

The Great Messengers

HAZRAT YUSHA BIN NUN عليه السلام



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DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

HAZRAT YUSHA BIN NUN ﷺ

Like the lineage of the other messengers of the Bani Israeel, the lineage of Hazrat Yusha ﷺ can be traced back to Hazrat Ya'qub ﷺ. In fact, Hazrat Yusha ﷺ was from the progeny of Hazrat Yusuf ﷺ.

His name is not mentioned in the Qur'an directly, however in a hadith narrated by Hazrat Ubay bin Ka'b ؓ in Bukhari Shareef, it is reported that it is Yusha bin Nun who is referred to in Surah Kahf in two places as the young companion of Hazrat Musa ﷺ when he travelled in search of Hazrat Khidhr ؑ.

He was the special servant of Hazrat Musa ﷺ during his lifetime and after the death of Nabi Musa ﷺ and Harun ؑ he became their successor.

Hazrat Yusha ﷺ was one of the two persons who were prepared to wage Jihad by the command of Allah when the Bani Israeel were instructed to do so, but refused. It was also under his command that the Bani Israeel eventually did wage Jihad against the tyrants occupying the holy lands. This took place under the leadership of Hazrat Yusha ﷺ forty years after the demise of Hazrat Musa ﷺ, when the Bani Israeel conquered Can'aan, Syria, the East of Jordan and the surrounding areas.

Entering the Blessed Land

Hazrat Yusha ﷺ was appointed as Nabi of the Bani Israeel after the demise of Hazrat Musa ﷺ. After he guided the Bani Israeel for forty years, Allah instructed him to lead his people in Jihad against the tyrannical tribes occupying the holy lands and His help will be with them.

Hazrat Yusha ﷺ conveyed the message to his people. The Bani Israeel then left the Valley of Teeh in the Sinai desert and marched on the largest city of Can'aan, which was Areeha (Jericho). They conquered the city after a fierce struggle and then went on with their

campaign until they conquered the whole land of Can'aan and all the other territories as well. They had once again become the owners of their forefathers' lands and managed to settle in peace.

The Torah relates that as the Bani Israeel fought these battles, Allah Ta'ala sent the casket (Taboot) with them, which contained items of blessings such as the staff of Hazrat Musa عليه السلام, the robe of Hazrat Harun عليه السلام, utensils containing some Manna and Salwa, as well as other relics of the past. Allah Ta'ala had instructed them to keep these relics as a reminder of the favours that Allah had blessed them with. This casket had been passed on from generation to generation and always guarded very closely.

Allama Ibn Atheer (Rahimahullah) has written that even during his lifetime, Hazrat Musa عليه السلام had appointed Hazrat Yusha عليه السلام as the commander of the army to reclaim the land of Palestine. Eventually, when Hazrat Yusha عليه السلام became the Nabi of the Bani Israeel, it was him who led the Bani Israeel in battle to cleanse the blessed land from disbelievers. While the Qur'an does not mention specifically which land it was that they conquered, Allama Ibn Katheer (Rahimahullah) explains that it was Al-Quds. Their conquests started with the fall of Jericho.

Fighting for Allah

The humble and obedient servants do not enter into battle for their own sake or their own elevation, but they fight against Allah's enemies who are evil and disobedient to bring an end to their injustices and rebellious nature, so that through their efforts justice should prevail and Allah's word becomes supreme. Hence when they are successful, they do not show their pleasure with arrogance and grandeur, but instead exhibit humility and fall in prostration and when they enter conquered lands, they enter with humility and gratitude.

Ingratitude of the Bani Israeel

When Allah blessed the Bani Israeel with the conquest of Palestine, they were instructed not to enter the city of Quds with pride and arrogance, but to enter with humility and repentance as a token of gratitude to Allah Ta'ala. They were ordered to enter the city with a specific sentence on their lips. However, once they had tasted victory and they could raise their heads once again, the old traits of the Bani Israeel swiftly returned and they disobeyed the command. They entered the city with pride and arrogance and substituted the words of repentance with words of insolence. Displeased with their brazen ingratitude, Allah immediately struck them with a severe punishment. While the words of the Qur'an do not specify the type of punishment, Imaam Qurtubi (Rahimahullah) writes that it was a plague that claimed the lives of seventy thousand of them. Not all of the Bani Israeel were destroyed, as the violation had not been committed by all.

A narration of Bukhari Shareef states that the Bani Israeel mockingly said "Habbatun fi Sha'ratin" in place of Hitta. Hazrat Abdullah bin Mas'ood ؓ said that the Bani Israeel dragged themselves on their buttocks as they entered to mock the command of Allah that demanded they enter in humility.

We see that when Rasulallah ﷺ victoriously entered Makkah, he hung his head low as he sat on his camel and his hair touched the saddle. He then proceeded straight to the Ka'bah Shareef to perform eight Rakahs Salah as gratitude to Allah.

The same happened when Hazrat Umar ؓ entered the city of Quds and the territory of the Persians as victor. He immediately performed Salah as gratitude to Allah.

Lessons

Acknowledging the Bounties of Allah

It is a person's human and ethical duty that when he has been saved from a great trial or calamity and later reaches his intended aim successfully, he should not become caught up in the trap of becoming proud and arrogant. He should not consider the achievement to be his own but should be grateful to Allah Ta'ala as he would not have achieved success without Allah's help. He should realise his own weakness and should lower his head asking Allah to have mercy on him in this world as well as in the Hereafter. By being grateful he will be blessed with even more bounties.

Divine Retribution

When a nation is blessed with clear signs as a bounty to them and they then instead of being grateful and obedient are disobedient and express ingratitude, Allah's punishment swiftly reaches them. This is because their ingratitude and disobedience takes place after themselves observing clear and great signs of Allah's grace unto them. Allah Ta'ala made it clear that the punishment that came to the Bani Israeel was because of their ingratitude.

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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.

