

The Great Messengers

HAZRAT ZUL KIFL عليه السلام



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HAZRAT ZUL KIFL ﷺ

Hazrat Zul Kifl ﷺ has been mentioned in two Surahs of the Qur'an only by his name in a list of other messengers. The Qur'an and the Ahadith do not mention any details about him. However, there are narrations in the books of Tafseer that shed some light upon his life.

Hazrat Zul Kifl also belonged to the Bani Israeel

He supported his people to suffice their needs and administered justice among them. That is why he was called Zul Kifl. (Zul Kifl literally means "possessor of, or giving a double requital or portion".)

All that can be said with certainty about him is that he was one of Allah's chosen messengers who was sent to guide some nation and, like all the messengers, he suffered hardships and trials. Allah rewarded him by enveloping him in His mercy and including him in the list of the esteemed messengers.

He was sent to guide the people a colony that Nebuchadnezzar had established for the slaves of the Bani Israeel, called Tilabeeb. He suffered much harassment in the course of his Da'wah here, which was then multiplied when he started to preach to the leaders of Jerusalem. It is therefore possible that he received the title of Zul Kifl because of the tremendous amount of patience he had to endure.

The lengthy narration of Imam Mujahid (Rahimahullah) states that When Hazrat Yasa ﷺ grew old, he thought to himself, "I wish I could appoint someone worthy of continuing my duty after me." He therefore called people to him and said to them, "I wish to appoint someone as my successor, but he needs to fulfil three conditions; (1) He should fast every day, (2) pray every night and (3) never lose his temper."

When an unknown man volunteered, Hazrat Yasa ﷺ repeated the conditions and sought assurance that he would fulfil them. The man assured him that he would fulfil them, but Hazrat Yasa ﷺ turned him

back on that day. When he repeated the same announcement the second day and all others kept quiet, the same man volunteered yet again. Hazrat Yasa ﷺ appointed him as his successor.

Satanic Effort to Derail the Successor

Once the man was appointed successor, Iblees gathered shayateen and instructed them do all they could to make the man break his undertaking. However, as much as they tried, they could not get him to forsake the fasting, the Ibadah or get him to lose his temper. Eventually Iblees decided to do it himself. He therefore disguised himself as an unkempt old man and approached the man at the time of siesta. Since the man did not sleep all night, he did not get any sleep except during the time of siesta. When Iblees knocked the door and the man asked who it was, Iblees said: “A poor old man who has been wronged!” The pious man got up and opened the door. Iblees started telling him the story, saying, “There has been a dispute between my people and I and they have perpetrated every injustice to me.” He then prolonged the story until the time for siesta had passed by. The man then said, “Come see me in the evening and I will address your problem then.”

However, when he went to his court that evening and looked for the old man, he was nowhere to be seen. The next morning when he was again judging people’s disputes, he waited yet again for the old man, but he did not turn up. However, when it was time for siesta and he went home to sleep, the old man arrived and knocked the door. “Who is at the door?” he asked. “The old man who has been wronged,” came the reply. He opened the door and said, “Did I not tell you that you should come to me when I sit in my court?” The old man replied, “My people are the worst of people. When they knew that you are sitting in the court, they told me that they would give me my right, but when you left your court, they again refused to do so.” He then continued talking until the time for siesta ended. The man then said, “You may go now, but ensure that you come to me when I am in court this evening. I will then settle this dispute between you and your

people.” The old man then left with apologies and prayers for the man.

Since he was unable to get any rest for two consecutive days, the man was exhausted. He then went to his court and again waited for the old man. However, the old man was not there. The same thing happened in the morning when he sat in his court. The man thought that the old man had perhaps come to some settlement with his people, so because he was feeling drowsy and tired that afternoon, he said to one of his household: “Do not let allow anyone in because I desperately need to have some sleep today.” However, the old man appeared again at his usual time and knocked the door. When the person watching the door refused to open because of the instruction, the old man said, “I had been coming to him for the past two days for my need and he told me to come at this time.”

However, the person at the door insisted that he would not permit anyone in. A moment later, the people in the house were startled to see the old man inside the house, knocking on the man’s room door. When the man opened his room door and saw the old man there, he shouted to his house people, asking why they had let the man in. They assured him that they had not. Noticing that they were truthful since the door was still locked, he immediately realized who the old man was. He therefore said, “O enemy of Allah! You must be Iblees!” The old man replied, “Yes, I am. When my army and I failed at every attempt, I resorted to this last effort to get you to lose your temper. However, you have frustrated me yet again.”

Allah therefore called him Zul Kifl, because he took the responsibility of doing something and he fulfilled it.

Because this narration of Imam Mujahid (Rahimahullah) does not have a sound chain of narrators, it will not be regarded as anything more than a story. It cannot be used to prove anything about his life.

Hazrat Shah Abdul Qadir (Rahimahullah) has written that Hazrat Zul Kifl عليه السلام was the son of Hazrat Ayub عليه السلام and had to suffer imprisonment

because he took the burden of someone else's responsibility for the pleasure of Allah.

It is interesting to note that on mount Qasiyun, which overlooks Damascus from the North, is a place that has been named Zul Kifl.

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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.

