SAMPLE

Alyasa: The Inheritor of the Prophetic

Mission The Story of Prophet Alyasa (أليسع) in the Quran and Islamic Tradition

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Introduction

Alyasa (عليه السلام — ٨٠٨) Elisha — is the prophet who inherited a mission. He was the student and successor of Ilyas, the prophet who continued the confrontation with idolatry after his teacher was taken by Allah. The Quran mentions Alyasa briefly — twice, in the prophetic lists — but the brevity conceals a story of succession, continuation, and the unbroken chain of prophethood.

The Quranic mentions of Alyasa are among the most concise in the entire prophetic narrative. In Surah Sad (38:48), he is listed alongside Ismail and Dhu'l-Kifl: "And remember Ismail and Alyasa and Dhu'l-Kifl, and all are of the best." In Surah Al-An'am (6:86), he appears again in the genealogical list of prophets. No narrative. No dialogue. No story. Just a name, a list, and a description: "of the best."

Yet this brief mention carries a profound lesson: the prophetic mission does not depend on a single person. Ilyas began the confrontation with Baal; Alyasa continued it. The teacher was taken; the student remained. The first prophet called; the second prophet confirmed. The chain of prophethood is unbroken — not because one prophet is irreplaceable, but because Allah always sends another.

Islamic tradition identifies Alyasa with the Elisha of the Israelite tradition — the disciple of Elijah who received a double portion of his spirit, who continued the prophetic ministry, who performed signs, and who guided the Israelites after Elijah's ascent. The Quran does not narrate these events, but it confirms the essential: Alyasa was a prophet, he was of the best, and he carried the same message as every prophet before him: worship Allah alone.

This book traces Alyasa's story through the Quran and Islamic tradition: his brief but significant mentions, his role as the successor of Ilyas, the model of the student-teacher relationship in prophethood, the theme of continuation and inheritance in the prophetic chain, and the lessons for every person who inherits a mission and must carry it forward. It is the twentieth light in the NurOne - The Prophets series — the light that continued, the light that inherited, the light that showed that the mission is greater than any single person.

The brevity of Alyasa's mention is itself a lesson. In a world that equates significance with visibility, the Quran equates significance with rank. The prophet mentioned once is "of the best." The prophet with no story is "of the best." The prophet who is known only as a name in a list is "of the best." The

measure is not the narrative but the divine assessment, and the divine assessment is not proportional to the human recognition.

This is the twentieth book in the NurOne - The Prophets series, and it marks a threshold: twenty of twenty-five books complete. The remaining five — Yunus, Zakariya, Yahya, Isa, and Muhammad — will complete the series. As we approach the end, the prophets become more varied: Yunus, the reluctant messenger; Zakariya, the father in old age; Yahya, the prophetic son; Isa, the miraculous birth; and Muhammad, the final prophet. Each brings a different aspect of the prophetic experience. Alyasa, between the confrontation of Ilyas and the flight of Yunus, represents the quiet excellence of continuation — the excellence of the one who carries the mission forward without fanfare, without narrative, without recognition.

The Quran's command is: "Remember." Remember Ismail. Remember Alyasa. Remember Dhu'l-Kifl. The remembrance is the honor. The prophet who is remembered by Allah is honored, regardless of whether the world remembers. And the remembrance — the act of bringing to mind, of honoring, of learning from — is what this book seeks to accomplish. To remember Alyasa is to learn from him: the lesson of the faithful inheritor, the excellent continuer, the student who became the successor and carried the mission forward.

The Quran mentions Alyasa in two surahs. In Surah Sad, he is listed alongside other prophets: "And mention Our servant Idris and Alyasa and Dhul-Kifl — and all were of the best" (38:48). In Surah Al-An'am, he is listed among the righteous: "And Ismail, Alyasa, Yunus, and Lut — and all We preferred over the worlds" (6:86). These two brief mentions are all the Quran gives directly about Alyasa. No extended narrative. No dialogue with his people. No specific miracle. The Quran places him in the ranks of the prophets with a word — preferred, the best — and moves on. This brevity is itself instructive: the Quran does not require a story to establish prophethood.

The Quran makes this explicit about all prophets: "Those are the ones whom Allah has guided, so from their guidance, take an example" (6:90). The verse follows the list that includes Alyasa, making it a direct command: take guidance from these prophets. The Quran does not say we must know their stories in detail. It says that their guidance is the guidance to follow. Alyasa is mentioned not because of what he said but because of what he was: one of the preferred, one of the best, one of the guided. The chapters that follow examine every mention of Alyasa in the Quran, the scholarly discussion about his identity and era, and the principle the Quran establishes through his inclusion: that the measure of a prophet is not the length of his story but the truth of his message.

In another context, the Quran notes Alyasa in a passage that connects him to the broader family of prophets. In Surah Al-An'am, Allah says: "And that was Our argument which We gave Ibrahim against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. And We gave him Ishaq and Yaqub in addition — all were righteous. And We made them leaders guiding by Our command" (6:83-84). The passage establishes a genealogy of prophethood — from Ibrahim through Ishaq, Yaqub, and onward. Alyasa appears later in the same surah, listed among those preferred over the worlds.

The Quran does not give Alyasa a separate lineage or a named people. It gives him a category: one of the best, one of the preferred, one of the servants of Allah. The chapters that follow examine the scholarly discussion about Alyasa's identity, his possible connection to the story of Al-Khidr, and the consistent principle the Quran maintains: that prophethood is known to Allah, acknowledged by the faithful, and not dependent on narrative detail.

Elsewhere, the Quran states about the prophets as a collective: "Indeed, We have revealed to you as We revealed to Nuh and the prophets after him. And We revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes and Isa and Ayyub and Yunus and Harun and Sulayman, and to Dawud We gave the Psalms. And messengers We have mentioned to you before and messengers We have not mentioned to you. And Allah spoke to Musa directly. Messengers as bringers of good news and warners, so that mankind will have no argument against Allah after the messengers" (4:163-165). Alyasa belongs to the unnamed among the mentioned, or the mentioned among the unnamed. The passage establishes the principle: no community can claim ignorance, because no community was left without a messenger. The chapters that follow examine every Quranic mention of Alyasa and the broader principle of universal prophethood.

The Quran mentions Alyasa in two passages, both in lists of prophets. In Surah Al-An'am: "And Ismail, Alyasa, Yunus, and Lut, and each We preferred over the worlds" (6:86). In Surah Sad: "And mention Our servant Idris and Alyasa and Dhul-Kifl, and all were of the best" (38:48). The Quran gives him no narrative, no dialogue, no people, no miracle. It gives him a name and a verdict: preferred, of the best. Some scholars identify Alyasa with Elisha, the successor of Elijah in the biblical tradition. Others consider him a prophet known only in the Quranic revelation.

The Quran itself does not resolve the identification. It maintains the principle that a prophet's worth is not determined by the amount of narrative he receives but by the truth that he was sent by Allah. The chapters that follow examine every mention of Alyasa, the scholarly discussion about his identity

and era, and the enduring principle the Quran teaches through his inclusion:

that the Quran gives what is sufficient for guidance, and the full record of every messenger belongs to the One who sent them.

The example of Alyasa reveals that inclusion in the prophetic record is itself the proof of prophethood. He is named among the preferred and the best. The Quran does not give him a story because the story is not the point. The point is the name, the rank, and the truth that he was sent by Allah. That is sufficient for us.

The Quran says in Surah Sad: And mention Our servant Idris and Alyasa and Dhul-Kifl, and all were of the best. The verse places Alyasa in a group of three, each called one of the best. The Quran does not rank them. It does not distinguish their stories. It groups them and gives them a single description. The lesson is that the Quran does not need to tell every story to honor every prophet. The name is the honor. The inclusion is the rank. The description is the verdict. Alyasa was of the best. That is what the Quran gives, and that is what we hold.

The Quran gives him a name and a company: one of the best, one of the preferred, one of the believing servants of Allah. That is his story, and that is sufficient for every reader who holds the Quran as the standard for understanding prophethood.

Chapter 1: Alyasa in the Quran

Alyasa (عليه السلام) is mentioned twice in the Quran:

Surah Sad (38:48): "And remember Ismail and Alyasa and Dhu'l-Kifl, and all are of the best (min al-akhayar)."

Surah Al-An'am (6:86): Some readings of the prophetic list in this surah include Alyasa among the prophets mentioned: "And Ismail and Alyasa and Yunus and Lut — and all [of them] We preferred over the worlds."

The mentions are minimal — a name in a list, a description. There is no narrative passage for Alyasa, no dialogue, no story of confrontation or mission. The Quran's treatment of Alyasa is among its most concise — comparable to the brevity of Idris and Dhu'l-Kifl.

The Quran calls Alyasa "of the best" — min al-akhayar. The word khiyar — plural of khayr — means the best, the excellent, the chosen. The description places Alyasa in the highest category of humanity: among the best of all people. The superlative is the Quran's only characterization of Alyasa, but it is sufficient. The Quran does not need to narrate his story to establish his rank; the rank is declared in a single word.

The description "of the best" is shared with Ismail and Dhu'l-Kifl in the same verse. The three are grouped together — three briefly mentioned prophets, each described with the same superlative. The grouping shows that brevity of mention does not imply insignificance of rank. The Quran mentions some prophets with extensive narrative and others with only a name, but the rank is not proportional to the narrative. The prophet who is mentioned once is as much "of the best" as the prophet who is mentioned fifty times.

The name Alyasa — Arabic for Elisha — means "God is salvation" or "God saves." The name itself is a theological statement: the source of salvation is Allah, not the prophet. The prophet who carries a name that means "God saves" is the prophet who points not to himself but to the One who saves. The name is the message in miniature: salvation is from Allah.

The name connects Alyasa to the broader Israelite prophetic tradition. Elisha — the disciple and successor of Elijah — is a well-known figure in the Israelite scriptures. The Quran's use of the Arabic form Alyasa confirms the continuity: the same prophet known to the Israelites is known to the Muslims, acknowledged in the Quran, and honored as "of the best."

Alyasa's prophethood followed Ilyas's. Islamic tradition, consistent with the Israelite tradition, identifies Alyasa as the student who was chosen by Ilyas to

continue the prophetic mission. The Quran does not narrate the transition, but the pairing of Ilyas and Alyasa in the prophetic lists — alongside the traditional identification of their teacher-student relationship — establishes the pattern: when one prophet is taken, another is sent.

The sequence is significant: Ilyas confronted the worship of Baal; Alyasa continued the confrontation. The first prophet initiated; the second prophet sustained. The mission was not Ilyas's alone; it was Allah's, and Allah ensured its continuation through Alyasa. The succession reveals that the prophetic mission transcends the individual prophet. The prophet is the vessel; the mission is the content. The vessel may be replaced; the content continues.

The brevity of Alyasa's mention in the Quran teaches a lesson that is central to the NurOne - The Prophets series: significance is not determined by visibility. The Quran mentions Alyasa in a single verse, but the rank is "of the best." The world measures by visibility — by how much is said, how much is known, how much is narrated. The Quran measures by rank — by the divine assessment, the eternal significance, the spiritual standing.

The prophet who is mentioned once and called "of the best" is the prophet who demonstrates that the measure of a life is not its publicity but its quality. whoever does what is right without being noticed, who carries the mission without being celebrated, who continues the work without being recognized — this person is "of the best." The rank is not in the narrative; the rank is in the reality.

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ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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