

The Great Messengers

HAZRAT HIZQEEL عليه السلام



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DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

HAZRAT HIZQEEL ﷺ

There were many messengers who led and guided the Bani Israeel after the demise of Hazrat Musa ﷺ, ending with the demise of Hazrat Isa ﷺ. Only Allah fully knows how many messengers there have been, the Qur'an sheds some information about some of them. While the incidents of a few are mentioned in some detail, others have been mentioned only by name.

Although historians differ with regard to the chronological sequence of these messengers, the research of authorities such as Ibn Jareer Tabari (Rahimahullah) and Allamah ibn Katheer (Rahimahullah) say that it was Hazrat Yusha ﷺ who was granted Nubuwwah after Hazrat Musa ﷺ. Ibn Katheer (Rahimahullah) states that after Hazrat Yusha ﷺ passed on, it was Kalib bin Yuhanna who took charge of the Bani Israeel. However, Ibn Jareer (Rahimahullah) states that it was Hazrat Hizqeel ﷺ who was blessed with Nubuwwah after Hazrat Yusha ﷺ and he therefore led the Bani Israeel. And Allah knows best.

Hazrat Hizqeel ﷺ lost his father when he was still a child. He was therefore raised by his widowed mother, who was very old and weak by the time he was blessed with Nubuwwah. It was for this reason that the Torah refers to him as the son of an old woman. Hazrat Hizqeel ﷺ led the Bani Israeel for a very long time.

The name of Hizqeel ﷺ does not appear in the Qur'an, but in Surah Baqarah an incident is mentioned and according to some authorities the reference is to Nabi Hizqeel ﷺ.

Mention in Qur'an

"Did you (O Muhammad) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die." And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men think not. (2:243)

It is narrated by Hazrat Abdullah bin Abbas (Rahimahullah) and other

Mufasssireen that Hazrat Hizqeel ﷺ once told a large army from the Bani Israeel to prepare for war against an enemy to elevate the name of Allah. However, far from complying with his instruction, they all ran away out of fear of their lives to far off places, certain that they had escaped death in this manner and were safe. However, this caused the displeasure of Allah and the wrath of Allah swiftly seized them and all of them died. When Hazrat Hizqeel ﷺ happened to pass by their corpses, he was very sorry of their condition and he made dua that Allah brings them all back to life as a warning and lesson to them and to others. Allah accepted his dua and all of them were brought back to life, after which they lived in obedience to Hazrat Hizqeel ﷺ.

Allah makes it clear to people that although they hesitate to fight in Jihad for fear of death, the same death will still come to them even if they flee from Jihad. Allah Ta'ala says in another verse that death is certain to find every person even if he is hiding behind fortified walls.

Muhammad ibn Ishaq mentions that we do not know how long Hizqeel ﷺ stayed among the Bani Israeel before Allah took him away. After him, the Bani Israeel deviated from the right way of life, as they usually did, and deserted Allah's covenant with them. They worshipped many idols, among them Ba'al, so Allah sent to them other prophets.

Lessons

Life after Death

It is evident that people do not come back to life in this world after they have died. It is the general law that this will take place only in the Akhirah.

However, Allah has a special law according to which for a special reason and wisdom it is possible that life be returned. If anyone is brought back to life, this is by the power of Allah, Who can do as He pleases, as was done in this incident of Hazrat Hizqeel ﷺ. When

Allah was able to create without any raw materials to start the bodily structure, why should it be difficult to accept that He can recreate the bodily structure with the raw materials once they have dispersed? Allah has demonstrated this ability before with the messengers as a sign for people. There should therefore be no hesitation in accepting the revival of the dead.

Duty to fulfil the Divine Command

When a person accepts that good and bad, life and death are all subject to Allah's predestination. Our duty is to carry out the command of Allah. This makes a person brave and courageous keeping cowardice away, it also makes a person steadfast.

Although Jihad spells certain death for many and seems to deprive them of their worldly pleasures, yet it is really the gateway for eternal life in the Akhirah for all. It ensures survival with honour and dignity for nations in this world and eternal bliss in the Akhirah for those whose lives are lost. It is this belief that has set Muslims apart from other nations throughout the ages and spurred them on to continue fighting for the cause of Jihad.

Bravery

Bravery and valour have been highly acclaimed in Islaam, while cowardliness has been renounced. Nabi ﷺ was once asked whether a Muslim can sin. "Yes," Nabi ﷺ replied. "Can a Muslim be a coward?" someone asked further. "Not at all," replied Nabi ﷺ. Bravery means to remain steadfast on truth and to stand against evil fearlessly. However, a mere display of bravery when the occasion does not warrant is not regarded as bravery and valour.

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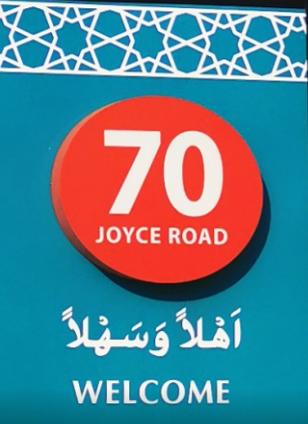
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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

