‘](https://en.wikipedia.org/wiki/Islamic_view_of_Elijah) ([Elijah](https://en.wikipedia.org/wiki/Elijah)), [Ayub](https://en.wikipedia.org/wiki/Job_in_Islam) ([Job](https://en.wikipedia.org/wiki/Job_%28Biblical_figure%29)), [Harun](https://en.wikipedia.org/wiki/Islamic_view_of_Aaron) ([Aaron](https://en.wikipedia.org/wiki/Aaron)), [Yunus](https://en.wikipedia.org/wiki/Jonah_in_Islam) ([Jonah](https://en.wikipedia.org/wiki/Jonah)), [Daud](https://en.wikipedia.org/wiki/David_in_Islam) ([David](https://en.wikipedia.org/wiki/David)) and [Muhammad](https://en.wikipedia.org/wiki/Muhammad) ([Mohammed](https://en.wikipedia.org/wiki/Muhammad_in_Islam)), and that he was a faithful messenger. Noah had firm belief in the oneness of God, and preached Islam (literally "submission," meaning [submission to God](https://en.wikipedia.org/wiki/Surrender_%28religion%29)).[[34]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-34)

He continuously warned the people of the painful doom that was coming and asked them to accept [one God](https://en.wikipedia.org/wiki/Tawhid) instead of [worshipping idols](https://en.wikipedia.org/wiki/Idolatry) such as [Wadd](https://en.wikipedia.org/wiki/Wadd), [Suwa'](https://en.wikipedia.org/wiki/Suwa%27), [Yaghuth](https://en.wikipedia.org/wiki/Yaghuth), [Ya'uq](https://en.wikipedia.org/wiki/Ya%27uq) and [Nasr](https://en.wikipedia.org/wiki/Nasr_%28idol%29).[[35]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-35) He called the people to serve God, and said that nobody but God could save them.[[36]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-36) He said that the time of the deluge was appointed and could not be delayed, and that the people had to submit to God.[[37]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-37)

God commanded Noah to build a ship, the Ark, and as he was building it, the chieftains passed him and mocked him. Upon its completion, the ship is said to be loaded with pairs of every animal available that time, and Noah's household,[[38]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-38) and a group of believers who did submit to God. The people who denied the message of Noah, including one of his [own sons](https://en.wikipedia.org/wiki/Fourth_son_of_Noah), drowned.[[39]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-39) The final resting place of the ship was referred to as "[Al-Jūdiyy](https://en.wikipedia.org/wiki/Al-Judi)" ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): الـجُـودِيّ‎)[[40]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-40) or a "[Munzalanm-Mubārakan](https://en.wikipedia.org/wiki/Al-Munzal_Al-Mub%C3%A2rak)" ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): مُـنْـزَلًا مُّـبَـارَكًا‎, literally "Place-of-Landing Blessed").[[41]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-Cite_quran|23|23|e=30|s=ns-41) Noah is called a grateful servant.[[31]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-qur173-31) Both Noah and Abraham were taught the prophethood and the scripture.[[42]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-42)

Noah's family[[edit](https://en.wikipedia.org/w/index.php?title=Noah_in_Islam&action=edit&section=9)]

Noah's wife ([Naamah](https://en.wikipedia.org/wiki/Naamah_%28Genesis%29)) is referred to in the Qur'an as an evil woman. When God emphasizes upon the notion that everyone is for themselves on the [Day of Judgement](https://en.wikipedia.org/wiki/Last_Judgment) and that marital relations will not be to your aid when the judgement takes place, the Qur'an says:

Allah sets forth, for an example to the [Unbelievers](https://en.wikipedia.org/wiki/Kafir), the wife of Noah and the wife of [Lut](https://en.wikipedia.org/wiki/Lut): they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter ye the [Fire](https://en.wikipedia.org/wiki/Jahannam) along with (others) that enter!

— *Qur'an, sura 66, (*[*At-Tahrim*](https://en.wikipedia.org/wiki/At-Tahrim)*), ayah 10*[[43]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-43)

In contrast, the wife of the [Pharaoh of the Exodus](https://en.wikipedia.org/wiki/Pharaoh_of_the_Exodus), [Asiya](https://en.wikipedia.org/wiki/Asiya%2C_wife_of_the_Pharaoh), and [Mary](https://en.wikipedia.org/wiki/Mary_%28mother_of_Jesus%29), the mother of Jesus, are referred to as among the best of women. This adds to the notion that, on the Last Day, everyone will be judged according to their own deeds.[[44]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-44)

"[Stories of The Prophets](https://en.wikipedia.org/wiki/Stories_of_The_Prophets)" explain that the son who declined to embark[[45]](https://en.wikipedia.org/wiki/Noah_in_Islam#cite_note-45) was a [non believer](https://en.wikipedia.org/wiki/Kafir).

Ishmael in Islam

From Wikipedia, the free encyclopedia

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| --- |
| [Islamic prophet](https://en.wikipedia.org/wiki/Prophets_in_Islam)**ʾIsmāʿīlإسماعيل‬Ishmael** |
| *Abraham sacrificing Ishmael*[Illuminated](https://en.wikipedia.org/wiki/Illuminated_manuscript) collection of [Stories of the Prophets](https://en.wikipedia.org/wiki/Stories_of_the_Prophets) |
| **Born** | 2424 [BH](https://en.wikipedia.org/wiki/Hijri_year)(c. 1800 BCE)[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)][Canaan](https://en.wikipedia.org/wiki/Canaan_%28region%29) |
| **Died** | [Mecca](https://en.wikipedia.org/wiki/Mecca), [Arabia](https://en.wikipedia.org/wiki/Arabia) |
| **Children** | [Children of Isma'il](https://en.wikipedia.org/wiki/Ishmael#Descendants) |
| **Parent(s)** | [Ibrahim](https://en.wikipedia.org/wiki/Abraham_in_Islam)[Hajar](https://en.wikipedia.org/wiki/Hagar_in_Islam) |
| **Relatives** | [Ishaq](https://en.wikipedia.org/wiki/Isaac_in_Islam) (brother) |

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| [[hide](https://en.wikipedia.org/wiki/Ishmael_in_Islam)]**Bismillahir Rahmanir Rahim**Part of [a series](https://en.wikipedia.org/wiki/Category%3AIslam) on [Islam](https://en.wikipedia.org/wiki/Islam)[**Islamic prophets**](https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam) |
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| [**Prophets in the Quran**](https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam)[[hide]](https://en.wikipedia.org/wiki/Ishmael_in_Islam)Listed by Islamic name and Biblical name.* [ʾĀdam](https://en.wikipedia.org/wiki/Adam_in_Islam) ([Adam](https://en.wikipedia.org/wiki/Adam))
* [ʾIdrīs](https://en.wikipedia.org/wiki/Idris_%28prophet%29) ([Enoch](https://en.wikipedia.org/wiki/Enoch_%28ancestor_of_Noah%29))
* [Nūḥ](https://en.wikipedia.org/wiki/Noah_in_Islam) ([Noah](https://en.wikipedia.org/wiki/Noah))
* [Hūd](https://en.wikipedia.org/wiki/Hud_%28prophet%29) ([Eber](https://en.wikipedia.org/wiki/Eber))
* [Ṣāliḥ](https://en.wikipedia.org/wiki/Saleh) ([Salah](https://en.wikipedia.org/wiki/Salah_%28biblical_figure%29))
* [ʾIbrāhīm](https://en.wikipedia.org/wiki/Abraham_in_Islam) ([Abraham](https://en.wikipedia.org/wiki/Abraham))
* [Lūṭ](https://en.wikipedia.org/wiki/Lot_in_Islam) ([Lot](https://en.wikipedia.org/wiki/Lot_%28biblical_person%29))
* ʾIsmāʿīl ([Ishmael](https://en.wikipedia.org/wiki/Ishmael))
* [ʾIsḥāq](https://en.wikipedia.org/wiki/Isaac_in_Islam) ([Isaac](https://en.wikipedia.org/wiki/Isaac))
* [Yaʿqūb](https://en.wikipedia.org/wiki/Jacob_in_Islam) ([Jacob](https://en.wikipedia.org/wiki/Jacob))
* [Yūsuf](https://en.wikipedia.org/wiki/Joseph_in_Islam) ([Joseph](https://en.wikipedia.org/wiki/Joseph_%28patriarch%29))
* [Ayūb](https://en.wikipedia.org/wiki/Job_in_Islam) ([Job](https://en.wikipedia.org/wiki/Job_%28biblical_figure%29))
* [Dhul-Kifl](https://en.wikipedia.org/wiki/Dhul-Kifl) ([Ezekiel](https://en.wikipedia.org/wiki/Ezekiel))
* [Shuʿayb](https://en.wikipedia.org/wiki/Shuaib) ([Jethro](https://en.wikipedia.org/wiki/Jethro_%28Bible%29))
* [Mūsā](https://en.wikipedia.org/wiki/Moses_in_Islam) ([Moses](https://en.wikipedia.org/wiki/Moses))
* [Hārūn](https://en.wikipedia.org/wiki/Aaron#Aaron_in_Islam) ([Aaron](https://en.wikipedia.org/wiki/Aaron))
* [Dāūd](https://en.wikipedia.org/wiki/David_in_Islam) ([David](https://en.wikipedia.org/wiki/David))
* [Sulaymān](https://en.wikipedia.org/wiki/Solomon_in_Islam) ([Solomon](https://en.wikipedia.org/wiki/Solomon))
* [Yūnus](https://en.wikipedia.org/wiki/Jonah#Jonah_in_Islam) ([Jonah](https://en.wikipedia.org/wiki/Jonah))
* [ʾIlyās](https://en.wikipedia.org/wiki/Elijah#Elijah_in_Islam) ([Elijah](https://en.wikipedia.org/wiki/Elijah))
* [Alyasaʿ](https://en.wikipedia.org/wiki/Elisha#In_Islam) ([Elisha](https://en.wikipedia.org/wiki/Elisha))
* [Zakarīya](https://en.wikipedia.org/wiki/Zechariah_%28priest%29#In_Islam) ([Zechariah](https://en.wikipedia.org/wiki/Zechariah_%28priest%29))
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* [t](https://en.wikipedia.org/w/index.php?title=Template_talk:Islamic_prophets&action=edit&redlink=1)
* [e](https://en.wikipedia.org/w/index.php?title=Template:Islamic_prophets&action=edit)
 |

[**Ishmael**](https://en.wikipedia.org/wiki/Ishmael) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): إسماعيل‎, *Ismā‘īl*) is the figure known in [Judaism](https://en.wikipedia.org/wiki/Judaism), [Christianity](https://en.wikipedia.org/wiki/Christianity), and [Islam](https://en.wikipedia.org/wiki/Islam) as [Abraham](https://en.wikipedia.org/wiki/Abraham)'s ([Ibrahim](https://en.wikipedia.org/wiki/Abraham_in_Islam)) son, born to [Hagar](https://en.wikipedia.org/wiki/Hagar) ([Hajar](https://en.wikipedia.org/wiki/Hagar_in_Islam)). In Islam, Ishmael is regarded as a [prophet](https://en.wikipedia.org/wiki/Prophet) ([*nabi*](https://en.wikipedia.org/wiki/Prophets_in_Islam)) and an ancestor to [Muhammad](https://en.wikipedia.org/wiki/Muhammad_in_Islam). He also became associated with [Mecca](https://en.wikipedia.org/wiki/Mecca) and the construction of the [*Kaaba*](https://en.wikipedia.org/wiki/Kaaba), as well as equated with the term "[Arab](https://en.wikipedia.org/wiki/Arab_people)" by some.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] Stories of Ishmael are not only found in Jewish and Christian texts, such as the [Bible](https://en.wikipedia.org/wiki/Bible) and [rabbinic](https://en.wikipedia.org/wiki/Rabbi) [*Midrash*](https://en.wikipedia.org/wiki/Midrash), but also Islamic sources. These sources include the [Quran](https://en.wikipedia.org/wiki/Quran), Quranic commentary ([tafsir](https://en.wikipedia.org/wiki/Tafsir)), [*hadith*](https://en.wikipedia.org/wiki/Hadith), historiographic collections like that of [Muhammad ibn Jarir al-Tabari](https://en.wikipedia.org/wiki/Muhammad_ibn_Jarir_al-Tabari), and [*Isra'iliyat*](https://en.wikipedia.org/wiki/Isra%27iliyat)(Islamic texts about Biblical or ancient [Israelite](https://en.wikipedia.org/wiki/Israelites) figures that originate from Jewish or Christian sources).[[1]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-1)[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2):13

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* [1Historical narrative in Islam](https://en.wikipedia.org/wiki/Ishmael_in_Islam#Historical_narrative_in_Islam)
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	+ [1.2Ishmael and Hagar taken to Mecca by Abraham](https://en.wikipedia.org/wiki/Ishmael_in_Islam#Ishmael_and_Hagar_taken_to_Mecca_by_Abraham)
	+ [1.3The sacrifice](https://en.wikipedia.org/wiki/Ishmael_in_Islam#The_sacrifice)
	+ [1.4Construction of the Kaaba](https://en.wikipedia.org/wiki/Ishmael_in_Islam#Construction_of_the_Kaaba)
* [2In Islamic thought](https://en.wikipedia.org/wiki/Ishmael_in_Islam#In_Islamic_thought)
	+ [2.1Prophetic career](https://en.wikipedia.org/wiki/Ishmael_in_Islam#Prophetic_career)
	+ [2.2Genealogy and association with Arabs](https://en.wikipedia.org/wiki/Ishmael_in_Islam#Genealogy_and_association_with_Arabs)
* [3See also](https://en.wikipedia.org/wiki/Ishmael_in_Islam#See_also)
* [4References](https://en.wikipedia.org/wiki/Ishmael_in_Islam#References)

Historical narrative in Islam[[edit](https://en.wikipedia.org/w/index.php?title=Ishmael_in_Islam&action=edit&section=1)]

**Birth**[[edit](https://en.wikipedia.org/w/index.php?title=Ishmael_in_Islam&action=edit&section=2)]

Ishmael was the first son of Abraham, whose mother was Hagar. The story of the birth of Ishmael is rarely assigned special significance in Islamic sources.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2):39–40However, many Islamic scholars and [hadith](https://en.wikipedia.org/wiki/Hadith) support the Jewish and Christian view that Abraham sent Hagar and Ishmael away at God's command, in accordance with Sarah's proclamation, "this boy will not be an heir with my son Isaac" (Genesis 21:10-12).[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] There are many versions of the story, some of which include a prophecy about Ishmael's birth. One such example is from [Ibn Kathir](https://en.wikipedia.org/wiki/Ibn_Kathir) whose account states that an angel tells the pregnant Hagar to name her child Ishmael and prophesies, "His hand would be over everyone, and the hand of everyone would be against him. His brethren would rule over all the lands." Ibn Kathir comments that this foretells of Muhammad's leadership.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2):42

**Ishmael and Hagar taken to Mecca by Abraham**[[edit](https://en.wikipedia.org/w/index.php?title=Ishmael_in_Islam&action=edit&section=3)]

Ishmael and Hagar being taken to Mecca by Abraham in Islamic texts[[3]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-3) is an important part in the story of Ishmael, as it brings the focus to Mecca and is the beginning of Mecca's sanctification as a holy area.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2):61 Islamic tradition says Abraham was ordered by God to take Hagar and Ishmael to Mecca, and later Abraham returned to Mecca to build the Kaaba.[[4]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-4) In many of these accounts, the [*Sakina*](https://en.wikipedia.org/wiki/Sakina) (something like a wind or spirit sent by [God](https://en.wikipedia.org/wiki/God_in_Islam)), or the angel [Gabriel](https://en.wikipedia.org/wiki/Gabriel) ([Jibral](https://en.wikipedia.org/wiki/Holy_Spirit_%28Islam%29)) guides them to the location of the Kaaba, at which point Abraham builds it and afterwards, leaves the other two there (other versions discussed below say the construction of the Kaaba occurred later and that Ishmael took part in it). Generally, it is said that Hagar asks Abraham who he is entrusting herself and Ishmael to as he leaves them. He answers that he is entrusting them to God, to which Hagar then makes a reply that shows her faith, stating that she believes God will guide them. Hagar and Ishmael then run out of water and Ishmael becomes extremely thirsty. Hagar is distressed and searches for water, running back and forth seven times between the hills of [Al-Safa and Al-Marwah](https://en.wikipedia.org/wiki/Al-Safa_and_Al-Marwah). Hagar is later remembered by Muslims for this act during the [*Hajj*](https://en.wikipedia.org/wiki/Hajj), or pilgrimage, in which [Muslims](https://en.wikipedia.org/wiki/Muslim) run between these same hills as part of the [*Sa'yee*](https://en.wikipedia.org/wiki/Sa%27yee).[[5]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-5) When she returns to Ishmael, she finds either him or an angel scratching the ground with their heel or finger, whereupon water begins flowing and Hagar collects some or dams it up. This spring or well is known as [Zamzam](https://en.wikipedia.org/wiki/Zamzam_Well). At some point, a passing tribe known as the [Jurhum](https://en.wikipedia.org/wiki/Jurhum) sees birds circling the water and investigates. They ask Hagar if they can settle there, which she allows, and many versions say as Ishmael grew up he learned various things from the tribe. There are numerous versions of this story, each differing in various ways. The versions used in this summary, as well as others, can be found in [al-Tabari's history](https://en.wikipedia.org/wiki/History_of_the_Prophets_and_Kings)[[6]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Tabari1987-6) and are recounted in Reuven Firestone's *Journeys in Holy Lands*.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2)

**The sacrifice**[[edit](https://en.wikipedia.org/w/index.php?title=Ishmael_in_Islam&action=edit&section=4)]

Most Muslims believe that Abraham was told to sacrifice his son, Ishmael, though the Qur'an does not name the son. The multiple versions suggest that the dhabih was originally an oral story that had been circulating before being written as it is in the Qur'an and in additional commentaries.[[7]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Norman2000-7):92–95 Norman Calder explains, "oral narrative is marked by instability of form and detail from version to version, and by an appropriate creative flexibility which makes of every rendering a unique work of art."[[7]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Norman2000-7):92–93 Each version is indeed a "unique work of art," differing from another in various ways to present certain ideas, such as the importance of Ishmael over Isaac because he was the first child.

Abraham sacrificing his son, Ishmael; Abraham cast into fire by Nimrod

The general narrative pertaining to Ishmael in Islamic literature describes the sacrifice either as a test or as part of a vow. Some versions tell of the devil trying to stop God's command from being obeyed by visiting Hagar, Ishmael, and Abraham. Every time the devil says Abraham is going to sacrifice Ishmael, each person answers that if God commanded it, they should obey. Eventually, Abraham tells Ishmael about the order and Ishmael is willing to be sacrificed and encourages Abraham to listen to God. Often, Ishmael is portrayed as telling Abraham some combination of instructions to bring his shirt back to Hagar, bind him tightly, sharpen the knife, and place him face down, all so that there will be no wavering in the resolve to obey God.

As Abraham attempts to slay Ishmael, either the knife is turned over in his hand or copper appears on Ishmael to prevent the death and God tells Abraham that he has fulfilled the command. Unlike the Bible, there is no mention in the Qur'an of an animal (ram) replacing the boy, rather he is replaced with a 'great sacrifice' (*Zibhin azeem*).[[8]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-8) Since the sacrifice of a ram cannot be greater than that of Abraham's son (and a prophet in Islam at that), this replacement seems to point to either the religious institutionalisation of sacrifice itself, or to the future self-sacrifices of the Islamic prophet Muhammad and his companions (who were destined to emerge from the progeny of Ishmael) in the cause of their faith. From that day onward, every Eid al-Adha once a year Muslims around the world slaughter an animal to commemorate Abraham's sacrifice and to remind themselves of self-abnegation in the way of Allah.[[9]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-9) Later, Histiorographical literature, however incorporates the Biblical narrative in which a ram is provided which is slaughtered instead of Ishmael.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2)[[6]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Tabari1987-6)

The actions of Ishmael in this narrative have led him to become a prominent model of hospitality and obedience. This story in the Quran is unique when compared to that in the Bible because Abraham talks with his son, whichever it is believed to be, and the son is thus aware of the plan to become a sacrifice and approves of it. As noted above, in some versions, Ishmael makes sure in different ways that neither he nor his father hesitate in their obedience to God. In this way, Ishmael is a model of surrendering one's will to God, an essential characteristic in Islam.[[10]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Academic_Search_Premier-10)

Though it is generally believed by modern Muslims that Ishmael was the son who was almost sacrificed, among scholars and historiographers of early Islam, there is much debate. There are such persuasive arguments for both, in fact, it is estimated that 131 traditions say Isaac was the son, while 133 say Ishmael.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2):135 Such dispute over which son suggests that the story, and where and to whom it happens, is extremely important.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2):144 It is argued that the story originated from rabbinic texts and was adapted to Islam over time in order give Mecca religious importance and connect the story with the pilgrimage, which is how Isaac in Jewish versions was changed to Ishmael.[[7]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Norman2000-7):87 Arguments by early Muslim scholars for Ishmael as the intended sacrifice include that Jews claim it is Isaac only because they are jealous that it was actually the ancestor of Arabs, Ishmael, and that the horns of the ram that was sacrificed instead hung in the Kaaba at one time.[[6]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Tabari1987-6):88–90 In looking solely at the text of the Quran to determine which son was to be sacrificed, there still are various views. The strongest case for Ishmael in the Quran is that directly after the sacrifice narrative, Abraham is told of the coming of Isaac's birth, therefore, it must be Ishmael who was about to be sacrificed if Isaac had not been born yet.[[6]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Tabari1987-6):88 However Tabari argues that because it is only Isaac who is indicated by birth announcements that the announcement at the start of the sacrifice narrative, *"So We gave him good tidings of a forbearing boy"* refers to Isaac. [[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2):135–136[[6]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Tabari1987-6):89 Authentic hadiths are said to not contradict each other because that negates the definition of the hadith; different sects maintain which of apparently contradictory hadiths are authentic. [[11]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-11)

**Construction of the Kaaba**[[edit](https://en.wikipedia.org/w/index.php?title=Ishmael_in_Islam&action=edit&section=5)]

At some point, often believed to be after Hagar's death, Ishmael marries a woman from the Jurhum, the tribe who settled in the area around Zamzam. Abraham visits Ishmael in Mecca and when he arrives at his home, Ishmael is not there. Instead Ishmael's wife greets Abraham, but she is not welcoming or generous to him. Abraham instructs her to tell Ishmael some version of the statement that he is not pleased with or to change "the threshold of his door." When Ishmael returns home and his wife tells him this, he knows it is from his father and taking the advice, divorces the woman. He then marries another woman from Jurhum. Abraham once again visits and is met by Ishmael's second wife, as Ishmael is out. This wife is very kind and provides food for him. Abraham instructs her to tell Ishmael some version of the statement that he is pleased with "the threshold of his door." When Ishmael arrives and his wife repeats Abraham's statement, Ishmael knows it is from his father and keeps his wife.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2)[[6]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Tabari1987-6)

There are many versions of the construction of the Kaaba that differ in fairly significant ways, although all have Abraham build or cleanse the Kaaba and then immediately after, or at an unknown time, God calls Abraham to establish the Hajj, or pilgrimage. These narratives differ in when these events occurred, if and how there was supernatural involvement, the inclusion or omission of the [Black Stone](https://en.wikipedia.org/wiki/Black_Stone), and whether Ishmael assisted his father. Of those that say Ishmael took part in the construction, most describe Abraham visiting Ishmael a third time in Mecca, during which they raise the Kaaba. Some versions say Abraham has Ishmael look for a final stone, but Abraham does not accept the one he brings back. Instead an angel has brought the Black Stone, which Abraham puts into place. Ishmael is left at the Kaaba, in charge of its care and to teach others about the Hajj.[[2]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Firestone1990-2)[[6]](https://en.wikipedia.org/wiki/Ishmael_in_Islam#cite_note-Tabari1987-6) The starting of the Hajj has many versions, and scholars believe this reflects the late association of Abraham with the Hajj after Islam had developed to help remove its connection to early pagan rituals.

Isaac in Islam

From Wikipedia, the free encyclopedia

*For other uses, see*[*Ishaq (name)*](https://en.wikipedia.org/wiki/Ishaq_%28name%29)*.*

*Main article:*[*Isaac*](https://en.wikipedia.org/wiki/Isaac)

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The [biblical](https://en.wikipedia.org/wiki/Biblical) [patriarch](https://en.wikipedia.org/wiki/Patriarch) **Isaac** ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): إسحاق‎ or إسحٰق[[note A]](https://en.wikipedia.org/wiki/Isaac_in_Islam#endnote_A) *Isḥāq*) is recognized as a [patriarch](https://en.wikipedia.org/wiki/Patriarch), [prophet](https://en.wikipedia.org/wiki/Prophet) and [messenger](https://en.wikipedia.org/wiki/Messengers_of_Islam) of [God](https://en.wikipedia.org/wiki/God_in_Islam) by all [Muslims](https://en.wikipedia.org/wiki/Muslim).[[1]](https://en.wikipedia.org/wiki/Isaac_in_Islam#cite_note-1) In Islam, he is known as Isḥāq. As in [Judaism](https://en.wikipedia.org/wiki/Judaism) and [Christianity](https://en.wikipedia.org/wiki/Christianity), [Islam](https://en.wikipedia.org/wiki/Islam) maintains that Isaac was the son of the [patriarch and prophet](https://en.wikipedia.org/wiki/Prophets_of_Islam) [Abraham](https://en.wikipedia.org/wiki/Abraham_in_Islam) from his wife [Sarah](https://en.wikipedia.org/wiki/Sarah). Muslims hold Isaac in deep veneration because they believe that both Isaac and his older half-brother [Ishmael](https://en.wikipedia.org/wiki/Ishmael_in_Islam) continued their father's spiritual legacy through their subsequent preaching of the message of [God](https://en.wikipedia.org/wiki/God) after the death of Abraham.[[2]](https://en.wikipedia.org/wiki/Isaac_in_Islam#cite_note-2) Isaac is mentioned in fifteen passages of the [Qur'an](https://en.wikipedia.org/wiki/Qur%27an).[[3]](https://en.wikipedia.org/wiki/Isaac_in_Islam#cite_note-3) Along with being mentioned several times in the Qur'an Isaac is held up as one of Islam's prophets.

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Early life[[edit](https://en.wikipedia.org/w/index.php?title=Isaac_in_Islam&action=edit&section=1)]

Because of God’s grace and covenant with Abraham Sarah was gifted with a child in her old age. Isaac was the age of 10 when his half-brother Ishmael went out from Abraham’s house into the desert. While in the desert Ishmael took a wife of the daughters of Moab named ‘Ayeshah. Abraham went out into the desert after three years to find his son Ishmael out of love for him and this is what started the separation between Jewish and Arab traditions.[[.4](https://en.wikipedia.org/wiki/Isaac_in_Islam#cite_note-4)

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**Yūsuf ibn Yaʿqūb ibn Is-ḥāq ibn Ibrāhīm** ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): يُـوسـف ابـن يَـعـقـوب ابـن إِسـحـاق ابـن إِبـراهـيـم‎) is a [*Nabi*](https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): نَـبِي‎, [Prophet](https://en.wikipedia.org/wiki/Prophet)) mentioned in the [Qurʾān](https://en.wikipedia.org/wiki/Qur%CA%BE%C4%81n), the scripture of [Islam](https://en.wikipedia.org/wiki/Islam),[[1]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-1) and corresponds to [Joseph (son of Jacob)](https://en.wikipedia.org/wiki/Joseph_%28son_of_Jacob%29), a character from the [Tanakh](https://en.wikipedia.org/wiki/Tanakh), the Jewish religious scripture, and the [Christian](https://en.wikipedia.org/wiki/Christianity) [Bible](https://en.wikipedia.org/wiki/Bible), who was estimated to have lived in the 16th century BCE.[[2]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Coogan_2009_70%E2%80%9372-2) It is one of the common names in the [Middle East](https://en.wikipedia.org/wiki/Middle_East) and among Muslim nations. Of all of Jacob's children, Joseph was the one given the gift of [prophecy](https://en.wikipedia.org/wiki/Prophecy). Although the narratives of other prophets are mentioned in various [*Surahs*](https://en.wikipedia.org/wiki/Sura), the complete narrative of Joseph is given only in one Surah, [Yusuf](https://en.wikipedia.org/wiki/Yusuf_%28sura%29), making it unique. It is said to be the most detailed narrative in the Qur'an and bears more details than the Biblical counterpart.[[3]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-3)

Yusuf is believed to have been the eleventh son of [Yaʿqūb](https://en.wikipedia.org/wiki/Islamic_view_of_Jacob) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): يَـعـقـوب‎, [Jacob](https://en.wikipedia.org/wiki/Jacob)), and, according to many scholars, his favorite. According to [Ibn Kathir](https://en.wikipedia.org/wiki/Ibn_Kathir), "Jacob had twelve sons who were the eponymous ancestors of the tribes of the [Israelites](https://en.wikipedia.org/wiki/Israelites). The noblest, the most exalted, the greatest of them was Joseph."[[4]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-4) The story begins with Joseph revealing a *ru’ya* ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): رُؤيـا‎, 'dream' or 'vision') to his father, which Jacob recognizes.[[5]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-5) In addition to the role of God in his life, the story of [Yusuf and Zulaikha](https://en.wikipedia.org/wiki/Yusuf_and_Zulaikha) ([Potiphar's wife](https://en.wikipedia.org/wiki/Potiphar%27s_wife) of the Old Testament) became a popular subject in [Persian literature](https://en.wikipedia.org/wiki/Persian_literature), where it became considerably elaborated over the centuries.[[6]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-6) More recently, and relying on the Quran and Muslim, Christian and Jewish scholarly sources, Yusuf's story has been depicted in a [45-part TV series](https://en.wikipedia.org/wiki/Prophet_Joseph_%28TV_series%29)(originally in Persian but also dubbed in multiple other languages).

**The plot against Joseph**[[edit](https://en.wikipedia.org/w/index.php?title=Joseph_in_Islam&action=edit&section=4)]



Selling Joseph as a slave. Painting in [Takieh Moaven ol molk](https://en.wikipedia.org/w/index.php?title=Takieh_Moaven_ol_molk&action=edit&redlink=1), [Kermanshah](https://en.wikipedia.org/wiki/Kermanshah), [Iran](https://en.wikipedia.org/wiki/Iran)

The Qurʾān continues with Joseph's brothers plotting to kill him. It relates: "in Joseph and his brothers are signs for those who seek answers. When Joseph's brother said about him: "He is more loved by our father than we are, and we are a group. Our father is in clear error. Let us kill Joseph or cast him to the ground, so that the face of your father will be toward you, and after him you will be a community of the truthful."" |Qur'an, Surah 12 (Yusuf) Ayat 7-9.[[17]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-17)

But one of the brothers argued against killing him and suggested they throw him into a well, said to be [*Jubb Yusif*](https://en.wikipedia.org/wiki/Jubb_Yussef_%28Joseph%27s_Well%29) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): جُـبّ يـوسِـف‎, "Well of Joseph"), so that a caravan might pick him up and take him into slavery. Mujahid, a scholar, says that it was Simeon and Suddi says it was Judah while Qatadah and Ibn Is-haq says that it was the eldest, [Ruben](https://en.wikipedia.org/wiki/Reuben_%28Bible%29).[[18]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-18) Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some [caravan](https://en.wikipedia.org/wiki/Caravan_%28travellers%29) of travellers."|Qur'an, Surah 12 (Yusuf) Ayah 10[[19]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-19)

Killing Joseph because of jealousy would have been extreme, but scholars also suggested that Joseph was fairly young when he was thrown into the well, as young as twelve. He would live to be 120.[[20]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-20)

The brothers asked their father to let them take Joseph out to the desert to play and promised to watch him. Jacob, not thrilled with the idea knowing how much the brothers disliked Joseph, hesitated. Ṭabari comments that Jacobs's excuse was that a *dhi’b* ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): ذِئـب‎, [wolf](https://en.wikipedia.org/wiki/Subspecies_of_Canis_lupus#Eurasia_and_Australia)) might hurt him.[[21]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-al-Tabari_1987_150-21) But the brothers insisted. When they had Joseph alone they threw him into a well and left him there, They returned with a blood stained shirt and lied that he had been attacked by a [wolf](https://en.wikipedia.org/wiki/Wolf), but their father did not believe them, as he was a sincere man who loved his son.[[2](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-al-Tabari_1987_150-21)

**God's plan to save Joseph**[[edit](https://en.wikipedia.org/w/index.php?title=Joseph_in_Islam&action=edit&section=5)]

A passing caravan took Joseph. They had stopped by the well hoping to draw water to quench their thirst and saw the boy inside. So they retrieved him and sold him into slavery in *Misr* ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): مِـصـر‎, [Egypt](https://en.wikipedia.org/wiki/Egypt)), to a rich man referred to as "*Al-‘Aziz*" ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): الـعَـزيـز‎, "The Mighty One")[[27]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-27) in the Qur'an, or [Potiphar](https://en.wikipedia.org/wiki/Potiphar) in the Bible.[[28]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-28) ʿAzīz is also known as Qatafir or Qittin.[[29]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-29) Joseph was taken into ʿAzīz’s home who told his wife to treat him well.

Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure. But Allah knoweth well all that they do.
The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!
The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: maybe he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.
When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.

— *Qur'an, Surah 12 (Yusuf) Ayat 19-22*[[30]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-30)

This is the point of the story that many scholars of Islam report as being central (contrasting to other religious traditions) to Joseph’s story. Under *ʿAzīz Misr* ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): عَـزيـز مِـصـر‎, "Mighty One of Egypt"), Joseph moves to a high position in his household. Later, the brothers would come to Egypt but would not recognize Joseph but called him by the same title, "al-ʿAzīz."[[31]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Tottoli_2013_1-31)

While working for ‘Aziz, Joseph grew to be a man. He was constantly approached by the wife of ‘Aziz (*Imra'at al-‘Aziz*, presumably Zulayka or [Zuleika](https://en.wikipedia.org/wiki/Zuleika_%28legendary%29)) (variations include 'Zulaykhah' and 'Zulaikhah' as well) who intended to seduce him. Tabari and others are not reticent to point out that Joseph was mutually attracted to her. Ṭabari writes that the reason he did not succumb to her was because when they were alone the "figure of Jacob appeared to him, standing in the house and biting his fingers …" and warned Joseph not to become involved with her. Ṭabari, again, says "God turned him away from his desire for evil by giving him a sign that he should not do it."[[32]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-32) It is also said that after the death of ʿAzīz, Joseph married Zolayḵā.[[31]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Tottoli_2013_1-31)

But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"
And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

— *Qur'an, Surah 12 (Yusuf) Ayat 23-24*[[33]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-33)

Zolayḵā is said to have then ripped the back of Joseph's shirt and they raced with one another to the door where her husband was waiting. At that point she attempted to blame Joseph and suggested that he had attacked her. However, Joseph said that it was Zolayḵā who had attempted to seduce him and his account is confirmed by one of the household. 'ʿAzīz believed Joseph and told his wife to beg forgiveness."[[34]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-34) One member of the family, it is disputed who (perhaps a cousin) told ʿAzīz to check the shirt. If it was torn in the front than Joseph was guilty and his wife innocent but if it was torn in the back, Joseph was innocent and his wife guilty. It was torn in the back so ʿAzīz reprimands his wife for lying.[[35]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-al-Tabari_1987_157%E2%80%93158-35)

Zuleikha's circle of friends thought that she was becoming infatuated with Joseph and mocked her for being in love with a slave. She invited them to her home and gave them all apples, and knives to peel them with. She then had Joseph walk through and distract the women who cut themselves with the knives. Zuleikha then pointed out that she had to see Joseph every day.[[35]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-al-Tabari_1987_157%E2%80%93158-35)

Joseph prayed to God and said that he would prefer prison to the things that Zolayḵā and her friends wanted. According to Ṭabari, some time later, even though ʿAzīz knew that Joseph was innocent, he "grew disgusted with himself for having let Joseph go free … It seemed good to them to imprison him for a time."[[36]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-36) It is possible that Zolayḵā had influence here, rebuking her husband for having her honor threatened.

The account of Joseph and the wife of 'Aziz is called "Yusuf and Zulaikha," and has been told and retold countless times in many languages. The Qur'anic account differs from the Biblical version in which Potiphar believes his wife and throws Joseph into prison.[[37]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-37)

**Joseph interprets dreams**[[edit](https://en.wikipedia.org/w/index.php?title=Joseph_in_Islam&action=edit&section=6)]

This account refers to the interaction between the prophet Joseph and the Ruler of Egypt. Unlike the references to the [Pharaoh](https://en.wikipedia.org/wiki/Pharaoh) in the account of [Musa](https://en.wikipedia.org/wiki/Moses_in_Islam) ([Moses](https://en.wikipedia.org/wiki/Moses)), the account of Joseph refers to the Egyptian ruler as a *malik* ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): مَـلِـك‎, 'king'), not a *fir‘aun* ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): فِـرعـون‎, 'pharaoh'). After Joseph had been imprisoned for a few years, God granted him the ability to [interpret dreams](https://en.wikipedia.org/wiki/Dream_interpretation), a power that made him popular amongst the prisoners. One event concerns two royal servants who, prior to Joseph's imprisonment, had been thrown into the dungeon for attempting to poison the food of the king – the name is not given either in the Qur'an or the Bible – and his family. Joseph asked them about the dreams they had, and one of them described that he saw himself [pressing](https://en.wikipedia.org/wiki/Pressing_%28wine%29) grapes into wine. The other one said that he had seen himself holding a basket of bread on his head and the birds were eating it. Joseph reminded the prisoners that his ability to interpret dreams was a favor from God based on his adherence to [monotheism](https://en.wikipedia.org/wiki/Monotheism). Joseph then stated that one of the men (the one who dreamt of squeezing grapes for wine) would be released from the prison and serve the king but warned that the other would be executed, and so was done in time.[[38]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-38)

Joseph had asked the one whom he knew would be released, and Ṭabari writes that his name was Nabu, to mention his case to the king. When asked about his time in prison, Ṭabari reports that the [Muhammad](https://en.wikipedia.org/wiki/Muhammad) said: "If Joseph had not said that—meaning what he said (to Nabu)—he would not have stayed in prison as long as he did because he sought deliverance from someone other than God."[[39]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-al-Tabari_1987_163-39)

The king had a dream of seven fat cows being eaten by seven skinny ones and seven ears of corn being replaced with shriveled ones, and he was terrified. Unfortunately, none of his advisors could interpret it. When the servant who was released from prison heard about it, he remembered Joseph from prison and persuaded the king to send him to Joseph so that he could return with an interpretation. Joseph told the servant that Egypt would face seven years of prosperity and then suffer seven years of famine and that the king should prepare for it so as to avoid great suffering.[[40]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Wheeler_2002_137-40)

Scholars debate as to whether Joseph agreed to interpret the dream right away or if he declared that his name should be cleared in the house of ʿAzīz first. Ṭabari notes that when the messenger came to Joseph and invited him to come to the king, Joseph replied “Go back to your lord and ask him about the case of the women who cut their hands. My lord surely knows their guile."[[41]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-41) Ibn Kathir agrees with Ṭabari saying that Joseph sought “restitution for this in order that ʿAzīz might know that he was not false to him during his absent” and that Zolayḵā eventually confessed that nothing happened between them.[[42]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Wheeler_2002_137%E2%80%93138-42) Ṭabari inserts an interesting interaction between Joseph and the angel Gabriel in which Gabriel helps Joseph both gain his freedom and admit to his own desires.[[39]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-al-Tabari_1987_163-39)

Joseph said, "What you cultivate during the next seven years, when the time of harvest comes, leave the grains in their spikes, except for what you eat. After that, seven years of drought will come, which will consume most of what you stored for them. After that, a year will come that brings relief for the people, and they will, once again, press juice." (Qur'an, 12:47-49) Joseph was brought to king and, after interpreting the dream, was given Egypt's warehouses to look after.[21]

**Use of "king" versus "pharaoh"**[[edit](https://en.wikipedia.org/w/index.php?title=Joseph_in_Islam&action=edit&section=7)]

In the Qur'an, the title of the Ruler of Egypt during the time of Joseph is specifically said to be "king" whilst that of the Ruler of Egypt during the time of Moses is specifically said to be "pharaoh." This is interesting because according to historical sources, the title *pharaoh* only began to be used to refer to the rulers of Egypt (starting with the rule of Thutmose III) in 1479 BCE - approximately 21 years after the prophet Joseph died.[[43]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-43) But in the narration of Yusuf in the Bible, the title *pharaoh* is used for both rulers of Egypt.

The Malik (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! expound to me my vision, if it be that ye can interpret visions."

— *Qur'an, Surah 12 (Yusuf), Ayah 43,*[[44]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-44)

Then after them We sent Musa with Our Signs to Fir‘aun and his chiefs, but they wrongfully rejected them. So see how was the end of *al-Mufsidin* ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): الـمُـفـسـديـن‎, "the Mischief-makers" or "the Corrupters").

— *Qur'an, Surah 7 (Al-Araf), Ayah 103*[[45]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-45)

And the Malik said: "Bring him to me." But when the messenger came to him, He (Yusuf) said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.

— *Qur'an, Surah 12 (Yusuf), Ayah 50,*[[46]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-46)

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

— *Genesis 47:11*

**The family reunion**[[edit](https://en.wikipedia.org/w/index.php?title=Joseph_in_Islam&action=edit&section=8)]

Joseph became extremely powerful. He eventually married Zolayḵā (multiple sources mention that she was actually still a virgin), and had two sons by her: [Ephraim](https://en.wikipedia.org/wiki/Ephraim) and [Manasseh](https://en.wikipedia.org/wiki/Manasseh_%28tribal_patriarch%29). Ibn Kathir relates that the king of Egypt had faith in Joseph and that the people loved and revered him. It is said that Joseph was 30 when he was summoned to the king. "The king addressed him in 70 languages, and each time Joseph answered him in that language."[[42]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Wheeler_2002_137%E2%80%93138-42) Ibn Is-haq comments, "the king of Egypt converted to Islam at the hands of Joseph."[[40]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Wheeler_2002_137-40)

Joseph's brothers, in the meantime, had suffered while the people of Egypt prospered under Joseph's guidance. Jacob and his family were hungry and the brothers went to Egypt, unaware that Joseph was there and in such a high position.[[47]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-47) Joseph gave them what they needed but questions them and they reveal that there were once twelve of them. They lie and say that the one most loved by their father, meaning Joseph, died in the desert. Joseph tells them to bring Benjamin, the youngest, to him. They return home to Jacob and persuade him to let Benjamin accompany them in order to secure food. Jacob insists that they bring Benjamin back—and this time the brothers are honest when they swear to it.[[48]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-48) According to Ibn Kathir, Jacob ordered the brothers to use many gates when returning to Egypt because they were all handsome.[[49]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-49) The Qurʾān itself elaborates that Jacob sensed Joseph.

When the brothers return with Benjamin, Joseph reveals himself to Benjamin. He then gives the brothers the supplies he promised but also put the kings cup into one of the bags. He then proceeds to accuse them of stealing, which the brothers deny. Joseph informs them that whoever it was who stole the cup will be enslaved to the owner and the brothers agree, not realizing the plot against them. Ṭabari reports that the cup was found in Benjamin's sack.[[50]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-50)

After much discussion and anger, the brothers try to get Benjamin released by offering themselves instead—for they must keep their promise to their father. Reuben stays behind with Benjamin in order to keep his promise to his father. When the other brothers inform Jacob of what has happened, Jacob does not believe them and becomes blind after crying much over the disappearance of his son. Forty years had passed since Joseph was taken from his father, and Jacob had held it in his heart. Jacob sends the brothers back to find out about Benjamin and Joseph. Upon their return Joseph reveals himself to his brothers and gives them one of his shirts to give to Jacob.[[51]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-51)

When Jacob receives the shirt, this time as good news, Jacob lays it on his face and regains his vision. He says "Did I not tell you that I know from God what you do not know?" (12:96). Ṭabari says that this means that "from the truth of the interpretation of Joseph’s dream in which he saw eleven planets and the sun and the moon bowing down to him, he knew that which they did not know."[[52]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-52)

Joseph was reunited with his family, and his dream as a child came true as he saw his parents and eleven of his brothers prostrating before him in love, welcome and respect. Ibn Kathir mentions that his mother had already died but there are some who argue that she came back to life.[[53]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Wheeler_2002_143-53) Ṭabari says that she was alive. Joseph eventually died in Egypt. Tradition holds that when Musa (Moses) left Egypt, he took Joseph's coffin with him so that he would be buried alongside his ancestors in Canaan.[[53]](https://en.wikipedia.org/wiki/Joseph_in_Islam#cite_note-Wheeler_2002_143-53)

Moses in Islam

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*"Firon" redirects here. For the album by Iceburn, see*[*Firon (album)*](https://en.wikipedia.org/wiki/Firon_%28album%29)*.*

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* *Mūsa*   ٰمُوسَى
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| * [Ten Commandments](https://en.wikipedia.org/wiki/Ten_Commandments#Islam)
* [Tawrat](https://en.wikipedia.org/wiki/Torah_in_Islam)
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* [ʾIdrīs](https://en.wikipedia.org/wiki/Idris_%28prophet%29) ([Enoch](https://en.wikipedia.org/wiki/Enoch_%28ancestor_of_Noah%29))
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**Mûsâ ibn 'Imran**[[1]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-1) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): ٰمُوسَى‎, [translit.](https://en.wikipedia.org/wiki/Romanization_of_Arabic) *Mūsā*) known as [Moses](https://en.wikipedia.org/wiki/Moses) in the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible), considered a [prophet](https://en.wikipedia.org/wiki/Prophets_in_Islam), [messenger](https://en.wikipedia.org/wiki/Apostle_%28Islam%29), and leader in [Islam](https://en.wikipedia.org/wiki/Islam), is the most frequently mentioned individual in the [Quran](https://en.wikipedia.org/wiki/Quran).[[2]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-2)[[3]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-3) The Quran states that Moses was sent by [God](https://en.wikipedia.org/wiki/God_in_Islam) to the [Pharaoh](https://en.wikipedia.org/wiki/Pharaoh_of_the_Exodus) of Egypt and the Israelites for guidance and warning. Moses is mentioned more in the Quran than any other individual, and his life is narrated and recounted more than that of any other prophet.[[4]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Keeler-4) According to Islam, all [Muslims](https://en.wikipedia.org/wiki/Muslim) must have faith in every prophet (*nabi*) and messenger (*rasul*) which includes Moses and his brother [Aaron](https://en.wikipedia.org/wiki/Aaron) ([*Harun*](https://en.wikipedia.org/wiki/Aaron#Aaron_in_Islam)). The Quran states:

Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet.
And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).
And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

— *Quran,*[*sura*](https://en.wikipedia.org/wiki/Sura)*19 (*[*Maryam*](https://en.wikipedia.org/wiki/Maryam_%28sura%29)*),*[*ayat*](https://en.wikipedia.org/wiki/Ayah)*51–53*[[5]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-5)

Moses is considered to be a prophetic predecessor to Muhammad. Generally attributed the tale of Moses as a spiritual parallel to the life of [Muhammad](https://en.wikipedia.org/wiki/Muhammad), considering many aspects of their lives to be shared.[[6]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-6)[[7]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-7)[[8]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-8) Islamic literature also describes a parallel between their believers and the incidents which occurred in their lifetimes. The exodus of the Israelites from Egypt is considered similar to the migration ([hijra](https://en.wikipedia.org/wiki/Hijra_%28Islam%29)) made by the followers of Muhammad.[[9]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-9)

Moses (Musa) is also very important in Islam for having been given the [revelation](https://en.wikipedia.org/wiki/Revelation) of the [Torah](https://en.wikipedia.org/wiki/Torah), which is considered to be one of the true [revealed scriptures](https://en.wikipedia.org/wiki/Islamic_holy_books) in Muslim theology, and Muslims generally hold that much of the Torah is confirmed and repeated in the [Qur'an](https://en.wikipedia.org/wiki/Qur%27an). Moreover, according to Islamic tradition, Moses was one of the many prophets Muhammad met in the event of the [Mi'raj](https://en.wikipedia.org/wiki/Isra_and_Mi%27raj), when he ascended through the [seven heavens](https://en.wikipedia.org/wiki/Jannah).[[10]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-muslim-10) In Muslim belief, Moses is regarded as having urged Muhammad during his *Mi'raj* to reduce the number of prayers until they were only five remaining, which are regarded as being the [five obligatory prayers](https://en.wikipedia.org/wiki/Salat). Moses is further revered in Islamic literature, which expands upon the incidents of his life and the miracles attributed to him in the Qur'an and [hadith](https://en.wikipedia.org/wiki/Hadith), such as his direct conversation with [God](https://en.wikipedia.org/wiki/God).

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**Youth**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=2)]

According to Islamic tradition, Musa was born into a family of [Israelites](https://en.wikipedia.org/wiki/Israelites) living in [Egypt](https://en.wikipedia.org/wiki/Ancient_Egypt). Of his family, Islamic tradition generally names his father '*Imran*, corresponding to the [Amram](https://en.wikipedia.org/wiki/Amram) of the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible), and traditional genealogies name [Levi](https://en.wikipedia.org/wiki/Levi) as his ancestor.[[11]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-11) Islam states that Moses was born in a time when the ruling Pharaoh had enslaved the Israelites after the time of the prophet [Joseph](https://en.wikipedia.org/wiki/Joseph_%28son_of_Jacob%29) (*Yusuf*). Around the time of Moses' birth, Islamic literature states that the Pharaoh had a dream, in which he saw fire coming from the city of [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem), which burnt everything in his kingdom except that of the Israelites.[[12]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-12) Islamic tradition states that when the Pharaoh was informed that one of the male children would grow up to overthrow him, he ordered the killing of all new-born Israelite males in order to prevent the prediction from occurring.[[13]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Rasamandala_Das_17-13) Islamic literature further states that the experts of [economics](https://en.wikipedia.org/wiki/Economics) in Pharaoh's court advised him that killing the male infants of the Israelites, would result in loss of [manpower](https://en.wikipedia.org/wiki/Human_resources).[[14]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Brannon-14) Therefore, they suggested that the male infants should be killed in one year but spared the next.[[14]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Brannon-14) Aaron was born in the year in which infants were spared, while Moses was born in the year in which infants were to be killed.[[15]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-15)

**On the Nile**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=3)]



Asiya (depicted with long black tresses) and her servants, having finished bathing, find baby Moses in the Nile. Their clothes hang in the trees while the river waves and crests are done in the Chinese style. Illustration from the Persian [*Jami' al-tawarikh*](https://en.wikipedia.org/wiki/Jami%27_al-tawarikh)

According to Islamic tradition, [Moses' mother](https://en.wikipedia.org/wiki/Jochebed) suckled him secretly during this period. The Qur'an states that when they were in danger of being caught God [inspired](https://en.wikipedia.org/wiki/Revelation#Islam) her to put him in a basket and set him adrift on the [Nile](https://en.wikipedia.org/wiki/Nile).[[16]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-16) She instructed her daughter to follow the course of the ark and to report back to her. As the daughter followed the ark along the riverbank, Moses was discovered by the Pharaoh's wife, [Asiya](https://en.wikipedia.org/wiki/Asiya), who convinced the Pharaoh to adopt him.[[17]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-17) The Qur'an states that when Asiya ordered [wet nurses](https://en.wikipedia.org/wiki/Wet_nurse) for Moses, Moses refused to be breastfed. Islamic tradition states that this was because God had forbidden Moses from being fed by any wet nurse as to reunite his mother with him.[[18]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-18) His sister worried that Moses had not been fed for some time, therefore, she appeared to the Pharaoh and informed him that she knew someone, who could feed him.[[19]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Bridges-19) Islamic tradition states that after being questioned, she was ordered to bring the woman being discussed.[[19]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Bridges-19) The sister brought their mother who fed Moses and [thereafter](https://en.wiktionary.org/wiki/thereafter) she was appointed as the wet nurse of Moses.[[20]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-20)

**Test of prophecy**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=4)]

According to [Isra'iliyat hadith](https://en.wikipedia.org/wiki/Isra%27iliyat), during his childhood when Moses was playing on Pharaoh's lap and he grabbed the Pharaoh's beard and slapped in his face. This action prompted the Pharaoh to consider Moses as the Israelite who would overthrow him. The Pharaoh decided to kill Moses but stopped after the Pharaoh's wife interceded and argued that he was just an infant, and due to her intercession the Pharaoh decided to test Moses.[[21]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Of-21) Two plates were set before young Moses, one contained [rubies](https://en.wikipedia.org/wiki/Ruby) and the other held glowing coals.[[21]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Of-21) Moses reached out for the rubies, but the angel [Gabriel](https://en.wikipedia.org/wiki/Gabriel) directed his hand to the coals. Moses grabbed a glowing [coal](https://en.wikipedia.org/wiki/Coal) and put it in his mouth, burning his tongue.[[22]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-B-22) After the incident Moses suffered from a speech defect, but was spared by the Pharaoh.[[23]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-23)[[24]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-24)

**Escape to Midian**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=5)]

After having reached adulthood, the Qur'an states that when Moses was passing through a city, he came across an Egyptian fighting with an Israelite. The Israelite asked for his assistance against the Egyptian. Moses attempted to [intervene](https://en.wiktionary.org/wiki/intervene) and became involved in the dispute.[[25]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Concepts-25)[[*self-published source*](https://en.wikipedia.org/wiki/Wikipedia%3AVerifiability#Self-published_sources)] In Islamic tradition, Moses struck the Egyptian in a state of anger which resulted in his death.[[26]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-26) Moses repented to God and the following day, he again came across the same Israelite fighting with another Egyptian. The Israelite again asked Moses for help, and as Moses approached the Israelite, he reminded Moses of his [manslaughter](https://en.wikipedia.org/wiki/Manslaughter), and asked if Moses intended to kill him. Moses was reported and the Pharaoh ordered Moses to be killed. However, Moses fled to the desert after being alerted to his punishment.[[13]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Rasamandala_Das_17-13) According to Islamic tradition, after Moses arrived in [Midian](https://en.wikipedia.org/wiki/Midian), he witnessed two female shepherds driving back their flocks from a well.[[27]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Y-27) Moses approached them and inquired about their work as shepherds and their retreat from the well. Upon hearing their answers and the old age of [their father](https://en.wikipedia.org/wiki/Jethro_%28Bible%29), Moses watered their flocks for them.[[27]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Y-27) The two females returned to their home and informed their father of the incident. The Quran states that Moses was invited by them for a feast. At that feast, their father asked Moses to work for him for a period of eight or ten years, in return for marriage to one of his daughters.[[25]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Concepts-25) Moses consented and worked for him during the period.[[25]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Concepts-25)

**Preaching**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=6)]

**Call to prophethood**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=7)]



This is believed to be the [Biblical Mount Sinai](https://en.wikipedia.org/wiki/Biblical_Mount_Sinai), where Moses first spoke to [God](https://en.wikipedia.org/wiki/God_in_Islam) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): [الله](https://en.wikipedia.org/wiki/Allah) *Allāh*).

According to the Quran, Moses departed for Egypt along with his family after completing the time period. The Qur'an states that during their travel, as they stopped near the [Tur](https://en.wikipedia.org/wiki/Biblical_Mount_Sinai), Moses observed a fire and instructed the family to wait until he returned with fire for them.[[28]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Uni-28) When Moses reached the [Valley of Tuwa](https://en.wikipedia.org/wiki/Valley_of_Tuwa), God called out to him from the right side of the valley from a tree, on what is revered as [*Al-Buq‘ah Al-Mubārakah*](https://en.wikipedia.org/wiki/Al-Buq%E2%80%98ah_Al-Mub%C4%81rakah) ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): الـبُـقـعَـة الـمُـبَـارَكَـة‎, "The Ground the Blessed") in the Qur'an.[[28]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Uni-28) Moses was commanded by God to remove his shoes and was informed of his selection as a prophet, his obligation of prayer and the Day of Judgment. Moses was then ordered to throw his rod which turned into a snake and later instructed to hold it.[[29]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-29) The Qur'an then narrates Moses being ordered to insert his hand into his clothes and upon revealing it would shine a bright light.[[30]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-I-30) God states that these are signs for the Pharaoh, and orders Moses to invite Pharaoh to the worship of one God.[[30]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-I-30) Moses states his fear of Pharaoh and requests God to heal his speech [impediment](https://en.wiktionary.org/wiki/impediment), and grant him his brother Aaron (*Harun*) as a helper. According to Islamic tradition, both of them stated their fear of Pharaoh but were assured by God that He would be observing them and commands them to inform the Pharaoh to free the Israelites. Therefore, they depart to preach to the Pharaoh.[[27]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Y-27)

**Arrival at Pharaoh's court**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=8)]

When Moses and Aaron arrived in the court of Pharaoh and proclaimed their prophethood to the Pharaoh, the Pharaoh began questioning Moses about the God he followed. The Quran narrates Moses answering the Pharaoh, by stating that he followed the God who gave everything its form and guided them.[[31]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-31) The Pharaoh then inquires about the generations who passed before them and Moses answers that knowledge of the previous generations was with God.[[32]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-32) The Qur'an also mentions the Pharaoh questioning Moses: “And what is the Lord of the worlds?”[[33]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-33)Moses replies that God is the lord of the heavens, the earth and what is between them. The Pharaoh then reminds Moses of his childhood with them and the killing of the man he had done.[[34]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-34) Moses admitted that he had committed the deed in ignorance, but insisted that he was now forgiven and guided by God. Pharaoh accused him of being mad and threatened to imprison him if he continued to proclaim that the Pharaoh was not the true God. Moses informed him that he had come with manifest signs from God.[[35]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-35) In response, the Pharaoh demanded to see the signs. Moses threw [his staff](https://en.wikipedia.org/wiki/Staff_of_Moses) to the floor and it turned into a serpent.[[36]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-36) He then drew out his hand and it shined a bright white light. The Pharaoh's counselors advised him that this was [sorcery](https://en.wikipedia.org/wiki/Magic_%28paranormal%29) and on their advice he summoned the best sorcerers in the kingdom. Pharaoh challenged him to a battle between him and the Pharaoh's magicians, asking him to choose the day. Moses chose the day of a festival.

**Confrontation with sorcerers**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=9)]

When the sorcerers came to the Pharaoh, he promised them that they would be amongst the honored among his assembly if they won. On the day of the festival of Egypt, Moses granted the sorcerers the chance to perform first and warned them that God would expose their tricks. The Qur'an states that the sorcerers bewitched the eyes of the observing people and caused terror into them.[[37]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-37)[[*self-published source*](https://en.wikipedia.org/wiki/Wikipedia%3AVerifiability#Self-published_sources)]The summoned sorcerers threw their rods on the floor and they appeared to change into snakes by the effect of their magic. At first, Moses became concerned witnessing the tricks of the magicians, but was assured by God to not be worried. When Moses reacted likewise with his rod, the serpent devoured all the snakes.[[38]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-38) The sorcerers realized that they had witnessed a miracle. They proclaimed belief in the message of Moses and fell onto their knees in prostration despite threats from the Pharaoh.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] Pharaoh was enraged by this and accused them of working under Moses. He warned them that if they insisted in believing in Moses, that he would cut their hands and feet on opposite sides, and crucify them on the trunks of palm trees for their firmness in their faith. The magicians, however, remained steadfast to their newfound faith and were killed by Pharaoh.[[39]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-39)

**Exodus**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=10)]

**Plagues of Egypt**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=11)]

After losing to Moses, the Pharaoh continued to plan against Moses and the Israelites, and ordered meetings of the ministers, princes and priests. According to the Quran, the Pharaoh is reported to have ordered his minister, Haman, to build a tower so that he "may look at the God of Moses".[[40]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-40) Gradually, Pharaoh began to fear that Moses may convince the people that he was not the true God, and wanted to have Moses killed. After this threat, a man from the family of Pharaoh, who had years ago warned Moses, came forth and warned the people of the punishment of God for the wrongdoers and reward for the righteous. The Pharaoh defiantly refused to allow the Israelites to leave Egypt. The Quran states that God decreed [punishments](https://en.wikipedia.org/wiki/Plagues_of_Egypt) over him and his people. These punishments came in the form of floods that demolished their dwellings, swarms of [locust](https://en.wikipedia.org/wiki/Locust) that destroyed the crops,[[41]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-41) pestilence of [lice](https://en.wikipedia.org/wiki/Lice) that made their life miserable,[[42]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-D-42) toads that croaked and sprang everywhere, and the turning of all drinking water into blood. Each time the Pharaoh was subjected to humiliation, his defiance became greater. The Quran mentions that God instructed Moses to travel at night with the Israelites, and warned them that they would be pursued. The Pharaoh chased the Israelites with his army after realizing that they had left during the night.[[43]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-43)

**Splitting of the sea**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=12)]

Having escaped and then being pursued by the Egyptians, the Israelites stopped when they reached the seafront. The Israelites exclaimed to Moses that they would be overtaken by Pharaoh and his army. The Quran narrates God commanding Moses to strike the sea with his staff, instructing them not to fear being overtaken or drowning. Upon striking the sea, it divided into two parts, that allowed the Israelites to pass through. The Pharaoh witnessed the sea splitting alongside his army, but as they also tried to pass through, the sea closed in on them.[[44]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-44)[[45]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-45) As he was about to die, Pharaoh claimed belief in the God of Moses and the Israelites, but his belief was rejected by God. The Quran states that the body of the Pharaoh was made a sign and warning for all future generations. As the Israelites continued their journey to the Promised Land, they came upon a people who were worshipping idols. The Israelites requested to have an idol to worship, but Moses refused and stated that the polytheists would be destroyed by God.[[46]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-46)They were granted [manna](https://en.wikipedia.org/wiki/Manna) and [quail](https://en.wikipedia.org/wiki/Quail) as sustenance from God, but the Israelites asked Moses to pray to God for the earth to grow lentils, onions, herbs and cucumbers for their sustenance.[[47]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-47) When they stopped in their travel to a promised land due to their lack of water, Moses was commanded by God to strike a stone, and upon its impact twelve [springs](https://en.wikipedia.org/wiki/Spring_%28hydrology%29) came forth, each for a specific tribe of the Israelites.[[48]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-48)

**Years in the wilderness**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=13)]

**Revelation of the Torah**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=14)]



The revelation of the Torah at Mount Sinai as depicted in Biblical illustrations

After leaving the promised land, Moses led the Israelites to Mount Sinai (the *Tur*). Upon arrival, Moses left the people, instructing them that Aaron was to be their leader during his absence. Moses was commanded by God to fast for thirty days and to then proceed to the valley of Tuwa for guidance. God ordered Moses to fast again for ten days before returning. After completing his fasts, Moses returned to the spot where he had first received his miracles from God. He took off his shoes as before and went down into prostration. Moses prayed to God for guidance, and he begged God to reveal himself to him.[[49]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-49) It is narrated in the Qur'an that God told him that it would not be possible for Moses to perceive God, but that He would reveal himself to the mountain stating: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When God revealed himself to the mountain, it instantaneously turned into ashes, and Moses lost consciousness. When he recovered, he went down in total submission and asked forgiveness of God.[[50]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-50)

Moses was then given the [Ten Commandments](https://en.wikipedia.org/wiki/Ten_Commandments) by God as Guidance and as Mercy. Meanwhile, in his absence, a man named [Samiri](https://en.wikipedia.org/wiki/Samiri) had created a Golden Calf, proclaiming it to be the God of Moses.[[51]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-51) The people began to worship it. Aaron attempted to guide them away from the Golden Calf, but the Israelites refused to do so until Moses had returned. Moses, having thus received the [scriptures](https://en.wikipedia.org/wiki/Religious_text) for his people, was informed by God that the Israelites had been tested in his absence and they had gone astray by worshiping the Golden Calf. Moses came down from the mountain and returned to his people.[[52]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-52) The Quran states that Moses, in his anger, grabbed hold of Aaron by his beard and admonished him for doing nothing to stop them. But when Aaron told Moses of his fruitless attempt to stop them, Moses understood his helplessness and they both prayed to God for forgiveness. Moses then questioned Samiri for creating the [Golden Calf](https://en.wikipedia.org/wiki/Golden_Calf). Samiri replied that it had occurred to him and he had done so.[[53]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-53) Samiri was exiled and the Golden Calf was burned to ashes, and the ashes were thrown into the sea. The wrong-doers who had worshipped the Calf were ordered to be killed for their crime.[[54]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-54)

Moses then chose seventy elites from among the Israelites and ordered them to pray for forgiveness. Shortly thereafter, the elders traveled alongside Moses to witness the speech between Moses and God. Despite witnessing the speech between them, they refused to believe until they saw God with their own eyes, so as punishment, a thunderbolt killed them. Moses prayed for their forgiveness, and they were resurrected and returned to camp and set up a tent dedicated to worshiping God as Aaron had taught them from the Torah. They resumed their journey towards [the promised land](https://en.wikipedia.org/wiki/Promised_Land).

**The Israelites and the cow**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=15)]

Islamic exegesis narrates the incident of an old and pious man who lived among the Israelites. He used to earn his living honestly. As he was dying, he placed his wife, his little son and his only possession, a calf in [God's care](https://en.wikipedia.org/wiki/Tawwakul), and instructed his wife to take the calf and leave it in a forest.[[55]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-55) His wife did as she was told, and after a few years when the son had grown up, she informed him about the calf. The son traveled to the forest with a rope.[[56]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-56) He prostrated and prayed to God to return the calf to him. As the son prayed, the now-grown cow stopped beside him. The son took the cow with him. The son was also pious and used to earn his living as a [lumberjack](https://en.wikipedia.org/wiki/Lumberjack).

One wealthy man among the Israelites died and left his wealth to his son. The relatives of the wealthy son secretly [murdered](https://en.wikipedia.org/wiki/Murdered) the son in order to inherit his wealth. The other relatives of the son came to Moses and asked his help in tracing the killers. Moses instructed them to slaughter a cow and cut out its tongue, and then place it on the corpse, and that this would reveal the killers.[[57]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-57) This confused the relatives who did not believe Moses, and did not understand why they were instructed to slaughter a cow when they were trying to find the killers. They accused Moses of joking, but Moses managed to convince them that he was serious.

Out of what Islamic scholars agreed, the relatives asked the type and age of the cow they should slaughter out of tardiness and implicit desire to delay, but Moses told them that it was neither old nor young but in-between the two ages.[[58]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-58) Instead of searching for the cow described, they inquired about its colour, to which Moses replied that it was yellow.[[59]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-59) They asked Moses for more details, and he informed them that it was unyoked, and did not [plow](https://en.wikipedia.org/wiki/Plough) the soil nor did it water the [tilth](https://en.wikipedia.org/wiki/Tilth). The relatives and Moses went in search of the described cow, but the only cow that they found to fit the description belonged to the orphaned youth.[[60]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-60) The youth refused to sell the cow without consulting his mother. All of them traveled together to the youth's home. The mother refused to sell the cow, despite the relatives constantly increasing the price. They urged the orphaned son to tell his mother to be more reasonable. However, the son refused to sell the cow without his mother's agreement, claiming that he would not sell it even if they offered to fill its skin with gold. At this the mother agreed to sell it for its skin filled with gold. The relatives and Moses consented, and the cow was slaughtered and the corpse was touched by the piece.[[61]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-61)The corpse rose back to life and revealed the identity of the killers.

**Meeting with Khidr**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=16)]

According to a [hadith](https://en.wikipedia.org/wiki/Hadith), once when Moses delivered an impressive sermon, an Israelite inquired if there was anyone more knowledgeable than him.[[62]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Earth-62) When Moses denied any such person existed, he received a revelation from God, which admonished Moses for not attributing absolute knowledge to God and informed Moses that there was someone named [Khidr](https://en.wikipedia.org/wiki/Khidr) who was more knowledgeable than him.[[62]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Earth-62) Upon inquiry, God informed Moses that Khidr would be found at the junction of two seas. God instructed Moses to take a live fish and at the location where it would escape, Khidr would be found.[[62]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Earth-62) Afterwards Moses departed and traveled alongside with [Joshua](https://en.wikipedia.org/wiki/Joshua) (*Yeshua bin Nun*), until they stopped near a rock where Moses rested. While Moses was asleep, the fish escaped from the basket. When Moses woke up, they continued until they stopped for eating. At that moment, Joshua remembered that the fish had slipped from the basket at the rock. He informed Moses about the fish, and Moses remembered God's statement, so they retraced their steps back to the rock. There they saw Khidr. Moses approached Khidr and greeted him. Khidr instead asked Moses how people were greeted in their land. Moses introduced himself, and Khidr identified him as the prophet of the Israelites. According to the Quran, Moses asked Khidr "shall I closely follow you on condition that you teach me of what you have been taught".[[63]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-63) Khidr warned that he would not be able to remain patient and consented on the condition that Moses would not question his actions.[[62]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Earth-62)

They walked on the seashore and passed by a ship. The crew of the ship recognized Khidr and offered them to come aboard their ship without any price. When they were on the boat, Khidr took an [adze](https://en.wikipedia.org/wiki/Adze) and pulled up a plank.[[64]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-JR-64) When Moses noticed what Khidr was doing, he was astonished and stopped him. Moses reminded Khidr that the crew had taken them aboard freely. Khidr admonished Moses for forgetting his promise of not asking. Moses stated that he had forgotten and asked to be forgiven. When they left the seashore, they passed by a boy playing with others. Khidr took a hold of the boy's head and killed him.[[64]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-JR-64) Moses was again astonished by this action and questioned Khidr regarding what he had done.[[65]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Muhammad_Hisham_Kabbani_155-65) Khidr admonished Moses again for not keeping his promise, and Moses apologized and asked Khidr to leave him if he again questioned Khidr. Both of them traveled on until they came along some people of a village. They asked the villagers for food, but the inhabitants refused to entertain them as guests. They saw therein a wall which was about to collapse, and Khidr repaired the wall. Moses asked Khidr why he had repaired the wall when the inhabitants had refused to entertain them as guests and had not given them food. Moses stated that Khidr could have taken [wages](https://en.wikipedia.org/wiki/Wages) for his work.

Khidr informed Moses that they were now to part as Moses had broken his promise. Khidr then explained each of his actions. He informed Moses that he had broken the ship with the adze because a ruler who reigned in those parts took all functional ships by force, Khidr had created a defect in order to prevent their ship from being taken by force.[[65]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Muhammad_Hisham_Kabbani_155-65) Khidr then explained that he had killed the child because he was disobedient to his parents and Khidr feared that the child would overburden them with his disobedience, and explained that God would replace him with a better one who was more obedient and had more affection. Khidr then explained that he had fixed the wall because it belonged to two hapless children whose father was pious. God wished to reward them for their piety. Khidr stated that there was a treasure hidden underneath the wall and by repairing the wall now, the wall would break in the future and when dealing with the broken wall, the orphans would find the treasure.[[66]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-66)

**Other incidents**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=17)]

The sayings of Muhammad (hadith), Islamic literature and Quranic [exegesis](https://en.wikipedia.org/wiki/Exegesis) also narrate some incidents of the life of Moses. Moses used to bathe apart from the other Israelites who all bathed together. This led the Bani Israel to say that Moses did so due to a [scrotal hernia](https://en.wikipedia.org/wiki/Scrotal_hernia). One day when Moses was bathing in seclusion, he put his clothes on a stone which then fled with his clothes. Moses rushed after the stone and the Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body." Moses then beat the stone with his cloths, and Abu Huraira stated, "By Allah! There are still six or seven marks present on the stone from that excessive beating." .[[67]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Bukhari-67) In a hadith, Muhammad states that the stone still had three to five marks due to Moses hitting it.[[67]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Bukhari-67)

In the sayings of Muhammad, another incident is mentioned regarding Moses. Moses is mentioned to have requested God for a confrontation with the prophet Adam, who brought them out of Paradise ([Jannah](https://en.wikipedia.org/wiki/Jannah)).[[68]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Norman_L._Geisler,_Abdul_Saleeb_148-68) When God showed him Adam, Moses questioned Adam if he was their ancestor. Adam replied in the affirmative.[[69]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Sachiko_Murata,_William_C._Chittick_143-69) Moses then asked Adam whether he was the person whom God taught the names of all things, blew His spirit into and ordered his angels to prostrate before. Adam again replied in the affirmative and Moses questioned him as to what led him out of Paradise. Adam asked Moses about his identity.[[69]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Sachiko_Murata,_William_C._Chittick_143-69) When Moses revealed himself, Adam questioned Moses regarding whether he was the prophet of the Israelites, to whom God spoke from behind a veil and chose to be a messenger. Moses replied he was, and Adam asked Moses if he did not find his accident written in the Book of God. Moses replied that it was, and Adam then questioned Moses as to why he reproached him for something that was decreed by God forty years before his creation.[[68]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-Norman_L._Geisler,_Abdul_Saleeb_148-68)

**Death**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=18)]



Maqamu Musa, Jerico, Jerusalam

Aaron died shortly before Moses. It is reported in a sunni [hadith](https://en.wikipedia.org/wiki/Hadith) that when the [angel of death](https://en.wikipedia.org/wiki/Azrael#In_Islam), came to Moses, Moses slapped him in the eye. The angel returned to God and told him that Moses did not want to die.[[70]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-70) God told the angel to return and tell Moses to put his hand on the back of an ox and for every hair that came under his hand he would be granted a year of life. When Moses asked God what would happen after the granted time, God informed him that he would die after the period. Moses, therefore, requested God for death at his current age near the Promised Land "at a distance of a stone's throw from it."[[71]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-71)

**Martyrdom**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=19)]

Moreover, by indicating that Moses wants to be separated from Aaron, his brother, many of the Israelites proclaim that Moses killed Aaron on the mountain to secure this so-called separation. However, according to the accounts of al-Tabari, Aaron died of natural causes: “When they [Moses and Aaron] fell asleep, death took Aaron.... When he was dead, the house was taken away, the tree disappeared, and the bed was raised to heaven”.[[72]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-72) When Moses returned to the Children of Israel, his followers, from the mountain without Aaron, they were found saying that Moses killed Aaron because he had envied their love for him, for Aaron was more forbearing and more lenient with them. This notion would strongly indicate that Moses could have indeed killed Aaron to secure the separation in which he prayed to Allah for. To redeem his faith to his followers though, al-Tabari quotes Moses by saying “He was my brother. Do you think that I would kill him?”.[[73]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-73) As stated in the **Shorter *Encyclopedia of Islam***, it was recorded that Moses recited two rak’ahs¬—two sections of Muslim prayer that showcases certain ritual postures and recitations[[74]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-74) (www.britannica.com) –to regain the faith of his followers. Allah answers Moses’ prayers by making the bed of Aaron descend from heaven to earth so that the Children of Israel could witness the truth that Aaron died of natural causes.[[75]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-75)

The unexpected death of Aaron appears to make the argument that his death is merely an allusion to the mysterious and miraculous death of Moses. In the accounts of Moses’ death, al-Tabari reports, “[W]hile Moses was walking with his servant Joshua, a black wind suddenly approached. When Joshua saw it, he thought that the Hour—the hour of final judgement—was at hand. He clung to Moses….But Moses withdrew himself gently from under his shirt, leaving it in Joshua’s hand”.[[76]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-76) This mysterious death of Moses is also asserted in Deuteronomy 34:5, “And Moses the servant of the LORD died there in Moab.”[[77]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-77)There is no explanation to why Moses may have died or why Moses may have been chosen to die: there is only this mysterious “disappearance.” According to Islamic tradition, Moses is buried at Maqam El-Nabi Musa, Jericho.

Although the death of Moses seems to be a topic of mysterious questioning, it is not the main focus of this information. To further elaborate on the death of Moses, the actions of Moses preluding to his death, in the Islamic tradition, hint at the notion that Moses may have been an early recipient of the entitlement of being a martyr. In the Christian understanding of martyr, it often in correlation with the ideals that center on the term jihad¬¬—dying for and with a religious obligation.[[78]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-78) However, according to Arabic translation of the word martyr, shahid—to see, to witness, to testify, to become a model and paradigm [[79]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-The_Concept_of_Martyrdom_in_Islam-79) – is the person who sees and witnesses, and is therefore the witness, as if the martyr himself sees the truth physically and thus stands firmly on what he sees and hears. To further this argument, in the footnotes of the Qur'an translated by M.A.S. Abdel Haleem, “The noun shahid is much more complex than the term martyr….The root of shahid conveys ‘to witness, to be present, to attend, to testify, and/or to give evidence’”.[[80]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-The_Qur'an:_A_New_Translation-80) Additionally, Haleem notes, that the martyrs in the Qur’an are chosen by God to witness Him in Heaven. This act of witnessing is given to those who are “given the opportunity to give evidence of the depth of their faith by sacrificing their worldly lives, and will testify with the prophets on the Day of Judgment”.[[80]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-The_Qur'an:_A_New_Translation-80) This is supported in the Qur'an 3:140, “…if you have suffered a blow, they too have the upper hand. We deal out such days among people in turn, for God to find out who truly believes, for Him to choose martyrs from among you….”[[81]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-81)

It is also stated in the Qur'an, that the scriptures in which Moses brought forth from Allah to the Children of Israel were seen as the light and guidance of Allah, himself (Qur'an 6:91). This strongly indicates that Moses died as a martyr: Moses died being a witness to Allah; Moses died giving his sacrifice to the worldly views of Allah; and Moses died in the act of conveying the message of Allah to the Children of Israel. Although his death remains a mystery and even though he did not act in a religious battle, he did in fact die for the causation of a Religious War. A war that showcased the messages of Allah through scripture.

In light of this observation, John Renard claims that Muslim tradition distinguishes three types of super-natural events: “the sign worked directly by God alone; the miracle worked through a prophet; and the marvel effected through a non-prophetic figure”.[[82]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-82) If these three types of super-natural events are put into retrospect with the understanding of martyrdom and Moses, the aspect of being a martyr plays out to resemble the overall understanding of what “islam” translates to. The concept of martyrdom in Islam is linked with the entire religion of Islam. This whole process can be somehow understood if the term 'Islam' is appreciated.[[79]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-The_Concept_of_Martyrdom_in_Islam-79) This is because being a derivate of the Arabic root salama, which means 'surrender' and 'peace', Islam is a wholesome and peaceful submission to the will of Allah. Just like Moses is an example of the surrender to Allah, the term martyr further re-enforces the notion that through the signs, the miracle, and the marvel the ones chosen by Allah are in direct correlation to the lives of the prophets.

In conclusion, although the death of Moses was a mysterious claim by Allah; and the fact that Moses appeared to have died without partaking in some sort of physical religious battle, may lead one to believe that Moses does not deserve the entitlement of being a martyr. The framework of Moses described the spiritual quest and progress of the individual soul’s as it unfolds to reveal the relationship to God.[[83]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-83)Nevertheless, because of his actions, his ability to be a witness, and his success as being a model for the Children of Israel his life was a buildup to the ideals of martyrdom. His death and his faithful obligations toward Allah have led his mysterious death to be an example of a true prophet and a true example of a martyrdom.

**Isra and Mi'raj**[[edit](https://en.wikipedia.org/w/index.php?title=Moses_in_Islam&action=edit&section=20)]

During his Night Journey ([*Isra*](https://en.wikipedia.org/wiki/Isra_and_Mi%27raj)), Muhammad is known to have led Moses along with Jesus, Abraham and all other prophets in prayer.[[84]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-84) Moses is mentioned to be among the prophets which [Muhammad](https://en.wikipedia.org/wiki/Muhammad) met during his ascension to heaven ([*Mi'raj*](https://en.wikipedia.org/wiki/Mi%27raj)) alongside [Gabriel](https://en.wikipedia.org/wiki/Gabriel).

According to the Sunni view: Moses and Muhammad are reported to have exchanged greeting with each other and he is reported to have cried due to the fact that the followers of Muhammad were going to enter [Heaven](https://en.wikipedia.org/wiki/Jannah) in greater numbers than his followers.[[85]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-85) When God enjoined fifty prayers to the community to Muhammad and his followers, Muhammad once again encountered Moses, who asked what had been commanded by God. When Moses was told about the fifty prayers, he advised Muhammad to ask a reduction in prayers for his followers.[[86]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-86) When Muhammad returned to God and asked for a reduction, he was granted his request. Once again he met Moses, who again inquired about the command of God. Despite the reduction, Moses again urged Muhammad to ask for a reduction. Muhammad again returned and asked for a reduction. This continued until only five prayers were remaining. When Moses again told Muhammad to ask for a reduction, Muhammad replied that he was shy of asking again. Therefore, the [five prayers](https://en.wikipedia.org/wiki/Salat) were finally enjoined upon the Muslim community.[[87]](https://en.wikipedia.org/wiki/Moses_in_Islam#cite_note-87)

Jesus in Islam

From Wikipedia, the free encyclopedia

*In Islam,*Isa*refers to*[*Jesus*](https://en.wikipedia.org/wiki/Jesus)*. For other uses, see*[*Isa (disambiguation)*](https://en.wikipedia.org/wiki/Isa_%28disambiguation%29)*.*

*For other uses, see*[*Isa (name)*](https://en.wikipedia.org/wiki/Isa_%28name%29)*.*

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| --- |
| [Messenger of God](https://en.wikipedia.org/wiki/Prophets_in_Islam)**ʿĪsāعيسىJesus** |
| Jesus Name in Arabic.gifThe name *Jesus son of Mary* written in [Islamic calligraphy](https://en.wikipedia.org/wiki/Islamic_calligraphy) followed by [Peace be upon him](https://en.wikipedia.org/wiki/Peace_be_upon_him_%28Islam%29) |
| **Native name** | ישוע‬ Yēšūă‘ |
| **Born** | c. 7–2 [BC](https://en.wikipedia.org/wiki/Before_Christ)[Bethlehem](https://en.wikipedia.org/wiki/Bethlehem), [Judea](https://en.wikipedia.org/wiki/Judea_%28Roman_province%29), [Roman Empire](https://en.wikipedia.org/wiki/Roman_Empire) |
| **Disappeared** | c. 30–33 [AD](https://en.wikipedia.org/wiki/Anno_Domini)[Gethsemane](https://en.wikipedia.org/wiki/Gethsemane), [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem_in_Islam), [Roman Empire](https://en.wikipedia.org/wiki/Roman_Empire) |
| **Predecessor** | [Yahya](https://en.wikipedia.org/wiki/John_the_Baptist) (John the Baptist) |
| **Successor** | [Muhammad](https://en.wikipedia.org/wiki/Muhammad_in_Islam) |
| **Parent(s)** | [Maryam](https://en.wikipedia.org/wiki/Mary_in_Islam) (Mary) [mother] |
| **Relatives** | [Yahya](https://en.wikipedia.org/wiki/John_the_Baptist#Islam) (John the Baptist) [Zakariya](https://en.wikipedia.org/wiki/Zechariah_%28priest%29) (Zechariah) |

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| --- |
| Part of [a series](https://en.wikipedia.org/wiki/Category%3AJesus) on |
| Jesus |
| [**Jesus in Christianity**](https://en.wikipedia.org/wiki/Jesus_in_Christianity)[[show]](https://en.wikipedia.org/wiki/Jesus_in_Islam) |
| **Jesus in Islam**[[hide]](https://en.wikipedia.org/wiki/Jesus_in_Islam)* [Gospel](https://en.wikipedia.org/wiki/Gospel_in_Islam)
* [Mary](https://en.wikipedia.org/wiki/Mary_in_Islam)
* [Disciples](https://en.wikipedia.org/wiki/Disciples_of_Jesus_in_Islam)
* [Death](https://en.wikipedia.org/wiki/Islamic_view_of_Jesus%27_death)
* [Mahdi](https://en.wikipedia.org/wiki/Mahdi)
* [End times](https://en.wikipedia.org/wiki/Islamic_eschatology#Isa)
 |
| [**Background**](https://en.wikipedia.org/wiki/Historical_background_of_the_New_Testament)[[show]](https://en.wikipedia.org/wiki/Jesus_in_Islam) |
| [**Jesus in history**](https://en.wikipedia.org/wiki/Historicity_of_Jesus)[[show]](https://en.wikipedia.org/wiki/Jesus_in_Islam) |
| [**Perspectives on Jesus**](https://en.wikipedia.org/wiki/Religious_perspectives_on_Jesus)[[show]](https://en.wikipedia.org/wiki/Jesus_in_Islam) |
| [**Jesus in culture**](https://en.wikipedia.org/wiki/Depiction_of_Jesus)[[show]](https://en.wikipedia.org/wiki/Jesus_in_Islam) |
| * **P christianity.svg**[**Christianity portal**](https://en.wikipedia.org/wiki/Portal%3AChristianity)
* **Allah-green.svg**[**Islam portal**](https://en.wikipedia.org/wiki/Portal%3AIslam)
* **Wikipedia book**[**Book:Jesus**](https://en.wikipedia.org/wiki/Book%3AJesus)
 |
| * [v](https://en.wikipedia.org/wiki/Template%3AJesus)
* [t](https://en.wikipedia.org/wiki/Template_talk%3AJesus)
* [e](https://en.wikipedia.org/w/index.php?title=Template:Jesus&action=edit)
 |

In [Islam](https://en.wikipedia.org/wiki/Islam), **ʿĪsā ibn Maryam** ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): عيسى بن مريم‎, [lit.](https://en.wikipedia.org/wiki/Literal_translation) 'Jesus, son of Mary'), or [Jesus](https://en.wikipedia.org/wiki/Jesus), is understood to be the penultimate [prophet and messenger](https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam) of [God](https://en.wikipedia.org/wiki/God_in_Islam) ([Allah](https://en.wikipedia.org/wiki/Allah)) and [*al-Masih*](https://en.wikipedia.org/wiki/Messiah#Islam), the Arabic term for [Messiah](https://en.wikipedia.org/wiki/Messiah) ([Christ](https://en.wikipedia.org/wiki/Christ_%28title%29)), sent to guide the [Children of Israel](https://en.wikipedia.org/wiki/Israelites) (*banī isrā'īl* in Arabic) with a new revelation: [*al-Injīl*](https://en.wikipedia.org/wiki/Gospel_in_Islam) (Arabic for "the [Gospel](https://en.wikipedia.org/wiki/The_gospel)").[[1]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-1)[[2]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Understanding_Islam_and_Christianity:_Beliefs_That_Separate_Us_and_How_to_Talk_About_Them-2)[[3]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-3)Jesus is believed to be a prophet who neither married nor had any children and is reflected as a significant figure, being found in the [Quran](https://en.wikipedia.org/wiki/Quran) in 93 *ayaat* (Arabic for verses) with various titles attached such as "Son of [Mary](https://en.wikipedia.org/wiki/Mary%2C_mother_of_Jesus)" and other relational terms, mentioned directly and indirectly, over 187 times.[[2]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Understanding_Islam_and_Christianity:_Beliefs_That_Separate_Us_and_How_to_Talk_About_Them-2)[[4]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-4)[[5]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-5)[[6][6]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-The_Muslim_Jesus:_Sayings_and_Stories_in_Islamic_Literature-6)[[7]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-7) He is thus [the most mentioned person](https://en.wikipedia.org/wiki/List_of_people_mentioned_by_name_in_the_Quran#Prophets) in the Quran by reference; 25 times by the name Isa, third-person 48 times, first-person 35 times, and the rest as titles and attributes.[[note 1]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-8)[[note 2]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-9)[[8]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-10)[[note 3]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-11)[[9]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-12)

The Quran (central religious text of Islam) and most [Hadith](https://en.wikipedia.org/wiki/Hadith) (testimonial reports) mention Jesus to have been born a "pure boy" (without sin) to Mary ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): مريم‎, [translit.](https://en.wikipedia.org/wiki/Romanization_of_Arabic) [*Maryam*](https://en.wikipedia.org/wiki/Mary_in_Islam)) as the result of [virginal conception](https://en.wikipedia.org/wiki/Virgin_birth_of_Jesus), similar to the event of the [Annunciation](https://en.wikipedia.org/wiki/Annunciation) in [Christianity](https://en.wikipedia.org/wiki/Christianity).[[2]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Understanding_Islam_and_Christianity:_Beliefs_That_Separate_Us_and_How_to_Talk_About_Them-2)[[10]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-13)[[11]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Leirvik_2010-14) In Islamic theology, Jesus is believed to have performed many [miracles](https://en.wikipedia.org/wiki/Miracles_of_Jesus), several being mentioned in the Quran.[[12]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-15) Over the centuries, Islamic writers have referenced other miracles like casting out demons, having borrowed from some [heretical](https://en.wikipedia.org/wiki/Heresy) pre-Islamic sources, and from [canonical](https://en.wikipedia.org/wiki/Gospel_canon) sources as legends about Jesus were expanded.[[13]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Leirvik_2010,_p._59-60-16) Like all [prophets in Islamic thought](https://en.wikipedia.org/wiki/Prophets_of_Islam), Jesus is also called a [Muslim](https://en.wikipedia.org/wiki/Muslim) (i.e., one who submits to the will of God), as he preached that his followers should adopt the "[straight path](https://en.wikipedia.org/wiki/Sirat_al-Mustaqim)". In [Islamic eschatology](https://en.wikipedia.org/wiki/Islamic_eschatology#Isa), Jesus returns in a [Second Coming](https://en.wikipedia.org/wiki/Second_Coming#Islam) to fight a [False Messiah](https://en.wikipedia.org/wiki/List_of_messiah_claimants#Muslim_messiah_claimants) ([*Al-Masih ad-Dajjal*](https://en.wikipedia.org/wiki/Al-Masih_ad-Dajjal)) and establish peace on earth.

Several narratives within Islamic writings show disparity and similarity regarding Jesus. In Islam, Jesus is believed to have been the precursor to [Muhammad](https://en.wikipedia.org/wiki/Muhammad), attributing the name [Ahmad](https://en.wikipedia.org/wiki/Ahmad) to someone who would follow him. Islam traditionally teaches the [rejection of Jesus' divinity](https://en.wikipedia.org/wiki/Islamic_view_of_the_Trinity), that Jesus was not [God incarnate](https://en.wikipedia.org/wiki/Incarnation_%28Christianity%29), nor the [Son of God](https://en.wikipedia.org/wiki/Son_of_God), and—according to some interpretations of the Quran—the [crucifixion](https://en.wikipedia.org/wiki/Crucifixion_of_Jesus), [death](https://en.wikipedia.org/wiki/Islamic_view_of_Jesus%27_death) and [resurrection](https://en.wikipedia.org/wiki/Resurrection_of_Jesus) is not believed to have occurred, and rather that God saved him.[[14]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-17) Despite the earliest Muslim traditions and exegesis quoting somewhat conflicting reports regarding a death and its length, the mainstream Muslim belief is that Jesus did not physically die, but was instead [raised alive to heaven](https://en.wikipedia.org/wiki/Ascension_of_Jesus).[[15]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-18)[[16](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-19)

Birth of Jesus[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=1)]



Jesus' lineage, going back to his great-grandfather

*Main article:*[*Nativity of Jesus*](https://en.wikipedia.org/wiki/Nativity_of_Jesus)

*See also:*[*Maryam (sura)*](https://en.wikipedia.org/wiki/Maryam_%28sura%29)*and*[*Islamic views of Mary*](https://en.wikipedia.org/wiki/Islamic_views_of_Mary)

The account of Jesus begins with a prologue narrated several times in the Quran first describing the birth of his mother, Mary, and her service in the [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem)[temple](https://en.wikipedia.org/wiki/Temple), while under the care of the prophet and [priest](https://en.wikipedia.org/wiki/Priest) [Zechariah](https://en.wikipedia.org/wiki/Zechariah_%28priest%29#In_Islam), who was to be the father of [John the Baptist](https://en.wikipedia.org/wiki/John_the_Baptist#Islam). The birth narrative in the Quran for Jesus begins at Maryam (19) 16-34 and al-Imran (3) 45-53.[[17]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-20) The birth narrative has been recounted with certain variations and detailed additions by Islamic historians over the centuries.

While Islamic theology affirms Mary as a pure vessel regarding the [Immaculate Conception](https://en.wikipedia.org/wiki/Immaculate_Conception) of Jesus, it does not follow the same concept of immaculate conception as related to Mary's birth in some Christian traditions.[[18]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-21)

**Birth narratives**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=3)]

[Ibn Ishaq](https://en.wikipedia.org/wiki/Ibn_Ishaq) (d. 761 or 767), an [Arab](https://en.wikipedia.org/wiki/Arab) [historian](https://en.wikipedia.org/wiki/Historian) and [hagiographer](https://en.wikipedia.org/wiki/Hagiographer), wrote the account entitled *Kitab al-Mubtada* (In the Beginning), reporting that Zechariah is Mary's guardian briefly, and after being incapable of maintaining her, he entrusts her to a carpenter named George. Secluded in a church, she is joined by a young man named Joseph, and they help one another fetching water and other tasks. The account of the birth of Jesus follows the Quran's narrative, adding that the birth occurred in [Bethlehem](https://en.wikipedia.org/wiki/Bethlehem) beside a palm tree with a manger.[[28]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-31)

[At-Tabari](https://en.wikipedia.org/wiki/At-Tabari) (d. 923), a [Persian](https://en.wikipedia.org/wiki/Persian_people) [scholar](https://en.wikipedia.org/wiki/Scholar) and historian, contributed to the Jesus birth narrative by mentioning envoys arriving from the king of Persia with gifts (similar to the [Magi from the east](https://en.wikipedia.org/wiki/Biblical_Magi)) for the Messiah; the command to a man called Joseph (not specifically Mary's husband) to take her and the child to Egypt and later return to [Nazareth](https://en.wikipedia.org/wiki/Nazareth).[[29]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Watt_1991,_p._46-32)

[Al-Masudi](https://en.wikipedia.org/wiki/Al-Masudi) (d. 956), an Arab historian and [geographer](https://en.wikipedia.org/wiki/Geographer), reports in his work [*The Meadows of Gold*](https://en.wikipedia.org/wiki/The_Meadows_of_Gold) Jesus being born at Bethlehem on Wednesday 24 December (a detail likely received from contemporary Christians) without mentioning the Quranic palm tree.[[29]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Watt_1991,_p._46-32)

[Ali ibn al-Athir](https://en.wikipedia.org/wiki/Ali_ibn_al-Athir) (d. 1233), an Arab or Kurdish historian and [biographer](https://en.wikipedia.org/wiki/Biographer), reported in [*The Perfection of History (al-Kamil)*](https://en.wikipedia.org/wiki/The_Complete_History), a work which became a standard for later Muslims, that Joseph the carpenter had a more prominent role, but is not mentioned as a relative or husband of Mary. Al-Athir writes about how Jesus as a young boy helped to detect a thief and bringing a boy back to life which Jesus was accused of having killed. That work mentions a version of the birth narrative having taken place in Egypt without mention of a manger under the palm tree, but adds that the first version of the birth in the land of Mary's people is more accurate. Al-Athir makes a point believing Mary's pregnancy to have lasted not nine or eight months, but only a single hour. His basis is that this understanding is closer to where the Quran says Mary 'conceived him and retired with him to a distant place' (Maryam (19) 22).[[30]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-33)

Childhood[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=4)]



Virgin Mary nurtured by a palm tree, as described in the Quran.

*Main article:*[*Finding in the Temple*](https://en.wikipedia.org/wiki/Finding_in_the_Temple)

*See also:*[*Flight into Egypt*](https://en.wikipedia.org/wiki/Flight_into_Egypt)*and*[*Infancy Gospel of Thomas*](https://en.wikipedia.org/wiki/Infancy_Gospel_of_Thomas)

Although the Quran does not specify a journey into Bethlehem it does affirm the narrative of fleeing from [Herod](https://en.wikipedia.org/wiki/Herod_the_Great) shortly after birth, similar to the narrative found in the Gospels and non-canonical sources, with some details and elaborations being added over the centuries by Islamic writers and historians. Some narratives have Jesus and family staying [in Egypt](https://en.wikipedia.org/wiki/Flight_into_Egypt) up to 12 years.[[31]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Leirvik_2010,_p._59-34) Many moral stories and miraculous events of Jesus' youth are mentioned in [*Qisas al-anbiya*](https://en.wikipedia.org/wiki/Qisas_al-anbiya) (Stories of the Prophets), books composed over the centuries about [pre-Islamic](https://en.wikipedia.org/wiki/Pre-Islamic_Arabia) prophets and heroes.[[32]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-35)

Al-Masudi wrote that Jesus as a boy studied the Jewish religion reading from the [Psalms](https://en.wikipedia.org/wiki/Zabur) and found *"traced in characters of light"*:

*"You are my son and my beloved; I have chosen you for myself"*

with Jesus then claiming:

*"today the word of God is fulfilled in the son of man*".[[33]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-36)

**In Egypt**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=5)]

*See also:*[*Infancy Gospel of Thomas*](https://en.wikipedia.org/wiki/Infancy_Gospel_of_Thomas)

Several narratives show some disparity and similarity in Islamic writings about Jesus' early childhood, specifically his time in Egypt with regard to duration and events. Most of the narratives are found in non-canonical Christian sources like, for example, the pre-Islamic Gospel of Thomas. One such disparity is from al-Athir in his *The Perfection of History* which contains a birth narrative stating Jesus was born in Egypt instead of Bethlehem.[[34]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-37)

Some other narratives of Jesus' childhood are popular Middle Eastern lore as highlighted by professor of interfaith studies [Mahmoud M. Ayoub](https://en.wikipedia.org/wiki/Mahmoud_M._Ayoub).[[35]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-38) Many miracles are attributed to a young Jesus while in Egypt.[[36]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-39) (see "[Miracles](https://en.wikipedia.org/wiki/Jesus_in_Islam#Miracles)" and "[Other miracles](https://en.wikipedia.org/wiki/Jesus_in_Islam#Other_miracles)" section)

Adulthood[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=6)]



The [Jordan River](https://en.wikipedia.org/wiki/Jordan_River), where Jesus was baptized by [Yahya ibn Zakariyya](https://en.wikipedia.org/wiki/Yahya_ibn_Zakariyya) ([John the Baptist](https://en.wikipedia.org/wiki/John_the_Baptist)).[[37]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-40)

**Mission**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=7)]

*See also:*[*Ministry of Jesus*](https://en.wikipedia.org/wiki/Ministry_of_Jesus)*and*[*Apostle (Islam)*](https://en.wikipedia.org/wiki/Apostle_%28Islam%29)

It is generally agreed that Jesus spoke [Aramaic](https://en.wikipedia.org/wiki/Aramaic_language), the [common language](https://en.wikipedia.org/wiki/Lingua_franca) of Judea in the first century A.D. and the region at-large.[[38]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-41)

The first and earliest view of Jesus formulated in Islamic thought is that of a prophet — a human being chosen by God to present both a judgment upon humanity for worshipping idols and a challenge to turn to the one true God. From this basis, reflected upon all previous prophets through the lens of Muslim identity, Jesus is considered no more than a messenger repeating a repetitive message of the ages. Jesus is not traditionally perceived as divine, yet Muslim ideology is careful not to view Jesus as less than this, for in doing so would be sacrilegious and similar to rejecting a recognized Islamic prophet. The miracles of Jesus and the Quranic titles attributed to Jesus demonstrate the power of God rather than the divinity of Jesus — the same power behind the message of all prophets. Some Islamic traditions believe Jesus' mission was only to the people of Israel and his status as a prophet being confirmed by numerous miracles.[[39]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-42)[[40]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Gregg,_Stephen_2010,_p._90-43)

A second early high image of Jesus is an end-time figure. This concept arises mostly from the Hadith. Muslim tradition constructs a narrative similarly found in Christian theology, seeing Jesus arriving at the end of time and descending upon earth to fight the Antichrist. This narrative is understood to champion the cause of Islam, with some traditions narrating Jesus pointing to the primacy of Muhammad. Most traditions state Jesus will then die a natural death.[[41]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-44)

A third and distinctive image is of Jesus representing an ascetic figure — a prophet of the heart. Although the Quran refers to the ‘gospel’ of Jesus, those specific teachings of his are not mentioned in the Quran or later religious texts. They are largely absent. The Sufi tradition is where Jesus became revered, acknowledged as a spiritual teacher with a distinctive voice from other prophets, including Muhammad. Sufism tends to explore the dimensions of union with God through many approaches, including asceticism, poetry, philosophy, speculative suggestion, and mystical methods. Although Sufism to the western mind may seem to share similar origins or elements of Neoplatonism, Gnosticism, and Buddhism, the ideology is distinctly Islamic since they adhere to the words of the Quran and pursue imitation of Muhammad as the perfect man.[[42]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Gregg,_Stephen_2010,_p._85-45)

Miracles[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=9)]

*Main article:*[*Miracles of Jesus*](https://en.wikipedia.org/wiki/Miracles_of_Jesus)

*See also:*[*Infancy Gospel of Thomas*](https://en.wikipedia.org/wiki/Infancy_Gospel_of_Thomas)

At least six miracles are attributed to Jesus in the Quran, with many more being added over the centuries by writers and historians. Miracles were attributed to Jesus as signs of his prophethood and his authority, according to educator and professor Ishaq Musa Al-Husayni (d. 1990), an author most known for *Mudhakkirat Dajaja (Memoirs of a Hen)* (Cairo: Dar al-Maarif, 1943; 2nd ed. 1967). In *Christ in the Quran and in Modern Arabic Literature (1960)*, Al-Husayni said it is noteworthy Muhammad attributes no miracles to himself.[[46]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-49)

These six miracles in the Quran are without detail unlike the Gospel and their non-canonical sources, which include details and mention other attributed miracles.[[47]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-50) Over the centuries, these six miracle narratives have been elaborated through Hadith and poetry, with religious writings including some of the other miracles mentioned in the Gospel, non-canonical sources, and from lore.[[48]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-51)[[49]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-52)

**Speaking from the cradle**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=10)]

Speaking from the cradle is mentioned in three places in the Quran: al-Imran (3) 41, 46, al-Maida (5) 109-110 and Maryam (19) 29-30. Part of the narrative has the infant Jesus defending his mother Mary from the accusation of having given birth without a known husband.[[50]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-53) Early Islam was unclear about Joseph and his role. Jesus speaks as the angel Gabriel had mentioned at the annunciation: Jesus proclaims he is a servant of God, has been given a book, is a prophet, is blessed wherever he will go, blesses the day he was born, the day he will die, and the day he is raised alive.[[51]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-54)

Although this particular narrative is not found in the [Bible](https://en.wikipedia.org/wiki/Bible), the theme of speaking from the cradle is found in the non-canonical pre-Islamic [Syriac Infancy Gospel](https://en.wikipedia.org/wiki/Syriac_Infancy_Gospel). That source has Jesus declaring himself the Son of God, the [Word](https://en.wikipedia.org/wiki/Logos), and affirming what the angel [Gabriel](https://en.wikipedia.org/wiki/Gabriel) had previously announced to Mary as detailed in the Gospel.[[52]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-55)

**Creating birds from clay**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=11)]

The miracle of creating birds from clay and breathing life into them when a child is mentioned in al-Imran (3) 43, 49 and al-Maida (5) 109-110. Although this miracle is also not mentioned the canonical Gospel, the same narrative is found in at least two pre-Islamic sources: the [Infancy Gospel of Thomas](https://en.wikipedia.org/wiki/Infancy_Gospel_of_Thomas) and the Jewish [Toledot Yeshu](https://en.wikipedia.org/wiki/Toledot_Yeshu), with few variant details between the Quran and these two sources.[[53]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-56)[[54]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-57)

**Healing the blind and the leper**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=12)]

*See also:*[*Healing the two blind men in Galilee*](https://en.wikipedia.org/wiki/Healing_the_two_blind_men_in_Galilee)*and*[*Cleansing ten lepers*](https://en.wikipedia.org/wiki/Cleansing_ten_lepers)

Similar to the [New Testament](https://en.wikipedia.org/wiki/New_Testament), the Quran mentions Jesus healing the blind and the [lepers](https://en.wikipedia.org/wiki/Leprosy) in al-Imran (3) 49. Muslim scholar and judge [al-Baydawi](https://en.wikipedia.org/wiki/Al-Baydawi) (d. 1286) wrote how it was recorded that many thousands of people came to Jesus to be healed, and that Jesus healed these diseases through prayer only.[[55]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-58) Medieval scholar [al-Tha`labi](https://en.wikipedia.org/wiki/Al-Tha%60labi) wrote about how these two particular diseases were beyond medical help, and Jesus' miracles were meant to be witnessed by others as clear signs of his message.[[56]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-59)

**Power over death**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=13)]

Jesus is believed to have raised people from the dead, as mentioned in al-Imran (3) 49. Although no detail is given as to who was raised or the circumstance, at least three people are mentioned in detail in the Gospel (a [daughter](https://en.wikipedia.org/wiki/Raising_of_Jairus%27_daughter) of Jairus, a widow's [son](https://en.wikipedia.org/wiki/Raising_of_the_son_of_the_widow_of_Nain) at Nain, and [Lazarus](https://en.wikipedia.org/wiki/Raising_of_Lazarus)).[[57]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-60)

**Prescience**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=14)]

Jesus was able to [predict](https://en.wikipedia.org/wiki/Precognition), or had [foreknowledge](https://en.wikipedia.org/wiki/Prophecy),[[58]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-61) of what was hidden or unknown to others. One example is Jesus would answer correctly any and every question anyone asked him. Another example is Jesus knew what people had just eaten, as well as what the had stored in their homes.[[13]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Leirvik_2010,_p._59-60-16)

**Table of food from heaven**[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=15)]

*Main article:*[*Feeding the multitude*](https://en.wikipedia.org/wiki/Feeding_the_multitude)

*See also:*[*Last Supper*](https://en.wikipedia.org/wiki/Last_Supper)

In the fifth chapter of the Quran, al-Maida (5) 112-115, a narration mentions the disciples of Jesus requesting a table laden with food, and for it to be a special day of commemoration for them in the future. This may be a possible reference to the [Eucharist](https://en.wikipedia.org/wiki/Eucharist) according to professor of Islamic and Arabic studies [W. Montgomery Watt](https://en.wikipedia.org/wiki/W._Montgomery_Watt) (d. 2006).[[59]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-62) According to professor of comparative religions [Geoffrey Parrinder](https://en.wikipedia.org/wiki/Geoffrey_Parrinder) (d. 2005), it is unclear if this story parallels the Gospel's [Last Supper](https://en.wikipedia.org/wiki/Last_Supper) or the [feeding the multitude](https://en.wikipedia.org/wiki/Feeding_the_multitude), but may be tied to the Arabic word *ʿīd* (Muslim festival):[[60]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-63)

*"One time the disciples said, O Jesus, son of Mary, can your Lord send down for us a table from heaven? He said, Fear God, if you are believers. They said, We want to eat of it, and that our hearts may be at peace, and we may know you have spoken truthfully and be among the witnesses to it. Jesus, son of Mary, said, O God our Lord send down upon us a table from heaven, to be for us a festival, for the first of us and the last of us, and a sign from you: and give provision (of food) to us, for you are the best of providers. God said, I am sending it down for you."*[[61]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-64)

Islamic theology[[edit](https://en.wikipedia.org/w/index.php?title=Jesus_in_Islam&action=edit&section=27)]

‘‘Muslims do not worship Jesus, who is known as Isa in Arabic, nor do they consider him divine, but they do believe that he was a [prophet](https://en.wikipedia.org/wiki/Prophet) or messenger of God and he is called the Messiah in the [Qu’ran](https://en.wikipedia.org/wiki/Quran). However, by affirming Jesus as Messiah they are attesting to his messianic message, not his mission as a [heavenly Christ](https://en.wikipedia.org/wiki/Christology#Crucifixion_and_Resurrection). [...] Islam insists that neither Jesus nor Mohammed brought a *new*religion. Both sough to call people back to what might be called "[Abrahamic faith](https://en.wikipedia.org/wiki/Abrahamic_religions)." This is precisely what we find emphasized in the [book of James](https://en.wikipedia.org/wiki/Epistle_of_James). Like Islam, the book of James, and the teaching of Jesus in [Q](https://en.wikipedia.org/wiki/Q_source), emphasize *doing* the will of God as a demonstration of one's faith. [...] Since Muslims reject all of the [Pauline affirmations](https://en.wikipedia.org/wiki/Pauline_Christianity)about Jesus, and thus the central claims of [orthodox](https://en.wikipedia.org/wiki/Jesus_in_Christianity) [Christianity](https://en.wikipedia.org/wiki/Christianity), the gulf between Islam and Christianity on Jesus is a wide one.’’

*— Professor*[*James D. Tabor*](https://en.wikipedia.org/wiki/James_D._Tabor)*in his book*[*The Jesus Dynasty*](https://en.wikipedia.org/wiki/The_Jesus_Dynasty)[[99]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-102)

Jesus is described by various means in the Quran. The most common reference to Jesus occurs in the form of *Ibn Maryam* (son of Mary), sometimes preceded with another title. Jesus is also recognized as a *nabī* (prophet) and *rasūl* (messenger) of God. The terms *`abd-Allāh*(servant of God), *wadjih* ("worthy of esteem in this world and the next") and *mubārak* ("blessed", or "a source of benefit for others") are all used in reference to him.[[98]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-EoI-Isa-101)

Islam sees Jesus as human, sent as the [last](https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam#Prophets_and_messengers) prophet of Israel to [Jews](https://en.wikipedia.org/wiki/Jews) with the [Gospel](https://en.wikipedia.org/wiki/Gospel_in_Islam) scripture, affirming but modifying the [Mosaic Law](https://en.wikipedia.org/wiki/Mosaic_Law).[[100]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-103)[[101]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Akhtar_2017-104)[[69]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-HH-72) Mainstream traditions have historically rejected any divine notions of Jesus being God, or begotten Son of God, or the [Trinity](https://en.wikipedia.org/wiki/Trinity). Popular theology teaches such beliefs constitute [*shirk*](https://en.wikipedia.org/wiki/Shirk_%28Islam%29) (the "association" of partners with God) and thereby a rejection of his divine oneness ([*tawhid*](https://en.wikipedia.org/wiki/Tawhid)) as the sole unpardonable sin.[[102]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-multiple-105)

A widespread polemic directed to these doctrinal origins are ascribed to [Paul the Apostle](https://en.wikipedia.org/wiki/Paul_the_Apostle), regarded by some Muslims as a [heretic](https://en.wikipedia.org/wiki/Heresy),[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] as well as an evolution across the [Greco-Roman world](https://en.wikipedia.org/wiki/Greco-Roman_world) causing [pagan](https://en.wikipedia.org/wiki/Greco-Roman_paganism) influences to corrupt God's revelation.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] The theological absence of [Original Sin](https://en.wikipedia.org/wiki/Original_Sin) in Islam renders the Christian concepts of [Atonement](https://en.wikipedia.org/wiki/Atonement_in_Christianity) and [Redemption](https://en.wikipedia.org/wiki/Redemption_%28theology%29#Christianity) as redundant.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] Jesus simply conforms to the prophetic mission of his predecessors.[[40]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Gregg,_Stephen_2010,_p._90-43)

Jesus is understood to have preached salvation through submission to God's will and worshipping God alone. Islam teaches Jesus will ultimately deny claiming divinity.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] Thus, he is considered to have been a *Muslim*[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] by the religious definition of the term (i.e., one who submits to God's will), as understood in Islam regarding all other prophets that preceded him.[[103]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-106)



Jesus and Mary in old [Persian miniature](https://en.wikipedia.org/wiki/Persian_miniature).[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)]

A frequent title of Jesus mentioned is [*al-Masīḥ*](https://en.wikipedia.org/wiki/Messiah), which translates to "the Messiah", as well as [Christ](https://en.wikipedia.org/wiki/Christ_%28title%29). Although the Quran is silent on its significance,[[104]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-Akhtar_2017,_p._32-107) scholars[[*who?*](https://en.wikipedia.org/wiki/Wikipedia%3AManual_of_Style/Words_to_watch#Unsupported_attributions)]disagree with the [Christian concepts](https://en.wikipedia.org/wiki/Messiah#Christianity) of the term, and lean towards a [Jewish](https://en.wikipedia.org/wiki/Messiah_in_Judaism) understanding. Muslim exegetes explain the use of the word *masīh* in the Quran as referring to Jesus' status as the one anointed by means of blessings and honors; or as the one who helped cure the sick, by anointing the eyes of the blind, for example.[[98]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-EoI-Isa-101)

Jesus also holds a description from God as both a word and a spirit. Quranic verses assert that he is a Word from God, which is interpreted as a reference to the creating Word uttered at the moment of his conception, identified as "[Be](https://en.wikipedia.org/wiki/Be%2C_and_it_is)".[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] Jesus is thus God's Word in that he came into existence through it, rather than being a manifestation of the Word itself,[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] and hence differing from the Christian [*Logos*](https://en.wikipedia.org/wiki/Logos_%28Christianity%29).[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)]

The interpretation behind Jesus as a spirit from God, is seen as his human [soul](https://en.wikipedia.org/wiki/Soul).[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] Some Muslim scholars[[*who?*](https://en.wikipedia.org/wiki/Wikipedia%3AManual_of_Style/Words_to_watch#Unsupported_attributions)] occasionally see the spirit as the [archangel](https://en.wikipedia.org/wiki/Archangel)[Gabriel](https://en.wikipedia.org/wiki/Gabriel), but majority consider the spirit to be Jesus himself.[[105]](https://en.wikipedia.org/wiki/Jesus_in_Islam#cite_note-108)

Jonah

From Wikipedia, the free encyclopedia

*For other uses, see*[*Jonah (disambiguation)*](https://en.wikipedia.org/wiki/Jonah_%28disambiguation%29)*.*

|  |
| --- |
| **Jonah** |
| Sistine jonah.jpgJonah, as depicted by [Michelangelo](https://en.wikipedia.org/wiki/Michelangelo) on the [Sistine Chapel ceiling](https://en.wikipedia.org/wiki/Sistine_Chapel_ceiling) |
| **Prophet** |
| **Born** | 9th century BCE |
| **Died** | 8th century BCE[[1]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTELevine200071-1) |
| **Venerated in** | [Judaism](https://en.wikipedia.org/wiki/Judaism)[Islam](https://en.wikipedia.org/wiki/Islam)[Christianity](https://en.wikipedia.org/wiki/Christianity) |
| **Major**[**shrine**](https://en.wikipedia.org/wiki/Shrine) | [Tomb of Jonah](https://en.wikipedia.org/wiki/Tomb_of_Jonah) (destroyed), [Mosul](https://en.wikipedia.org/wiki/Mosul), [Iraq](https://en.wikipedia.org/wiki/Iraq) |
| [**Feast**](https://en.wikipedia.org/wiki/Calendar_of_saints) | September 21 ([Roman Catholicism](https://en.wikipedia.org/wiki/Catholic_Church))[[2]](https://en.wikipedia.org/wiki/Jonah#cite_note-MR-2) |

**Jonah** or **Jonas**[[a]](https://en.wikipedia.org/wiki/Jonah#cite_note-3) is the name given in the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible) ([Tanakh](https://en.wikipedia.org/wiki/Tanakh)/[Old Testament](https://en.wikipedia.org/wiki/Old_Testament)) to a [prophet](https://en.wikipedia.org/wiki/Prophet) of the northern [kingdom of Israel](https://en.wikipedia.org/wiki/Kingdom_of_Israel_%28Samaria%29) in about the 8th century BCE. He is the eponymous central figure of the [Book of Jonah](https://en.wikipedia.org/wiki/Book_of_Jonah), in which he is called upon by [God](https://en.wikipedia.org/wiki/Yahweh) to travel to [Nineveh](https://en.wikipedia.org/wiki/Nineveh) and warn its residents to repent of their [sins](https://en.wikipedia.org/wiki/Sin) or face [divine wrath](https://en.wikipedia.org/wiki/Divine_retribution). Instead, Jonah boards a ship to [Tarshish](https://en.wikipedia.org/wiki/Tarshish#In_later_history). Caught in a storm, he orders the ship's crew to cast him overboard, whereupon he is swallowed by a giant fish. Three days later, after Jonah agrees to go to Nineveh, the fish vomits him out onto the shore. Jonah successfully convinces the entire city of Nineveh to repent, but waits outside the city to await its destruction. God shields Jonah from the sun with a [plant](https://en.wikipedia.org/wiki/Kikayon), but later sends a worm to cause it to wither. When Jonah complains of the bitter heat, God rebukes him.

In [Judaism](https://en.wikipedia.org/wiki/Judaism), the story of Jonah represents the teaching of [*teshuva*](https://en.wikipedia.org/wiki/Repentance_in_Judaism), which is the ability to repent and be forgiven by [God](https://en.wikipedia.org/wiki/God_in_Judaism). In the [New Testament](https://en.wikipedia.org/wiki/New_Testament), [Jesus](https://en.wikipedia.org/wiki/Jesus) calls himself "greater than Jonah" and promises the [Pharisees](https://en.wikipedia.org/wiki/Pharisees) "the sign of Jonah", which is [his resurrection](https://en.wikipedia.org/wiki/Resurrection_of_Jesus). Early [Christian](https://en.wikipedia.org/wiki/Christianity) interpreters viewed Jonah as a [type](https://en.wikipedia.org/wiki/Typology_%28theology%29) for Jesus. Later, during the [Reformation](https://en.wikipedia.org/wiki/Reformation), Jonah came to be seen instead as an [archetype](https://en.wikipedia.org/wiki/Archetype) for the "envious Jew". Jonah is regarded as a prophet in [Islam](https://en.wikipedia.org/wiki/Islam) and the [biblical](https://en.wikipedia.org/wiki/Bible) narrative of Jonah is repeated, with a few notable differences, in the [Quran](https://en.wikipedia.org/wiki/Quran). Mainstream [Bible scholars](https://en.wikipedia.org/wiki/Biblical_criticism) generally regard the Book of Jonah as [fictional](https://en.wikipedia.org/wiki/Fiction)and at least partially [satirical](https://en.wikipedia.org/wiki/Satire), but the character of Jonah may have been based on a historical prophet.

Although the word "whale" is often used in English versions of the Jonah story, the Hebrew text actually uses the phrase *dag gadol*, which means "giant fish". In the nineteenth and early twentieth centuries, the species of the fish that swallowed Jonah was the subject of speculation for [naturalists](https://en.wikipedia.org/wiki/Naturalism_%28philosophy%29), who interpreted the story as an account of a historical incident. Some modern scholars of folklore have noted similarities between Jonah and other legendary figures, such as [Gilgamesh](https://en.wikipedia.org/wiki/Gilgamesh)and the Greek hero [Jason](https://en.wikipedia.org/wiki/Jason).

**In Islam**[[edit](https://en.wikipedia.org/w/index.php?title=Jonah&action=edit&section=8)]



Jonah and the giant fish in the [*Jami' al-tawarikh*](https://en.wikipedia.org/wiki/Jami%27_al-tawarikh)(c. 1400), [Metropolitan Museum of Art](https://en.wikipedia.org/wiki/Metropolitan_Museum_of_Art)

|  |
| --- |
| [[hide](https://en.wikipedia.org/wiki/Jonah)]**Bismillahir Rahmanir Rahim**Part of [a series](https://en.wikipedia.org/wiki/Category%3AIslam) on [Islam](https://en.wikipedia.org/wiki/Islam)[**Islamic prophets**](https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam) |
| Anbiya |
| [**Prophets in the Quran**](https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam)[[show]](https://en.wikipedia.org/wiki/Jonah) |
| [**Main events**](https://en.wikipedia.org/wiki/Prophetic_biography)[[show]](https://en.wikipedia.org/wiki/Jonah) |
| **Views**[[show]](https://en.wikipedia.org/wiki/Jonah) |
| **Allah-green.svg**[**Islam portal**](https://en.wikipedia.org/wiki/Portal%3AIslam) |
| * [v](https://en.wikipedia.org/wiki/Template%3AIslamic_prophets)
* [t](https://en.wikipedia.org/w/index.php?title=Template_talk:Islamic_prophets&action=edit&redlink=1)
* [e](https://en.wikipedia.org/w/index.php?title=Template:Islamic_prophets&action=edit)
 |

**In the Quran**[[edit](https://en.wikipedia.org/w/index.php?title=Jonah&action=edit&section=9)]

**Jonah** (Yunus in Arabic) is highly important in [Islam](https://en.wikipedia.org/wiki/Islam) as a [prophet](https://en.wikipedia.org/wiki/Prophets_of_Islam) who was faithful to [Allah](https://en.wikipedia.org/wiki/God_in_Islam) and delivered His messages. Jonah is mentioned four times in the [Quran](https://en.wikipedia.org/wiki/Quran)[[56]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEVicchio200867-57) and is the only one of the [Twelve Minor Prophets](https://en.wikipedia.org/wiki/Twelve_Minor_Prophets) to be mentioned by name.[[57]](https://en.wikipedia.org/wiki/Jonah#cite_note-Islam,_pg._348-58) In [Surah](https://en.wikipedia.org/wiki/Surah) 68:48, Jonah is called **Dhul-Nun** ([Arabic](https://en.wikipedia.org/wiki/Arabic): **ذو النون**; meaning *The One of the Fish*).[[56]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEVicchio200867-57) In 4:163 and 6:86, he is referred to as "an apostle of Allah".[[56]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEVicchio200867-57) Surah 37:139-148 retells the full story of Jonah:[[56]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEVicchio200867-57)

So also was Jonah among those sent (by Us).
When he ran away (like a slave from captivity) to the ship (fully) laden,
He (agreed to) cast lots, and he was condemned:
Then the big Fish did swallow him, and he had done acts worthy of blame.
Had it not been that he (repented and) glorified Allah,
He would certainly have remained inside the Fish till the [Day of Resurrection](https://en.wikipedia.org/wiki/Last_Judgment).
But We cast him forth on the naked shore in a state of sickness,
And We caused to grow, over him, a spreading plant of the gourd kind.
And We sent him (on a mission) to a hundred thousand (men) or more.
And they believed; so We permitted them to enjoy (their life) for a while.

— *Quran, chapter 37 (*[*As-Saaffat*](https://en.wikipedia.org/wiki/As-Saaffat)*),*[*verses*](https://en.wikipedia.org/wiki/Ayah)*139–148*[[58]](https://en.wikipedia.org/wiki/Jonah#cite_note-59)

The Quran never mentions Jonah's father,[[56]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEVicchio200867-57) but [Muslim](https://en.wikipedia.org/wiki/Muslim) [tradition](https://en.wikipedia.org/wiki/Tradition) teaches that Jonah was from the [tribe of Benjamin](https://en.wikipedia.org/wiki/Tribe_of_Benjamin) and that his father was [Amittai](https://en.wikipedia.org/wiki/Amittai).[[57](https://en.wikipedia.org/wiki/Jonah#cite_note-Islam,_pg._348-58)

The fish[[edit](https://en.wikipedia.org/w/index.php?title=Jonah&action=edit&section=15)]

**Translation**[[edit](https://en.wikipedia.org/w/index.php?title=Jonah&action=edit&section=16)]



Depiction of Jonah and the "great fish" on the south doorway of the [Gothic](https://en.wikipedia.org/wiki/Gothic_architecture)-era [Dom St. Peter](https://en.wikipedia.org/wiki/Worms_Cathedral), in [Worms, Germany](https://en.wikipedia.org/wiki/Worms%2C_Germany)

Though it is often called a whale today, the Hebrew, as throughout scripture, refers to no species in particular, simply saying "great fish" or "big fish" (whales are today classified as [mammals](https://en.wikipedia.org/wiki/Mammal) and not fish, but no such distinction was made in antiquity). While some biblical scholars suggest the size and habits of the [great white shark](https://en.wikipedia.org/wiki/Great_white_shark)correspond better to the representations given of Jonah's being swallowed, normally an adult human is too large to be swallowed whole.[[99]](https://en.wikipedia.org/wiki/Jonah#cite_note-Falwell-100) The development of [whaling](https://en.wikipedia.org/wiki/Whaling)from the 18th century onwards made it clear that most or all species of whale were incapable of swallowing a man, leading to much controversy about the veracity of the biblical story of Jonah.[[100]](https://en.wikipedia.org/wiki/Jonah#cite_note-Kemp1979-101)

In Jonah 2:1 (1:17 in English translations), the [Hebrew](https://en.wikipedia.org/wiki/Hebrew_language) text reads *dag gadol*[[101]](https://en.wikipedia.org/wiki/Jonah#cite_note-blb-102) (דג גדול) or, in the Hebrew [Masoretic Text](https://en.wikipedia.org/wiki/Masoretic_Text), *dāḡ gā·ḏō·wl* (דָּ֣ג גָּד֔וֹל), which means "great fish."[[101]](https://en.wikipedia.org/wiki/Jonah#cite_note-blb-102)[[102]](https://en.wikipedia.org/wiki/Jonah#cite_note-103) The [Septuagint](https://en.wikipedia.org/wiki/Septuagint) translates this phrase into Greek as *kētei megalōi* (κήτει μεγάλῳ), meaning "huge fish".[[103]](https://en.wikipedia.org/wiki/Jonah#cite_note-104) In [Greek mythology](https://en.wikipedia.org/wiki/Greek_mythology), the same word meaning "fish" ([*kêtos*](https://en.wikipedia.org/wiki/Cetus_%28mythology%29)) is used to describe the [sea monster](https://en.wikipedia.org/wiki/Sea_monster) slain by the hero [Perseus](https://en.wikipedia.org/wiki/Perseus) that nearly devoured the Princess [Andromeda](https://en.wikipedia.org/wiki/Andromeda_%28mythology%29).[[104]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEBremmer201428-105) [Jerome](https://en.wikipedia.org/wiki/Jerome) later translated this phrase as [*piscem grandem*](https://www.biblegateway.com/passage/?search=Ionas+2%3A1&version=VULGATE) in his Latin [Vulgate](https://en.wikipedia.org/wiki/Vulgate). He translated *kétos*, however, as *ventre ceti* in [Matthew](https://en.wikipedia.org/wiki/Gospel_of_Matthew) [12:40](https://www.biblegateway.com/passage/?search=Mattheus+12%3A40&version=VULGATE): this second case occurs only in this verse of the [New Testament](https://en.wikipedia.org/wiki/New_Testament).[[105]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEZiolkowski200781-106)[[106]](https://en.wikipedia.org/wiki/Jonah#cite_note-107)

At some point *cetus* became synonymous with "whale" (the study of whales is now called [*cetology*](https://en.wikipedia.org/wiki/Cetology)). In his 1534 translation, [William Tyndale](https://en.wikipedia.org/wiki/William_Tyndale) translated the phrase in Jonah 2:1 as "greate fyshe" and the word *kétos* (Greek) or *cetus* (Latin) in [Matthew 12:40](https://en.wikisource.org/wiki/Bible_%28King_James%29/Matthew#12:40) as "whale". Tyndale's translation was later incorporated into the [Authorized Version](https://en.wikipedia.org/wiki/King_James_Version) of 1611. Since then, the "great fish" in Jonah 2 has been most often interpreted as a whale. In English some translations use the word "whale" for Matthew 12:40, while others use "sea creature" or "big fish".[[107]](https://en.wikipedia.org/wiki/Jonah#cite_note-108)

**Scientific speculation**[[edit](https://en.wikipedia.org/w/index.php?title=Jonah&action=edit&section=17)]



Photograph of a [whale shark](https://en.wikipedia.org/wiki/Whale_shark), the largest known species of fish[[108]](https://en.wikipedia.org/wiki/Jonah#cite_note-Wood-109)



Depiction of Jonah in a [champlevé](https://en.wikipedia.org/wiki/Champlev%C3%A9)enamel (1181) by [Nicholas of Verdun](https://en.wikipedia.org/wiki/Nicholas_of_Verdun) in the Verduner altar at [Klosterneuburg](https://en.wikipedia.org/wiki/Klosterneuburg)abbey, Austria.

In the seventeenth and eighteenth centuries, [naturalists](https://en.wikipedia.org/wiki/Naturalism_%28philosophy%29), interpreting the Jonah story as a historical account, became obsessed with trying to identify the exact species of the fish that swallowed Jonah.[[109]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTESherwood200042%E2%80%9345-110) In the late nineteenth century, [Edward Bouverie Pusey](https://en.wikipedia.org/wiki/Edward_Bouverie_Pusey), a professor at [Oxford University](https://en.wikipedia.org/wiki/Oxford_University), claimed that the Book of Jonah must have been authored by Jonah himself[[110]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEGreen201148-111) and argued that the fish story must be historically true, or else it would not have been included in the Bible.[[110]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEGreen201148-111) Pusey attempted to scientifically catalogue the fish,[[111]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTESherwood200047%E2%80%9348-112) hoping to "shame those who speak of the miracle of Jonah's preservation in the fish as a thing less credible than any of God's other miraculous doings".[[112]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTESherwood200048-113)

The debate over the fish in the Book of Jonah played a major role during [Clarence Darrow](https://en.wikipedia.org/wiki/Clarence_Darrow)'s cross-examination of [William Jennings Bryan](https://en.wikipedia.org/wiki/William_Jennings_Bryan) at the [Scopes Trial](https://en.wikipedia.org/wiki/Scopes_Trial) in 1925.[[113]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTESmolla1997-114)[[114]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTELidz2016-115) Darrow asked Bryan "When you read that... the whale swallowed Jonah... how do you literally interpret that?"[[113]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTESmolla1997-114) Bryan replied that "a God who can make a whale and can make a man and make both of them do what He pleases."[[113]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTESmolla1997-114) Bryan ultimately admitted that it was necessary to interpret the Bible,[[113]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTESmolla1997-114) and is generally regarded as having come off looking like a "buffoon".[[114]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTELidz2016-115)

The largest whales—[baleen whales](https://en.wikipedia.org/wiki/Baleen_whale), a group which includes the [blue whale](https://en.wikipedia.org/wiki/Blue_whale)—eat [plankton](https://en.wikipedia.org/wiki/Plankton) and "it is commonly said that this species would be choked if it attempted to swallow a herring."[[115]](https://en.wikipedia.org/wiki/Jonah#cite_note-116) As for the [whale shark](https://en.wikipedia.org/wiki/Whale_shark), Dr. E. W. Gudger, an Honorary Associate in [Ichthyology](https://en.wikipedia.org/wiki/Ichthyology) at the [American Museum of Natural History](https://en.wikipedia.org/wiki/American_Museum_of_Natural_History), notes that, while the whale shark does have a large mouth,[[116]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEGudger1940227-117) its throat is only four inches wide, with a sharp elbow or bend behind the opening,[[116]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEGudger1940227-117) meaning that not even a human arm would be able to pass through it.[[116]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEGudger1940227-117) He concludes that "the whale shark is not the fish that swallowed Jonah."[[116]](https://en.wikipedia.org/wiki/Jonah#cite_note-FOOTNOTEGudger1940227-117)