

Yakub (220081)

J

Jacob

Jacob was a prophet mentioned in several Qur'anic verses. He is mentioned along with Abraham, for what they recommended to his sons (Q 2:132). His name appears after the names of Abraham, Ishmael, and Isaac (Q 2:136, 140, 3:84, 4:163) and, in some passages, before the names of other prophets, as representing the revelation given to Abraham and his progeny or in relation to prophecy. He is usually mentioned after Isaac: Isaac and his son Jacob and with their progeny were given to Abraham (Q 19:49, 21:72, 29:27; cf. 6:84) as prophets and leaders guided by God. The good tidings of Isaac and, after him, of Jacob were given to Abraham's wife (Q 11:71); Abraham, Isaac, and Jacob are mentioned before the other prophets as being amongst "the chosen, the excellent" (Q 38:45). When death came to Jacob, he said to his sons: "What will you serve after me?" and they stated their faith in God Almighty (Q 2:133).

Jacob's name appears also in three passages of the *sūra* of Joseph, where the family of Jacob (Q 12:6) and the religion of Abraham, Isaac, and Jacob are

mentioned (Q 12:38) and where his advice to his sons to "enter [Egypt] by separate doors" (Q 12:67) is explained as "a need in Jacob's soul that he thereby satisfied" (Q 12:68). In the rest of the *sūra*, Joseph's father, although not named, appears as confronting his other sons and discussing with them when they announce to him that Joseph had been eaten by a wolf (Q 12:11-8) and, later on, when his sons returned home from Egypt and asked Jacob to permit them to go back to Egypt with their younger brother, Benjamin (Q 12:63-7). Joseph's brothers subsequently announced to Jacob that Benjamin was being held at the Egyptian court, and he despaired, recalling his lost sons (Q 12:81-7). Jacob then recognised from afar the scent of Joseph from his shirt (Q 12:93-8) and went to join him in Egypt (Q 12:99-100). The mention of the House of Jacob in another passage refers to the story of Zechariah and Mary (Q 19:6).

Islamic exegetical traditions and narratives have mainly elaborated upon Jacob's sufferings in the story of Joseph in accord with the Qur'anic passages. The main theological question influencing exegesis

69-72