

The Great Messengers

HAZRAT YA'QUB عليه السلام



Published By:



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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

HAZRAT YA'QUB ﷺ

Hazrat Ya'qub ibn Ishaq ibn Ibraheem ﷺ is mentioned by name sixteen times in the Qur'an. In Surah Yusuf he is mentioned an additional seven times, either through pronouns or description of him. In other Surahs he is mentioned through description.

The Qur'an draws attention to his being a prominent and eminent Nabi of patience and steadfastness. He was a chosen Prophet of Allah sent to the people of Can'aan (Palestine). He was involved in his prophetic duties for many years.

The Hebrew name of Hazrat Ya'qub ﷺ is Israeel, which is mentioned several times in the Qur'an. The word Israa means servant or bondsman and the word Eel means Allah. Therefore, the name Israeel means 'the servant of Allah', just like Abdullah. The Qur'an refers to the Ahlul Kitab (Jews and Christians) as the Bani Israeel, meaning 'the children of Israeel, viz. the children of Hazrat Ya'qub ﷺ. Hazrat Ya'qub ﷺ was the most well-known son of Hazrat Ishaq ﷺ and it was from the progeny of Hazrat Ya'qub ﷺ that thousands of Ambiya ﷺ were born. They are all referred to as the Ambiya ﷺ of the Bani Israeel.

The Children of Hazrat Ya'qub ﷺ

His twelve sons became the leaders of their tribes and had many children.

Hazrat Ya'qub ﷺ was appointed by Allah to guide and reform the people of Can'aan and it was here that he spent his life. However, he went to Egypt during the end of his life to meet his son Hazrat Yusuf ﷺ as mentioned in Surah Yusuf, and it was there that he most probably passed away. His body was preserved and transported to Palestine where he was buried in a cave in the city of Hebron (Al-Khalil).

The Prophet's last Wish

Allah the Almighty says in the Glorious Qur'an:

"And who turns away from the religion of Ibraheem ﷺ (Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the hereafter he will be among the righteous." (2:130)

When his Lord said to him: "Submit (be a Muslim)!" He said: "I have submitted myself (as a Muslim) to the Lord of the universe (mankind, jinn and all that exists)." (2:131)

And this (submission to Allah, Islam) was enjoined by Ibraheem ﷺ upon his sons and by Ya'qub ﷺ, (saying): "O my sons! Allah has chosen for you the true religion, then die not except in the faith of Islam (as Muslims - Islamic Monotheism)." (2:132)

Or were you witnesses when death approached Ya'qub ﷺ? When he said unto his sons: "What will you worship after me?" They said: "We shall worship your Lord (Allah) and the Lord of your fathers, Ibraheem ﷺ, Ismaeel ﷺ, Ishaq ﷺ, the Lord (who is One), and to Him we submit (in Islam)." (2:133)

"That was a nation who had passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do." (2:134)

The Qur'an's way of confronting People of the Book

They say: "Be Jews or Christians, and then you will be guided." Say (to them O Muhammad): "Nay (we follow) only the religion of Ibraheem ﷺ, Hanifah (Islamic monotheism, i.e., to worship none but Allah Alone, and he was not of the Al Mushrikeen (those who worshipped others along with Allah)." (2:135)

Say (O Muslims): "We believe in Allah and that which has been sent

down to us and that which had been sent down to Ibraheem ﷺ, Ismaeel ﷺ, Ishaq ﷺ, Ya'qub ﷺ and to Al Asbat (the twelve sons of Ya'qub ﷺ), and that which has been given to Moses and Jesus and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." (2:136)

"So, if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So, Allah, will suffice you against them. He is the All Hearer, the All Knower." (2:137)

(Our sibghah, religion is) the sibghah (religion) of Allah (Islam) and which sibghah (religion) can be better than Allah's. We are His worshippers. (2:138)

Say (O Muhammad, to the Jews and Christians): "Dispute you with us about Allah while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. We are sincere to Him in worship and obedience (i.e., we worship Him Alone and none else, and we obey His Orders)." (2:139)

Or say you that Ibraheem ﷺ, Ismaeel ﷺ, Ishaq ﷺ, Ya'qub ﷺ, and Al Asbat (the twelve sons of Ya'qub ﷺ) were Jews or Christians? Say: "Do you know better or does Allah know better... that they all were Muslims? And who is more unjust than he who conceals the testimony (to believe in the Prophet Muhammad, when he comes written in their books) he has from Allah? Allah is not unaware of what you do." (2:140)

In another surah Almighty Allah declared:

"O People of the Scripture (Jews and Christians)! Why do you dispute about Ibraheem ﷺ, while the Torah and the Gospel were not revealed till after him? Have you then no sense? Verily, you are those who have disputed about that of which you have no knowledge. Why do then dispute concerning that which you have no knowledge? It is Allah Who knows, and you know not.

Ibraheem ﷺ was neither a Jew nor a Christian, but he was a true Muslim Hanifan (Islamic Monotheism), to worship none but Allah Alone and he was not of the polytheists (he joined none in worship with Allah).

Verily, among mankind who have the best claim to Ibraheem ﷺ are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers. (3:65-68 Qur'an)

Allah Ta'ala also affirmed:

" Then verily! Your Lord for those who do evil (commit sins and are disobedient to Allah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter to such is Oft Forgiving, Most Merciful.

Verily, Ibraheem ﷺ was an Ummah (a leader having all the good righteous qualities of a nation), obedient to Allah, Hanifan (to worship none but Allah), and he was not one of those who were Al Mushrikeen (polytheists, idolaters, disbelievers in the Oneness of Allah and those who joined partners with Allah). He was thankful for His (Allah's) Graces. He (Allah) chose him (as an intimate friend) and guided him to a Straight Path (Islamic Monotheism, neither Judaism nor Christianity). We gave him good in this world and in the Hereafter, he shall be of the righteous.

Then, We have inspired you (O Muhammad saying): "Follow the religion of Ibraheem ﷺ Hanifan (Islamic Monotheism to worship none but Allah) and he was not of the Mushrikeen (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah and His Messenger Muhammad, those who worship others along with Allah or set up rivals with or partners to Allah)." (16:119-123)

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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.

