



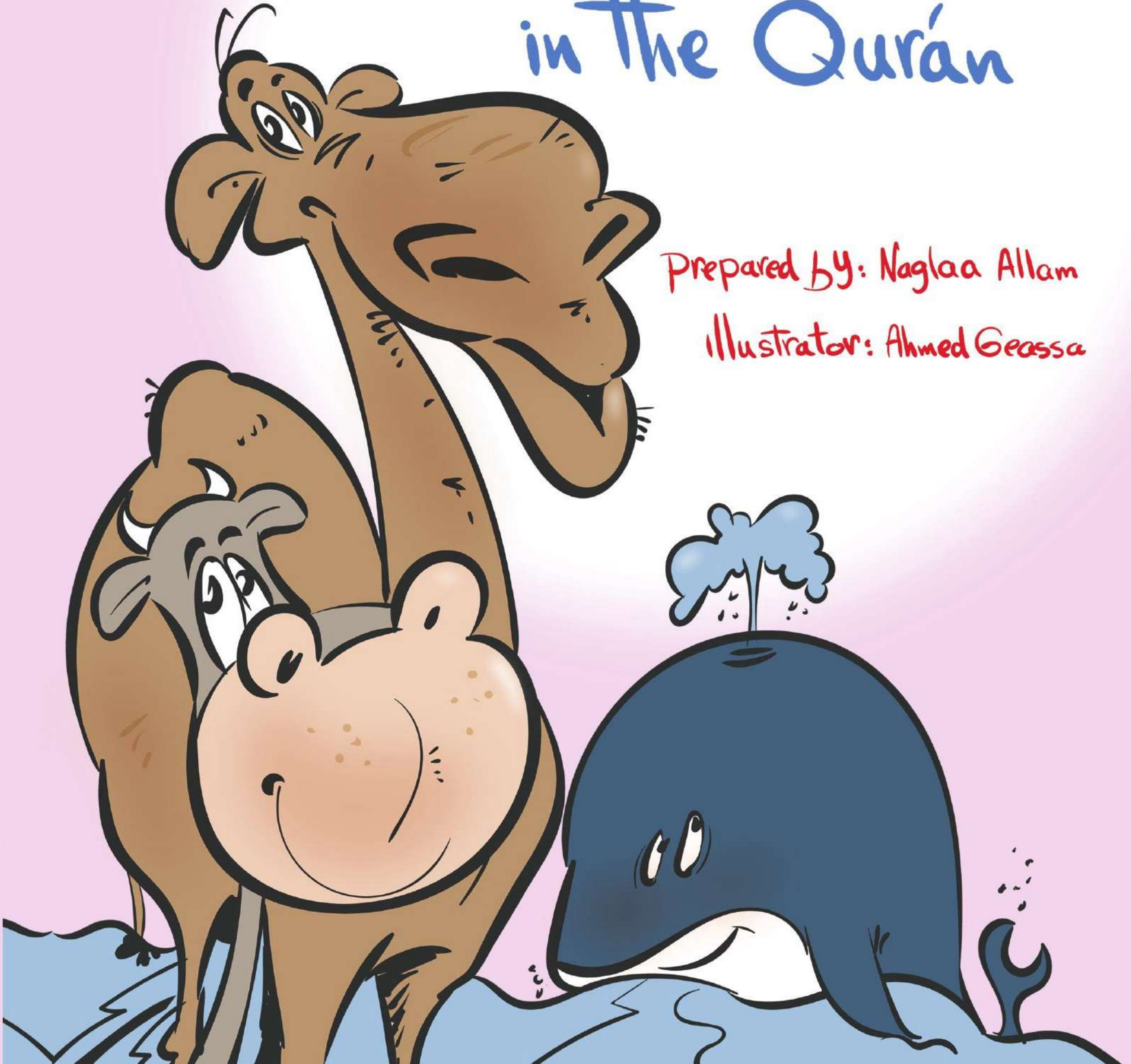
General Egyptian
Book Organization



The stories of Animals in the Qurán

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The Stories of Animals in the Qur'an

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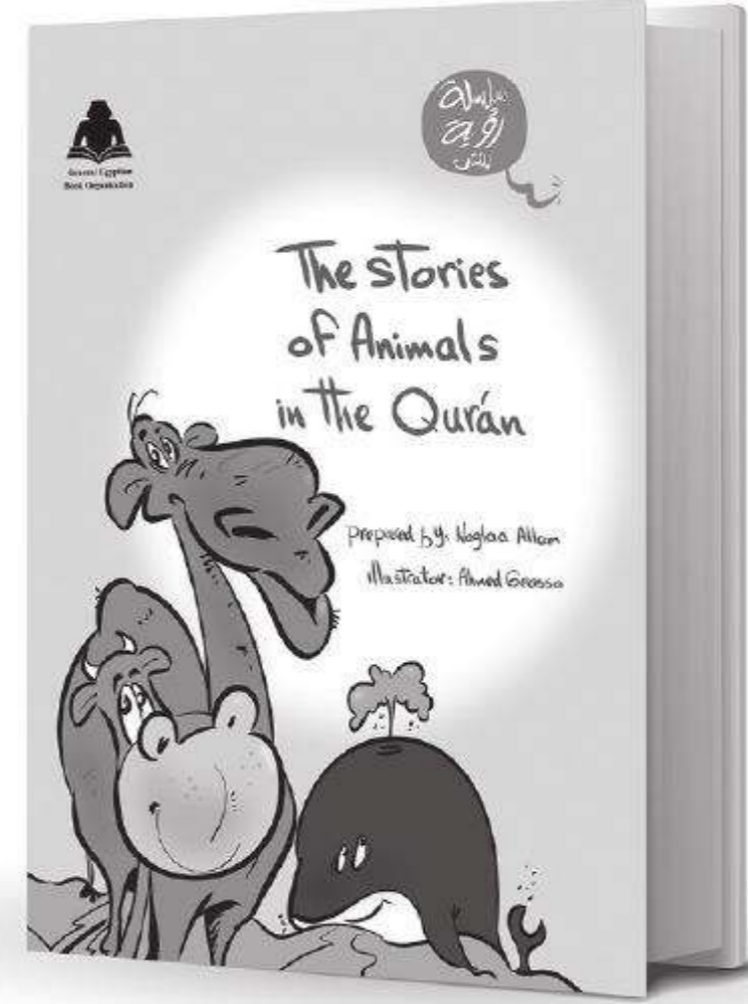
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“Ro’aya for the Young” Series
The Stories of Animals in the Qur’an


Reviewed and Introduced by
Prof. Dr. Mohammed Mukhtar Juma’ah

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Art Director

Eman Hamed

A cartoon illustration of a young girl with brown hair in a bun, wearing glasses and a white dress with a yellow collar. She is holding a large, light pink rectangular sign with a black border. The sign contains the text 'The stories of Animals in the Qurán' written in blue cursive. She is holding a green pen in her right hand, pointing it towards the sign. The background is a simple light blue and white gradient.

The stories
of Animals
in the Qurán

Foreword

All Praise is due to Allah, Lord of the worlds, prayers and peace be upon the last of His prophets and messengers, our master Muhammad bin Abdullah (PBUH), his family, his companions, and those who follow his guidance until the Day of Judgment.

The Glorious Qur'an is the truest and most eloquent speech, and its stories are the best and sweetest stories, as the Truth (i.e. Allah), Glory be to Him, says in His Holy Book: **“We relate to you ‘O Prophet’ the best of stories”** (Yusuf: 3).

All the stories or mentions of animals or other things that have been narrated in the Glorious Qur'an are based on wisdom and admonition. We draw inspiration from its lessons and examples. This is what the writer tried to highlight in this book, while presenting the story of each animal with some important information related to it.

In order to achieve the utmost accuracy in the scientific or religious information we provide to our children, we assigned the scientific review of what is mentioned about the characteristics of animals and birds to Prof. Ahmed Jalal Al-Sayed Gad, Dean of the Faculty of Agriculture at Ain Shams University, and we also assigned the legal review to a team of researchers at the Central Administration of Biography of the Prophet and Sunnah at the Supreme Council for Islamic Affairs and the General Administration of Da'wah Research, so may God reward everyone for what they have presented in this book, asking God for all of them to be beneficial.

**God is behind the intent, and He is the conciliator and guide
to the path of righteousness.**



**Prof. Dr. Muhammad
Mukhtar Jum'ah
Minister of Awqaf
Chairman of the Supreme
Council for Islamic Affairs
And a member of the Islamic
Research Academy
Al-Azhar Al-Sharif**

Introduction

This book "The Stories of Animal in the Glorious Qur'an" presents to our sons and daughters stories of some of the animals that were mentioned in the Glorious Qur'an, and their mention came as a lesson, an example, and a great wisdom so that people can draw inspiration from them and benefit from them.

The wolf was mentioned in the story of Joseph (عليه السلام), and his shirt was an evidence of the lie of the brothers of our master Joseph (عليه السلام), so he (عليه السلام) was patient in his ordeal and affliction so that we could follow his example in his patience and tolerance with his brothers, as well as in the approach of our master Jacob (عليه السلام) and seeking his help from God for the loss of his son.

Likewise, the dog of the People of the Cave, which embarked with them on the journey of adhering to the religion of God, and the certainty that God is the deliverer of the believers, so it was a sign for people, and an example of loyalty and defending his companions.

Likewise, Uzair's donkey was a sign for him and for the worlds, and evidence of God's absolute power in his being and in reviving the dead.

And the camel of our master Saleh (عليه السلام), which was an embodiment of the miracle of God Almighty in creation, and an extension of his ability on the laws of the universe and a sign for his people Thamud, they hamstrung it, so God (ﷻ) destroyed them with one shout.

Likewise, the elephant in the story of Abraha and its attempt to demolish the Kaaba was an example that paves the way for the Prophet (ﷺ) to call to Islam. Just as God preserved his house and prevented him from Abraha and his army, he is able to protect his religion and his prophet and to convey the call of Islam to all mankind.

And the cow of the Children of Israel, which was a practical lesson for the refinement of the human soul, to be sure that the one who created it is capable of reviving it again; To clarify the truth and refute argument and respond to skepticism.

And the whale of our master Yunus (عليه السلام) was a demonstration of the ability of God, Blessed and Exalted be He, to harness the largest beings on the face of the earth to man, so that man surrenders and submits himself to God (ﷻ), and sincerely strives to remember Him and obey Him, so He saves him from darkness as He saved Yunus (عليه السلام).

I present this book to my sons and daughters, the dear children of Egypt, and I have full hope and confidence that it will be their companion in the journey of life.



Najla Alam

7

The cow of the Children of Israel

The two grandsons, Hossam and Maram, returned from performing the 'Asr prayer, and gathered around their grandfather's sitting, waiting for him. They had agreed with the grandfather to meet every day during the summer vacation to talk about an animal mentioned in the Glorious Qur'an.

Grandfather 'Irfan came carrying a large bowl, and ordered Maram and Hossam to bring the cups.

Maram asked her grandfather, amazed: What do you carry for us, grandfather, in this bowl?

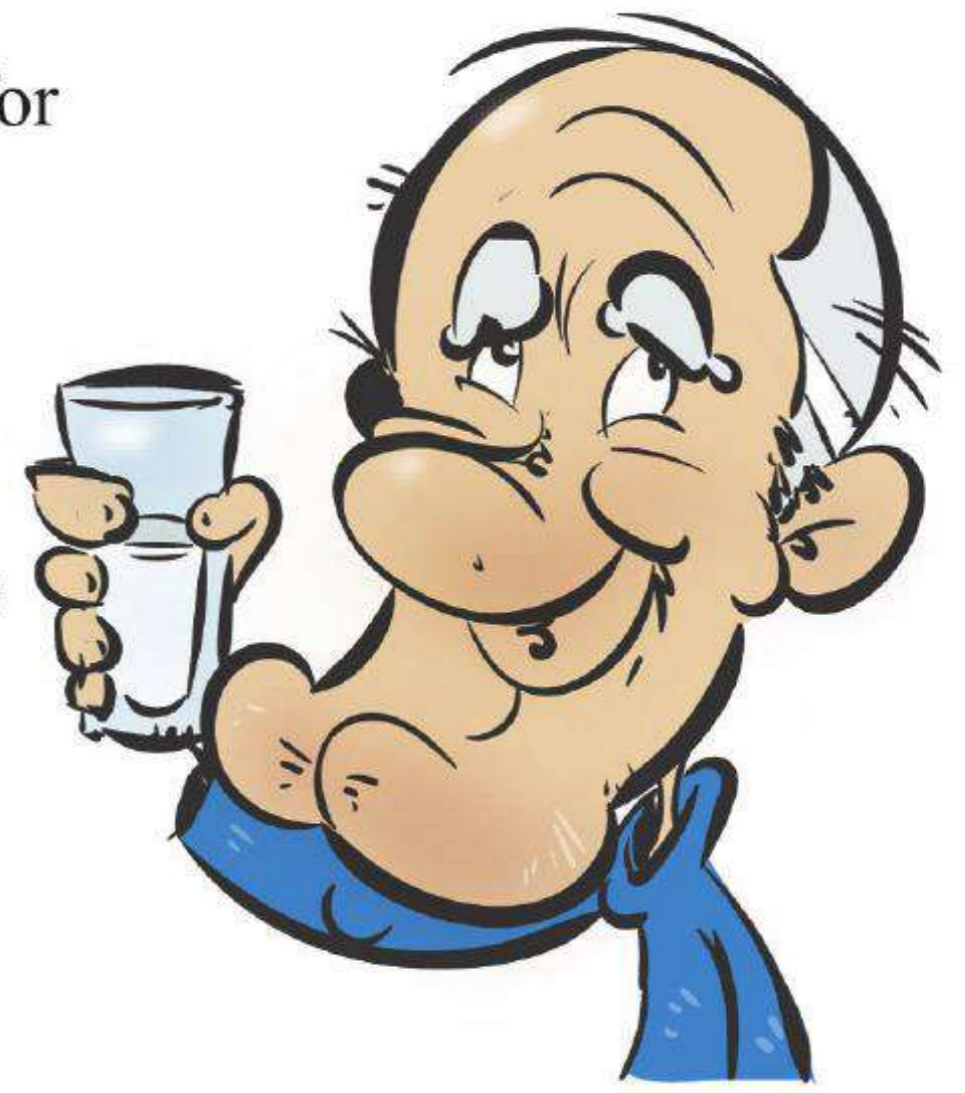
The grandfather said with a smile: I carry the milk, Maram.

Maram replied: But I do not like to drink milk, grandfather!

The grandfather laughed: Are you saying this, and today we will talk about Umm Al-Laban (the mother of milk)?!

Maram was amazed and said: Who is the mother of milk?!

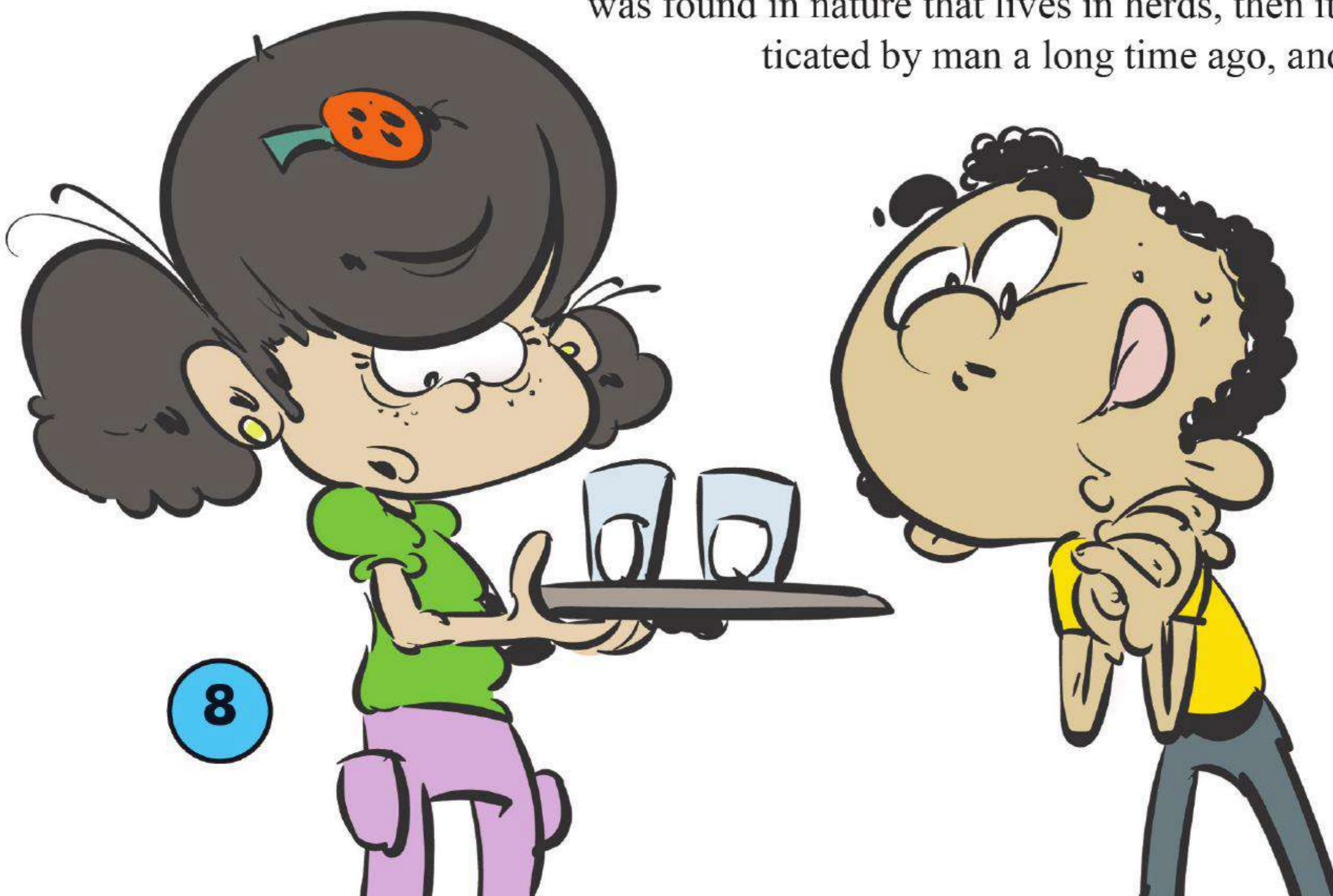
Immediately, Hossam raised his hand, saying: It is the cow.



The cow... the Source of milk:

Maram brought the cups, and the grandfather began pouring milk for them, and Hossam and Maram began to drink the milk with great enjoyment, so Maram could not remain refusing to drink the milk and began to drink her cup, saying: This is only for the sake of the source of the milk so that she does not get angry.

The grandfather and the two grandsons rejoiced, and Hossam started talking about the cow, saying: The cow is a ruminant mammal ⁽¹⁾, and it was found in nature that lives in herds, then it was domesticated by man a long time ago, and it was used



for various purposes: from pulling carts, the plow, turning the mill, and managing the waterwheel. Humans benefit from their meat, milk and skin, and also benefit from their dung as fertilizer for the land.

The grandfather commented: It is true, Hossam. The cow is the farmer's friend, it helps him in farming and gives him milk, meat and skin.

Here, Maram intervened in the conversation, saying: As for the colors of the cows; I knew that they have many colors, including: brown, black, white, red, and yellow, and among the most famous types of cows are white and black ⁽²⁾.

Taking care of the cleanliness:

Grandfather 'Irfan continued his speech, asking the two grandsons: Who among you has read about the behavior of the cow?

Maram replied: me, my grandfather, Hossam helped me search on the Internet, and we knew that the cow loves the cleanliness of the place in which it lives, and does not sleep in an unclean place, and never drinks from muddy water, and it also cannot look up, as the cow can look in front of it, around and behind her, but it cannot look up ⁽³⁾.

The grandfather asked: Do you know what we call the sound of a cow?

Maram replied: The sound of the cow is called: "mooing."

The (Surat) Chapter of al-Baqarah:

Finally, Grandfather 'Irfan said: You knew all this about the cow, but you did not know the most important thing!

At this point, Maram quickly raised her voice, saying: There is a surah in the Glorious Qur'an called Surat al-Baqarah, and I memorize some of its verses.

The grandfather said: It is not an ordinary surah, Maram, it is the longest surah in the glorious Qur'an, and it is the second surah in the Glorious Qur'an, and the number of its verses is 286 verses, and it is called Surat al-Baqara because the story of the cow of the Children of Israel was mentioned in it, so this is the place where the name of the cow was mentioned in the Glorious Qur'an.

Footnotes

(1) Jarrah: What a camel or cow expels from its stomach, it is said that it is a ruminant animal, that is, it chews its food and takes it back from its stomach, then chews it a second time. . The End in Gharib Al-Hadith and Athar by Ibn Al-Atheer, 1/451, adapted.

(2) Dr. Hamed Al-Aqnas, Director of the Directorate of Veterinary Medicine in Ismailia, published by him, the Agri-To-Day website.

(3) Ahmed Bahjat, the book "Stories of Animals in the Qur'an", pp. 89, 90, Dar Al-Shorouk Edition, 2000 AD.

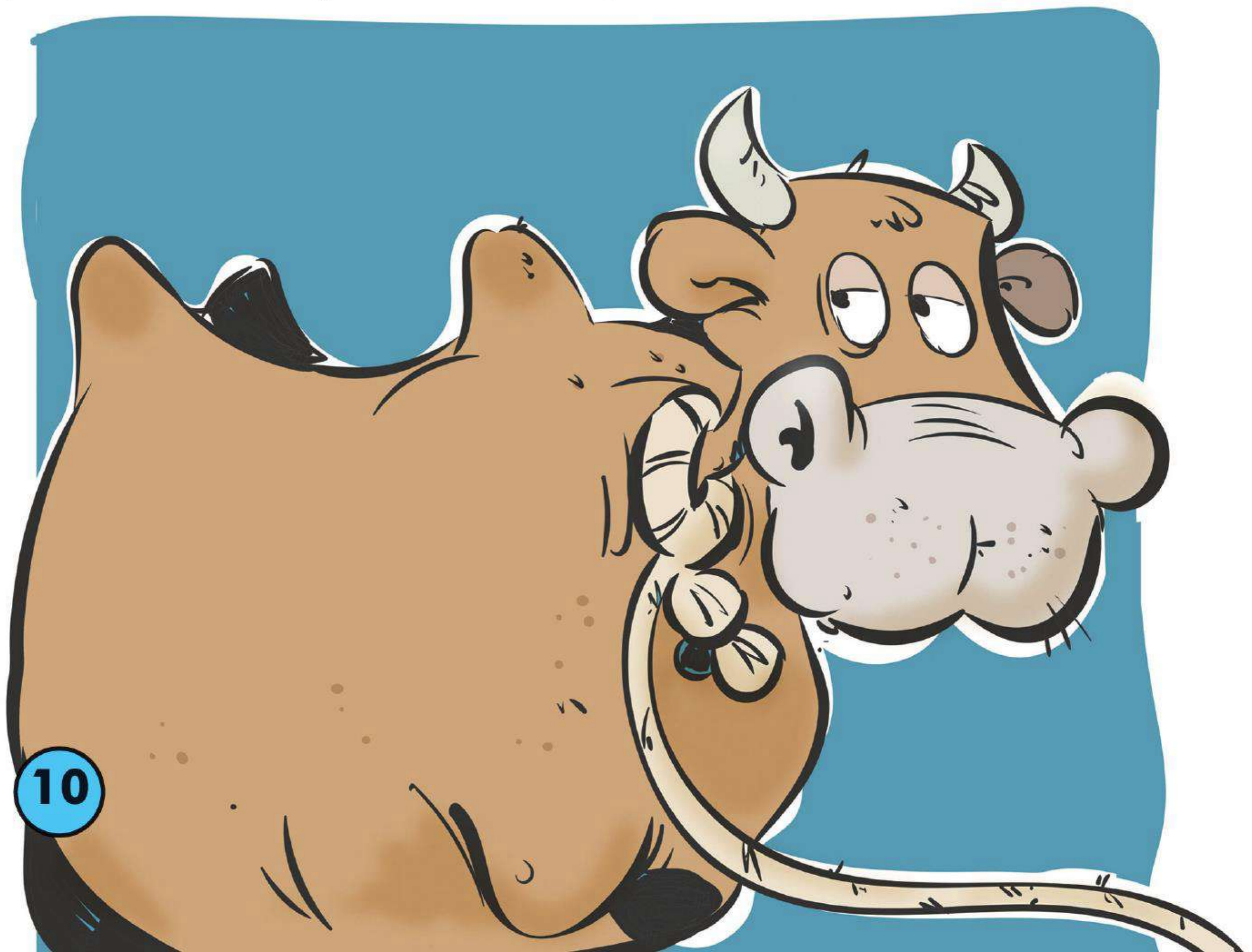
Hossam replied quickly: tell us, our grandfather, the story of the cow of the Children of Israel.

The grandfather opened the Glorious Qur'an to Surat al-Baqarah, and began reciting the words of God Almighty:

“And remember when Moses said to his people, “Allah commands you to sacrifice a cow.”¹ They replied, “Are you mocking us?” Moses responded, “I seek refuge in Allah from acting foolishly! They said, “Call upon your Lord to clarify for us what type of cow it should be!” He replied, “Allah says, ‘The cow should neither be old nor young but in between. So do as you are commanded! They said, “Call upon your Lord to specify for us its colour.” He replied, “Allah says, ‘It should be a bright yellow cow—pleasant to see again they said, “Call upon your Lord so that He may make clear to us which cow, for all cows look the same to us. Then, Allah willing, we will be guided to the right one’, He replied, “Allah says, ‘It should have been used neither to till the soil nor water the fields; wholesome and without blemish.”” They said, “Now you have come with the truth.” Yet they still slaughtered it hesitantly! This is when a man was killed and you disputed who the killer was, but Allah revealed what you concealed So We instructed, “Strike the dead body with a piece of the cow.” This is how easily Allah brings the dead to life, showing you His signs so that you may understand ⁽⁴⁾.”

The story of the cow of the children of Israel:

Then the grandfather continued, saying: These noble verses of Surat al-Baqarah tell us the story of the cow of the Children of Israel. There was a man from the children of Israel, and he was rich, and he had no son, and he had a relative, so his relative killed him to inherit his money, and he threw him on the road, then he came to God's prophet Moses (ﷺ) and said to him: My relative was killed, and I can find no one to explain to me



who killed him except you, O Prophet of God, so Moses called out to the people: Whoever knows the killer, let him guide us to him, so the people started searching, but they did not know who the killer was, so Moses asked his Lord, So God revealed to him that people should slaughter a cow ⁽⁵⁾.

At first, the children of Israel did not believe, and they wondered what the cow had to do with knowing the killer, but the Prophet of God, Moses (ﷺ), explained to them that it was a command from God Almighty.

The Children of Israel questioned among themselves about that cow and asked the Prophet of God, Moses (ﷺ), to explain to them the description of this cow, so he told them: It is of medium age, neither old nor young, and they could slaughter any cow that has this description, but they started arguing with the Prophet of God (ﷺ), and they asked to know its color, so they said: Pray to your Lord to show us what color it is? It is upon us and we, God willing, that we will be guided. He said: He says: It is a cow that has no humiliation, that is: it has not been humiliated by work, it stirs the land and does not irrigate the tillage, and it is sound, which means: free of defects, without blemishes, meaning: it has no whiteness.

Finally, they found it and slaughtered it, so the Prophet of God, Musa (ﷺ), commanded them to take a part of it and beat the slain with it, so they did, and God (ﷻ) returned his soul to him, and he spoke the name of his killer, then he returned dead as he was, so they took his killer, who is his relative to whom God's Prophet Moses (ﷺ) came to complain before, and they carried out the just retribution for him ⁽⁶⁾.

The two grandsons marveled and said: Glory be to God.

The grandfather looked at the two grandsons, and saw their eyes shining with knowledge and lesson.

He said: I am proud of you both, but do you remember our agreement?!

The two grandsons laughed and said in joy: Of course, grandpa.

Grandpa said: So we meet tomorrow at the same time to talk about the Elephant.

Footnotes

(4) Al-Baqara: 67-73.

(5) The Exegesis of the Great Qur'an by Ibn Kathir, 1/193, edited, Dar Taibah for Publishing and Distribution.

(6) The Exegesis of the Great Qur'an by Ibn Kathir, 1/296, adapted. And Interpretation of the Intermediate Qur'an by Muhammad Sayyid Tantawi, 1/164, Dar Nahdat Misr for Printing, Publishing and Distribution, Faggala - Cairo, edited.



The elephant and the story of Abraha

Unusually, Grandfather Irfan asked the two grandsons, Hussam and Maram, to have their session today in the midst of fields and crops of a beautiful green colour. The grandfather pointed to the plant planted in the ground and asked the two grandsons: Do you know what this is?

They said in one voice: Yes, it is the potato plant.

Grandma Zainab said: Do you know that potatoes are among the elephant's favorite foods?

And here the two grandsons shouted: We got busy talking about potatoes and forgot today's story, which is about "The Elephant".

Grandpa Irfan laughed, saying: But I have not forgotten that.

Elephant traits:

Maram started the conversation by saying: Elephants have many distinctive features, such as: the long hose that they use for many purposes, the tusks that serve as a tool for moving things and digging, and a weapon for self-defense, as well as the elephants flapping their large ears that help them control the change in their body temperature.

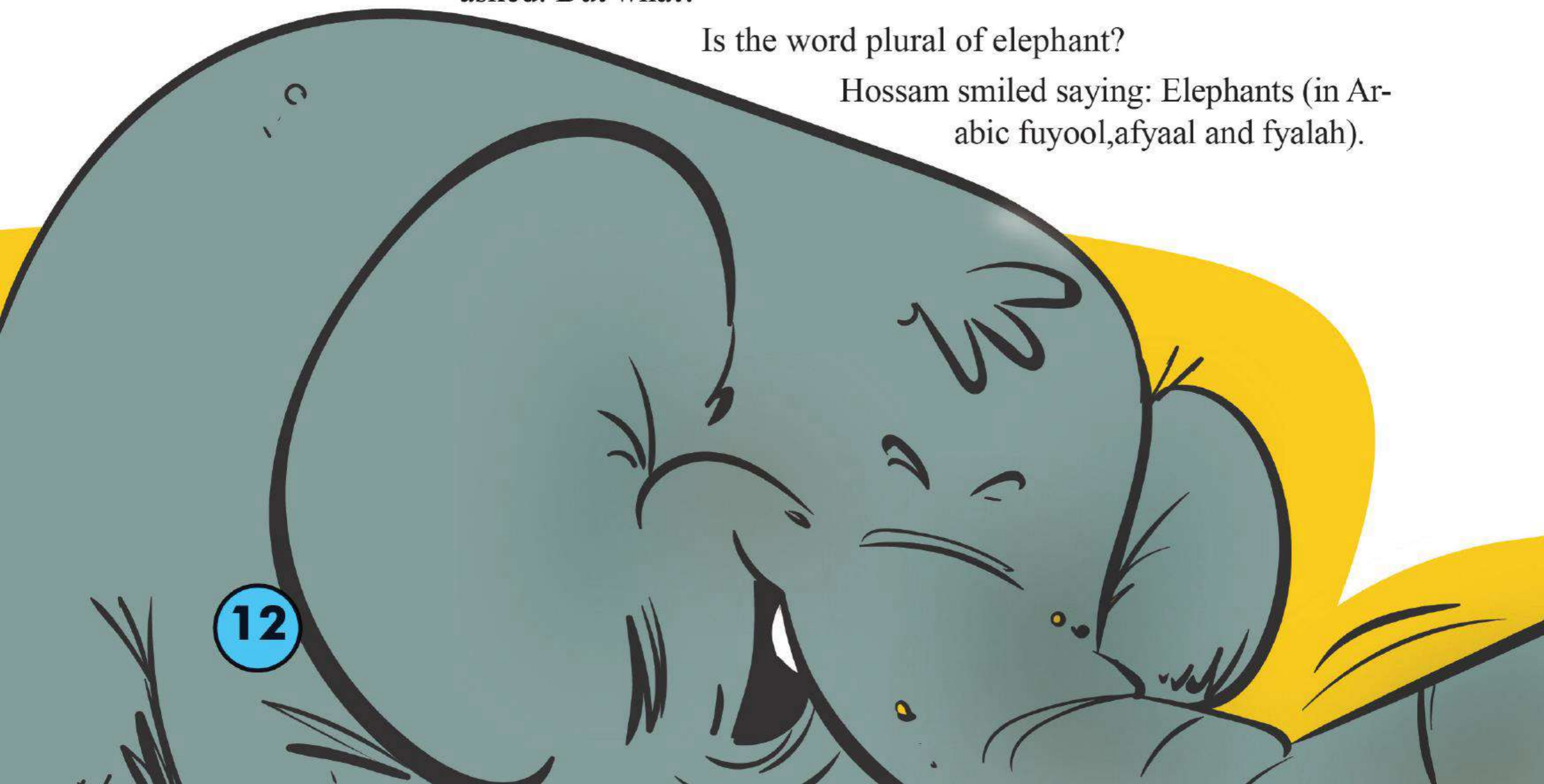
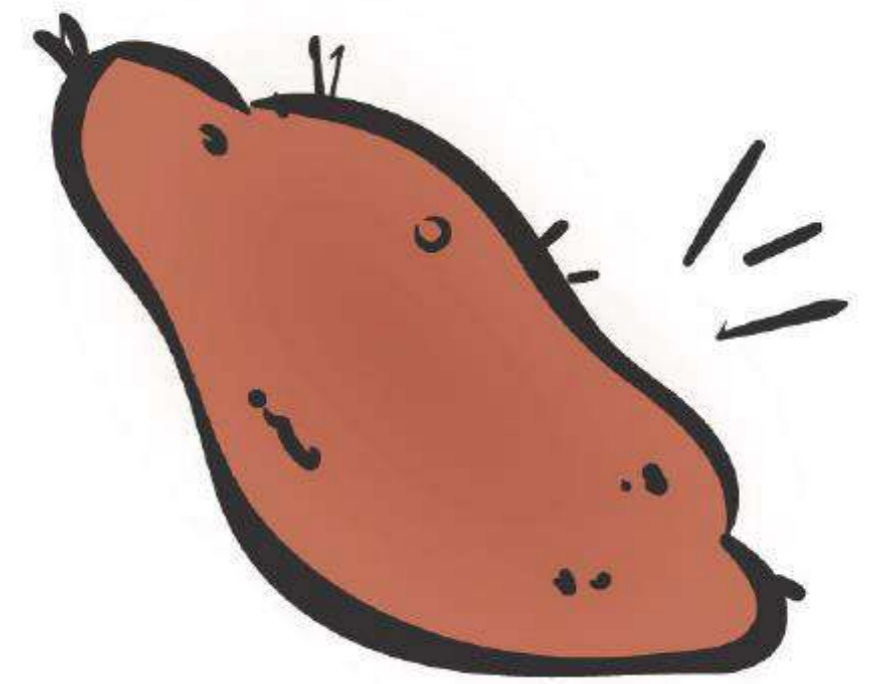
Hossam continued: There are two types of elephants: the African elephant and the Asian elephant, and African elephants have large ears and concave backs, while Asian elephants have small ears and convex or flat backs ⁽¹⁾.

At that time, Maram smiled, saying: Thank God, elephants are herbivores that eat plants and herbs, otherwise if they ate meat, they would eat us all as they eat potatoes!

The two grandsons laughed, as did the grandmother Zainab, and asked: But what?

Is the word plural of elephant?

Hossam smiled saying: Elephants (in Arabic fuyool,afyaal and fyalah).



The grandmother returned to the question: It is true, Hussam.. God bless you.. But what is the name of the son of the elephant? Hussam shouted quickly: It is called: Daghfal ⁽²⁾ (baby elephant or calf).

The grandmother smiled: Yes .. God bless you.

Strong memory:

Grandfather Irfan turned to the two grandsons Hussam and Maram, saying: But you have forgotten the most important feature of the elephant.

Maram quickly replied: I know it, my grandfather. The elephant has a strong memory that is aware of things and places for many years, and it takes advantage of that memory to access water resources during droughts that may extend for long periods in Africa.

Hossam continued: Also, one of the features of the elephant is its strong sense of smell, which enables it to smell the wind to learn about the sources of water, as well as knowing the enemies from long distances ⁽³⁾.

Hussam asked: A person may get angry a lot, but do elephants get angry?!

Maram replied: Of course she gets angry, moves its ears and raises its tail, and makes loud, frightening sounds, and the elephant's voice is called: "Nahim (trumpet and croak)".

Elephants' fear:

Grandma Zeinab smiled and asked the two grandchildren: But what is the elephant afraid of?

Maram wondered, saying: Are you afraid of those huge animals?!

Hossam replied: Yes, they do. Elephants fear fire and loud sounds, and when they feel the imminence of their death due to thirst or for any other reason, they go to places of water and die there, and their bones accumulate in this place, and what is called: the elephant cemetery is formed.

Year of the Elephant:

Grandpa Irfan said: They always take time to list information, so we forget the most important piece of information.

Maram added: I know, my grandfather, that the year in which the Prophet Muhammad (ﷺ) was born is called: the year of the elephant.

Hussam said: There is Surah Al-Fil in the Holy Quran.

The grandfather said: Which of you can memorize it?

Footnotes

- (1) Wikipedia, the online encyclopedia.
- (2) The Life of the Great Animal by Muhammad bin Musa bin Isa Ibn Ali Al-Damiry, Abu Al-Baqa, Kamal Al-Din Al-Shafi'i, 1/469, Dar Al-Kutub Al-Ilmiya, Beirut.
- (3) The Comprehensive Arabic Encyclopedia.



The two grandchildren raised their hands, and the grandmother said: Let's read it all.

In the name of God, the Most Gracious, the Most Merciful "Have you not seen 'O Prophet' how your Lord dealt with the Army of the Elephant? Did He not frustrate their scheme? For He sent against them flocks of birds, that pelted them with stones of baked clay, leaving them like chewed up straw ⁽⁴⁾".

Maram asked: But what is the story of this elephant in the Holy Quran?

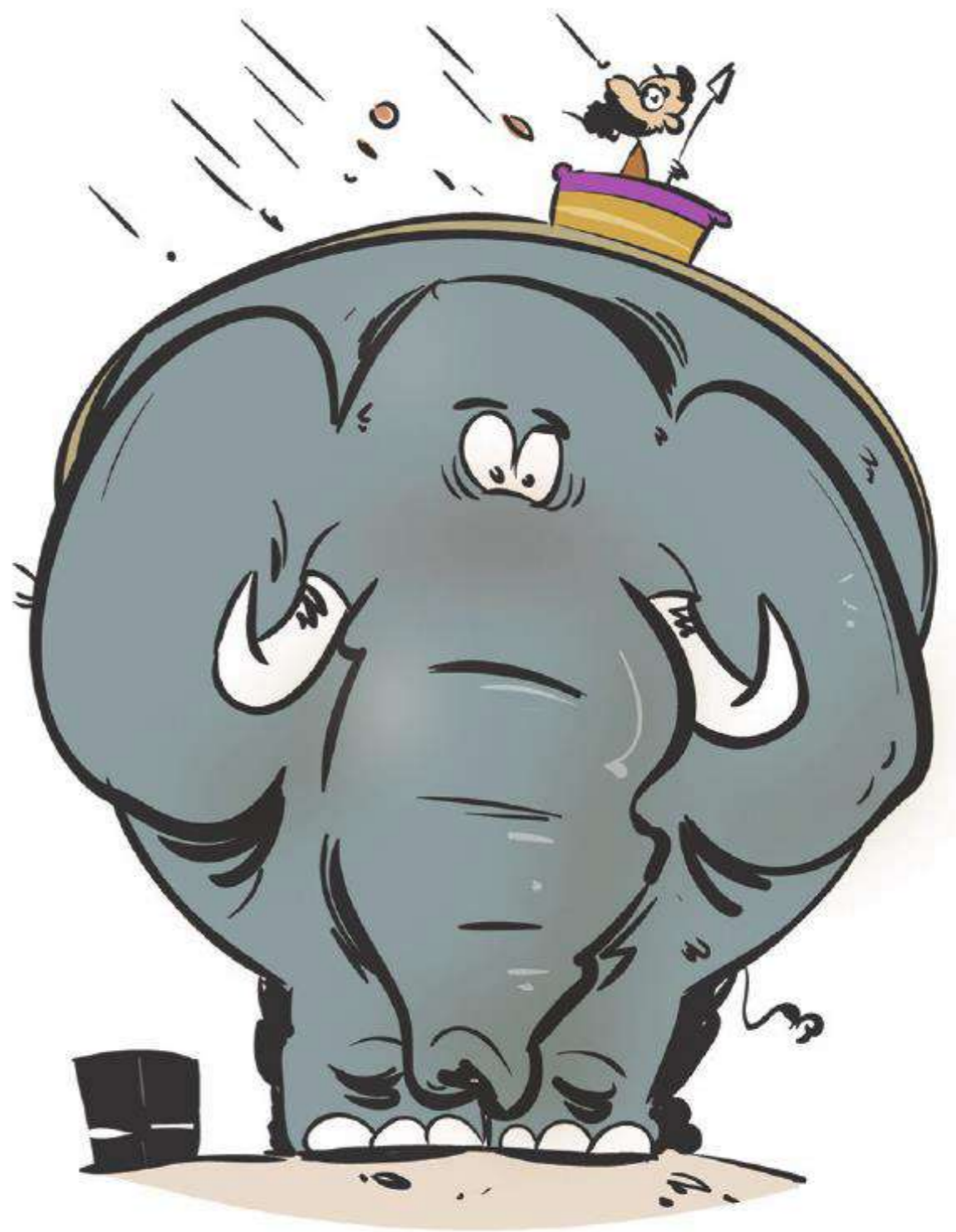
Grandfather Irfan replied: The elephant was mentioned in the Holy Qur'an in Surat Al-Fil, which is Surah No. 105 in the Noble Qur'an, and the elephant was mentioned in it to remind people of the famous incident in which Abraha Al-Habashi came to demolish (the Kaaba), and this incident was in the same year of the Mess's birth (ﷺ).

Grandmother Zainab said to Grandfather Irfan: Allow me to tell a little about the beginning of the story.

The grandfather said: Go ahead, grandmother Zainab.

The grandmother said: In an age of ages, wars took place between Yemen and Abyssinia, and in the end the Abyssinians became independent as the king of Yemen and Abraha took over it ⁽⁵⁾. A high courtyard, ornate around, the Arabs called it "Al-Qulis" because of its height, because the one who looks at it almost falls off his head from the height of its building, and Abrahah determined to make the Arabs make a pilgrimage to it instead of a pilgrimage to the Kaaba, the Sacred House of God in Mecca, so the Arabs hated that, and no one accepted On her visit, Abraha swore to march to the Kaaba and demolish it stone by stone.

And then the grandmother pointed to the grandfather to complete the speech, so the grandfather continued the story, saying: Indeed, Abraha prepared, and he marched in a large army, and he accompanied with him a great elephant that had not been seen like him, and he had some other elephants with him led by this elephant, so when Abraha arrived near Mecca, his army seized a group of camels So they took it, and it was two hundred camels belonging to Abd al-Muttalib, and Abrahah sent a messenger to Mecca to bring him the chief of Quraish, so the people directed him to Abd al-Muttalib bin Hashim, and the messenger informed him that Abrahah did not want to war them, but rather wanted to destroy the Kaaba. We have the power to do so. This is the Sacred House of God and the house of his friend Ibrahim (ﷺ). If he prevents him from it, then it is



his house and sanctuary, and if He leaves it to him, then I swear we have no power to defend it.

So the Messenger took him to Abraha, and when Abraha saw him, he let him go, and Abd al-Muttalib was a man of good looks and majesty, and Abraha got down from his chair and sat with him on the carpet, and said to his interpreter: Tell him: What do you need? Abd al-Muttalib said to the interpreter: My need is for the king to return to me two hundred camels that he has acquired for me.

Then Abraha said to his interpreter: Say to him: I was impressed when I saw you, and then I became ascetic about you when you spoke to me. Are you talking to me about two hundred camels of yours that you have killed, and are you leaving a house that is your religion and the religion of your forefathers that I have come to demolish, and do not speak to me about it?!

Abdul Muttalib said to him: I am the owner of the camels, and the house has a Lord who protects it.

Abraha said: He would not have refused me!

Abdul Muttalib said: You and that.

Abraha returned his camel to Abd al-Muttalib, and Abd al-Muttalib returned to the Quraysh and ordered them to leave Makkah and fortify themselves on the tops of the mountains around Makkah, fearing for them.

In the morning, Abraha prepared to enter Makkah and prepared his elephant and mobilized his army. When they directed the elephant towards Makkah, the elephant barked, and beat the elephant to get up, but it refused, i. To Mecca fabricated.

And here the Ababil birds came, and threw stones at them from Sijil, and Abraha's army perished, and God (ﷻ) preserved the honorable Kaaba ⁽⁶⁾.

The two grandsons marveled, and they all said: Glory be to God.

The grandfather and grandmother looked at the two grandsons, and saw their eyes shining with knowledge and lesson.

The grandmother said: How proud I am of you!

The grandfather laughed and said: But do you remember our agreement?!

The two grandsons shouted and said in joy: Of course, our grandfather.

Grandpa said: So we meet tomorrow at the same time to talk about the "dog of the cave people"

Footnotes

(4) The Elephant: 1-5.

(5) Ways of guidance and guidance in the biography of the best of servants by Muhammad bin Yusuf Al-Salhi Al-Shami (deceased: 942 AH), 1/215, Dar Al-Kutub Al-Ilmiya Beirut - Lebanon, Edition: First, 1414 AH - 1993 AD.

(6) Tafsir al-Qurtubi, 2/191, and ways of guidance and guidance in the biography of the best of servants, 1/215, and what follows with an adaptation.



The dog and the people of the cave

Today was the time for the visit of Grandpa Hisham, a friend of Grandpa Irfan. Irfan took with him the two grandsons Husam and Maram, and they went to Grandpa Hisham's spacious house with a garden. The two grandchildren loved this visit, which was repeated every month. Because they meet their two friends, Grandpa Irfan's grandsons (Muhammad and Jana), and of course, Grandpa Irfan's grandsons (Hussam and Maram) sent them messages on (WhatsApp) explaining the agreement with Grandpa Irfan, as well as the animal that will be talked about today, which is the "dog" and the story of the Cave Companions. Grandpa Hisham's two grandsons liked the idea and started reading about it.. Here they are all sitting in the garden of Grandpa Hisham's house, exchanging opinions, information and ideas.

At the beginning, Grandfather Hisham spoke: Welcome to all of you, my grandchildren.. I am very happy with you today.

Jana got up and brought cups of juice, and distributed them to those sitting. Grandpa Irfan took the cup of juice and tasted it.

Raad .. the guard dog:

Suddenly, they heard a dog barking from the back garden. Grandfather Irfan was surprised and asked Grandfather Hisham about this dog. He replied: I bought this dog last month to guard the house, and I built a house for it in the back garden. Because the wall there is low, and I am afraid of thieves.

Immediately, Muhammad spoke, saying: I take care of him, provide him with water and food, and take him for a daily walk.

As for Jana, she said: I am the one who called him Raad.

Grandfather Irfan replied: This cooperation between you is beautiful.. Perhaps thunder will be the beginning of the conversation on today's topic.



Grandpa Hisham asked the grandchildren to move the chairs to the back garden so that Hossam and Maram could get to know Raad. Indeed, everyone went to the back garden. Hossam and Maram were happy to see Raad and found him.

Large in size and brown with black in color, they also noticed his tension and anxiety, and that he started barking hard, but when Grandpa Hisham spoke, he calmed down and started wagging his tail reassuringly.

At that time, Grandfather Hisham said: Come on, our grandchildren, tell us what information you have prepared?

Kinds of dogs:

Muhammad started to talk by saying: The dog is an animal from the canine family, which includes wolves and foxes, and it is one of the animals that man has domesticated for a long time.

Jana continued: Yes, Muhammad.. There are many uses for dogs, including: what is used for hunting, including what is used for guarding, and there are dogs trained to detect explosives or search for missing persons.

And Muhammad continued: There is a language among dogs that speaks, including: body language, facial expressions, raising the tail, standing and raising the ears.

Here, the grandsons of grandfather Irfan intervened in the conversation, and Hussam said: The dog lives from 8 to 12 years, depending on the environment in which it lives and the care of it ⁽¹⁾.

sense of smell:

And Maram added: Have you forgotten the strong sense of smell that dogs enjoy, as dogs have 300 million olfactory cells, while humans do not exceed 5 million olfactory cells ⁽²⁾.

Hossam pointed out: Yes, many substances that are considered odorless in humans have an odor that can be identified in dogs

Dog's loyalty:

Jana exclaimed: But do you know that poets wrote about the loyalty of dogs to their companions?

Maram replied: Yes, Jana.. I also read stories on this subject. Loyalty is the most important characteristic of dogs, as they do not forget their friends and defend them.

Grandfather Hisham looked at the grandchildren and asked them: Who is the most famous dog in the world?!

They all answered: It is the dog of the People of the Cave.

Footnotes

- (1) The Mini Animal Encyclopedia.
- (2) Article: Learn about the strength and potential of the sense of smell in dogs. Youm7 website, November 3, 2019.

The story of the people of the cave:

The grandchildren gathered around the grandparents and cheered with joy: we want to hear the story of the people of the cave.

Grandfather Hisham said: The story of the Cave Companions is a strange story.

Hussam asked: Who are the people of the cave, my grandfather?

Grandfather Irfan replied: They are boys who believed in God alone, and left idolatry.

Grandfather Hisham continued, saying: There was a polytheistic village, its people strayed from worshiping God, and worshiped what did not harm them or benefit them, a village in which there was an unjust king.

And when the polytheists began to pursue them and ambush them, they decided to save their religion and themselves by migrating from the village to a safe place to worship God, so the boys decided to leave the village and go to an abandoned cave to be a haven for them.

The boys slept in the cave, and their dog sat on the door of the cave guarding it, and here the miracle happened, the boys slept for three hundred and nine years, and during this period the sun was rising to the right of their cave and setting to the left, so its rays did not reach them, so they were turning during their sleep whenever it rose or set, until Their bodies do not wear out and the earth does not eat them, and if someone looked at them, they would be terrified just by looking at them, for they were asleep, but they are like awake.

Grandfather Hisham stopped to drink a glass of water, but the grandchildren were eager to continue the story, so Maram said: What happened after that?

Grandfather Irfan continued: They woke up from their long sleep, but they did not realize how much time had passed for them in this sleep, so they asked: How long did we stay?! Some of them answered: We stayed a day or part of a day.

The boys felt hungry and had to manage their food, so they took out the money that was with them, and asked one of them to go undercover to the city, and to buy them food with this money, then return to them, and they advised him to deal with the people gently so that their matter would not be revealed.



The young believer went out to the village, but it had changed a lot, so he was amazed at what he saw, how did all this happen in one day and one night? So the people of the village recognized him and told him that the city from which you had come out in fear was safe, and the unjust king perished, and a righteous king came in his place, and hundreds of years have passed since this event.

The grandchildren rejoiced and said: Praise be to God that God saved the Companions of the Cave ⁽³⁾.

Grandfather Irfan laughed, saying: People were happy at that time for the boys who owned the cave, just as you, my grandchildren, were happy.

Dog of the People of the Cave:

Hussam asked his grandfather: I want to know where the dog of the People of the Cave was mentioned in the Holy Qur'an, my grandfather?

Grandfather Irfan replied: The dog of the People of the Cave was mentioned in the Holy Qur'an in two verses from Surat Al-Kahf, the first in the Almighty's saying: **And you would have thought they were awake,1 though they were asleep. We turned them over, to the right and left, while their dog stretched his forelegs at the entrance. Had you looked at them, you would have certainly fled away from them, filled with horror.**" ⁽⁴⁾.

Grandfather Hisham continued, saying: **As for the second verse of Surat Al-Kahf, it is the Almighty's saying: Some will say, "They were three, their dog was the fourth," while others will say, "They were five, their dog was the sixth," 'only' guessing blindly. And others will say, "They were seven and their dog was the eighth." Say, 'O Prophet,' "My Lord knows best their 'exact' number. Only a few people know as well." So do not argue about them except with sure knowledge,1 nor consult any of those 'who debate' about them..** ⁽⁵⁾.

Jana shouted: I want to know the name of the dog of the people of the cave.

Hussam smiled, saying: His name is not mentioned in the Qur'an, but some sources reported that his name was "Qatmir" ⁽⁶⁾.

Hossam continued: It seems that he was characterized by courage and loyalty.

The grandchildren marveled and they all said: Glory be to God.

Grandparents Irfan and Hisham looked at the grandchildren and saw their eyes shining with knowledge and lessons.

Grandfather Irfan said: I am proud of all of you, but do you remember our next appointment?!

The grandchildren laughed and said in fun: Of course, Grandpa.

The grandfather said: So we meet tomorrow at the same time to talk about "Uzair's donkey".

Footnotes

(3) Tafsir Ibn Katheer, 5/131, and Tafsir al-Qurtubi, 10/375, adapted.

(4) Al-Kahf: 18.

(5) Al-Kahf: 22.

(6) Al-Qurtubi said: Ibn Abbas said. And the name of the dog: Humran, and it was said: Qatmir. Tafsir Al-Qurtubi, 10/360.

Uzair's donkey

Grandfather Irfan asked the two grandsons Hussam and Maram to spend the day in the field to help him gather the corn crop. The grandfather went to the field early in the morning, then the two grandsons woke up and asked the grandmother Zainab about him. She said to them: Your grandfather went to the field early, because working in the field requires activity. And go early before sunrise so that people do not exert much effort under the scorching sun, especially in the summer.

The two grandsons were sad, and Hossam said: So we will not go to my grandfather in the field, because we do not know the way?

The grandmother smiled and said: Rather, you will go!

Maram asked in astonishment: How?

The grandmother replied: Naseh will take you there.

A mentor who knows the way:

And before asking the two grandsons, who is the mentor? As a large white donkey comes and stands at the door of the house, carrying many ears of corn in its bright green wrapper.

Then the grandmother said: Finally, a mentor came.

The two grandsons laughed and said: Is this a mentor?!!

The grandmother smiled as she pulled Nasih, then said: His name is Nasih, and he is really a mentor donkey, as he memorizes the ways and never forgets them, and helps us in all field work, and most importantly, he is very sincere and understands everything we say.

The grandmother had unloaded a counselor's lamb, then put food for breakfast in the sack placed on his back, and said: Come on.

I asked Maram: Is the bag placed on his back other than the burqa?

Hussam said: Yes.. I knew this from my grandfather. The burqa is made of



strong leather and is placed on the back of a donkey to ride on. As for the sack, it is made of strong fabric and is sewn in the form of two large pockets. To keep the donkey balanced.

The grandmother said: Come on, so as not to be late.. All you have to do is go with a mentor, and he will accompany you to the field.

A long way:

Despite the astonishment of the two grandsons, they obeyed the grandmother and walked behind a mentor, and it seems that the donkey knows the road well, as it has been used to walking on it for a long time.

The two grandsons did not imagine that the distance from the house to the field would be so long. They walked inside the village until they went out to farms and fields outside the village, then walked along a large and deep canal, and finally crossed a bridge over the canal until they finally found Grandpa Irfan with a group of peasants helping him to collect corn.

Irfan was happy to see the two grandchildren, then the two grandsons brought out breakfast food, so the grandfather invited them to inspect the field first until he finished putting the new lamb on the back of a mentor.

The grandfather came at last, and sat beside the two grandsons under a shady tree, and they all began to eat.

The grandfather turned to the two grandchildren and said: Ha.. What did you prepare today?

Hossam said: I'm afraid that we will keep you from your work, our grandfather.

Grandpa replied: This is my rest time.

Hossam started talking and said: The donkey is a domesticated animal of the equine family, and it is an intelligent, cautious animal that learns quickly.

Maram added: The donkey in the language is plural (donkeys, donkeys, reds, donkeys, and donkeys) ⁽¹⁾, and a female donkey is called: “donkey” or “donkey”, and its plural is donkeys.

Maram completed the hadith: And the young donkey is called: “Jahsh.”

The two grandsons laughed with Grandpa Irfan, while a group of children gathered around them from the other fields; They asked to participate in the conversation, and Grandpa Irfan welcomed them.

Hossam said: The donkey has the ability to carry and

Footnotes

(1) Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabir, Ahmed Al-Fayoumi, then Al-Hamwi (deceased: about 770 AH), 2/495, the Scientific Library - Beirut.

endure hardships that exceeds that of the horse in view of its size, and it also has a strong sense of hearing.

Suddenly the children heard the braying of a mentor who soon came back after unloading his load at home, so they all laughed as if a mentor knew they were talking about him, the donkey came and stood next to them.

One of the children commented: The sound of a donkey, as you have heard, is called: “braying”!

The grandfather got up and took a mentor and made him stand in the shade of a tree, and put food for him to eat and to rest from fatigue and extreme heat.

As if a mentor understood what he wanted, so he ate from the grass in front of him.

One of the children said: But the donkey is famous for its stubbornness, and no one can threaten it or force it to do something against its will.

A little girl shouted asking: But are there any donkeys that are famous and known throughout history?

Maram replied: Of course .. One of the most famous is the donkey of Uzair.

Uzair's donkey:

The grandfather moderated himself in his sitting, saying: We have come to the most important part of our conversation today, which is the story of Uzair's donkey, which was mentioned in the Holy Qur'an, where God Almighty says: **“Or ‘are you not aware of’ the one who passed by a city which was in ruins. He wondered, ‘How could Allah bring this back to life after its destruction?’ So Allah caused him to die for a hundred years then brought him back to life. Allah asked, ‘How long have you remained ‘in this state’?’ He replied, ‘Perhaps a day or part of a day.’ Allah said, ‘No! You have remained here for a hundred years! Just look at your food and drink—they have not spoiled. ‘But now’ look at ‘the remains of’ your donkey! And ‘so’ We have made you into a sign for humanity. And look at the bones ‘of the donkey’, how We bring them together then clothe them with flesh!”**¹ When this was made clear to him, he declared, **“‘Now’ I know that Allah is Most Capable of everything”** ⁽²⁾.



The noble verse tells of a righteous man who answered the call, and he is called: Uzair, and while he was walking with his donkey, he passed by an empty village with no people and destroyed. He has a king in the form of a human being. He said: How long did you stay? Uzair replied: I slept for a day or part of a day, that is, I slept for a day or part of the day. It is easy (i.e. it is not spoiled), and look at Your donkey, and he saw that it had died and turned into bone, then the king explained to him the secret in that: And let us make you a sign for the people, and he concludes his speech by ordering him to look at the miracle of God Almighty, and look at the bones, how we open them and then clothe them with flesh.

Uzair looked at the donkey and saw its bones moving and gathering together to form the shape of a donkey, then the meat began to cover them, then the skin, then the hair, and the donkey was completed before his eyes.

The honorable king left, and Uzair remembered his village from which he left and wanted to return to it, so when he returned to it, he found that its situation had changed a lot, and there was a woman in that village who used to work for them, but he found her who had lost her sight and became disabled, so when he entered and said to the people of the village: I am Uzair, she said Woman: Uzair went a hundred years ago and we do not know where he went and did not return?

He said: I am Uzair. She said: Uzair has a sign, and this sign is that he answered the call. If you are Uzair, pray may God restore my sight and my health, and that I can move and walk as I used to.

So Uzair prayed to God Almighty for her, and she recovered, then she looked at him and found that he was Uzair, so she went to her people and announced that Uzair had returned ⁽³⁾.

The two grandchildren and the children marveled, and they all said: Glory be to God. The grandfather looked at the two grandchildren, and saw their eyes, like the rest of the children, shining with knowledge and lessons.

He said: How proud I am of you both, but do you remember our agreement?!

The two grandsons laughed and said in joy: Of course, grandpa.

Grandpa said: So we meet tomorrow at the same time to talk about "the camel".

Footnotes

(2) Al-Baqara: 259.

(3) See: Tafsir al-Qurtubi, 3/295, and Tafsir Ibn Kathir, 1/527.



The camel .. and the miracle of the Prophet of Allah Salih (peace be upon him)

Grandmother Zainab wanted to make the two grandsons Hussam and Maram happy, so she thought of accompanying them on a trip to the zoo, and when she woke the two grandsons and told them they were very happy, and they raced to help her prepare the items for the trip, Maram prepared delicious sandwiches and Hussam brought bottles of water, while Grandpa Irfan was happy with this. The trip is a special happiness, and he said: There we can watch the camel on nature.

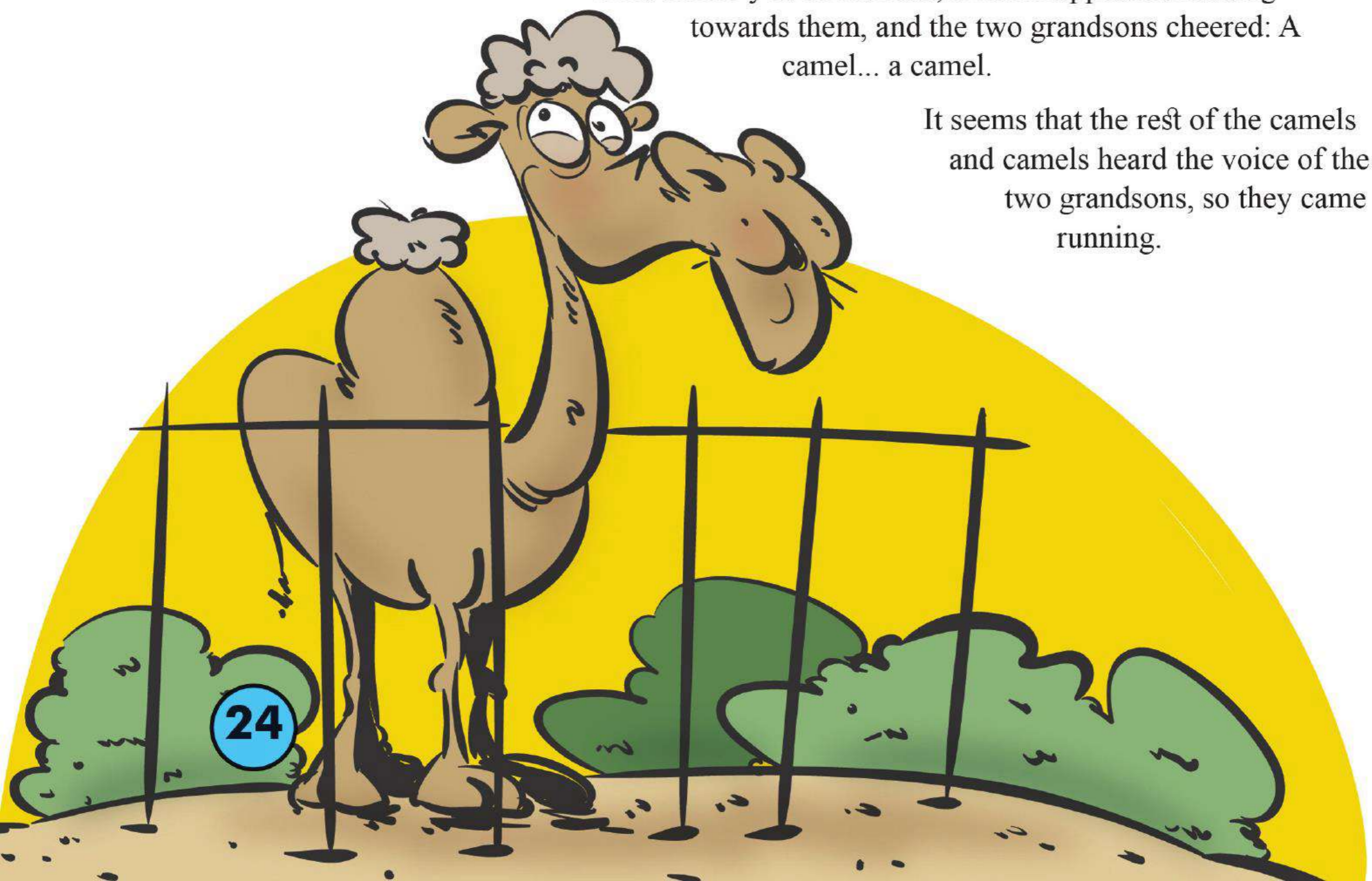
And the car that the grandfather rented went to Giza, where the zoo is located. Grandpa Irfan's family agreed that they would roam everywhere in the garden together, and that no one would leave the group, so that they could enjoy and benefit more, and the two grandchildren would be safe.

First they saw the parrot and admired its brightly colored feathers, then they found the monkey with its naughty and gentle movements, and finally they saw the bear bathing in cold water, and they passed a number of animals, and after that they decided to sit down to have breakfast. : Is this place empty.. I don't see an animal in it?

Maram said: No, it is not empty. There is even a sign that says...

And before you could read, a camel appeared heading towards them, and the two grandsons cheered: A camel... a camel.

It seems that the rest of the camels and camels heard the voice of the two grandsons, so they came running.



ship of the desert:

The grandfather pointed with his hand and asked the two grandchildren: What do you think, should we start now?

The two grandsons shouted: Yes, we have a lot of information.

Hossam said: The camel is truly the ship of the desert, as it adapts to living in the desert in different ways, as it has a thin membrane over its eyes below the eyelid that protects it from sandstorms, and at the same time allows the entry of a sufficient amount of light that enables the camel to see, and the camel also has two rows of eyelashes The long one that prevents sand from entering the eyes.

Maram continued: The camel can close its nostrils to prevent sand from entering them, just as its wide slippers help it walk in the sand, and the camel is a ruminant animal that returns food from its stomach to chew it again ⁽¹⁾.

Hussam asked: Does the camel store water?

Grandfather Irfan replied: Yes.. He stores water inside his body, so he is patient with thirst a lot.

The Camel's hoof:

Hussam said: I found surprising information about the slippers of the camel, which they use as a storage for water, as they act as a water cushion, as the tissues of the slippers work to preserve water ⁽²⁾.

At that time, the two grandchildren had finished eating breakfast, so the grandmother took out the thermos and started pouring juice for them. A large camel approached them as if she was listening to their conversation, so the two grandchildren rejoiced at her and started pointing at her and shouting for her to turn to them, and indeed she looked at them as if she was contemplating them. Her nose is amazing!

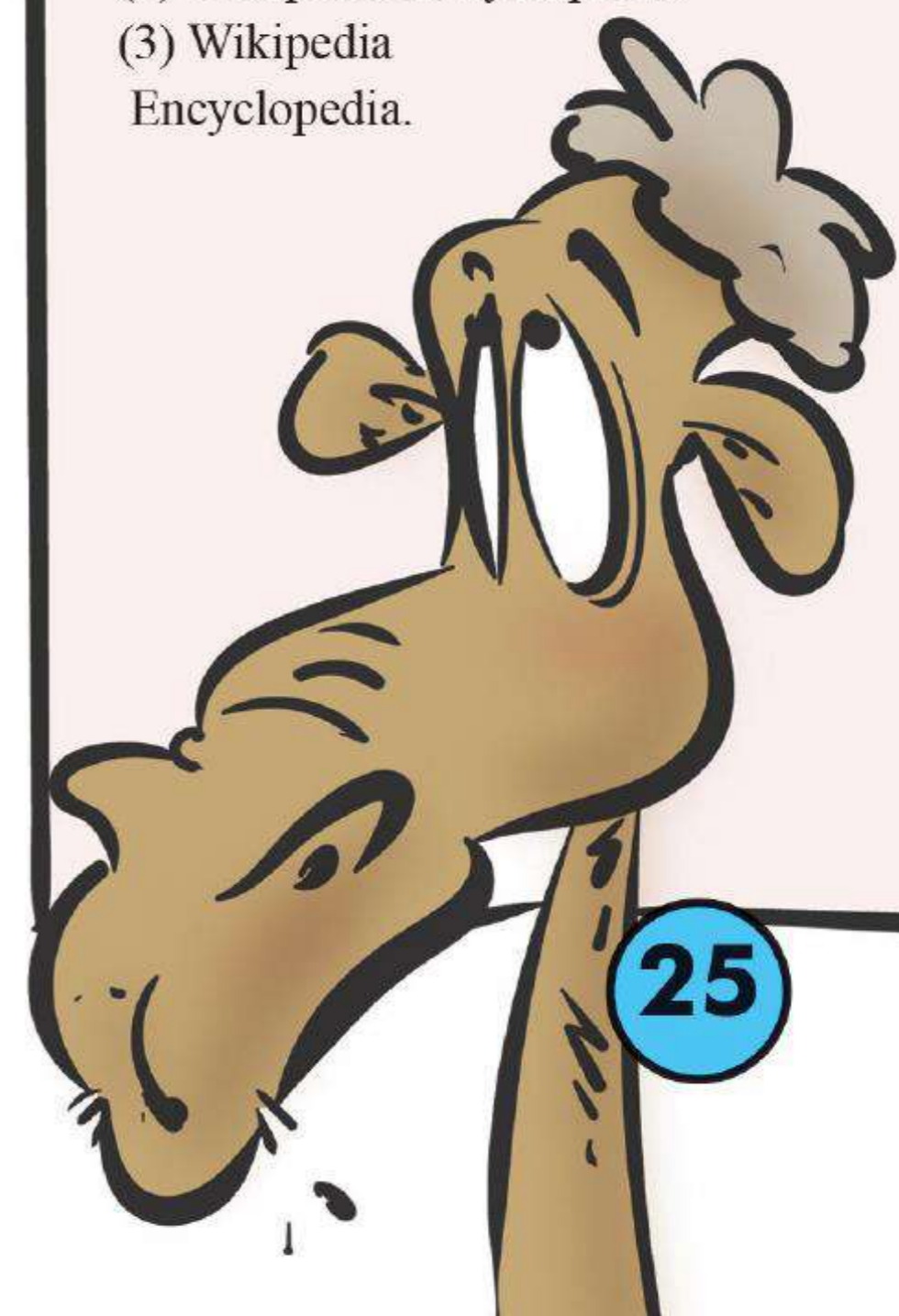
Hussam said: Indeed, the camel's nose is strange, as it is large wrinkled from the inside, and it acts as a condenser, as the water vapor that comes out condenses with the exhaled air, and thus prevents its exit, as it is the only animal that extracts the water in the air that it breathes ⁽³⁾.

The camel does not pant:

Grandfather Irfan said: There is information that says: The camel does not pant at all, as it can preserve water in its body with great efficiency, so it loses only a little of it, as it does not breathe through its mouth.. and thus it avoids the evaporation of large quantities of its body water through the mouth. The kidneys also play a major role in the water economy in the body.

Footnotes

- (1) Wikipedia Encyclopedia.
- (2) Wikipedia Encyclopedia.
- (3) Wikipedia Encyclopedia.



Hossam added: The camel also keeps urine in the bladder as long as it needs water, as the blood absorbs the water and urine again and pushes it into the stomach for special bacteria to convert urine into amino acids, i.e. into protein and water.

Hossam continued saying: Imagine that the camel has the ability to drink sea water; As his kidneys get rid of excess salts ⁽⁴⁾.

Maram said: I also knew that camel milk is an integrated food with high specifications, which the Bedouins and desert dwellers depend on for their nutrition.

Salih (peace be upon him):

The grandfather asked his two grandsons about the camel that was mentioned in the Holy Qur'an: They answered in one voice: The camel of our master Salih (ﷺ), which was mentioned in the Holy Qur'an in more than one place, including: The Almighty's saying: **And O my people! This she-camel of Allah is a sign for you.1 So leave her to graze 'freely' on Allah's earth and do her no harm, or a swift punishment will overtake you!"** ⁽⁵⁾, and His saying (ﷺ): **And to the people of Thamûd We sent their brother Sâlih. He said, "O my people! Worship Allah—you have no other god except Him. A clear proof has come to you from your Lord: this is Allah's she-camel as a sign to you. So leave her to graze 'freely' on Allah's land and do not harm her, or else you will be overcome by a painful punishment.** ⁽⁶⁾, and His saying (ﷺ): **"We are sending the she-camel as a test for them. So watch them 'closely', and have patience".** ⁽⁷⁾, and His saying (ﷺ): **"Şâlih said, "Here is a camel, She will have her turn to drink as you have yours, each on an appointed day * And do not ever touch her with harm, or you will be overtaken by the torment of a tremendous day * But they killed her, becoming regretful"** ⁽⁸⁾.

The grandfather asked: But who among you knows the Prophet of God, Salih (ﷺ)?

Hussam's response: He is a prophet sent by God to the people of Thamud, and they were ungrateful people, as God gave them abundant sustenance, but they disobeyed their Lord and worshiped idols, and they boasted among themselves of their strength, so God (ﷻ) sent them a prophet of God, Salih (ﷺ), to invite them to worship God alone, but they They lied to him, disobeyed him, and demanded that he come up with a sign to believe him. So he brought them the camel, which was a great miracle, as a rock was split in the mountain, and the camel came out of it, and he commanded them not to harm her, but they insisted on their arrogance and stub-



bornness, so they slaughtered the camel, so God punished them with the shout, and God saved Salih and the believers with him.

The miracle of the camel:

Grandfather Irfan said: Yes, Hussam, the she-camel was a miracle. Because it came out of a rock in the mountain, and it was also a miracle because it was producing enough milk for all the people of Thamud to drink. No) His command to Salih (ﷺ) to order his people not to touch the she-camel, harm it, or kill it, so he commanded them

To let her eat in the land of God, and not to touch her badly, and warn them that if they extend their hands to harm the she-camel, a near punishment will take them.

But they did not listen to the advice of Saleh (ﷺ) to them, and one night they slaughtered the camel, and when the Prophet Salih (ﷺ) knew what happened, he went out angry at his people, and he said to them: Did I not warn you not to touch the camel badly? They said: We killed her, so bring us punishment.. Didn't you say that you were one of the messengers? Salih said to his people: {Enjoy yourself in your home for three days, that is a promise that cannot be denied} ⁽⁹⁾.

After that, our master Saleh (ﷺ) left his people and left them, and three days passed after the unbelievers of Saleh's people. The people of Thamud, despite their foolishness and arrogance, mocked the torment and waited, and at the dawn of the fourth day the sky was torn apart by a single mighty shout, the shout swooped down on the mountains, and everything perished in it Hayy, it is a single cry.

They all perished before realizing what had happened. As for those who believed in our master Salih (ﷺ), they had left the place with their Prophet and survived ⁽¹⁰⁾.

That's when the two grandchildren looked at the camel in the zoo and found her looking at them as if she was listening to them.

The two grandsons marveled and said: Glory be to God.

The grandfather and grandmother looked at the two grandsons, and saw their eyes shining with knowledge and lesson.

And the grandmother said: How proud I am of you!

The grandfather laughed and said: But do you remember our agreement?!

The two grandsons shouted and said in joy: Of course, our grandfather.

Grandpa said: So we meet tomorrow at the same time to talk about the "whale".

Footnotes

(4) My encyclopedia site.

(5) Hood: 64.

(6) Al-A'raf: 73.

(7) Al-Qamar: 27.

(8) The Poets: 155-157.

(9) Hood: 65.

(10) See: Tafsir al-Qurtubi, 9/57 and what follows, and Tafsir Ibn Katheer, 4/287.

The whale... and our master Yunus (peace be upon him)

Grandfather Irfan took the two grandsons to a Nile cruise. They all got on the boat, while the grandmother apologized because riding the boat makes her dizzy. From here we see the Nile and the landmarks around it best.

While Maram got scared when the boat moved quickly, she shouted: The boat is going very fast!

Hossam said: Don't be afraid, Maram, and come sit next to me.

Hossam reassured her, saying: This boat maintains its balance in the water. You must forget fear in order to enjoy the view.

The juice seller came and distributed cups to the grandfather and the two grandchildren, and each of them began to contemplate the view of the Nile and the greenery around it, and they started saying: Glory be to God!

Suddenly, Hossam saw many fish swimming next to the boat, so he pointed to Maram with joy: Look, Maram, at these fish.

Maram went next to him to see the fish. Maram shouted: There are different types of them.

Hossam said, "It looks beautiful. I will try to photograph it with a mobile phone."

Grandpa Irfan said: There are fish that live in fresh water, such as: Nile fish, and other fish that live in salty water, such as: sea and ocean fish.

Maram said quickly: Yes, the whale lives in salt water.

The grandfather corrected her information, saying: But the whale is not a kind of fish, it is a huge marine animal that is very similar to a fish, because whales are not fish; Because it belongs to the group of animals known as marine mammals.



How does the whale breathe?

This is how Maram asked: How does a whale breathe when it lives in the water?

Hossam replied: Although the whale lives in water, it breathes atmospheric air like other mammals, and it has two lungs like it. However, it enters and exits air through one or two holes, depending on the type of whale, and this hole is located on the top of its head and is called the "jet hole."

Maram went on to say: Yes, Hossam.. I have read that the respiratory system of the whale is unique, allowing it to stay for long periods under water without taking in oxygen, and exhalation occurs when the whale rises to the surface of the water and exhales air rich in carbon dioxide from the blowhole - and we have seen In some films, the misty spray that comes out of the vent is so loud that sailors watch it from great distances, then the whale fills its lungs with fresh air and dives again.

The sense of hearing in whales:

The grandfather asked: What about the sense of hearing?

Hossam replied: The sense of hearing is one of the most important and strongest senses of whales, as whales can hear a very wide range of sounds, including high and low frequency sounds ⁽¹⁾.

And then Grandfather Irfan asked his two grandsons: Do whales talk and hear each other?!

Maram replied: They hear the sounds around them, and they make some sounds, but they communicate with sonar waves.

Sonar waves in whales:

Then Maram explained: Whales communicate by means of sonar waves, whereby whales emit two different types of signals, which are called "clicks and whistles":

The clicks are: fast, wide-band pulses, while the whistles are: narrow-band frequency signals ⁽²⁾.

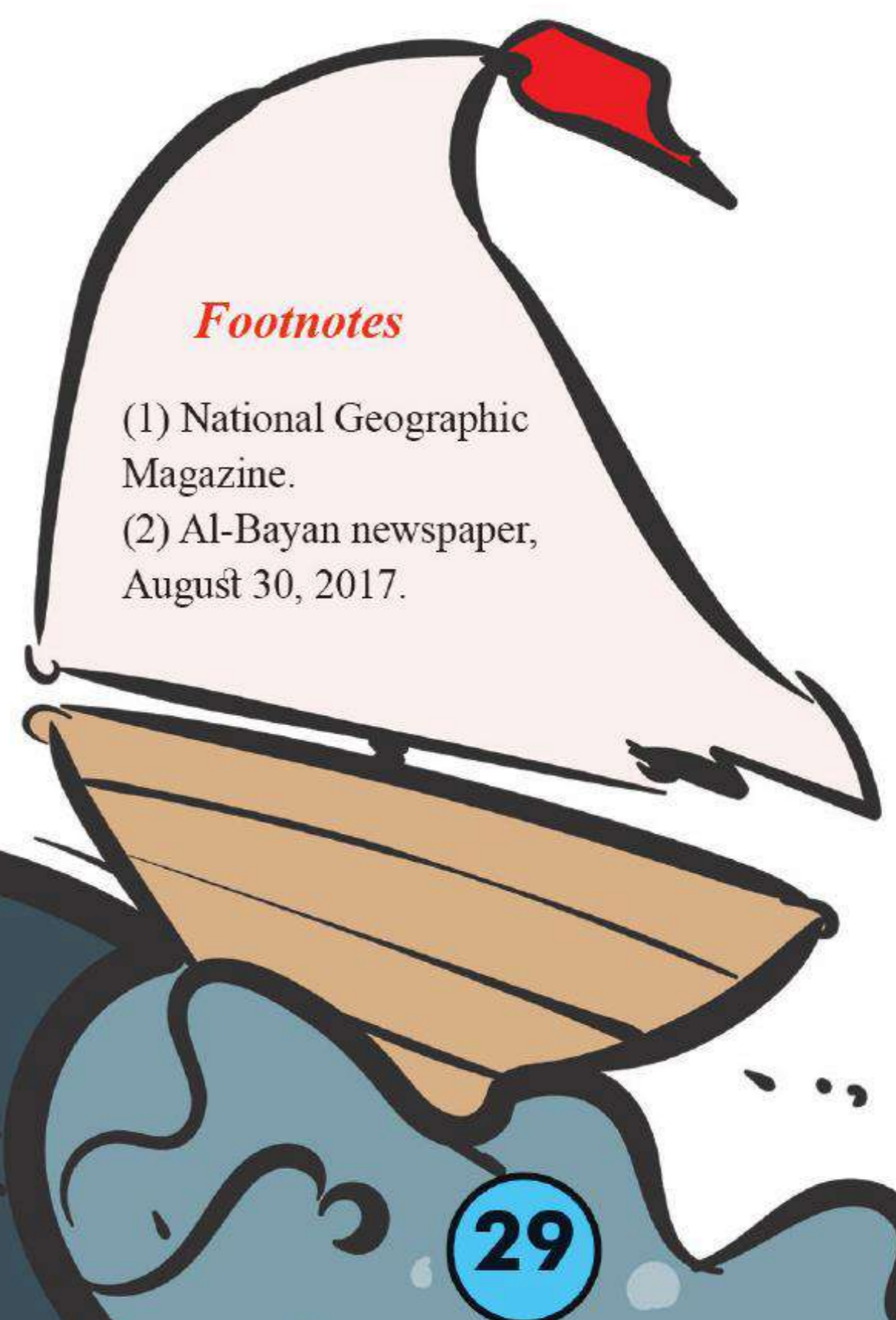
The two grandchildren looked at the fish swimming next to the boat, and suddenly they found them all heading to the beach, and Maram said: It seems that they found food there, so they all went.

The two grandsons laughed, and went back to sitting around the grandfather, and then Hossam said: I read that whales eat about a thousand kilograms of fish and crustaceans daily, and their favorite meal is octopus.

And here the grandfather intervened and added: The whale swallows food as it is, then digests it in its stomach, and we will return to this important information shortly.

The intelligence of whales:

Hossam's responded: I know what you mean, my beloved grandfather, but



Footnotes

(1) National Geographic Magazine.

(2) Al-Bayan newspaper, August 30, 2017.

I want to say an important piece of information about the intelligence of whales. They are highly intelligent, as they learn, cooperate and plan.

Maram said: Whales feel sadness and joy and love to play in the water ⁽³⁾.

The Whale's sleeping:

Grandpa Irfan asked: What about whale sleep? Maram wondered: Do whales sleep?

Hossam replied: Whales sleep in a strange way. They sleep conscious, unlike most animals. Because she cannot bear losing consciousness for a long time because she may drown, and only half of her brain may work while the other half is asleep ⁽⁴⁾.

The whale's tail:

Hossam added: As for what I was most surprised about, it was the tail of the whale. Because it moves from top to bottom, and it consists of two horizontal lobes, and its function is to help the whale balance and swim, and it is considered its only means of progress and rushing in the water.

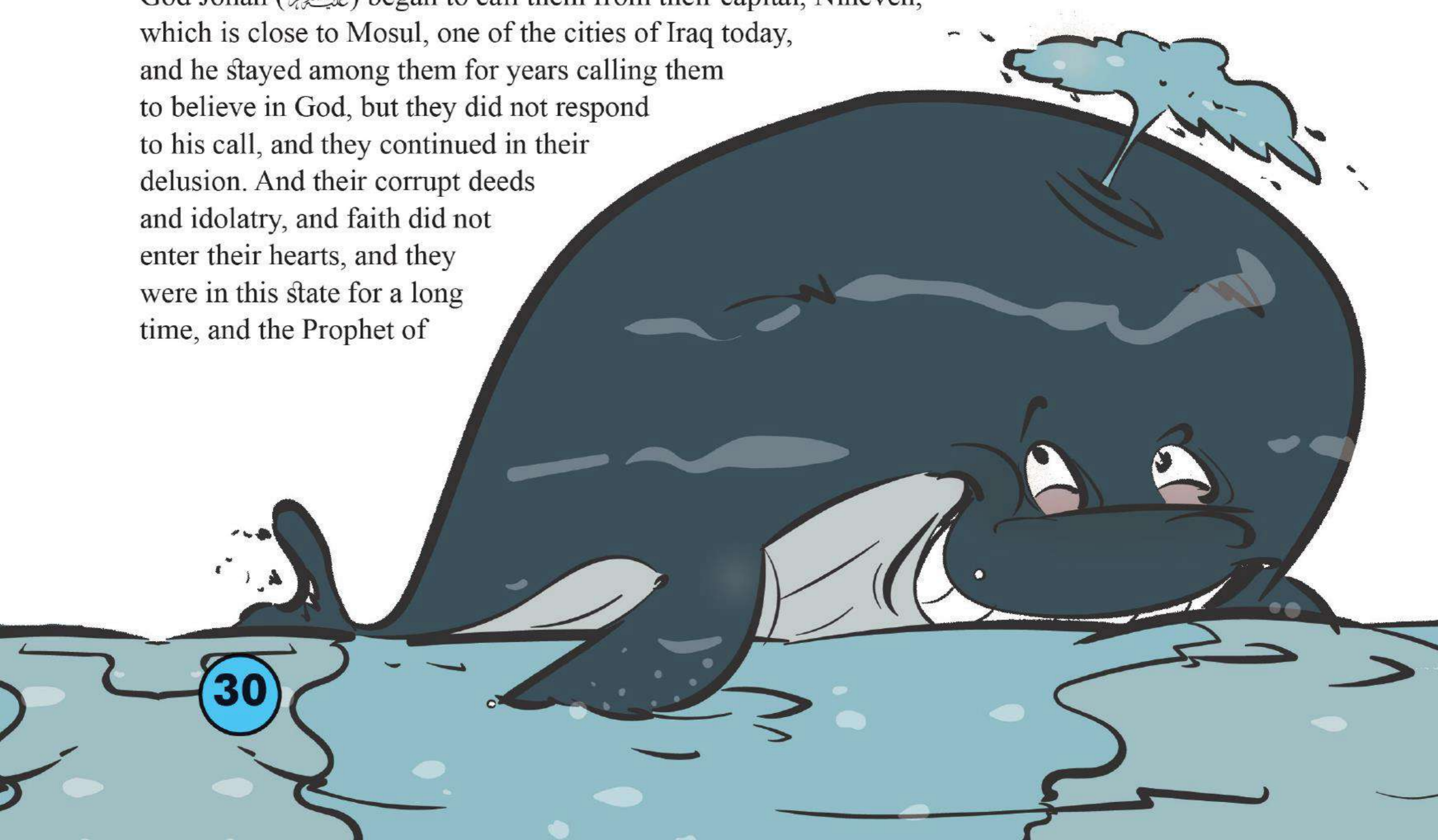
The grandfather looked at the two grandchildren and said to them: You mentioned all this information about the whale, but you did not mention the most important thing about it.

Maram replied: Of course, we did not talk about the most famous whale, it is the whale of the Prophet of God Yunus (ﷺ), but we always love to hear the story from you, my grandfather..

Allah's Prophet Yunus (peace be upon him):

Grandfather Irfan narrated: The Prophet of God Yunus (ﷺ) and he is called: (Dhul-Nun), meaning: the people of the whale, from the lineage of the Prophet of God Jacob (ﷺ), and he is one of the prophets of the Children of Israel, except that God Almighty did not send him to the Children of Israel, but rather sent him to Assyrians, and they lived around the Tigris River and its tributaries, and Nineveh and Assyria were among their most important cities, and they worshiped idols and turned to them with offerings and gifts.

And God commanded Jonah (ﷺ) to call them to believe in God alone, so the Prophet of God Jonah (ﷺ) began to call them from their capital, Nineveh, which is close to Mosul, one of the cities of Iraq today, and he stayed among them for years calling them to believe in God, but they did not respond to his call, and they continued in their delusion. And their corrupt deeds and idolatry, and faith did not enter their hearts, and they were in this state for a long time, and the Prophet of



God Yunus (ﷺ) continued to call and remind them.

The Prophet of God Yunus (ﷺ) was angry at the stubbornness of the people and their refusal to believe in God Almighty, so he warned them that the punishment of God Almighty would fall on them, and he went out in anger at them, and God Almighty admonished him for his impatience and haste to leave them, so he had to wait for the divine command to leave.

Yunus's whale:

And the grandfather continued, saying: The whale of our master Yunus (ﷺ) was mentioned in places in the Holy Qur'an, including the Almighty's saying: On the Day when they will be resurrected ⁽⁵⁾, and he said (No): So be patient for the judgment of your Lord, and do not be like the owner of the fish when he called while he was suppressed ⁽⁶⁾.

The Prophet of God Yunus (ﷺ) left Nineveh, and he approached a people and boarded their ship with them. When it reached all of them at sea, the ship swayed, turbulent, and shook, and they found no way to escape except to throw one of them into the sea. To lighten the burden, they cast lots for someone to throw it into the sea, so the share of the Prophet of God Yunus (ﷺ) came out. They found no choice but to throw him into the sea, but God Almighty saved him, for a huge whale that God Almighty sent came to him and swallowed him. Because the whale, as we said previously, does not chew food, and when Yunus (ﷺ) was in the belly of the whale, God commanded the whale not to break his bones or smash his flesh, so he called out to the whale: O whale! We did not make Yunus a sustenance for you, rather we made you a protection for him and a mosque for him ⁽⁷⁾.

The Prophet of God, Yunus (ﷺ), remained in three layers of darkness, which are the darkness of the belly of the whale, the darkness of the sea, and the darkness of the night. Al-Ameen ⁽⁸⁾.

So God responded to him, and saved him from the grief, and God Almighty commanded the whale, so he threw it on dry land, and a pumpkin tree grew around it ⁽⁹⁾; He sought shade with it, and ate from its fruits, and sent it to other people who believed in it ⁽¹⁰⁾.

The two grandsons marveled and said: Glory be to God, the grandfather looked at the two grandsons, and saw their eyes shining with knowledge and lesson.

He said: I am proud of you both, but do you remember our agreement?! The two grandsons laughed and said in fun: Of course, grandfather. The grandfather said: So we meet tomorrow at the same time to talk about the "wolf".

Footnotes

- (3) Comprehensive Animal Encyclopedia.
- (4) Article: How does a whale sleep? Haneen Hijab, a subject site.
- (5) As-Saffat: 142-144.
- (6) Al-Qalam: 48.
- (7) Tafseer Al-Qurtubi, 15/122, adapted.
- (8) The Prophets: 87.
- (9) (The pumpkin) is that which has no stems from the plant, such as the pumpkin tree and the like, Mukhtar Al-Sihah, by Zain al-Din Abu Abdullah al-Razi (d. 666 AH), cotton material, pg. From the followers: the pumpkin is the gourd. Interpretation of Ibn Kathir, 7/36.
- (10) Tafsir Ibn Katheer, 7/36, et seq.

The wolf... and Allah's Prophet, Joseph (peace be upon him)

Grandfather Irfan sat in his usual place after the afternoon prayer, and the two grandsons Hus-sam and Maram came carrying fruit platters of grapes and peaches.

Grandma Zainab said: Do you know that wolves are active at night?!

Grandpa Irfan smiled, saying: Here the grandmother begins.

Hossam added: Wolves are known as one of the categories of the Canidae family that includes foxes and dogs, and the Arabian wolf is distinguished from the rest of the wolf species by its small size and short hair spread over its body ⁽¹⁾.

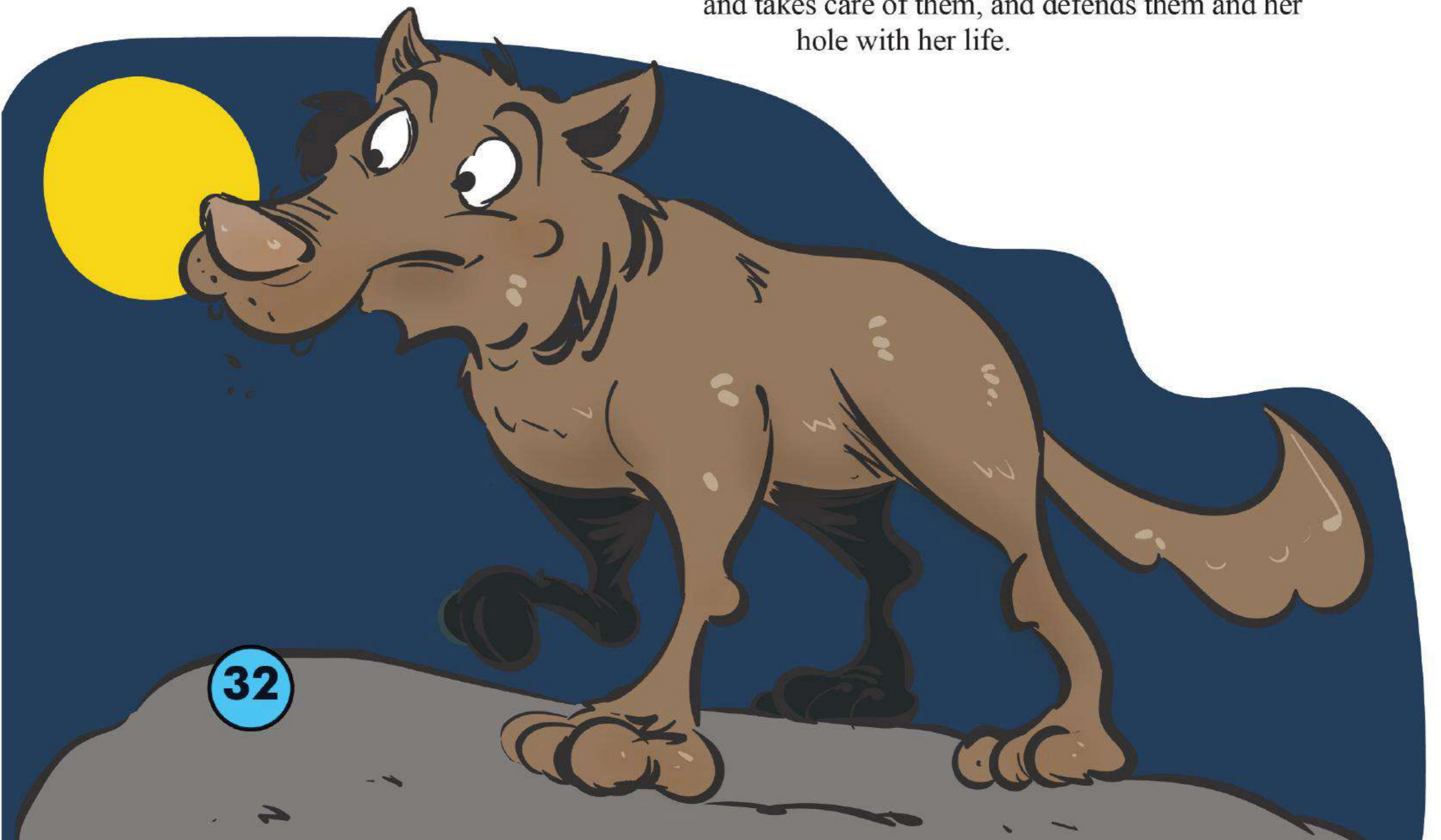
The wolf in the Arabs' land:

Hossam continued: The Arabs revered the wolf, and likened the strong and intelligent man to him because of the strength and cunning of the wolf.

And Maram continued: The wolf was also mentioned in many stories by Arab writers, such as: Kalila wa Dimna by Ibn al-Muqaffa, and Al-Jahiz's Animal Book.

And the grandfather said: Perhaps the Arabs knew something about the characteristics of the wolf, as it is strong in character and intelligent, and is characterized by cunning.

And the grandmother Zainab continued: It is true. The wolf is very loyal and loyal to his wife, as he does not marry anyone else throughout her life, and the wolf is also distinguished by loyalty and devotion to him and the family, and she takes care of her young and takes care of them, and defends them and her hole with her life.



Hossam continued: I also knew that wolves have a law that regulates marriage. When a wolf wants to marry, he must leave the herd and look for a wife from a different herd. Wolves do not marry their close relatives just like a human being, and when he finds her, they search for a new area of their own to create a new family.

The good son:

Maram added: The wolf deserves the title of the righteous son among all animals, as he is the only one who takes care of his parents when they are old and weak, so they stay inside the hole, while the righteous son carries out their mission and goes hunting and providing food for them ⁽²⁾.

Hossam said: Indeed, wolves live in flocks, and there is a great bond between them, so that they go out at night to hunt in groups, and the big wolf teaches the small wolves the arts of hunting.

Hossam continued: The young wolves are called "puppies", "hearing" or "al-Jarmoz", and the puppies are born deaf and blind, completely dependent on the mother, and the puppies lie inside the burrow for two months before they begin to rely on themselves.

Prophet of Allah Yusuf (peace be upon him):

Grandfather Irfan said: But you forgot the most famous wolf, which is the wolf of the brothers of our master Yusuf (ﷺ).

Grandma Zainab replied: Allow me to tell them about the Prophet of God, Joseph (ﷺ).

Grandfather replied hello: Here you go, grandmother.

The grandmother said: Our master Joseph (ﷺ) is one of the prophets mentioned in the Holy Qur'an, and he is the eleventh son of God's Prophet Jacob (ﷺ). Joseph (ﷺ).

When the Prophet of God Joseph (ﷺ) was a boy, he saw eleven stars in his sleep and saw the sun and the moon prostrating to him. When he woke up, he went to his father Jacob (ﷺ) and narrated the vision to him. Jacob realized with his intuition and insight that his son would have a great deal, and warned him not to tell his vision. On his brothers, they envy him for what God has given him of His bounty.

And Joseph's brothers (ﷺ) hated him for his father's love for him, and their chests were filled with hatred and envy towards Joseph (ﷺ), and they began to think of a way to get rid of him.

Someone suggested that they throw Joseph into a deep well, so that some passersby travelers might find him and take him with them. This idea was well received and accepted by them, and their opinion settled on his banishment and deportation.

The wolf and Allah's prophet Joseph (peace be upon him):

And grandfather Irfan continued: The name of the wolf was mentioned in Surat Yusuf, where Joseph's brothers insisted on implementing their plan, so they asked their father to allow them to take Joseph with them on a trip outside the village, so the Prophet of God refused Jacob (ﷺ) for fear of Joseph (ﷺ), so they returned to their father and asked him On the reason for his refusal to leave Yusuf (ﷺ) with them and why he does not trust them with him, so Jacob (ﷺ) expressed to them his dissatisfaction with their request, and that he feared that

Footnotes

(1) Wikipedia Encyclopedia.

(2) National Geographic Channel.

they would neglect Yusuf (ﷺ) and get distracted from him, so that a wolf would come to him and eat him. That the wolf would eat him while you were heedless of him ⁽³⁾, the children reassured their father that Joseph would be safe, and that they would protect him as they promised him, boasting of their strength and abundance {They said if the wolf ate him while we are a band Indeed, then, we will surely lose ⁽⁴⁾, so Jacob (ﷺ) acquiesced to their request and agreed That Joseph (ﷺ) would go with them, but he kept obsessing in himself, fearing that something might happen to Joseph (ﷺ).

Joseph's brothers (ﷺ) finally realized that they got what they wanted, and after they left their house and took Joseph (ﷺ) away from their father, they unanimously agreed to throw him into the well, and God revealed to Joseph (ﷺ) without his brothers feeling that he should not be sad about what they did with him. God will make for him after that a relief and a good way out, and He will help him against them, and raise him up and raise his rank, and Joseph (ﷺ) will tell them what they did with him in this favor later, then the brothers threw Joseph (ﷺ) into the dark well, and they remained with him until the sun set and twilight disappeared and night entered and they had chosen this time; Because it is a time when it is not possible to search for Joseph (ﷺ), and it is a time when the wolves are active.

The children returned to their father at night, pretending to weep, heartbreak, and remorse for the loss of their brother, expressing to their father regret and dismay over Yusuf (ﷺ), and told their father that they had gone to race in running among themselves and left Yusuf (ﷺ) with their luggage, because he was not as strong as them against the enemy, and for the sake of to save the luggage, so what happened happened and the wolf ate it. The Almighty said: They said, O our father, we went to run, and we left Joseph at our luggage, and the wolf ate him, and you are not a believer. Ours even if we were truthful ⁽⁵⁾, the brothers were almost certain that their father would not believe their story, and in order for it to be complete Conspiracy and convince their father



of their narration, they brought the shirt of Yusuf (ﷺ) with false blood on it (i.e. it is not the blood of Joseph (ﷺ) they may have slaughtered a sheep or a ram) in an attempt to convince Jacob (ﷺ) that this is the shirt of Joseph (ﷺ) in which the wolf ate him and it infected him from his blood, Jacob (ﷺ) was not convinced of the narration and was deeply saddened, and declared to them that what happened was not as they said, but rather they were hiding

something in their chests, asking God to inspire him to be patient with the separation of Yusuf (ﷺ) and to relieve God with his help and kindness from this concern from his heart, and he said: “So patience is beautiful, and God is the one seeking help for what you describe” (6).

And while Yusuf (ﷺ) was lonely in the well at a dark night away from his father and his house, a group of cars (a convoy of travelers) approached the well. They gave them water, so he threw his bucket into the well to raise the water, so Joseph clung to it to get out, and the bucket was heavy, but the owner of the bucket managed to lift it, so he was stunned and astonished when he saw a boy in the bucket, so he did not expect that this boy was in the well on that dark night, and he shouted between His companions alerted them that he had found a boy in the well, then the car decided to take him with them to Egypt, and in Egypt he resided in the house of the dear of Egypt, and God’s generosity was manifested on Joseph (ﷺ) by making him on the treasures of the earth (7).

The two grandsons marveled and said: Glory be to God.

The grandfather and grandmother looked at the two grandsons, and saw their eyes shining with knowledge and lesson.

The grandmother said: How proud I am of you, my grandson!

The grandfather laughed and said: But do you remember our agreement?!

Maram shouted and said cheerfully: But the vacation is over, Grandpa, and tomorrow we will return to our house.

The grandfather and grandmother looked lovingly at the two grandchildren and said: So we will meet next holiday, God willing

Footnotes

(3) Joseph: 13.

(4) Joseph: 14.

(5) Joseph: 17.

(6) Joseph: 18.

(7) See: Tafsir al-Qurtubi, 9/139 and what follows, and Tafsir Ibn Katheer, 4/320 and what follows.





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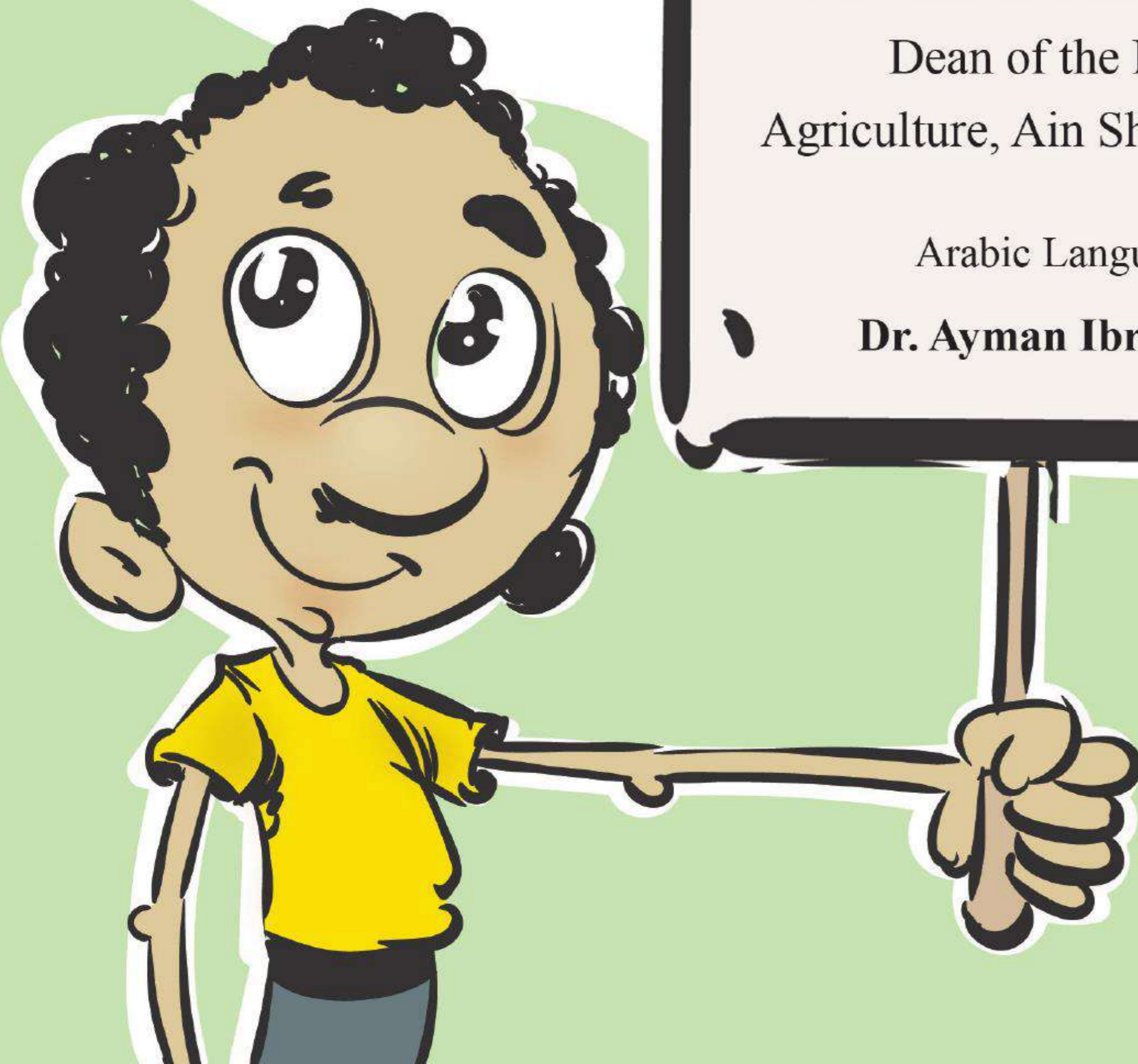
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قصص الحيوان في القرآن الكريم إنجليزي

