

Lot

(peace be upon him)

and his Mission in Confronting Corruption
,and Sexual Deviance
and Allah's Punishment for the Wrongdoers

﴿لُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَجَجَّيْنَاهُ
مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ
إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَذِينَ قَالُوا
سُورَةُ الْأَنْبِيَاءِ ٧٤﴾

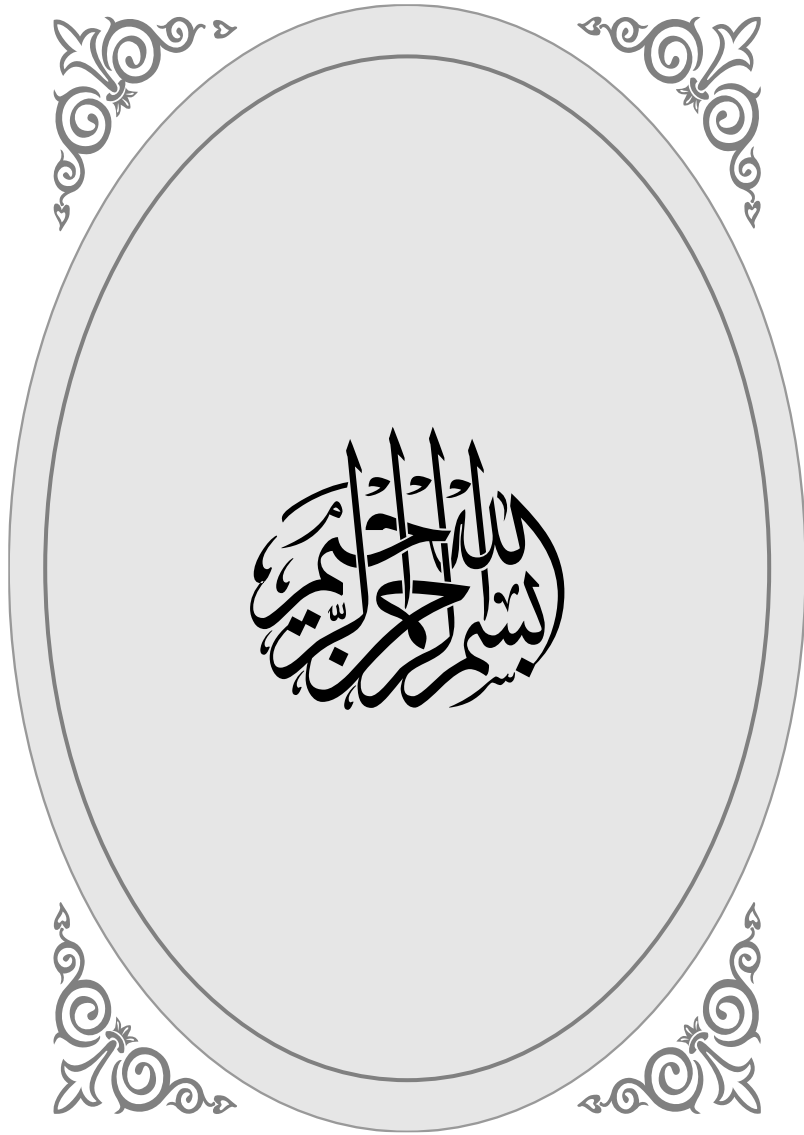
Written by
Dr. Ali Muhammad al-Sallabi

Translated by
Abdulmalik DUGEM

**Lot (peace be upon him)
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Corruption and Sexual Deviance, and
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Dedicated to

To the bearers of the message of truth and the call to unite Allah and single out servitude to Him

To the bright-minded people of humanity

To those with sound dispositions and pure hearts

To those who reject the reality of moral, spiritual and social decay prevailing in our time.....

I dedicate this book.

Asking Allah, Blessed and Almighty, to help us obey Him and make efforts to support His religion, convey His message, and reform societies and individuals .

The Almighty said: {Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful} [Al-A'raf: 157].

And the Almighty says: {And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful} [Ali Imran: 104].



**Introduction to the book "Lot (peace be upon him)" by
Dr. Ali Muhammad Al-Sallabi**

Written by

Pro. Dr. Ali Mohieddin Al-Qaradaghi

President of the International Union of Muslim Scholars

Praise be to Allah, Lord of the worlds, and prayers and peace be upon the Messenger as a mercy to the worlds, and upon his brothers among the prophets and messengers, his family and Companions, and those who follow his guidance until the Day of Judgment:

The Holy Quran is indeed a comprehensive record of all aspects of righteousness and reform, featuring exemplary models of goodness and remarkable achievements in building civilizations. It also serves as a complete archive of stories about corruption, tyrants, and aggression, along with their dire consequences and destructive impacts on civilization and humanity. Truly, it is an explanation of everything, a source of healing, light, and guidance.

The methodology of the Quran is truly miraculous, as it addresses certain issues through direct commands and prohibitions, while it addresses others through stories from which rulings, laws, lessons, and admonitions can be derived. When a topic is particularly important, the Quran combines both methods: direct commands and prohibitions, and illustrative stories about the destruction of those who committed the forbidden acts and the

salvation of those who adhered to Allah's commands and avoided those destructive behaviors. This is evident in the story of Lot (peace be upon him), as it pertains to family, natural disposition, and the preservation of the human species. Therefore, the Quran gives it the utmost attention. There is no topic in the realm of human interactions, like the topic of the family, that the Quran elaborates on so thoroughly, detailing all its aspects, both positive and negative, with clear prohibitions and commands.

On the other hand, the words of the Quran are alive and dynamic, and its stories renew and move with the passage of time, as if they were revealed for our era. The stories seem contemporary and relevant to us today. If we had not witnessed in our present time the Western world's defense of sexual deviance, the enactment of strict laws to protect it, the prohibition against criticizing it, and the criminalization of those who oppose it, we might not fully comprehend the meaning of Allah's words: **{But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure"}** [An-Naml:56]. Without seeing such phenomena in our time, one might have wondered, "Glory be to Allah, could humanity ever reach such a level of moral decline and value collapse, where adherence to purity and chastity becomes a flaw, even a crime deserving of punishment through expulsion and exile, and the deprivation of natural rights" ?

However, what we witness today with the legalization of sexual deviance and the criminalization of anything that remotely affects it has exceeded all boundaries. The enactment of laws protecting same-sex marriage in America, Britain, and most European countries, as well as other laws that prohibit discrimination based on sexual orientation, etc...

Therefore, the Holy Quran has prepared the environment and hearts for addressing these deviant ideas and how to combat them using all available means.

The lives of these prophets are a model for Muslims, providing lessons and admonitions that they can benefit from in their journey. They draw lessons and wisdom from these stories and apply in their lives the guidance and judgments that these prophets exemplified. As Allah says: **{Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers (89) Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds" (90)}** [Al-An'am:89-90].

For example, the story of the people of Lot (peace be upon him) illustrates the dangers of deviating from natural human instincts. These people abandoned relations with women in favor of relations with men, thereby opposing natural life and creating a diseased and corrupt environment. Such an environment is unfit for nurturing and growing new seeds of life, undermines human existence, disintegrates its structure, brings about hardship and distress, and incurs the wrath of Allah. Indeed, it represents a grave deviation from human nature that deserves the severest of punishments.

However, in all fairness, it must be said that the actions of the people of Lot—despite their abhorrence and opposition to natural instincts—were limited to relations between men only, and was not the case among women; unlike today's Western civilization, where sexual deviance has also become prevalent among women. Women now choose other women as partners, and Western laws permit marriage between women just as they do between men. Therefore, the deviance today is even more dangerous than it was in the time of the people of Lot.

The story of Lot indicates that lawful, natural marriage and its facilitation, as well as encouragement of it, are the solutions to the problem of sexual deviance. Marriage represents the proper

psychological orientation that achieves purity and chastity. Moreover, the story of the people of Lot clearly shows that those who go against natural instincts, turning truth into falsehood and inverting natural order, will face swift destruction. This is one of the decisive laws of Allah.

Therefore, Islam has emphasized the dangers of this crime, referring to it as depravity, and has prescribed severe worldly and otherworldly punishments for it. Islam has established measures to prevent it within society, beginning with faith-based upbringing in homes, moral education in schools, strong personal purification, and scientific and natural rebuttals to Western ideas that masquerade as freedom. Additionally, it provides medical and economic responses to such issues.

In addition, laws and regulations that criminalize this depravity and impose deterrent punishments play a significant role in purifying and protecting society.

The book came at the right time: I read the book, benefited from it, and enjoyed reading it. It was not merely a narration of the story—despite its importance—but a precise interpretation of all the verses that addressed this story in fourteen surahs. The book extensively explained the meanings of these words, their objectives, and the lessons derived from them. This detailed explanation is a significant benefit in itself. Moreover, it linked the story of Lot with the current occurrences of sexual deviance and highlighted the severe negative impacts on both Islamic and global societies. The book emphasized that today's corrupters are promoting widespread sexual deviance among both genders using all available means, including economic and political incentives for any country that adopts sexual deviance. They have made it a criterion for proximity, support, or lack thereof. Moreover, they combat the Muslim minority in the West by promoting and legalizing sexual deviance, criminalizing anyone who opposes it, incorporating it into programs and curricula, and even encouraging it. Those who stand against it face the risk of

expulsion, having their children taken away, and leaving them with deviant individuals to become like them—as unfortunately has happened in some countries like Sweden.

Indeed, most of the great powers do not merely confine their actions to their own countries but also attempt to impose laws that permit sexual deviance and same-sex marriage globally. This effort began with the Beijing Declaration of 1995, which emerged from a significant event called the World Conference on Women.

The book concluded by emphasizing the utmost importance of carefully nurturing children and focusing on curricula and schools to cultivate a strong, faithful generation embodying the morals of the Prophet Muhammad (peace and blessings be upon him). This includes instilling patience, determination, purity, chastity, and noble character while preventing vices, drugs, doubts, and desires. The researcher ended with a series of important and beneficial recommendations.

If our nation today is confronting the Zionists and their allies in Palestine, especially in Gaza, one of the key reasons for our success is the successful building of a generation capable of facing these challenges. This can only be achieved through strong and proper faith-based and moral education, alongside military and material preparation. The condition for victory is to build a generation of **{servants of Ours - those of great military might}** [Al-Isra:5].

Today, the world faces its greatest challenge, one that clashes with sound human nature, contradicts the continuation of humanity, and conflicts with noble values and ethical virtues. This challenge is the promotion, sanctification, and legalization of sexual deviance. Unfortunately, most of the religious institutions in the Western world stand in support of this dangerous wave, with some churches even solemnizing same-sex marriages.

In the face of these risks to human life, Islam remains the only beacon to enlighten all people about the dangers of these vile practices and the destructive effects of this obscenity. This is achieved through targeted awareness campaigns, media outreach, and scientific conferences and seminars to elucidate the dangers of this trend on the future of humanity.

In conclusion, with full confidence, I say that the virtue of my beloved brother, the meticulous interpreter and the diligent historian, Dr. Ali Mohammed Al-Sallabi, Secretary-General of the International Union of Muslim Scholars, has thoroughly explored every aspect of this story. He has provided us with valuable insights, and may Allah reward him abundantly and make him a source of benefit for Islam and Muslims, and for the wider world. Amen, Lord of all worlds.

Written by,

Prof. Dr. Ali Mohieddin Al-Qaradaghi

Doha, 06 Shawwal 1445

AH

April 15, 2024 AD

Introduction to the book

By Mr. Dr. Fadel Murad

Assistant Secretary-General of the International Union of Muslim Scholars

Professor of fiqh and contemporary issues at Qatar University

Founder of the Fiqh of the Age Project

In the name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah and peace and blessings be upon the noble Messenger, and thereafter:

I read the book "Prophet Lot (peace be upon him)" by the historian of Islam in this era, Sheikh Dr. Ali Muhammad al-Sallabi, the Secretary-General of the International Union of Muslim Scholars.

There is no doubt that the book is a qualitative addition to the Islamic and human historical library in general, and to thematic interpretation and scholars and specialists in particular.

The pen of Sheikh Ali al-Sallabi has filled the Islamic library with contemporary renewal in this field, and we are in need of such scientific projects that form the foundational cornerstone in the project of the civilizational revival of our Islamic religion.

History is undoubtedly a school, but it must be truthful and genuine. This is where this author comes in, as it is derived from the Book of Allah, the Sunnah of the Messenger of Allah (peace and blessings be upon him), and the most reliable books of exegesis.

Sheikh Ali has written civilizational historical encyclopedias that will contribute to the revival of the nation, its culture, and its religion. He continues to surprise us with new and innovative works in his grand historical project, which, as we have mentioned, is a revival project that is constructive and valuable.

Allah has prepared him for this project and blessed him with such a mission. Now, as the Secretary-General of the Union, we ask Allah to help him with this task, in addition to completing the project that has borne fruit and flourished. I suggested to him that the next step for these encyclopedias should be to make them more accessible and to supplement them with maps, historical images, and knowledge trees to make it easier for our young generation to learn about their civilization, the history of their religion, the history of the great prophets, and the human civilization through the Holy Quran and the Sunnah.

I also do not forget Sheikh Ali's commendation of my renewal project, "Fiqh of the Era", and his introduction of it, highlighting its great importance in our time and its contemporary renewal impact. We ask Allah to reward him greatly.

On the topic of our master Lot, which is the subject of the book, I say that it addresses a dilemma of our time, which I will explain as follows: Who are you?

This is a question of identity that each individual answers according to their personal identification, commonly referred to as national identity. Identity is built upon two pillars: societal aspects such as cultures, customs, and language, and religious aspects including monotheism, philosophical perspectives on life and creation, foundational values, and regulatory aspects. Sharia law uniquely establishes foundational principles, beginning with practices like charity from the wealthy to the poor, or abolishing practices like usury due to its inherent injustice and detrimental impact on society. Societal and ethnic identity alone is

insufficient to create a reformist civilization on Earth; rather, it can lead to conflicts among civilizations, nations, and peoples, both historically and in modern times, even at the level of major nations. This was evident in ancient and modern conflicts among tribes, as was the case with the Arabs before Islam. Tribal identity, linguistic identity, and customs and cultures did not benefit them; instead, they often led to prolonged internal conflicts. Ethnic national identity led the Jews to claim superiority over others and to say, "We are better than you", and they said, "We have no obligation to the illiterate".

And they meant by "illiterate" the Arabs, implying no wrongdoing in what they did to the Arabs — their wealth, blood, and honor. Therefore, the most important element of identity was the religion that governed all of this, creating ethics and values, mandating justice and kindness, forbidding injustice, aggression, and wrongdoing. Allah has encompassed the pillars of identity in a verse when He said: **{indeed We have created you from male and female}**.

For example, America and the European Union have national and individual identity...

There is no societal identity built on values, nor is there a religious identity to regulate and uphold. Making the state and individualism the identity, while stripping society of its authority and family of its educational laws, exposes the nation to fragmentation and destruction at any threat to the state, weakening it. Therefore, when law is absent in certain areas, all that remains are violence, drugs, and crime.

During the COVID-19 pandemic, European countries and America were shaken, and we saw how individual identity became dominant. Stores and markets were raided. Believe me, if revolutions like the Arab Spring had occurred there, those places would have turned into ruins and desolation.

Only the state represents their identity—no religion, no society, no values. They chose secularism for the state. In reality, they won't accept a Muslim leading a state or even holding an important position. If the state weakens there, crime takes over. Look at our Islamic world and its weakness: there's a cohesive societal identity, customs, cultures, and religion at the heart of each person. Revolutions like the Arab Spring happened, states fell, but we didn't witness a similar aggression in America and Europe. Therefore, society and religion are the pillars of identity. The fabricated conflict between societal customs and religion, as propagated by some Facebook intellectuals and others, aims to weaken the foundational pillars of identity: society and religion.

The secular experiment in the Islamic world was never appropriate because its foundation lacked identity and religious pillars. Replacing religion with secularism was a shallow, ill-considered disturbance. The consequences of secularism have no connection to poverty, wealth, or development because these are factors of revival based on causal tools available to any nation. However, secularism is a system that gathers individuals who lack identity under the state's identity. When the people's identity is synonymous with the state's identity, they are on the brink of an abyss because states are impermanent. Yet, societal and religious identity remains enduring no matter how many states fall. Peoples have persisted, upholding their values and religion.

Today, modernity seeks to find new sources of identity, such as globalization, to dissolve societal, ethnic, and religious identities. It has attempted to create new communities based on national identity, yet nationality alone cannot form an identity or generate popular movements or civilizations.

Sexual intercourse is a moment of animalistic instinct for transmitting the human gene. Were it not for its linkage to intense natural desires, no individual would endure such effort and hardship. However, it has been ordained with divine wisdom to compel humans to engage in it and to prevent them from straying

from its purpose, thus avoiding chaos that would lead to the eradication of human sexuality. Islam regards marriage as a sacred contract between male and female, responding to the inherent natural inclination preserved within it.

If left unchecked, chaos would lead everyone to satisfy their desires with whomever they please, disregarding the consequences for family dynamics and responsibilities towards children.

And it is precisely this latter scenario that could lead to the extinction of humanity, as seen in the practices of the West where declining birth rates have led to it being dubbed "the aging continent". Therefore, the family is protected by Sharia, its protocols are guided by Islamic principles, and it is safeguarded by Islamic teachings.

The greatest blessing upon the Islamic nation is the identity of its community and the Islamic religion. Therefore, sexuality cannot be an identity. Modernist revolutions since the 1960s have attempted to find new sources of identity, reaching even the LGBTQ+ community. Note the term "community" here, as identity cannot be formed solely based on sexuality.

Masculinity and femininity are natural, medical, and cultural constructs;

The West openly and systematically states that legally, if a child is born with genital organs that are ambiguous or indeterminate, this does not determine their sex as male or female except by specific criteria. They began a journey of exploring desires and found that it is impossible to surpass the standards set by Allah, which are established unanimously by nature and medicine:

- External genitalia.
- Internal genitalia such as ovaries and prostate.

- Chromosomes: every male has XY, and every female has XX.
- Female hormones, such as progesterone.
- Male hormones, such as testosterone, which the body begins producing in the eighth week of fetal development, or the second month according to medical sources. These are the strict medical criteria established by Allah.

However, certain Western elements sought to change this standard by adding emotional and subjective criteria, such as the notion of feeling inclined towards the same sex, which historically the human intellect has termed as immorality. This is what the people of Lot practiced, prompting Allah to send them a messenger whom they resisted and harmed, leading to their destruction by Allah's decree, as they were pelted with stones from the sky.

The United Nations tells the world and legislates how individuals determine their gender identity, governed by inclinations or what is known as psychological and social gender standards once the individual engages in the other sex, and their inclinations toward it (Book of Gender Transition Laws - Master of Algerian Law).

The standards advocated by international organizations since the mid-20th century focus on psychological and sexual inclinations rather than the natural creation established by Allah. Therefore, the American Heritage Dictionary (5th edition) defines the concept of gender similarly to how it defines biological sex, but it introduces another definition based on an individual's identity as "not entirely female or male".

The organization GLAAD (formerly known as the Gay & Lesbian Alliance Against Defamation) distinguishes between sex and gender in its recently published Media Reference Guide: Sex is defined as "classification of individuals as male or female at

birth," based on physical characteristics such as chromosomes, hormones, internal reproductive organs, and genitalia, whereas gender identity is defined as "an individual's internal sense of being male, female, both, or neither".

The United Nations' efforts in shaping the world;

In July 2013, the Office of the United Nations High Commissioner for Human Rights (OHCHR) launched the United Nations program Free & Equal - an unprecedented global public education campaign aimed at promoting equality in rights and fair treatment for lesbian, gay, bisexual, transgender, and intersex (LGBTI) people. It ultimately reached 2.4 billion social media impressions worldwide and generated a stream of widely shared content, including some of the most viewed videos ever produced by the United Nations.

The fundamental legal obligations that states must uphold to protect lesbians, gays, bisexuals, transgender, and intersex individuals include the following commitments:

1. Protecting individuals from violence based on sexual orientation and gender identity.
2. Preventing torture and cruel, inhuman, or degrading treatment.
3. Repealing laws criminalizing same-sex sexual relations and gender identity variance.
4. Prohibiting discrimination based on sexual orientation and gender identity.
5. Safeguarding freedom of expression, association, and peaceful assembly for lesbians, gays, bisexuals, transgender, intersex individuals, and those with diverse sexual characteristics.

In recent years, many countries have strengthened human rights protections for lesbians, gays, bisexuals, transgender, intersex individuals, and those with diverse sexual characteristics, including:

1. Decriminalizing same-sex sexual relations.

2. Enacting laws that prohibit discrimination.
3. Imposing penalties for hate crimes against LGBTQ+ individuals.
4. Recognizing same-sex relationships through national identity without arbitrary conditions.
5. Implementing training programs for police, prison staff, teachers, social workers, and caregivers to better serve the LGBTQ+ community and those with diverse sexual characteristics.
6. Initiating initiatives to combat bullying in many schools.

The rulings and consequences of gender reassignment;

We are facing lobbies that promote this decadent culture. Therefore, it is the religious duty of every Muslim, indeed every person, to protect humanity from this abyss, which is considered one of the greatest corruptions against humanity and threatens human existence, civilization, and is classified as one of the greatest crimes against humanity ever. The process of sex change is a physical crime against nature, humanity, existence, and civilization. The term "sex change" is an appropriate description coined by the Egyptian judiciary in the case of the student Said, who changed his name to Sally. The case lasted from 1988 to 2000, during which the judiciary ruled to criminalize and not recognize such a transformation. It also criminalized anyone who performs such acts, revoked the membership of the doctor and his assistants from the union, withdrew their licenses, and prohibited them from any medical work.

Among the rulings related to these operations are:

1. In Islamic fiqh, human gender transformation is considered a criminal act. The doctor involved is held accountable and criminally responsible, while the victim is considered an accomplice in a reprehensible crime.
2. It is not permissible for a person to allow anyone to remove a body part because the body is a gift from Allah, to be used

according to divine permission. Allah has not permitted alteration or tampering; rather, such actions are deemed the work of Satan.

3. Gender transformation does not alter legal rulings; a man remains a man even after transformation, and a woman remains a woman.
4. If a husband undergoes transformation into a female, the wife has the right to annul the marriage contract due to harm caused. The lineage of children born before the transformation remains attributed to him. If he marries a man, it constitutes the practice of the sin of the people of Lot, and the companions unanimously agreed on the prescribed punishment of death for it.
5. If a woman undergoes transformation into a man, this transformation does not affect her legal rulings. However, if she is married, her husband may annul the marriage due to significant harm caused. She remains the mother of children born before the transformation, and she does not have the right to seek custody due to mental instability and the significant harm inflicted on the children.
6. A transgender individual does not conceive offspring after transformation because they become sterile.
7. A woman discovers that her husband is trans and they have children. The answer is that the trans man does not have children, so this woman has given birth by purchasing sperm from others, as is known in the West, so the child is her child and not her husband's child. Their ruling is the same as the rule for a child of adultery in proving his lineage from his mother.
8. Anyone experiencing feminine inclinations should seek medical and psychological treatment to address this, rather than undergoing transformation. Studies indicate that transformation exacerbates psychological conditions and can lead to depression and even suicide.
9. Someone with hidden male genitalia, verified through chromosomal traits and all internal male characteristics, may

undergo a procedure known as gender affirmation surgery, not correction or transformation. Affirmation implies maintaining the gender that Allah created with male genitalia.

10. Changing terminologies is an important aspect of changing perceptions and levels of acceptance or rejection. Therefore, terms such as "LGBTQ+" or "queer community" have been coined for this phenomenon. In all divine scriptures, it is considered a reprehensible crime, a grave sin, and a serious deviation that humanity must confront.
11. Disney committed to promoting this ideology through well-known superhero characters in animated films, portraying them as transgender heroes. This aims to influence children psychologically and mentally to perceive these characters as the ones engaging in such behaviors.
12. Every parent, sibling, relative, and the entire community must protect nature, religion, and morals, and stand against the grave conspiracy against humanity and religion.
13. The global "political" mafia intends to involve the Arab world in wars to exterminate them, diminish their descendants, and eliminate their generations. Now they have added this dangerous moral issue that threatens religion, values, society, and humanity.
14. Beware of the actions of some organizations that serve as tools for promoting these deeds. The principle states that outward actions reflect underlying intentions. Allah Almighty says: **{Hatred has already appeared from their mouths, and what their breasts conceal is greater.}** [Ali 'Imran: 118]. And He says, **{Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.}** [An-Nisa: 27].

Conclusion: The topic of the message of Prophet Lot (peace be upon him) is relevant to this era. Therefore, this book serves as a remedy, a balm, and a warning cry to generations about this heinous crime.

In the name of Allah, the Most Gracious, the Most Merciful

Introduction to the book

Indeed, all praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of our souls and the misdeeds of our actions. Whomsoever Allah guides, none can misguide, and whomsoever He leads astray, none can guide. I bear witness that there is no god but Allah, alone without partner, and I bear witness that Muhammad is His servant and messenger. O Allah, to You belongs all praise until You are pleased, and all praise is due to Allah after You are pleased.

This book, which bears the title "Lot (peace be upon him) and His Mission in Confronting Corruption and Sexual Deviance and Allah's Punishment for the Wrongdoers," is part of the series of the Prophets and Messengers, from which the following have been published so far:

- Encyclopedia "The Rise of the First Human Civilization and Its Great Leaders: Adam, Noah, Abraham, Moses, Jesus, and Muhammad (peace and blessings be upon them all)".
- "The Prophet Minister Joseph the Truthful: From Trial to Empowerment".
- "The Prophet Kings David and Solomon (peace be upon them), and the Alleged Temple of Solomon".

The story of Lot (peace be upon him) is an authentic narrative in the Holy Qur'an, with no equivalent in the Torah or in Western writings in terms of accuracy and truthfulness, remaining free from distortion, falsification, and falsehoods.

The Holy Qur'an, along with what is authentically reported from the Prophet Muhammad (peace and blessings be upon him), has preserved this story for us so that humanity may benefit from its

history, which is rich with lessons, wisdom, admonitions, divine laws, and trials.

I have carefully organized this book into sections, and it is presented in six sections, which are as follows:

Section One: This section discusses Lot (peace be upon him); his name, lineage, birth, and era. It explains how many times the name Lot is mentioned in the Qur'an, the meaning of the name according to linguists, and the difference between the name Lot and the term "liwat" (sodomy). It covers his lineage, birth, and era, as well as the religious, social, and political life, marriage rituals, family ties, celebration of festivals, and scientific and political interests of that time. This section also details his migration with his uncle Abraham (peace be upon him).

Section Two: In this section, I discuss Lot (peace be upon him) in the context of the procession of prophets and messengers (peace be upon them all). It covers the concept of a prophet and a messenger in terminology, the reality of prophethood and messengership, and the wisdom behind sending the messengers. This includes the need of creation for them, calling people to worship Allah, establishing proof against humans by sending the messengers. Prophets are the means to understand true servitude to Allah, the unseen beliefs, the need for good role models, the reform and purification of souls, the achievement of great objectives, and major functions.

In this section, I also discuss the characteristics of the prophets and messengers, such as their selection through revelation, their infallibility, their ability to sleep with their hearts remaining awake, their choice at the time of death, their burial at the place of their death, and the fact that the earth does not consume their bodies, among others. Additionally, I explain that the religion of the prophets and messengers (peace and blessings be upon them) is one and their message is unified. Belief in the prophets and messengers is one of the six pillars of faith, and Islam is the

religion of all the prophets. I clarify that the first creed on earth is the creed of monotheism and that the message of the prophets and messengers is purely one. I elaborate on Lot's (peace be upon him) efforts in calling for the oneness of Allah, dedicating worship to Him alone, forbidding evil, and combating polytheism.

Section Three: I mentioned the story of Lot (peace be upon him) as it appears in the Surahs of Hud, Al-Hijr, Al-Ankabut, and Adh-Dhariyat. I provided an interpretation of the Qur'anic verses, relying on Allah first and then on the opinions and understanding of both early and later scholars of Tafsir (may Allah have mercy on them). I followed the methodology and narrative of scholars in thematic exegesis, benefiting from what the noble verses discuss in terms of the divine laws, matters of monotheism, beliefs, morals, values, and principles. I adhered to this methodology in interpreting all the verses that mention Lot (peace be upon him) in the Holy Qur'an.

Section Four: I recounted the story of Lot (peace be upon him) as it appears in the Surahs of Al-A'raf, Al-Anbiya, Ash-Shu'ara, An-Naml, As-Saffat, Al-Qamar, and At-Tahrim. I explained the Qur'an's references to the signs mentioned for reflection and admonition, connecting the story of his people to the ongoing divine laws in societies that deviate from Allah's (Glorified and Exalted be He) law and His straight path, as mentioned in the Surahs of At-Tawbah, Al-Hajj, Al-Furqan, SAD QAF, An-Najm, and Al-Haqqah.

Section Five: In this section, I mentioned the reasons for the destruction of Lot's people (peace be upon him) and the reasons for his salvation. The reasons for the destruction of his people are as follows:

- 1- Polytheism.
- 2- Oppression.

- 3- Criminal behavior.
- 4- Denial of Lot.
- 5- Debauchery.
- 6- Corruption.
- 7- Harassment of Lot (peace be upon him).
- 8- Ingratitude for God's blessings.
- 9- Openly committing sins, crimes, and immoral acts.
- 10- The law of substitution.
- 11- The law of collective demise.
- 13- The law of destruction.
- 14- The law of loss.
- 15- Neglecting the causes of destruction.

As for the main reasons for the salvation of Lot's people (peace be upon him), I mentioned: their faith in Allah (Glorified and Exalted), their piety, obedience, achieving monotheism, dedicating worship to Him alone, combating all forms of polytheism, adhering to Allah's law and His guidance (Glorified and Exalted), and seeking refuge in Him through supplication: **{My Lord, save me and my family from [the consequence of] what they do}** [Ash-Shu'ara: 169].

In this section, I mentioned the most important qualities of Lot (peace be upon him), which are:

- 1- The believing migrant in the path of Allah.
- 2- The trustworthy messenger.
- 3- Sincerity.
- 4- His purity.
- 5- His reliance on Allah.
- 6- His generosity.

7- Enjoining good and forbidding evil.

8- Knowledge and wisdom.

Section Six: This is the final section where I discussed sexual deviation in contemporary times, its causes, treatment, the concept of same-sex marriage, and the satanic laws surrounding it. I defined same-sex marriage in terminology and related terms such as homosexuality, lesbianism, sexual deviation, and sexual orientation. I addressed the history of same-sex marriage, the Islamic Sharia's stance on it, and the objectives of marriage in Islamic law, such as reproduction, seeking offspring, preserving lineage, companionship, psychological comfort, affection, and strengthening bonds of love and compassion among people. Furthermore, I elucidated the punishment for homosexuality and lesbianism in Islamic law and the damages incurred on people's lives due to these abominations, including religious, moral, social, economic, psychological, and health-related harms. I pointed out the reasons for falling into immorality and sexual deviation, such as weak faith, negligence in child upbringing, bad company, corrupt environments, drug abuse, immodesty, mixing of sexes, hindrances to marriage, indulgence in haram, companionship with immoral people, infatuation, Satan's influence, media influences, and Jewish and Christian scheming.

Furthermore, I addressed ways of prevention and treatment from the sin of Lot's people, highlighting the most important and greatest aspects. These include knowing the Almighty Creator, believing in Him and in the Day of Judgment, purifying souls through various acts of worship, and nurturing moral virtues such as patience, sincerity, and sincere repentance. I emphasized the importance of marriage, lowering one's gaze, caring for child upbringing, supplication, enjoining good and forbidding evil, the authority of the state, activating educational institutions, summer camps, security institutions, activating the role of morality police, as well as the judicial institution, media, and advocating for the consolidation of Islamic countries with their people, and rejecting countries that seek to obliterate human nature and enact laws legitimizing sexual deviation, or abolish the criminalization of

homosexuality in opposition to Islamic teachings and human nature. This work opens up a wide field for the activation of the Sunnah of confrontation between cultures and civilizations, between good and evil, between sound nature and deviant nature, between closeness to Allah and His law, and distance from His wrath and anger.

Indeed, the collaboration of families, communities, governments, and humanitarian institutions is key to raising awareness and exposing the danger of this abomination that Satan and his followers seek to promote among people.

I finished this book on Friday after its prayer, at exactly half past two, in the vibrant city of Doha (may Allah protect it and all Muslim lands), on the date: 17th of Muharram 1445 AH / 4th of August 2023 CE .

Praise be to Allah for His grace and bounty. We ask Him, the Exalted, to accept this work favorably, to bless it, to benefit humanity through it, and to honor us with the company of the prophets, the truthful, the martyrs, and the righteous, along with my brothers who assisted me in completing this book.

Finally, in this book, I can only stand with a humble and repentant heart before my Great Creator and Generous God, acknowledging His grace, generosity, and existence, disavowing my abilities and strength, seeking refuge in Him in all my movements, moments of stillness, in my life and in my death.

For Allah, the Mighty, the Wise, the Creator, the All-Knowing, the Compassionate, the Merciful, He is the Most Generous, my Noble Lord and my Great God. He is the Guide, for if He were to abandon me and entrust me to my own mind and soul, my intellect would falter, my memory would fade, my fingers would stiffen, my emotions would dry up, my feelings would become numb, and the pen would be unable to express.

O Allah, the Turner of Hearts, keep my heart steadfast upon Your religion and Your obedience.

O Allah, I seek refuge in You from bad manners, deeds, desires, and the path of deviation.

O Allah, grant me insight into what pleases You, expand my chest, and protect me, O Allah, from what does not please You, and turn it away from my heart and thoughts.

And I ask You, O Allah, by Your beautiful names and lofty attributes, to reward me and my brothers who have assisted me in completing this effort.

O Allah, make this work sincerely for Your sake, beneficial to Your servants, and bestow upon it blessings, acceptance, and widespread benefit. O Lord, forgive me, my parents, and all the believers, men and women.

We hope that everyone who reads this book remembers the servant's need for the forgiveness, mercy, and satisfaction of his Lord in his prayers. Allah, the Exalted, says:

{My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants} [An-Naml: 19].

And all praise is due to Allah, Lord of the worlds.

The servant who seeks the pardon, forgiveness, mercy, and satisfaction of his Lord

Ali Muhammad Muhammad Al-Sallabi.

Muharram 17, 1445 AH

August 4, 2023 AD

Section One:

Lot (peace be upon him); His name, Lineage, Birth, and Circumstances of his Time

First: Lot (peace be upon him): his name and lineage:

1- The name of Lot (peace be upon him) in the Holy Quran:

Lot (peace be upon him) was mentioned twenty-nine times, and the following are the names of the surahs in which he was mentioned, and the times in which he (peace be upon him) was mentioned:

- Surah Al-An'am: once.
- Surah Al-A'raf: once.
- Surah Hud: five times.
- Surah Al-Hijr: twice.
- Surah Al-Anbiya: twice.
- Surah Al-Hajj: once.
- Surah Ash-Shu'ara': three times.
- Surah An-Nahl: twice.
- Surah Al-Ankabut: four times.
- Surah Al-Saffat: once.
- Surah S: once.
- Surah Q: once.
- Surah Al-Qamar: once.
- Surah Al-Tahrim: once.

The mention of the story of Lot (peace be upon him) in the Quran occurred on three cases:

The first case: Some details of his story with his people are mentioned, highlighting their deviation and misconduct, Lot's (peace be upon him) call to them, and then the infliction of punishment and torment upon them.

The second case: Brief references to his story.

The third case: His name is mentioned among the names of some prophets¹.

The details of these three cases will come - Allah willing - in the pages of this book.

2- The name of Lot (peace be upon him) according to the linguists:

There is a difference among linguists regarding the name "Lot" (peace be upon him) whether it is derived or not derived?

Al-Naqqash said: "Lot is one of the non-Arabic names, not Arabic like Abraham and Isaac".

Sibawayh said: Noah and Lot are foreign names.

Based on the above, it appears that the name "Lot" is of non-Arabic origin, and non-Arabic names do not undergo linguistic changes, as stated by Al-Zajjaj and other linguists.² As for the word "laat" in Arabic; It has various derivations and meanings in the language. However, the word "Lot", which is the name of this noble prophet (peace be upon him), does not fall under the derivations of this material³.

¹ Qur'anic Stories: Presentation of Facts and Analysis of Events, Salah Al-Khalidi, Dar Al-Qalam, Damascus - Dar Al-Shamiya, Beirut, 1st edition, 1419 AH, 1998 AD, 1/474.

² Lot and his people in the light of the Qur'an and Sunnah, p. 31.

³ Lot and his people in the light of the Qur'an and Sunnah, p. 31.

3- The difference between the name "Lot" and "Liwat" [in Arabic] (homosexuality):

Dr. Salah Al-Khaldi (may Allah have mercy on him) states that through the Quranic narrative of the people of Lot, it is evident that they committed many abominations, among the worst, most heinous, and ugliest of which was the sin of engaging in homosexual acts, which was not present among those who came before them. This sin, later known as "Liwat" [in Arabic], is now referred to in contemporary language as "sexual deviation" or "homosexuality." Some people mistakenly associate the name Lot (peace be upon him) with the sin of homosexuality, assuming that the term is derived from his name because the sin appeared among his people. However, this association is not correct, as we have clarified that the two words are not etymologically related.

Indeed, the name Lot is a foreign, non-Arabic name given to the noble prophet (peace be upon him). It is not derived from Arabic roots, nor do we seek its etymology in Arabic. It is a non-Arabic name, similar to other prophets like Noah, Abraham, Ishmael, Isaac, Jacob, and other prophets and messengers (peace be upon them). These are names of prophets sent to non-Arabic-speaking people, and they are non-Arabic names, even though they are mentioned in the Holy Quran. The presence of non-Arabic names in the Quran does not contradict the Arabic language of the Quran. These names are translated into Arabic and written in Arabic script.

The name "Lot" is acceptable and not prohibited from use, like other foreign proper names. However, "al-luwaat" is an Arabic word derived with verbal and nominal forms.

It seems that when Arabs coined the derogatory term "liwat" for the abhorrent act, they did not intend to derive it from "Lot" (peace be upon him), but rather from the meaning of the

word in the language. Therefore, if "liwat" refers to sticking, they named the act of one man approaching another "liwat" because they cling together during the commission of such indecency¹.

Sheikh Dr. Fadl Hasan Abbas (may Allah have mercy on him) said: "Many people attribute those who commit this heinous obscenity, saying so-and-so is 'luti' (a sodomite), and they call them 'Lotian'. I do not find this attribution acceptable. 'Luti' is an attribution to Lot, just as 'Muhammadi' and 'Ibrahimi' are attributed to Muhammad and Abraham (peace be upon them), and 'Hashimi' is attributed to Hashim. Therefore, it is correct to say about them: 'Those who commit the act of the people of Lot' instead of saying 'Lotians' (sodomites)²".

Professor Khaled Muhammad Ahmed said: "Lot is an Arabic word and he is a prophet of Allah, and his name is an ancient Arabic word meaning 'one who seeks refuge and constantly seeks refuge in Allah³'".

4- The lineage of Lot (peace be upon him):

He is Lot, the son of Haran, the son of Azar. He believed in the call of Khalilullah⁴ Abraham (peace be upon him), followed him, and migrated with him. Allah granted him wisdom and knowledge, inspired him, made him a prophet, and sent him to Sodom and its people⁵.

Al-Hakim said: "The narrations concur that our master Lot is from the household of Abraham, but they differed whether he is from his offspring or from the offspring of his brother".⁶

¹ Qur'anic Stories: Presentation of Facts and Analysis of Events, Salah Al-Khalidi, Dar Al-Qalam, Damascus - Dar Al-Shamiya, Beirut, 1st edition, 1419 AH, 1998 AD, 1/480.

² Quranic Stories, previous source, 1/480.

³ previous source, P,378.

⁴ the beloved of Allah

⁵ Interpretation of the Great Qur'an (Interpretation of Ibn Kathir), Abu Al-Fida Ismail bin Omar bin Kathir Al-Dimashqi (774 AH), Beirut, Dar Ibn Hazm, 1420 AH / 2000 AD, 5/354.

⁶ Al-Mustadrak on the Two Sahihs, Imam Abu Abdullah Al-Hakim Al-Naysaburi, edited by: Mustafa Abdul Qadir Atta, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1st edition, 1411 AH, 1990 AD, 2/611.

Historians have mentioned various opinions regarding the relationship of our master Lot (peace be upon him) to Prophet Abraham. A group of interpreters has stated that our master Lot is the nephew of Khalilullah Abraham (peace be upon him). This opinion has been favoured by a number of scholars, including Al-Baghawi (may Allah have mercy on him), as indicated by his commentary on the verse of the Quran; **{And [We had sent] Lot when he said to his people}** [Al-A'raf: 80], he said: "Lot, the son of Aaron, the nephew of Abraham".¹

And Al-Qurtubi said: Allah sent him to a nation called Sodom, and he was the nephew of Abraham².

Al-Suyuti (may Allah have mercy on him) narrated from Abdullah ibn Abbas (may Allah be pleased with him) who said: "Khalilullah Abraham, was the paternal uncle of Lot, the son of Aaron, the son of Tarah".³

Al-Hakim narrated on the authority of Ibn Abbas (may Allah be pleased with them both): He said: "Lot of the Prophet (may Allah's prayers and peace be upon him) was the nephew of Khalilullah Abraham (peace be upon him)".⁴

The kinship between Prophet Abraham and Prophet Lot (peace be upon them) is that Abraham was Lot's paternal uncle, and Lot was the son of Abraham's Haran. Historians and biographers have conveyed that Lot was born to Haran, and that Abraham (peace be upon him) was the middle child. It is reported that Haran died during the lifetime of his father in the land where he was born, which was the land of the Chaldeans in Babylon.⁵

¹ Tafsir al-Baghawi, "Ma'alim al-Tanzeel," Al-Baghawi, ed.: Muhammad Abdullah al-Nimr, Dar Taiba, Riyadh, 3rd edition, 1416 AH, 3/165.

² Tafsir Al-Qurtubi, 7/243

³ Al-Durr Al-Manthur fi Al-Tafsir bi Al-Mathur, Jalal Al-Din Al-Suyuti, Dar Al-Fikr - Beirut, 1431 AH, 3/495.

⁴ Al-Mustadrak on the Two Sahihs, 2/661, authentic chain of transmission

⁵ Verses, Hadith, and Traces of Allah's Prophet Lot, Ashwaq bint Salih Muhammad Homsani, Master's thesis, Umm Al-Qura University, Graduate Studies, College of Da'wah and Fundamentals of Religion, 1434-1435 AH, p. 32.

This view is supported by many scholars such as Al-Qurtubi, Al-Baghawi, Al-Suyuti, and others¹.

Second: The birth of Lot (peace be upon him), his era, and the period of his migration:

Lot (peace be upon him) was born in the land of the Chaldeans in Iraq, specifically in the region of Babylon. He grew up in an environment of idol worship, with a moderate upbringing. His grandfather, the father of Abraham (peace be upon him), was a skilled carpenter who crafted idols and traded in them, as it was his livelihood in this pagan society. Lot was greatly influenced by the call of his uncle Abraham. He disregarded the practices of his grandfather, father, and the entire community, and instead found in his uncle Abraham a noble example to follow. He was raised under his guidance, benefited from his knowledge, believed in his call, and remained steadfast in his support, even in the darkest circumstances and challenges that his uncle faced from that idolatrous society².

1- Religious life:

Lot (peace be upon him) grew up in the same society where Abraham (peace be upon him) was born, a society dominated by the worship of celestial bodies, idols, and even the prostration to kings and rulers instead of Allah, the Almighty.

Lot (peace be upon him) followed the path of his uncle Abraham (peace be upon him), whose life represented the call to monotheism, emphasizing the worship of Allah alone.

The land of Mesopotamia was home to many Arab tribes that migrated from the Arabian Peninsula and other regions due to the fertility of its land and the ease of life there. However, various forms of worship and beliefs prevailed due to the

¹ Verses, Hadith, and Traces of Allah's Prophet Lot, the previous source, p. 32.

² Lot and his people in the Qur'an and Sunnah, p. 47.

diversity of the migrants' idolatries and false beliefs they brought with them. These included idol worship,¹ star worship, the deification of kings, and the worship of cosmic phenomena. I have detailed this in my book "Abraham Khalilullah; A Caller to Monotheism, Islam, and the Role Model", Those interested in further exploration can refer to it².

2- Social and political life:

Society in Mesopotamia consisted of three classes:

The first class: The Free Class:

The Free Class consists of the ruling elite, with the royal family at the forefront, holding a sacred and respected position. This reverence stems from the status that the king and his family held among the people, considering the king as a representative of the gods on earth and their deputy. This class also includes the children of nobles, ambassadors, temple overseers, military leaders, tax collectors, and priests³.

The second class is the middle class, known as "Al-Maskinun":

It consists of the sons of the middle class who make up the military battalions, equipped with weapons to work in the camps. They are treated equally under the law, enjoying rights and duties unless otherwise specified by law. Although theoretically all were considered free, in reality, a significant portion of them had restricted freedoms due to their difficult economic circumstances.

¹ Abraham, peace be upon him, in the scriptures of the Jews, exposition and criticism, Fatima bint Khaled Durman, master's thesis, Umm Al-Qura University, Faculty of Da'wah and Fundamentals of Religion, Department of Doctrine, 1421 AH, p. 5.

² Previous source, pp. 49-63.

³ Previous source, p. 64.

The third class: the poor and slaves:

This class comprises war captives, prisoners of war, and those sold in slave markets. Additionally, individuals from the middle class can be considered part of the slave class under certain circumstances, such as committing specific crimes defined by law, being unable to repay debts, or being disowned by their adoptive parents. Similarly, a wife can fall into the slave class if she denies her husband or he disowns her.

This class had no influence on society and its members were not treated as humans, but rather as commodities. They were known by the names of their owners, and if any harm befell them, compensation was paid to their owners. They were distinguished from the rest of society either by cutting their hair or by marking their bodies with signs of servitude¹.

A- Marriage and family:

Marriage in the time of Prophet Lot (peace be upon him) in Iraq was based on several principles and customs. It required an explicit written contract, attested by witnesses. Marriage was only recognized through this contract, which necessitated the consent of both the bride's and groom's parents. The parents played a significant role in selecting a suitable spouse for their child. Before finalizing the marriage agreement, the suitor would send the initial dowry proposal (known as "Tarkhanu") to the bride's father, followed by the payment of the remaining dowry afterward. If the suitor initiated the marriage and then backed out, he had no right to reclaim the dowry. However, if the rejection came from the bride's family, they were obliged to return all that the groom had provided.

¹ Egypt and the Ancient Near East, Egypt from the dawn of history to the establishment of the modern state, Naguib Mikhail Ibrahim, The Historical Library, 4th edition, 1963 AD, p. 30.

The Babylonian society allowed premarital sexual relations, a practice known as "sacred prostitution" in Babylon. According to Will Durant, "It was customary for the Babylonians to engage in a significant amount of sexual activity before marriage. It was not uncommon for both men and women to engage in unauthorized relationships (trial marriages) that could be terminated at the will of either party".¹

Laws and traditions allowed a wife to present her slave-woman to her husband in order to have children, and the woman would gain her freedom after bearing children. Individuals were permitted to adopt male or female children through a written contract between the adopter and the caregivers, subject to several conditions:

- The adopter must fulfill his obligations towards the adopted son, treating the adopted child as one of his natural children .
- The adoptive father must educate and enlighten the adopted son as if he were his biological child.
- The adoptive parent should include the adopted child in inheritance similar to his biological children.

In return, the adopted son was required to obey and respect the adoptive parents as if they were his biological parents. If he disrespected or denied them, they had the right to discipline him, including physical punishment or even enslavement².

B - Celebrating Festivals:

Among the social practices present in the time of Prophet Abraham (peace be upon him) was the celebration of festivals and religious and ceremonial gatherings. One of the most significant

¹ The Story of Civilization, Will Durant, Dar Al-Jeel for Printing, Publishing and Distribution, 1st edition, 2013 AD, 1/231.

² The ancient history of the Arabs and the prophetic mission, ancient Iraq, Dr. Saleh Ahmed Al-Ali, p. 192.

festivals was the festivals of the gods, where each deity had their own religious celebrations. They also celebrated a major festival at the beginning of each new year, inviting all the gods to participate. People from cities, including men, women, and children, would gather for the festivities to honor their gods with prayers, rituals, invocations, sacrifices, and other religious ceremonies, particularly to their chief deity, Marduk. These rituals would often continue for several days.¹

Perhaps the festival to which the people of Abraham (peace be upon him) went out and invited him to join them, but he (peace be upon him) did not respond to their invitation. Instead, he took the opportunity of their absence to go to their temple and destroy their idols, as mentioned in the Holy Quran: **{Then he turned to their gods and said, "Do you not eat? (91) What is [wrong] with you that you do not speak?" (92) And he turned upon them a blow with [his] right hand (93)}** [As-Saffat: 91-93].

C- Educational life :

Education during the time of Lot (peace be upon him) was available, and schools associated with temples were widespread, teaching people various sciences such as reading and writing. They used to write with reed pens on wet clay tablets. Additionally, people in his era were interested in astronomy, evidenced by the construction of tall towers to observe celestial bodies, aiding them in predicting the future and speculating about people's destinies².

Among the sciences prevalent during the time of Lot (peace be upon him) was the science of arithmetic. People had a great interest in this science to understand numbers and perform various calculations. They used to store books in temples and

¹ Extinct Imposed religions, Muhammad Al-Araibi, Dar Al-Fikr Al-Lubani, 1995, p. 89.

² Abraham Khalilullah, peace be upon him, Ali al-Sallabi, Dar Ibn Kathir, first edition, 2022 AD, p. 67.

royal palaces alongside their official documents, indicating the importance people in Prophet Lot's era placed on education. After completing their schooling, they would often join the service of temples and royal palaces¹.

From the foregoing, we can summarize the social environment in the time of Prophet Abraham (peace be upon him) with the following points:

- The social environment during the time of Lot (peace be upon him) was characterized by a deep and creative civilization, with its own legislations and laws governing the social affairs of people.
- The social environment of the community during the time of Lot (peace be upon him) was marked by a material civilization, where they excelled in astronomy, constructed tall observatories to monitor the planets, and also devoted attention to the study of arithmetic, reading, writing, and other sciences. This clearly indicates their prosperity and comfortable living conditions.
- The social environment during the time of Lot (peace be upon him), which indeed overlaps with the era of Abraham (peace be upon him), was also characterized by moral corruption in all its forms. They indulged in the depths of depravity, social promiscuity, and moral decay².
- Religion was separate from ethics and values, distant from life and reality. Committing immoral acts openly during the day was considered acceptable, and some individuals even linked promiscuity with religion, considering it a means to gain favor with the gods³.

¹ Abraham, peace be upon him, previous source, p. 73.

² Abraham, peace be upon him, in the scriptures of the Jews, presentation and criticism, p. 74.

³ Abraham, peace be upon him, and his calling in the Qur'an, Ahmed Al-Baraa Al-Amiri, p. 46.

About this, Durant says, "Every Babylonian woman should sit in the temple of love once in her life and have intercourse with a stranger. Sacred prostitution persisted in Babylon until it was abolished by Constantine around 325 BCE. Alongside it, there was a prevalent civil order in the drinking halls managed by women, and it was customary for Babylonians to have extensive sexual relations before marriage".¹

This provides a concise snapshot of the situation during the time of Abraham (peace be upon him), illustrating the stark contrast between his call for the elevation of faith and monotheism and the prevalent ignorance and sins among the people².

D- Political life:

Egypt and Babylon were two flourishing states in ancient times, where the most advanced civilizations of that period thrived. The land of Canaan, which includes modern-day Palestine, Lebanon, Jordan, and parts of Syria, was influenced by the outcomes of wars and conflicts between these two states, with much of its population falling under their sway. Babylonian artifacts suggest that Babylon held sway over the land of Canaan in the third millennium BCE. As a result, the civilization of the Canaanites was significantly influenced by Babylonian culture³.

Some historical sources mention that Abraham (peace be upon him) was born during the reign of Nimrod, the son of Canaan, the son of Cush, the son of **Ham**, the son of Noah. Nimrod was described as a tyrannical and oppressive ruler who arrogated himself as a deity to his people, who obeyed him, in addition to their worship of idols and statues⁴.

¹ The Story of Civilization, 2/299.

² Abraham, peace be upon him, and his calling in the Holy Qur'an, p. 46.

³ Comparative Religions "Judaism", Dr. Ahmed Shalabi, Egyptian Nahda Library, Cairo, 9th edition, 1990, p. 44.

⁴ History of al-Tabari, History of the Messengers and Kings, 1/142.

It's natural that the ruler or king of such a state, being the mighty despot of his time, would easily issue a command to burn Abraham, as mentioned in the Holy Quran: **{They said, "Burn him and support your gods - if you are to act"}** [Al-Anbya: 68].

Why not? considering his claim to be the giver of life and death, as mentioned in the Holy Quran: **{he said, "I give life and cause death"}** [Al-Baqarah: 258].¹

Third: The migration of Lot (peace be upon him) with his uncle Abraham (peace be upon him):

Lot (peace be upon him) believed in the prophethood of his uncle Abraham (peace be upon him), embraced his call, and followed his guidance. He migrated with him for the same reasons that led Abraham to migrate from his homeland and birthplace in Iraq to the Levant.²

1- {And We delivered him and Lot to the land which We had blessed for the worlds [i.e., peoples]} [Al-Anbya: 71]:

His place of migration was the Holy Land, which Allah blessed for all the worlds with complete and comprehensive blessings, encompassing all aspects of blessing in terms of faith, economy, politics, science, civilization, and jihad. The Holy Quran confirms that this comprehensive divine blessing is in Palestine; **{for the worlds}**.

¹ Abraham, peace be upon him, Al-Sallabi, p. 69.

² Migration in the Holy Qur'an, Ahzmi Samoun, p. 197.

2- {And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise"} [Al-'Ankabut: 26]:

Lot (peace be upon him) believed in the prophethood of Abraham (peace be upon him) after witnessing the miracle of the fire that did not burn Khalilullah Abraham. He became certain that Abraham was a prophet sent by Allah, and that what had happened was not a passing event, but rather a miracle crafted by the hand of the Almighty Creator. This serves as a sign for both the general populace and the believers specifically, indicating that Allah, the Exalted, brings relief from the depths of distress. At that time, the people of Iraq sought to burn the Prophet Abraham, but Abraham (peace be upon him) gained new support from a new believer after his wife Sarah.

Imam Al-Qurtubi (may Allah have mercy on him) said regarding the verse **{And Lot believed him}**: Lot was the first to believe in Abraham when he saw the fire upon him being cool and safe.¹

Sheikh Al-Shaarawi (may Allah have mercy on him) said: **{And Lot believed him}**: This phrase came as a parenthetical statement in the story of Abraham (peace be upon him) because the conclusion ultimately revolves around Abraham's call to his people. Therefore, the context returns once again to Abraham (peace be upon him)².

The Almighty's saying: **{[Abraham] said, "Indeed, I will emigrate to [the service of] my Lord"}**: This means that he is migrating to a place where he can worship his Lord freely and

¹ Tafsir Al-Qurtubi, 13/339.

² Tafsir Al-Shaarawi, 18/11132.

find solace in obeying Him, without feeling alienated by seeing their idols and statues, and without suffering from their harm¹.

And **{to [the service of] my Lord}** and none other, meaning to His worship, establishing the rituals of His religion, and calling people to the truth of His law and His Oneness.² He migrated to his Lord to draw nearer to Him, seeking refuge in His protection. He migrated to Him with his heart and belief before he migrated with his flesh and blood. He migrated to Him to dedicate his worship entirely to Him, to dedicate his heart to Him, and to devote his entire being to Him in his place of migration, far from the places of disbelief and misguidance, after losing hope that the people would return to guidance and faith.³

The migration of a caller to Allah to a place where they can freely worship Allah is one of the greatest means for the success of their mission. Prophet Abraham (peace be upon him), the father of the prophets and one of the greatest callers after our Prophet Muhammad (peace and blessings be upon him), was the first to use this method for the success of his mission. He migrated from his homeland, leaving his country behind, all for the sake of calling people to Allah. He left Iraq, migrating to the Levant, along with his nephew Lot and his wife Sarah (peace be upon them). This migration was to enable him to worship his Lord and invite people to Him. Abraham then moved from the Levant to Egypt, returned to the Levant, and later went to Mecca, where he left his son Ishmael and his mother Hajar, as is well known. I have elaborated on this in my book "Abraham Khalilullah, Caller of Monotheism and the True Religion, and a Role Model". After

¹ Objective Interpretation of Surahs of the Holy Qur'an, 6/383.

² The virtues of interpretation, Muhammad Jamal al-Din al-Qasimi, 13/147.

³ In the shadows of the Qur'an, 5/2732.

making this migration, Allah blessed him with righteous children and made prophethood and scripture in his lineage¹.

Lot (peace be upon him) benefited from his migration with his uncle Abraham (peace be upon him), learning from him and absorbing the call to monotheism. Allah chose Lot for prophethood and to call the people of Sodom, as will be explained later. Historical and biographical sources mention what Ya'qub ibn Sufyan (may Allah have mercy on him) narrated from Anas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said regarding the migration of Uthman ibn Affan and his wife Ruqayyah, the daughter of the Messenger of Allah, to Abyssinia: "**Indeed, Uthman is the first to migrate with his family after Lot**".²

¹ The call to Allah in Surah Ibrahim, Muhammad Sidi bin Al-Habib, p. 465.

² The Path of Guidance and Righteousness in the Biography of the Best of Servants, Imam Mujammad bin Yusuf al-Salihi, 2/485, Sunnah by Abu Asim, p. 592, Encyclopedia of the Parts of the Noble Prophet's Hadith, Abu Hajar Muhammad Basyouni Zaghoul, 3/348.

Section Two:

Lot (peace be upon him) in The Procession of Prophets and Messengers

The Holy Quran presents the magnificent procession of faith led by the group of messengers, from Noah to Abraham to the Seal of the Prophets (peace and blessings be upon them all). The context showcases this continuous, connected procession without adhering to a strict historical sequence in its presentation. This approach is because the focus is on the procession in its entirety, not its chronological order. The Almighty said: **{And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing (83) And We gave to him [i.e., Abraham] Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good (84) And Zechariah and John and Jesus and Elias - and all were of the righteous (85) And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds (86) And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path (87) That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing (88) Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers (89) Those are the**

ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds" (90)} [Al-An'am: 83-90].

- **And Allah Almighty said: {When their brother Lot said to them, "Will you not fear Allah? (161) Indeed, I am to you a trustworthy messenger (162)}** [Ash-Shu'ara: 161-162].

- **Allah Almighty said: {And indeed, Lot was among the messengers}** [As-Saffat: 133].

In the Quran's discourse about the procession of prophets and messengers in the verses of Surah Al-An'am, the comments on this blessed procession in the Holy Scripture are found in the following words of Allah Almighty:

- **{Thus do We reward the doers of good}** [Al-An'am: 84].

- **{and all [of them] We preferred over the worlds}** [Al-An'am: 86].

- **{and We chose them and We guided them to a straight path}** [Al-An'am: 87].

All these comments affirm the righteousness of this noble procession, Allah's selection of it, and His guidance to the straight path. Reviewing the image of this great procession is all a prelude to the subsequent affirmations: **{That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing}** [Al-An'am: 88]. This confirms the sources of guidance on earth, as the guidance of Allah for humanity is embodied in what the messengers brought, and there is no other giver of guidance, for Allah Almighty is the One who has decreed it and guided His servants to it.

And if these rightly guided servants were to deviate from the monotheism of Allah, stray from the source of their guidance, or engage in polytheism in belief, worship, or reception, their fate would be that their deeds would become null and void; that is, their deeds would be wasted and perish.

In the verse; **{Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers}** [Al-An'am: 89]. this is the second declaration. The first declaration established the source of guidance and confined it to the guidance of Allah brought by the messengers. The second declaration confirms that the messengers mentioned, and those referred to, are the ones to whom Allah has given the Book, wisdom, authority, and prophethood.

The word **{authority}** can mean both wisdom and authority, and both meanings are plausible in this verse. Some of these messengers received the Book, such as the Torah with Moses (peace be upon him), the Psalms with David (peace be upon him), and the Gospel with Jesus (peace be upon him). Some were given authority, like David and Solomon (peace be upon them). All of them were granted authority in the sense that the religion they brought was Allah's judgment, and the religion they conveyed carried Allah's authority over souls and affairs. Allah sent the messengers to be obeyed by His permission and revealed the Book to judge between people with justice, as mentioned in other verses. They all received authority and prophethood, carried Allah's religion to people, adhered to it, believed in it, upheld it, and preserved it. If the idolaters of Arabia disbelieved in the Book, authority, and prophethood; Allah's religion is not in need

of them. These honourable messengers and their believers are sufficient for this religion¹.

It is an ancient truth with deep roots and widespread branches, a continuous procession with interconnected links, and a singular message carried by the Messenger of Allah and believed by him. This statement instills tranquility in the heart of the believer and in the hearts of the Muslim group, regardless of their number. This group is not alone; it is not cut off from a tree but is a branch emerging from a tree whose roots are firmly planted and whose branches reach the sky. It is a link in a noble, continuous procession connected to Allah and His guidance. Any believer, in any part of the world, is a branch of this sturdy tree, deeply rooted in the essence of human nature since the earliest times².

- **{Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds"} [Al-An'am: 90].** This is the third declaration: these noble individuals who lead the procession of faith are those whom Allah has guided. Their guidance comes from Allah, and the Prophet Muhammad (peace and blessings be upon him) and those who believe with him are to follow this guidance alone. This guidance is what he calls people to, proclaiming to those he invites; **{I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds}**. This guidance is not exclusive to any specific people, race, or group, whether near or far; it is Allah's guidance meant to remind all of humanity. Thus, no compensation is sought for it, as the reward is with Allah³.

¹ In the Shadows of the Qur'an, Sayyid Qutb, 2/1144.

² Previous source, 2/1144.

³ Previous source, 2/1145.

First: The Prophet, the Messenger, Prophethood, and the Message:

1- The Prophet in terminology:

He is the one sent to establish the divine law before him.

2- The Messenger in terminology:

He is the one sent with a new divine law. Imam Ash-Shawkani clarified the distinction between the Prophet and the Messenger by stating that the Messenger is the one sent with a divine law and commanded to convey it. The Prophet, on the other hand, is the one commanded to invite people to the law established before him, without receiving a book. Both of them require clear miracles¹.

So there is a difference between the Prophet and the Messenger as defined in their technical terminology. The Prophet came to confirm a previous religious law, while the Messenger was entrusted with a new law. Every Messenger is a Prophet, but not every Prophet is a Messenger.

3- The Reality of Prophethood:

Prophethood is the connection between the Creator and the created in conveying His law, an embassy between The Only One, The Incomparable, The Owner of Dominion and His servants, and an invitation from the Most Merciful to His creation, to lead them from darkness to light, and to transition them from the narrowness of this world to the vastness of both worlds—the worldly life and the Hereafter. It is a bestowed blessing from Allah Almighty to His servants, a divine grace He bestows upon them. In regard to the recipient of prophecy, it is an acknowledgment from Allah, a favor He grants to them, and a

¹ Fath al-Taqdeer, Al-Shawkani, 3/461.

divine selection from the Lord among all people. Prophethood cannot be attained through knowledge or training, nor achieved through excessive obedience or worship, nor does it come by starving or satiating the soul—as some might assume based on their own conjecture. Rather, it is purely a divine favor, a divine selection. As Allah Almighty Himself has declared: **{But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty}** [Al-Baqarah: 105].

Indeed, prophethood does not come by the choice of the prophet, nor is it attained through his seeking. This is why when the disbelievers said: **{And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?"}** [Az-Zukhruf: 31], Allah, blessed and exalted, responded to them: **{Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate}** [Az-Zukhruf: 32]. So it is Allah who determines this, and He favors whom He wills among the people, selects whom He wills from His servants, and chooses whom He wills from His creation. The choice was not for anyone but Him, and the selection was for no one other than Him¹.

Truly, faith in prophethood is the path that leads to knowing Allah Almighty and His love, the route to attaining Allah's satisfaction and paradise, and the way to salvation from the punishment of Allah and achieving His forgiveness².

¹ Book of Prophecies, Ibn Taymiyyah, 1/20.

² Same source, 1/20.

Ibn Taymiyyah states: "Indeed, faith in prophethood is the foundation of salvation and happiness. Whoever does not realize this aspect will be confused between the path of guidance and misguidance, belief and disbelief, and will not distinguish between right and wrong.¹ The need of humans to acknowledge prophethood is greater than their need for the air they breathe, the food they eat, and the water they drink. For whoever loses any of these loses the world. But whoever lacks acknowledgment of prophethood, his loss is greater and more bitter, as he loses both this world and the Hereafter, seeking refuge in Allah. It is from the wisdom of Allah Almighty that whenever people are in greater need of knowing something, He makes it easy and straightforward, without complications".

The need of people to know prophethood, and to acknowledge the messenger, has been elucidated by the Almighty in His book in a manner greater than can be explained here, as the explanation would be extensive. Here, Ibn Taymiyyah says: "The confirmation of prophethood from the Noble Quran is too vast to be fully explained in this context, as it is the pillar of religion, the essence of prophetic call, and the source of all goodness and the congregation of all guidance".²

The great Imam Ibn Taymiyyah eloquently summarizes what has been elucidated before, saying: "Indeed, Allah, glorified and exalted be He, has made the messengers intermediaries between Him and His servants in defining for them what benefits them and what harms them, and in completing what rectifies their worldly affairs and their affairs in the Hereafter. They were all sent with the call to Allah, to define the path that leads to Him, and to clarify their condition after reaching Him;

¹ Noah, peace be upon him, and the great flood, Al-Sallabi, p. 79.

² Book of Prophecies, 1/21, Introduction to the Editor.

- The first principle: includes affirming the attributes, belief in the oneness of Allah, and belief in predestination. It also involves mentioning the events ordained by Allah for His supporters and His enemies, which are the stories narrated to His servants and the examples set for them.
- The second principle: involves detailing the Sharia laws, commands, prohibitions, and permissions, as well as elucidating what Allah loves and what He dislikes.
- The third principle: encompasses belief in the Last Day, Paradise and Hell, reward and punishment.

Based on these three principles, the orbit of creation, command, happiness, and success revolves around them. There is no way to know them except through the prophets, as the intellect alone cannot comprehend their details or grasp their realities, even though it recognizes the necessity of them in general, similar to a patient who understands the need for medicine without comprehending the details of the illness or the prescription. The need of humans for the message of the prophets is far greater than the need of a patient for medicine. For the last thing a physician may predict is the death of bodies, but If a person does not receive the light of the message and its guidance, their heart dies a death from which there is no hope of life, or they suffer a misery from which there is no happiness. Thus, there is no success except in following the prophets¹.

¹ The Collection of Fatwas, Ibn Taymiyyah, edition by Dar Alam al-Kutub, Riyadh, 1412 AH, 19/96-97.

Second: The wisdom behind sending the messengers:

1- Creation's need for them:

Indeed, the prophets and messengers are the cream of creation, and creation is in need of them to convey what pleases and satisfies Allah, and what angers and displeases Him. Many sinners and deviants have strayed into the mazes of misery despite the presence of the prophets (peace be upon them). So, how would the situation be if Allah had not sent messengers as bearers of glad tidings and warners?

The messengers were sent to refine the servants of Allah, to guide them away from the worship of creations, worldly desires, and its adornments, towards the worship of the Lord of all creations, and to work for the Hereafter to attain the pleasure of Allah and enter His paradise peacefully. They aimed to liberate them from the bondage of worshipping the created to the freedom of worshipping the Lord of the worlds, who brought them forth from nothingness, will annihilate them after existence, and resurrect them after perishing. They are destined to either be miserable or happy. If people were left without warning and intimidation, they would live a life of distress in ignorant ignorance, blind misguidance, deviant customs, and corrupt morals. Life would become a jungle society where the strong prey on the weak, and the noble among them humiliate the lowly. Therefore, His wisdom necessitated that He would not create His servants aimlessly or leave them idle. As Allah said: **{Does man think that he will be left neglected?}** [Al-Qiyamah: 36].

Indeed, it is from the mercy of Allah, the Most High, that He bestows His favor upon His servants. He sent messengers to them as bearers of glad tidings and warners, reciting to them the

verses of their Lord, teaching them what will benefit them, and guiding them to the source of their happiness in this world and the Hereafter, even though they were previously in clear error.

2- Inviting people to worship Allah:

The ultimate goal for which Allah created His creation is worship and monotheism, and the performance of good deeds while avoiding disobedience. Allah says: **{And I did not create the jinn and mankind except to worship Me}** [Adh-Dhariyat: 56]. Humans cannot truly understand worship—doing what pleases and satisfies Allah and avoiding what displeases Him—except through the guidance of the messengers whom Allah chose from among His creation, favoured above all the worlds, and exonerated from every defect and blemish. He supported them with miracles, established them with evidence and proofs, revealed to them clear signs and guidance, instructed them to call people to worship Him alone¹.

3- Establishing the proof upon humans by sending messengers:

- Allah Almighty said: **{[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise}** [An-Nisa: 165].
- And Allah Almighty said: **{And never would We punish until We sent a messenger}** [Al-Isra: 15].
- And Allah Almighty said: **{And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses [i.e.,**

¹ Book of Prophets, Ibn Taymiyyah, 1/23.

teachings] before we were humiliated and disgraced?"} [Taha: 134].

Thus, Allah, the Exalted, sent messengers to decisively cut off any excuse for the disbelievers so that they cannot plead ignorance of the warning. Allah, the Most High, has perfect knowledge of what is apparent, and He knows eternally who obeys Him and who disobeys Him. He establishes upon His servants irrefutable evidence so those who are given life live by clear proofs, while those who perish do so with clear exposition and evidence.

4- The prophets are indeed the means to understand the unseen beliefs in faith in Allah:

Human beings, with their limited intellects, cannot comprehend many of the unseen realities on their own. They are in need of someone to teach them, such as understanding the names and attributes of Allah, knowledge about angels, jinn, and demons, as well as awareness of what Allah has prepared for the obedient in His abode of pleasure and honor, and what He has prepared for the disobedient in His abode of displeasure and humiliation. Therefore, their need for someone to teach them these truths and acquaint them with these hidden realities is essential.

Allah has praised His servants who believe in the unseen, as He said: **{Alif, Lam, Meem (1) This is the Book about which there is no doubt, a guidance for those conscious of Allah – (2) Who believe in the unseen, establish prayer (3)}** [Al-Baqarah: 1-3]. If Allah had not sent messengers, people would not have known these unseen matters, and they would have believed only in what they could perceive with their senses. So glorified is the Creator, the All-Knowing, who has bestowed upon His servants the favor of sending prophets and messengers.

5- Creation's need for a good role model:

Allah perfected the prophets with noble character and protected them from doubts and worldly desires. They are the beacons of guidance and the lamps in the darkness, serving as examples for mankind to follow. People emulate their conduct and lives, walking in their footsteps until they reach the abode of peace and settle in the presence of the Lord of all beings.

The prophets and messengers are role models for their followers, setting a good example in worship, morals, conduct, and steadfastness on the path of Allah. One of the verses that emphasizes following the guidance of the prophets is Allah's statement: **{There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" - except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination}** [Al-Mumtahanah: 4].

One of the verses that emphasizes following the guidance of the prophets is found in Surah Al-Fatiha, which is recited in every prayer. In it, we ask Allah to guide us to the straight path of the prophets, saying: **{Guide us to the straight path – (6) The path of those upon whom You have bestowed favor (7)}** [Al-Fatihah: 6-7]. The first among those favoured are the prophets of Allah and their followers, as mentioned in Surah Maryam: **{Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of**

Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping} [Maryam: 58].

The lives of the prophets (peace be upon them) are indeed impeccable, especially concerning matters of faith and the messages they were commanded to deliver. This is because Allah chose and selected them with knowledge and wisdom. Allah Almighty says: **{and of those whom We guided and chose}** [Maryam: 58]. Regarding Abraham, Isaac, and Jacob (peace be upon them), Allah says: **{Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter] (46) And indeed they are, to Us, among the chosen and outstanding (47)}** [SAD: 46-47]. Concerning His prophet Moses (peace be upon him), Allah says: **{that you would be brought up under My eye [i.e., observation and care]}** [Taha: 39]. And Allah, in His knowledge of whom He chooses from among His messengers, says: **{Allah is most knowing of where [i.e., with whom] He places His message}** [Al-An'am: 124]. Allah also says: **{Allah chooses from the angels messengers and from the people}** [AL-Hajj: 75].

There are numerous verses indicating this, and the conclusion drawn from them is that those whom Allah has chosen and selected for His message are more deserving of being followed and emulated. This is because Allah has guarded them and protected them from errors and deviations. Even if they were to make a mistake, they would not persist in it. Therefore, it is imperative that those who possess these qualities be emulated, and their lives studied to understand their guidance. This ensures guidance and prevents deviation, given Allah's guidance and protection for them. Thus, those who emulate them can do so with

utmost confidence in the correctness and safety of what they take from them, ensuring they do not deviate¹.

6- Reforming and purifying souls:

The messengers (peace be upon them) came to rectify souls, purify them, and warn them against sin. They were sent to guide people on the straight path, instruct them in the right way, direct them towards virtuous ethics, and deter them from blameworthy vices. Allah, exalted be He, says: **{It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'an] and wisdom [i.e., the sunnah] - although they were before in clear error -}** [Al-Jumu'ah:2].

Sheikh Ibn Taymiyyah clarified the need of humans for the mission of the messengers in various places throughout his writings and treatises. Among them is his statement: "The message is essential for humanity, they cannot do without it, and their need for it surpasses their need for everything else. The message is the soul, light, and life of the world. What reformation can there be in the world if it lacks the soul, life, and light? The world is a cursed darkness except for what is illuminated by the sun of the message. Similarly, the servant, if the sun of the message does not shine in his heart and he does not receive life and soul from it, then he is in darkness, he is among the dead. The Almighty said: **{And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?}** [Al-An'am: 122]. This is the description of the believer: once dead in the darkness of ignorance, Allah revived him with the spirit of the message and the light of faith, setting for him a light to walk

¹ Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, Dar Taibah, Riyadh, Saudi Arabia, 2nd edition, 1419 AH - 1998 AD, 3/18.

among people. As for the disbeliever, he remains dead-hearted in darkness".¹

And indeed, the message is essential for the individual's well-being in both their worldly life and their hereafter. Just as there is no salvation in the hereafter without following the message, there is also no proper order for one's worldly life without adhering to the message. A person is in dire need of the Sharia (Islamic law), as they are constantly engaged in two types of actions: actions to acquire what benefits them, and actions to avert what harms them. The Sharia is the light that clarifies what benefits and harms them. The Sharia is Allah's light on Earth, His justice among His servants, and His fortress wherein those who enter are safe. The purpose of the Sharia is not merely to distinguish between harmful and beneficial things through sensory perception, as even mute animals can do this. For instance, a donkey and a camel can differentiate between barley and dirt. Instead, the Sharia helps differentiate between actions that harm or benefit a person in their worldly life and the hereafter. This includes the benefits of faith, monotheism, justice, righteousness, honesty, benevolence, trustworthiness, chastity, courage, forbearance, patience, enjoining good and forbidding evil, maintaining family ties, honoring parents, kindness to slaves and neighbors, fulfilling rights, sincerity in worship, reliance on Allah, seeking His assistance, accepting His decrees, submitting to His will, befriending His allies, opposing His enemies, fearing Him in public and private, drawing closer to Him by performing obligatory acts, avoiding prohibitions, hoping for rewards from Him, believing and affirming what His messengers conveyed, and obeying all their commands. These lead to the individual's welfare and happiness in both this world and the hereafter.

¹ The Collection of Fatwas, Ibn Taymiyyah, 19/199-200.

Conversely, neglecting these principles results in misery and harm in both worlds.

Without the message of the prophets, human reason would not have been able to discern the detailed aspects of what is beneficial and harmful in both this world and the hereafter. One of Allah's greatest blessings and favors upon His servants is that He sent them messengers, revealed His Books, and clarified the straight path for them. Without this guidance, humans would be like livestock, or even worse. Those who accept Allah's message and adhere to it are among the best of creation, while those who reject it and deviate from it are among the worst, in a state worse than dogs, pigs, and brute animals¹.

The need for messengers surpasses all other needs, and the necessity of their sending is paramount.² This is clearly articulated by Ibn Taymiyyah, who said: "The need of the people of the earth for the messenger is not like their need for the sun, the moon, the wind, and the rain, nor like the need of a human for his life, nor like the need of the eye for its light or the body for food and drink, but it is even greater and more crucial than all that can be imagined or considered. The messengers are intermediaries between Allah and His creation in His commands and prohibitions, and they are the ambassadors between Him and His servants".³

The necessity for messengers among the servants is unparalleled, and their need for the bringers of glad tidings and warners is unmatched.⁴ The essence of the prophets' mission is a sincere call to Allah, emphasizing His exclusive right to worship. This mission serves as a test for humanity's sincerity in their

¹ The Collection of Fatwas, Ibn Taymiyyah, 19/100.

² Book of Prophets, Ibn Taymiyyah, 1/27.

³ The Collection of Fatwas, Ibn Taymiyyah, 19/101.

⁴ Book of Prophets, Ibn Taymiyyah, 1/27.

intentions, their capacity to fulfill the duties of servitude, and their dedication to monotheism. It also aims to cultivate the earth, striving in its paths to call to Allah alone, without any partners, and to lead people from misguidance to guidance, and from the depths of darkness to the lights of truth and faith.

Ibn al-Qayyim al-Jawziyyah said: "There is no way to happiness and success, neither in this world nor in the Hereafter, except through the messengers. There is no way to know the good and the bad in detail except through them, and Allah's pleasure can never be attained except through them. Following them is what distinguishes the guided from the misguided. The necessity for them is greater than the necessity of the body for its soul, the eye for its light, and the soul for its life. What do you think of someone who, if deprived of their guidance and what they brought even for a blink of an eye, their heart would become corrupt, like a fish that leaves the water and is placed in a pan? The state of a servant when their heart is separated from what the messengers brought is like this, but even greater. However, only a living heart feels this; a dead wound feels no pain".¹

The messengers are leaders for humanity, guiding them on the path of goodness and leading them to the way of righteousness, while steering them away from the ways of temptation and misguidance. They are role models for people in their morals, worship, and way of life. Allah Almighty has commanded following them and walking in their path, as He said: **{Those are the ones whom Allah has guided, so from their guidance take an example}** [Al-An'am: 90].²

¹ Zad al-Ma'ad fi Huda Khair al-Ibbad, Ibn Qayyim al-Jawziyyah, Al-Risala Foundation, Beirut, Lebanon, 28th edition, 1415 AH, 1/69.

² The Message of the Prophets from Shuaib to Jesus, Omar Ahmed Omar, Dar Al-Hikma for Printing, Publishing and Distribution, Cairo, 1st edition, 1997 AD, 1/7.

7- Achieving great goals and great functions:

Allah Almighty entrusted the prophets and messengers with achieving great objectives, fulfilling major roles, and accomplishing lofty goals. I will summarize some of these in the following points:

A- Calling people to worship Allah alone and abandon the worship of anything other than Him:

Allah Almighty said: {**And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid taghut"**} [An-Nahl: 36].

And The Almighty said: {**And We sent not before you any messenger except We revealed to him that, "There is no deity except Me, so worship Me"**} [Al-Anbya: 25].

B- Conveying the divine Sharia to the people:

Allah Almighty said: {**O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people**} [Al-Ma'idah: 67].

C- Explaining what was revealed about the religion:

Allah Almighty said: {[**We sent them**] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur'an] that you may make clear to the people what was sent down to them and that they might give thought} [An-Nahl: 44].

D- Evangelizing and warning the servants:

This involves guiding the community towards good deeds and giving them glad tidings of the rewards prepared for those

who do them, as well as warning them against evil and alerting them to the punishment prepared for those who commit it. Allah, the Exalted, said: **{[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise}** [An-Nisa: 165].

E- Reforming people:

Reform is achieved through good example and virtuous behavior in words and actions. Allah, the Exalted, said: **{Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds"}** [Al-An'am: 90]. And He said: **{There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often}** [Al-Ahzab: 21].

F- Establishing Allah's law among His servants and applying it:

Allah Almighty said: **{And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient}** [Al-Ma'idah: 49].

G- The testimony of the Messengers to the nations on the Day of Resurrection:

The testimony of the Messengers to their nations on the Day of Resurrection; That they have conveyed to them the clear message, and the message of the Lord of the Worlds. The

Almighty said: {**And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their prophet]. And We will bring you, [O Muhammad], as a witness over these [i.e., your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims**} [An-Nahl: 89]. And He said: {**And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you**} [Al-Baqarah: 143].

These are some of the functions of the messengers, which add honor to their already esteemed status and virtue to their virtue. It is sufficient for their pride that they convey the message of the Lord of the worlds. Glory be to Him who distinguished them with this high rank, granted them this noble duty, and chose and selected them from among all His servants to undertake this pleasing service¹.

8- Benefiting from Allah's laws regarding individuals, peoples, nations, and countries:

Studying the lives of the prophets (peace be upon them) acquaints humans with Allah's laws of change and His laws of push and resistance. It also reveals to the preachers to Allah the long and bitter struggle between truth and falsehood, and that ultimately, the state and the outcome will be in favor of the truth and its adherents. This becomes especially clear in the lives of the prophets (peace be upon them) and their struggle with their people: through argument and clarification, migration, and jihad, until Allah granted them His victory and empowerment².

¹ Book of Prophets, Ibn Taymiyyah, 1/28-29.

² Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/22.

From this perspective, the stories of the early generations became lessons for us. Without analogy and repetition of their actions and norms, they would not be considered valid, because consideration is only valid when the ruling of something is similar to that of its counterpart, like the parables mentioned in the Holy Quran.¹ Among the Sunnahs that can be understood through studying the lives of the prophets (peace be upon them) are the following:

- The dire consequences for those who deny the messengers and their destruction.
- Allah's victory for His believing servants.
- The alternation of days among people, from adversity to prosperity.
- The downfall of nations due to indulgence, corruption, injustice, and tyranny over people.
- That humans bear responsibility for their actions, whether good or bad.
- That the collapse and destruction of nations occur according to a predetermined term.
- That trials and tribulations for believers are an ongoing phenomenon.
- The establishment of the pattern of conflict between truth and falsehood².

And we will delve into a detailed study of it to benefit from the lessons in the story of Abraham (peace be upon him) in this book, Allah willing.

¹ Jami' al-Risa'al, Ibn Taymiyyah, edited by: Muhammad Rashad Salem, Dar al-Madani for Printing and Publishing, Jeddah, Saudi Arabia, 2nd edition, 1405 AH, 1984 AD, p. 55.

² Sahih Al-Bukhari, No. 6167.

9- Sustaining hearts and souls to regularity in their path, and walking in the blessed procession of prophets and messengers:

Perhaps in studying the lives of the prophets (peace be upon them), with sincerity and a desire to follow their guidance, there lies a path to align oneself with their party and to journey in their blessed caravan. Indeed, Allah Almighty wishes to join those who follow them with their righteous company and to gather them in their ranks. Thus, the truth of Allah's statement is affirmed: **{And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions (69) That is the bounty from Allah, and sufficient is Allah as Knower (70)}** [An-Nisa: 69-70].

We ask Allah, glorified and exalted, to shower us with His pleasure and paradise, and to bestow upon us the blessing of joining this noble assembly by following and loving them. Even if our deeds and circumstances fall short of theirs, let us strive to emulate their love and devotion. Anas (may Allah be pleased with him) reported that a man asked the Prophet Muhammad (peace and blessings be upon him) about the Hour (the Day of Judgment). The man said: 'O Allah's Messenger! When will The Hour be established?' The Prophet replied: **'What have you prepared for it?'** The man said: 'I have not prepared anything for it, except that I love Allah and His Apostle'. The Prophet said: **'You will be with those whom you love'**. Anas said: "I love the Prophet (peace and blessings be upon him), Abu Bakr, and Umar, and I hope to be with them through my love for them, even if my deeds are not like theirs".¹

¹ Sahih Al-Bukhari, No. 6167.

The Sheikh Al-Saadi (may Allah have mercy on him) comments on the attributes of the servants of the Most Merciful mentioned in the concluding verses of Surah Al-Furqan, and the Messengers of Allah (peace be upon them) exemplify these qualities. He says, "How lofty are these attributes, how elevated are these aspirations, how noble are these pursuits, how pure are these souls, how pristine are these hearts, how refined are these elite, how immaculate are these leaders... It is indeed a grace from Allah upon His servants that He elucidated their qualities, described their appearances, clarified their ambitions, and expounded on their rewards, so that they may aspire to emulate them, exerting their efforts in doing so, and beseeching the One who bestowed His favor upon them and honoured them, and the One whose grace transcends all places and times, to guide them as He guided His Messengers, and to nurture them with His special care as He nurtured His Messengers". O Allah, to You belongs all praise and to You is our complaint. You are the One we seek help from, and with You is our reliance. There is no power and no strength except through You. We do not possess any benefit or harm for ourselves, nor can we achieve even the weight of an atom of goodness if You do not facilitate it for us. Indeed, we are weak and helpless from every aspect. We bear witness that if You entrust us to ourselves for the blink of an eye, we would be overwhelmed by weakness, incapacity, and error. Therefore, we place our trust only in Your mercy and Your power, by which You have preserved us, provided for us, and bestowed upon us abundant blessings, both apparent and hidden. So have mercy on us with a mercy that suffices us from the mercy of anyone else. Glory be to You; no one who asks of You with hope and trust is ever disappointed¹.

¹ Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," 3/455.

Third: Characteristics of prophets and messengers:

The prophets (peace be upon them) are the elite and leaders of humanity. They are from the descendants of Adam, possessing human traits and qualities, yet Allah Almighty chose them and bestowed upon them the honor of being His messengers to mankind. He also endowed them with certain characteristics and attributes that distinguish them from other humans. However, these characteristics do not remove them from their humanity nor from their servitude to Allah Almighty. As some of the messengers said to their people in their discussions with them: **{Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allah. And upon Allah let the believers rely}** [Ibrahim: 11]. Indeed, Allah Almighty has profound wisdom in making the prophets from among humans. If they were not so, there would be no basis for emulating them or taking them as examples. And what is concealed from us of wisdom is much greater.

Some scholars have spoken about the characteristics of the prophets (peace be upon them), so that we may know their rights, appreciate their status, and show them the reverence, respect, etiquette, love, loyalty, and fidelity they deserve. This entails following them and emulating their lives and guidance. Before mentioning these characteristics, it is good to recognize some inherent human qualities of the prophets that every nation criticized their prophet for, as mentioned in the Holy Quran: **{And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"}** [Al-Isra: 94].

It is indeed astonishing how disbelievers failed to recognize the blessing of Allah Almighty in making the messengers human

beings from among themselves. They denied this blessing and marveled at it, despite its gentleness and kindness towards the servants. Allah sent messengers from among their own kind to explain to them what they could comprehend about Allah and to enable them to fulfill their call. If messengers were sent to people from angels or from another kind, people would not have been able to understand or take from them. They would have said, "They are not of our kind, so we neither accept nor comprehend from them". Thus, turning away, both initially and ultimately, is attributed to their desires, and we seek refuge in Allah from that.

One of the human attributes of the prophets, peace be upon them, is:

- They possess the characteristics inherent in human nature, such as having bodies that require food, drink, and marital relations. They also have spouses, offspring, parents, mothers, and relatives.
- They experience human ailments, hardships, forgetfulness, and sleep.
- They feel satisfaction, anger, joy, and sorrow.
- They face trials and tribulations like all humans, and indeed, the prophets endure some of the severest trials.
- They do not have knowledge of the unseen except what Allah has informed them.
- They engage in human activities and occupations, such as herding, trade, and craftsmanship, including the making of swords and armor.
- They possess none of the attributes of divinity or lordship; rather, they are servants of Allah, having attained the pinnacle of servitude. They disassociate themselves from any

association of power or strength, relying solely on Allah and entrusting their affairs to Him.

With their participation in the human attribute, they have indeed realized human perfection in its highest form. Allah, in His wisdom, chose them, selected them, and nurtured them according to His will. Their hearts became the purest of human hearts, their minds the most refined, and their characters the most perfect and noble. Their knowledge of their Lord and their worship of Him surpassed that of any other human, and their faith was complete. Even in their physical appearance, they were the epitome of human perfection, with the most beautiful and ideal forms. Truly, Allah knows best where to place His message: **{Allah is most knowing of where [i.e., with whom] He places His message}** [Al-An'am: 124].

These qualities mentioned earlier are inherent to humanity, which they share with other humans. However, with His comprehensive knowledge and profound wisdom, Allah, in His grace, bestowed upon these elite individuals the blessing of prophethood and messengerhood. For this purpose, He endowed them with qualities and attributes that distinguished them from all other humans. They were favored and excelled over others, deserving the reverence, love, and obedience of people. It was obligatory for each community to obey their prophet in their specific Sharia law.¹ These distinct qualities can be summarized as follows:

1- Choosing them by revelation and message:

Allah Almighty says: **{Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing}** [Al-Hajj: 75]. And He also says: **{Say, "I am only a man like you, to whom has been revealed that your god is one**

¹ Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/30.

God} [Al-Kahf: 110]. As a result of this revelation, there are matters by which they distinguish themselves from others, such as conversing directly with Allah, the descent of angels upon them, and Allah informing them of some past or future unseen matters, or granting them knowledge of some aspects of the unseen world, as happened to the Prophet (peace be upon him) during the Isra and Mi'raj. These are among the greatest and most distinguished qualities of the prophets, which Allah has bestowed upon them. This attribute necessitates that people obey their prophets, accept their commands and prohibitions, because the commands given by the prophets are revelations from Allah, commanding them to convey His message to people. This, in turn, requires people to honor their prophets, respect their words, and follow their guidance¹.

2- The infallibility of the prophets:

This is another characteristic by which the prophets (peace be upon them) distinguished themselves from ordinary humans. It is among the necessities of revelation and prophethood, which Allah honoured His prophets with, making them infallible in conveying beliefs and rulings to people. Even if one of them were to make a verbal or practical mistake, it is among the necessities of infallibility that Allah would not let this mistake persist for long, correcting the prophet in the shortest possible time. After repentance, the state of the prophet would be even better than it was before committing the sin or mistake. Ibn Taymiyyah, may Allah have mercy on him, said: "Know that those who deviate regarding the issue of infallibility fall into two opposing extremes, both of which contradict the Book of Allah in some aspects. Some people exaggerate in claiming that the prophets are completely free from sin, to the extent that they distort the Quranic texts that mention the prophets repenting from sins,

¹ Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/30.

seeking forgiveness from Allah, and having their ranks elevated by doing so. Others exaggerate by attributing sins and flaws to the prophets that Allah has declared them innocent of. Both of these groups are in opposition to the Holy Quran. Those who adhere to the Holy Quran without distortion are the balanced nation, guided to the straight path, the path of those upon whom Allah has bestowed favor among the prophets, the truthful, the martyrs, and the righteous".¹

What concerns us here is the infallibility of their methodology and guidance because it is a revelation from Allah Almighty. This guarantees the safety of those who follow it from errors and deviations, ensuring their salvation, success, and empowerment. Their infallible methodology is not susceptible to the flaws, deficiencies, and deviations that may affect human methodologies. Before concluding the discussion on this issue, it is important to highlight two important points:

The first point is the obligation to show respect and reverence towards the prophets of Allah Almighty, and to recognize their rights, especially those who may have made some mistakes which Allah did not hold against them, but rather guided them to abandon them and repent. This does not negate their infallibility, nor does it diminish their status and perfection. Allah Almighty accepted their repentance, chose them, and guided them. This is evidenced by the statement of the Prophet Muhammad (peace be upon him) regarding the Prophet Jonah (peace be upon him): "It is not fitting for a servant to say that I (The Prophet) is better than Jonah son of Matta".² Therefore, it is crucial to be extremely cautious about diminishing their status or harboring ill thoughts about them.

¹ The Collection of Fatwas, Ibn Taymiyyah, 15/150.

² Sahih Al-Bukhari, No. 3395. See: Sahih Muslim, Muslim bin Al-Hajjaj, edited by: Muhammad Fouad Abdel-Baqi, Dar Ihya' al-Tarath al-Arabi, Beirut, Lebanon, 2nd edition, 1972 AD. No. 2377

The second point is to be cautious of the Israelite narrations that many interpreters use in explaining the stories of the prophets in the Holy Quran. Some of these narrations involve casting doubt and showing disrespect towards the prophets and messengers of Allah, which contradicts their infallibility, even though these narrations have no basis and are rejected both in their chain of transmission and content. Therefore, we do not accept any past accounts for interpreting the Quran except what is found in the Holy Quran itself or in authentic Hadiths. Anything else is rejected and dismissed because it involves speaking about the unseen without certainty.¹ As Sheikh Al-Saadi (may Allah have mercy on him) said: "It is not permissible to interpret the Book of Allah with Israelite narrations, even if these narrations are considered permissible regarding matters where their falsehood cannot be confirmed. The meanings of the Book of Allah are definitive, while those narrations cannot be believed or disbelieved, so they cannot be reconciled".²

3- Their eyes sleep but their hearts do not sleep:

Anas (may Allah be pleased with him) reported in the Hadith of the Night Journey: "for the eyes of the Prophet were closed when he was asleep, but his heart was not asleep. This is characteristic of all the prophets: Their eyes sleep but their hearts do not sleep".³

It is authentically reported from him (peace and blessings be upon him) that he said: "Indeed, we, the assembly of prophets, sleep while our eyes sleep, but our hearts remain awake".⁴ This

¹ Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/32.

² Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," 2/130.

³ Sahih Al-Bukhari, Book of Virtues, No. 3570.

⁴ Classes, Muhammad bin Saad bin Muni' al-Zuhri, edited by: Ali Muhammad Omar, Al-Khanji Printing Library, Cairo, 1st edition, 1421 AH, 2001 AD, 1/171; See: Series of Authentic Hadiths, Al-Albani, Al-Ma'arif Library for Publishing and Distribution, Riyadh, Saudi Arabia, 1415 AH - 1995 AD, No. 1705.

characteristic establishes that the visions of the prophets are true and are followed by revelation¹.

4- Their choice upon death:

On the authority of Aisha, may Allah be pleased with her, she said: I heard the Messenger of Allah (may Allah's prayers and peace be upon him) say: **"There is no Prophet who fell sick but he was given the choice between this world and the Hereafter"**.² She said: "When he became sick with the illness that would be his last, (his voice) became hoarse and I heard him say: **'In the company of those on whom Allah has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous'**".³

5- The Prophet is buried where he dies:

It is authentically reported from him (may Allah's prayers and peace be upon him) that he said: **"A Prophet is not to be buried except where he died"**.⁴ That is why the Companions (may Allah be pleased with them) buried the Prophet Muhammad (may Allah's prayers and peace be upon him) in the room of Aisha (may Allah be pleased with her), where he was arrested⁵.

6- The earth does not consume the bodies of the prophets and messengers (peace be upon them):

Allah the Almighty honored His prophets and messengers (peace and blessings be upon them), so no matter how much time passes, their bodies remain preserved from decay. This is confirmed by the saying of the Prophet Muhammad (peace and

¹ Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/33.

² Sahih Al-Bukhari, No. 4586.

³ Sahih Al-Bukhari, No. 4586.

⁴ Sahih Al-Jami' Al-Saghir and its addition Al-Fath Al-Kabir, Al-Albani, No. 5201.

⁵ Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/34.

blessings be upon him): **"Indeed, Allah has prohibited the earth from consuming the bodies of the prophets".¹**

7- Alive in their graves:

It was authentically reported from him (may Allah's prayers and peace be upon him) that he said: **"The prophets are alive in their graves, praying".²** It was also proven from him (may Allah's prayers and peace be upon him) that he said: **" I happened to pass by Moses on the occasion of the Night journey near the red mound (and found him) saying his prayer in his grave".³**

As for the nature of this life, it is a matter of the unseen, beyond the realm of human reason. Since it has been authentically reported by the Messenger of Allah (peace be upon him), it must be believed without questioning its nature. However, we believe it is a life in the Barzakh (the period between death and the Day of Resurrection), which is different from the life they lived in this world. Therefore, it is not permissible to ask them for help at their graves or to seek aid from them, as they can neither benefit nor harm. Allah Almighty says: **{And do not invoke besides Allah that which neither benefits you nor harms you,}** [Yunus: 106].

8- They do not inherit anything after their death:

The Messenger of Allah, may Allah bless him and grant him peace, said: **"We, the company of prophets, are not to be inherited from; Whatever I left after contribution to my wives and provisions for my governor is sadaqah (alms)".⁴**

¹ Sahih Sunan Abi Dawud, Al-Albani, Dar Al-Maaref for Publishing and Distribution, Riyadh, Saudi Arabia, 1st edition, 1419 AH, 1998 AD, No. 925.

² The Series of Authentic Hadiths, Al-Albani, No. 621.

³ Sahih Muslim, Book of Virtues, No. 2375.

⁴ Musnad Ahmad, Imam Ahmad ibn Hanbal, edited by: Shuaib Arnaout, Al-Resala Foundation, Beirut, 2nd edition, 2008 AD, No. 9973.

The narrations found in the collections of Imams al-Bukhari and Muslim do not contain the phrase: "**Indeed,¹ we, the company of prophets**". Instead, they are phrased as: "**We are not to be inherited from; what we leave behind is charity**". Imam Ibn Hajar (may Allah have mercy on him), after explaining this hadith, stated: "As for what has become well-known in the books of the scholars of fundamentals and others with the wording: '**We, the company of prophets, are not to be inherited from**'. This has been denied by a number of the scholars, and it is so concerning the specific wording '**We**'. However, it was narrated by al-Nasa'i through the route of Ibn Uyaynah from Abu al-Zinad with the wording: '**Indeed, we, the company of prophets, are not to be inherited from**'.² This hadith was narrated by Muhammad ibn Mansur from Ibn Uyaynah, and it is likewise found in the Musnad of al-Humaydi from Ibn Uyaynah, who is one of the most reliable transmitters from Ibn Uyaynah. Al-Haytham ibn Kulaib included it in his Musnad from the hadith of Abu Bakr al-Siddiq with the mentioned wording, and al-Tabarani narrated it in al-Awsat with a similar wording. Al-Daraqutni narrated it in al-'Ilal from the narration of Umm Hani from Fatimah from Abu Bakr al-Siddiq (may Allah be pleased with them both) with the wording: "**Indeed, the prophets are not to be inherited from**".

Ibn Battal and others have said that the reasoning behind this—Allah knows best—is that Allah sent the prophets as messengers to deliver His message, and commanded them not to take any payment for that, as Allah says: {**Say, [O Muhammad], "I do not ask you for it [i.e., this message] any payment.**} [Ash-Shuraa: 23]. Similarly, Noah, Hud, and others said something to this effect. The wisdom behind their not leaving

¹ Sahih Al-Bukhari, No. 1757.

² Musnad Ahmad, its chain of transmission is authentic, No. 9973.

inheritances was to avoid the misconception that they accumulated wealth for their heirs. As for Allah's statement: **{And Solomon inherited David.}** [An-Naml: 16], scholars interpret this as referring to knowledge and wisdom. Likewise, the statement of Zakariya: **{so give me from Yourself an heir. (5) Who will inherit me...}** [Maryam: 5-6] is understood in this context. Ibn Abd al-Barr reported that there are two opinions among scholars on this matter, with the majority holding that prophets do not leave behind inheritances¹.

As-Sa'ati (may Allah have mercy on him) said in "Al-Fath ar-Rabbani": The scholars have stated that the wisdom behind the fact that the prophets (peace be upon them) do not leave behind inheritances is that if they did, it could be assumed that they had a desire for worldly gains for their heirs, which could lead people to ruin due to this assumption. Alternatively, it could be to prevent their heirs from wishing for their deaths, which would also be ruinous. Another reason is that the Prophet (peace and blessings be upon him) is like a father to his community, so his inheritance is for everyone, which is the meaning of general charity².

9- Allah's preparation for them and preparing them for His messages:

Allah Almighty honored the prophets and messengers, and endowed them with additional care, guidance, and high morals that were not perfected in other human beings. This was to prepare them to lead nations and govern peoples. Allah distinguished them with noble morals, high manners, profound wisdom, firm resolve, and correct beliefs³.

¹ Fath al-Bari Sharh Sahih al-Bukhari, Ibn Hajar al-Asqalani, 12/8.

² Al-Fath al-Rabbani and al-Fayd al-Rahmani, Abdul Qadir al-Jilani, edited by: Dr. Ahmed Abdul Rahim al-Sayeh and advisor Tawfiq Ali Wahba, Library of Religious Culture, Cairo, Egypt, 1st edition, 2014 AD, 15/192.

³ Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/36.

Fourth: The religion of the prophets and messengers (peace and blessings be upon them) is one, and their call is one:

1- Belief in the prophets and messengers is one of the pillars of faith:

Belief in the prophets and messengers of Allah is a pillar of faith, and a person's faith is not complete until they believe in all the prophets. One must affirm that Allah sent them to guide humanity, direct creation, and bring people out of darkness into light. They conveyed the clear message that was revealed to them from their Lord, delivered the message, fulfilled their trust, advised the community, and strove in the cause of Allah with true striving.

Allah Almighty said: **{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination".}** [Al-Baqarah: 285]. He also said: **{but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets}** [Al-Baqarah: 177]. And from the Sunnah is the saying of the Prophet Muhammad (may Allah bless him and grant him peace): **“Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection”**.¹ In faith, it is necessary for the servant to believe in Allah, His angels, His Books, His messengers, and the Last Day, and to believe in every messenger that He sent, and in every Book that He revealed².

¹ Sahih Al-Bukhari, No. 48.

² The difference between the saints of the Most Merciful and the saints of Satan, Ibn Taymiyyah, edited by: Abdul Qadir Al-Arnaout, Dar Al-Bayan Library, Damascus, Al-Muayyad Library, Riyadh, 1405 AH, 1985 AD, p. 117.

Faith in the prophets of Allah is not complete until one believes in all of them without exception. Among the prophets are those whom Allah has told us about and those He has not. Allah Almighty says: **{And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you.}** [Ghafir: 78]. Ibn Taymiyyah said: "We believe in the messengers named by Allah in His Book, and we believe that Allah made them all messengers and prophets, and only He knows their names. We believe in Muhammad (peace and blessings be upon him), and belief in him is different from belief in the other messengers. Belief in the other messengers involves acknowledging them, while belief in Muhammad involves acknowledging and always affirming the truth of what he brought. If you follow what he brought, you perform the obligations, permit what is Halal (Permissible), prohibit what is Haram (impermissible), are guided in the face of doubts, and hasten towards good deeds".¹

He (Ibn Taymiyyah) also said: "Whoever obeys even one messenger has obeyed all the messengers, and whoever believes in one of them has believed in all of them. Conversely, whoever disobeys one of them has disobeyed all of them, and whoever denies one of them has denied all of them. This is because each messenger confirms the other, declares that he is a true messenger, and commands obedience to him. Therefore, whoever denies a messenger has denied the one who confirmed him, and whoever disobeys him has disobeyed the one who commanded obedience to him".²

¹ The Collection of Fatwas, Ibn Taymiyyah, 7/313.

² Previous source, 19/180.

2- Islam is the religion of all prophets:

Allah Almighty said: **{And We sent not before you any messenger except We revealed to him that, "There is no deity except Me, so worship Me".}** [Al-Anbya: 25].

Islam is the religion of all the prophets. Since Adam (peace be upon him) was sent down, his religion was Islam, and his call was to Islam, which means submission to Allah Almighty, monotheism, and worshiping Him alone without any partner. Islam continued in his progeny for ten centuries until polytheism first appeared among the people of Noah. Then Allah sent His prophet Noah (peace be upon him) with Islam. After that, Allah Almighty sent His messengers successively to convey the religion of Islam to their peoples whenever polytheism appeared and the light of Islam was extinguished¹.

Allah Almighty said: **{Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.}** [Ali 'Imran: 19].

Thus, the religion of Islam and its history in its general sense existed with the existence of humanity on this earth, and it is the religion of all the prophets. As for Islam in its specific sense, it is the one with which Muhammad (peace and blessings be upon him) was sent, encompassing both the general Islam—monotheism and the rejection of polytheism—and the specific Sharia rulings for this Ummah (Nation). He made permissible for them what is permissible, prohibited what is impermissible, and lifted from them the burdens and shackles that were upon those before them. Hence, a complete, easy, comprehensive, and final

¹ Educational pauses in the light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/41.

Sharia (legislation), suitable for all times and places, was brought. This is the meaning of the Prophet's (peace and blessings be upon him) saying: "**I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one**".¹ This hadith illustrates that the prophets are like children of different mothers but one father, due to their agreement in monotheism, Islam, the fundamentals of faith, and morals, while differing in their specific Sharias².

Ibn Taymiyyah (may Allah have mercy on him) says: This religion is Islam, which Allah does not accept any religion other than, neither from the first nor from the last. All the prophets follow the religion of Islam. Allah Almighty said about Noah (peace be upon him): **{And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan and [call upon] your associates.}** [Yunus: 71]. To His saying: **{and I have been commanded to be of the Muslims [i.e., those who submit to Allah].}** [Yunus: 72]. And He said about Abraham (peace be upon him): **{And who would be averse to the religion of Abraham except one who makes a fool of himself.}** [Al-Baqarah: 130]. To His saying: **{When his Lord said to him, "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds".}** [Al-Baqarah: 131]. To His saying: **{so do not die except while you are Muslims.}** [Al-Baqarah: 132]. He also said about Moses (peace be upon him): **{O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims [i.e., submitting to Him].}** [Yunus: 84]. And He said in the disciples of Jesus (peace be upon

¹ Sahih Al-Bukhari, Book of the Prophets, No. 3443.

² Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/42.

him): **{And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]". They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]".}** [Al-Ma'idah: 111]. He said regarding those of the prophets who preceded: **{The prophets who submitted [to Allah] judged by it for the Jews,}** [Al-Ma'idah: 44]. He also said about Bilqis that she said: **{My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.}** [An-Naml: 44].

Islam encompasses submission to Allah alone. Whoever submits to Him and to others is a polytheist, and whoever does not submit to Him is arrogant in worship. Both the polytheist and the one who is arrogant about worship are disbelievers. Submitting to Him alone includes worshiping Him alone and obeying Him alone. This is the religion of Islam that Allah does not accept anything else. This requires obedience at all times by doing what He commands at that particular time. If we were commanded at first to face the rock (al-Aqsa) and then later commanded to face the Kaaba, then each act at the time it was commanded is part of Islam. Thus, the religion is obedience and worship of Him in both actions, although the form of the action—such as the direction of prayer—may vary. Similarly, with the prophets, even though the specific laws, paths, directions, and rituals may differ, this does not prevent the religion from being one, just as it does not prevent the religion from being one within the Sharia of a single prophet¹.

Sheikh Omar al-Ashqar (may Allah have mercy on him) says: “The messages that all the prophets brought were sent down from God, the All-Knowing, the All-Wise, the All-Aware, and therefore they represent one path that the predecessors and the

¹ Al-Tuhfa Al-Mahdi, Explanation of the Tadmurian Creed, author: Faleh bin Mahdi Al Mahdi Al-Dosari, Islamic University Press, Medina, Saudi Arabia, 3rd edition, 1413 AH, p. 322.

successors follow. Through our review of the call of the messengers referred to in the Holy Qur'an, we find that the religion that all the messengers called for is Islam: **{Indeed, the religion in the sight of Allah is Islam.}** [Ali 'Imran: 19], and Islam in the language of the Holy Qur'an is not a name for a specific religion, but rather it is a name for the common religion that all the prophets chanted about, so Noah (peace be upon him) says to his people: **{...and I have been commanded to be of the Muslims [i.e., those who submit to Allah]}.** [Yunus: 72]. Islam is the religion that Allah Almighty commanded the father of the prophets, Khalil al-Rahman Abraham (peace be upon him): **{When his Lord said to him, "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds".}** [Al-Baqarah: 131], and he commands each of Abraham, Jacob and his sons, saying: **{so do not die except while you are Muslims.}** [Al-Baqarah: 132], and Jacob's sons answer their father: **{We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him.}** [Al-Baqarah: 133]. And Moses (peace be upon him) says to his people: **{O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims [i.e., submitting to Him].}** [Yunus: 84]. And the disciples say to Jesus (peace be upon him): **{We have believed in Allah and testify that we are Muslims [submitting to Him].}** [Ali 'Imran: 52]. And when a group of the People of the Book heard the Holy Qur'an: **{they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to Allah]}.** [Al-Qasas: 53]. "Islam" is a general slogan that was on the tongues of the prophets and their followers from the earliest historical times until the

period of Muhammad's (peace and blessings be upon him) prophethood¹.

3- The first creed on earth is the monotheism of Allah.

In reality, the first creed known on earth is Islam, based on the belief in the Oneness of Allah's Lordship and His exclusive right to be worshipped. This has been elucidated in my books "The Story of Creation and Adam (peace be upon him)" and "The Story of Noah (peace be upon him) and the Great Flood". Strong evidence, clear proofs, and established arguments refute the claims of those who label themselves as "comparative religion scholars". These individuals and others, including evolutionists, who speak of monotheism as a late stage in the development of belief, preceded by various stages of polytheism, idolatry, nature worship, and sun and star worship. Their biased studies are based on a method directed by specific historical, psychological, and political factors. Their aim is to undermine the foundation of divine religions, divine revelation, and the messages from Allah, seeking to prove that religions are human inventions that evolved with the development of human thought over time².

When it is established that the call of the prophets (peace be upon them) is one call, which is the call to worship Allah Almighty and to uphold His Oneness, we mean the comprehensive concept of monotheism and worship. This entails removing people from servitude and subjugation to other than Allah and directing them towards the exclusive servitude to Allah alone in all its aspects. It is not merely about unifying people linguistically or performing outward acts of worship to Allah alone. Rather, it involves ensuring that their hearts, sources of

¹ Messengers and Messages, Omar Suleiman Al-Ashqar, Al-Falah Library, Lebanon. Dar Al-Nafais, Kuwait, 4th edition, 1410 AH, 1989 AD, p. 243.

² In the Shadows of the Qur'an, Sayyid Qutb, 3/1882 .

guidance, and legislations are directed solely towards Allah Almighty.

The mission of the prophets in their messages and calls is more comprehensive than this limited concept of monotheism and faith. If the call was to monotheism, with this limited understanding, it would not have warranted all the strenuous efforts and immense sacrifices made by the prophets and messengers of Allah (peace be upon them)¹.

4- The call of the prophets and messengers is one and pure:

We stand before the timeless, unified call on the tongue of every messenger, and in every message, the call to worship and servitude to Allah alone, as portrayed in the Holy Quran about every messenger: **{He said, "O my people, worship Allah; you have no deity other than Him".}**; We have always interpreted "worship" to mean "comprehensive submission to Allah alone in all matters of this world and the Hereafter". This is because this is the connotation conveyed by the word in its linguistic origin. The Arabs who first heard this Quranic revelation did not initially confine the meaning of this term to merely performing religious rituals. When it was first revealed in Mecca, there were no prescribed religious rites yet. Rather, they understood it to mean that what was required of them was complete submission to Allah alone in all matters and to remove the servitude to others besides Allah in every aspect of their lives .

The unity of divinity, lordship, sovereignty, sources of religious law, way of life, direction of allegiance, and comprehensive submission is the unity that deserves the sending of all these messengers, and it is for the sake of this unity that all these efforts were expended, and all these tribulations and pains

¹ Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/45.

were endured throughout the ages. This is not because Allah Almighty needs it; He is free from any need, but because human life cannot be rectified, upheld, elevated, or made worthy of humanity except through this unity. Its impact on human life is boundless in every aspect¹.

From all of the above, it becomes clear to us that the religion of the prophets (peace be upon them) is one, and that their call is one - the call to Islam. It is the call to bring people out of the worship of created beings to the worship of the Creator of all beings, from the narrowness of the worldly life to its vastness, and from the injustice of other religions to the justice of Islam. Additionally, there are other matters on which all religions and messages concur and to which they call. These are the ethics and values that Allah has ingrained in humanity. We find the call to uphold them, preserve them, and reject what contradicts them in every message. The call of the prophets (peace be upon them) has encompassed them, and they cannot be changed, altered, or abrogated. Examples of these include monotheism, the principles of faith, honoring parents, prohibiting indecency and injustice, prohibiting the unjust taking of life, being kind to orphans, establishing justice among people, prohibiting arrogance and transgression, promoting generosity and loyalty, and prohibiting treachery and betrayal².

Fifth: The call of Lot (peace be upon him) to worship Allah alone, and to forbidding evil deeds:

Anyone who reads the stories of the prophets in the Holy Quran and examines what transpired between them and their people will find that the cause of monotheism and the call to worshiping Allah alone is the fundamental cause that all the prophets came with. There is no prophet except that he called his

¹ In the Shadows of the Qur'an, Sayyid Qutb, in brief, 3/1902-1903.

² Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/47.

people to monotheism, to worshiping Allah alone, and to rejecting polytheism. Despite each nation having specific other wrongdoings, prominent in their lives, more than others, such as economic corruption among the people of Shuaib, and the prevalence of sorcery among the people of Moses, the call to monotheism and the rejection of polytheism remain the cornerstone of their messages (peace be upon them).

Lot (peace be upon him) called his people to worship Allah alone, to abandon polytheism, immoral behavior, and heinous acts. In Surah Ash-Shu'ara, Allah Almighty elucidated that Lot called his people to fear Allah and obey His messenger Lot (peace be upon him). Undoubtedly, the essence of piety (taqwa) is monotheism and the rejection of associating partners with Allah. Allah Almighty says: **{When their brother Lot said to them, "Will you not fear Allah? (161) Indeed, I am to you a trustworthy messenger. (162) So fear Allah and obey me. (163)}** [Ash-Shu'ara: 161-163].

In Surah Adh-Dhariyat, Allah Almighty made it clear that the people of Lot were infidels by saying: **{And We found not within them other than a [single] house of Muslims.}** [Adh-Dhariyat: 36], And this is a clear and evident matter¹.

There is no doubt that the people of Lot (peace be upon him) were disbelievers and worshipped idols. They rejected the messenger of Allah, Lot (peace be upon him). Some interpreters have mentioned that they were disbelievers and that he called them to worship Allah alone. Imam al-Tabari said: "Allah sent Lot to the people of Sodom, and they were people of disbelief and committing shameful acts".²

Imam Al-Qurtubi said in his interpretation of Surah Al-A'raf regarding the words of Allah Almighty: **{Rather, you are a**

¹ The story of our master Lot, peace be upon him, Fath al-Rahman Othman, p. 37.

² Previous source, p. 40.

transgressing people} [Al-A'raf: 81]. and his counterpart said: **{But you are a people transgressing"}**.} [Ash-Shu'ara: 166]. That is; in gathering to polytheism, this immorality.¹ He also commented on the verse: **{They said, "Indeed, we have been sent to a people of criminals,}** [Al-Hijr: 58]; That is, polytheists.² Ibn Kathir said: And in addition to this, they disbelieved in Alah and denied His Messenger. Al-Saadi said: “And with their polytheism, they combined committing immorality with males and cutting off the path”.³

These statements from the scholars of interpretation are clear and explicit, indicating that the people of Lot were indeed disbelievers and worshipped beings other than Allah, the Exalted.

Lot (peace be upon him) called his people to faith, forbade them from disbelief, invited them to monotheism, encouraged them to do good and uphold virtue, and deterred them from indecency.⁴ He fulfilled his duties in the best possible manner and discharged his message as he should. Moreover, he was receptive to the call of Abraham (peace be upon him) even before prophethood. In fact, the story of Abraham (peace be upon him) and his approach to calling people to monotheism was the same path followed by Lot (peace be upon him).

¹ Previous source, p. 40.

² Previous source, p. 40.

³ Previous source, p. 40.

⁴ Previous source, p. 40.

Section Three:

The Story of Lot (peace be upon him) in Surah Hud, Al-Hijr, Al-Ankabut, and Adh-Dhariyat

First: The intertwining of the story of Lot with Abraham (peace be upon them) in Surah Hud:

The Almighty said: {And certainly did Our messengers [i.e., angels] come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf. (69) But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot". (70) And his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob. (71) She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" (72) They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable". (73) And when the fright had left Abraham and the good tidings had reached him, he began to argue [i.e., plead] with Us concerning the people of Lot. (74) Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah]. (75) [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled". (76) And when Our

messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day". (77) And his people came hastening to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?" (78) They said, "You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire], and indeed, you know what we want". (79) He said, "If only I had against you some power or could take refuge in a strong support". (80) They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?" (81) So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] (82) Marked from your Lord. And it [i.e., Allah's punishment] is not from the wrongdoers [very] far. (83)} [Hud: 69-83].

The story of Lot (peace be upon him) in Surah Hud intertwines with the narrative of Abraham (peace be upon him). The Holy Quran celebrates Abraham's life stages, from his youth to his old age in his new homeland, where he was blessed abundantly by Allah Almighty. Additionally, the Holy Quran depicts the visitation of angels to Abraham, bringing him tidings and warnings of the impending punishment upon the people of Lot due to their transgressions and defiance of Allah's limits.

The Holy Quran has detailed the story of Abraham (peace be upon him) with the angels in four different passages, each with

its own context, structure, events, and they are all in the Surahs revealed in Mecca.¹ They are arranged in the order they appear in the Quran: first in Surah Hud, second in Surah Al-Hijr, third in Surah Al-Ankabut, and fourth in Surah Adh-Dhariyat. Here is the interpretation of the verses:

1. **{And certainly did Our messengers [i.e., angels] come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.} [Hud: 69]:**

A- {And certainly did Our messengers [i.e., angels] come to Abraham with good tidings;}:

The "And" here serves as a conjunction, connecting one story to another or indicating a resumption of the narrative.

{certainly}: This is used for affirmation, especially when referring to the past, which is the case here.

"Coming": Refers to arrival from nearby. "Arrival": Indicates arrival from a distance. The angels or messengers who came to Abraham came from afar. So why did the verse use the verb "come"? Because what is considered distant to us is close in the scale of Allah. Were the messengers a single angel or a group of angels? The word **{Our messengers}** indicates they were three or more, and there is disagreement among scholars regarding the exact number.

The term **{Our messengers}** refers to the angels. Allah Almighty says: **{Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.}** [Al-Hajj: 75].² Angels are among the magnificent creations of Allah. Their mention is abundant in the Holy Quran, and it is incumbent

¹ Making Dialogue, Hamad Abdullah Saif, p. 165.

² Objective Interpretation of Surahs of the Holy Qur'an, 4/75.

upon us to believe in them. This belief in angels constitutes one of the six pillars of faith.

Angels are ethereal beings created by Allah with the ability to take on different forms. They are created from light and never disobey Allah's commands, carrying out whatever they are instructed to do. They have various duties assigned to them by Allah Almighty.

The Holy Quran describes certain characteristics attributed to angels, including their physical attributes, such as their magnificent wings. Some angels possess two, three, or even four wings, as Allah Almighty says: **{[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.}** [Fatir: 1].

Angels are not described in terms of gender, and they do not eat or drink. One of their inherent traits is modesty.¹ The Prophet Muhammad (peace be upon him) said: **"Should I not show modesty to one whom even the Angels show modesty?"**² **The characteristics of angels associated with the story of Abraham (peace be upon him) can be summarized in three characteristics:**

- The ability to form:

Allah Almighty created the angels from light and endowed them with the ability to take on any form. This is evident in the angels' visit to Abraham (peace be upon him) in the form of humans, which he did not recognize at first. They appeared in human form, and Abraham offered them food, but they did not

¹ Doctrinal Issues in the Dialogues of Abraham, peace be upon him, in the Holy Qur'an, Tahani Ibrahim Abdel Rahman, Master's Thesis, Faculty of Arts, Al-Nilein University, Khartoum, Sudan, 2018 AD, 1439 AH, p. 66.

² Sahih Muslim, No. 2401.

eat. Later, the angels revealed the truth of the matter, as will be further explained, Allah willing.

- They do not eat or drink:

One of the characteristics of angels is that they do not eat, as Allah Almighty mentioned in the dialogue between the angels and Abraham (peace be upon him). Abraham offered them a roasted calf, but their hands did not reach out for it. Scholars unanimously agree that angels neither eat nor drink¹.

- Functions of angels:

Angels have various functions as mentioned in the Holy Quran and the Sunnah, and they are numerous. Among the functions highlighted in the story of Abraham (peace be upon him) are delivering glad tidings, executing punishment, and aiding the believers, as will be further elucidated in its appropriate context, Allah willing.

In His saying; {**Abraham**}, it refers to the esteemed messenger, Khalilullah, and the second greatest of Allah's messengers after the Seal of the Prophets (Muhammad). He is the father of the prophets, holding a lofty position with Allah and among all nations.²

{**with good tidings;**}: The particle {**with**} is connected to {**come**}. The glad tidings refer to the good news that will come in the near or distant future. {**with**} indicates companionship, as they came for the purpose of delivering glad tidings, which accompanies them like a message accompanies the messenger who delivers it³.

¹ Doctrinal issues in the dialogues of Abraham, peace be upon him, in the Holy Qur'an, p. 68.

² Interpretation of Surah Hud, Ahmad Nofal, p. 257.

³ Previous source, p. 257.

The scholar Ash-Shanqeeti said: "It is not explicitly mentioned here what glad tidings the angels brought to Abraham, but afterwards, it refers to the glad tidings of Isaac and Jacob, as stated in the verse: **{And his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.}** [Hud: 71]. This is because the glad tidings of righteous offspring encompass both the mother and the father. This is evident from Allah's statement: **{And We gave him good tidings of Isaac, a prophet from among the righteous.}** [As-Saffat: 112], and His statement: **{They said, "Fear not," and gave him good tidings of a learned boy.}** [Adh-Dhariyat: 28], and His statement: **{[The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy".}** [Al-Hijr: 53].¹

It is said that the glad tidings here refer to informing Abraham that they were sent to destroy the people of Lot. Therefore, the verses clarify this, as in the statement here in Surah Hud: **{They said, "Fear not. We have been sent to the people of Lot".}** [Hud: 70], and His saying: **{They said, "Indeed, we have been sent to a people of criminals, (58) Except the family of Lot; indeed, we will save them all (59)}** [Al-Hijr: 58-59], and His statement: **{They said, "Indeed, we have been sent to a people of criminals (32) To send down upon them stones of clay, (33)}** [Adh-Dhariyat: 32-33], and His saying: **{And when Our messengers [i.e., angels] came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers".}** [Al-'Ankabut: 31]. The apparent view supports the first opinion. The last verse indicates this, as it explicitly states that they informed Abraham of the destruction of the people of Lot after

¹ Lights of the statement in clarifying the Qur'an with the Qur'an, Muhammad al-Amin al-Shanqeeti, Dar al-Fikr for Printing and Publishing, Beirut, Lebanon, 1415 AH, 1995 AD, 3/29-30.

giving him the good news. This is evident from the conditional clause used, indicated by the word {And when}, as you can see¹.

B- {they said, "Peace." He said, "Peace,"}:

This means they greeted him with peace, and he responded with peace. This reflects the legitimacy of exchanging greetings of peace, indicating that it has always been part of the tradition of Abraham (peace be upon him), showing that greetings of peace existed before Islam. It's noteworthy that the response to a greeting of peace should be more eloquent than the greeting received. This is because their greeting was in the verbal form, indicating renewal, while his response was in the nominal form, indicating permanence and continuity. There is a significant difference between the two, as known in the field of linguistics².

Allah Almighty says in His Book: **{And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner].}** [An-Nisa: 86]. This is how Abraham (peace be upon him) received the messengers of Allah. The verse indicates that the greeting of peace is the greeting of Islam, and it is also the greeting of the angels. Allah has informed us that it will be the greeting of believers in the Hereafter in many verses of His Holy Book, such as His saying in Surah Ar-Ra'd: **{And the angels will enter upon them from every gate, [saying], (23) "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home".}** [Ar-Ra'd: 23-24]. Similarly, in Surah Az-Zumar: **{But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have**

¹ Previous source, 3/29-30.

² Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," p. 758.

become pure; so enter it to abide eternally therein," [they will enter].} [Az-Zumar: 73].¹

C. {and did not delay in bringing [them] a roasted calf}:

{**calf**}: Is the offspring of a cow.² Abraham (peace be upon him) did not stay long before he brought them a roasted calf. This calf was described in Surah Adh-Dhariyat by Allah Almighty: **{Then he went to his family and came with a fat [roasted] calf.}** [Adh-Dhariyat: 26]. It was fat and well-fed.³ Roasting meat on hot stones placed in a pit dug in the ground is a method used by desert dwellers.⁴

Abraham's (peace be upon him) immediate presentation of a roasted calf upon their arrival is evidence of his generosity and magnanimity. It was more than sufficient for him to offer them some meat or to present a lamb, but to offer them a calf reflects the noble character of a generous man.⁵ Hospitality is among the noblest of virtues, a part of Islamic etiquette, and a characteristic of prophets, messengers, and the righteous⁶.

Ibn Katheer said: This verse includes hospitality etiquette in many ways,⁷ including:

- Hospitality is a good reception of the guest.
- Taking the initiative to prepare food without asking them about their business.

¹ Quranic Stories between Fathers and Sons, Imad Zuhair Hafez, p. 136.

² Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 11/655.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 258.

⁴ Previous source, p. 258.

⁵ Qur'anic stories, presenting facts and analyzing events, Salah Al-Khalidi, 1/419.

⁶ Allah's Law for the Prophets, Muhammad Mustafa Al-Zuhayli, p. 177.

⁷ Interpretation of the Great Qur'an/Tafsir Ibn Kathir, 4/264.

- The expression in his saying: **{and did not delay in bringing}** indicates the quick initiative of Abraham (peace be upon him) to prepare food for his distinguished guests.
- Preparing the meal took only a short time, despite the fact that the food he prepared and served was a delicious, roasted, well-fed calf. This indicates Abraham's (peace be upon him) generosity towards his guests and his warmth towards them, as he offered them the best he had¹.

That's why Abraham (peace be upon him) was called "the Father of Guests"; He was the first to honor guests, and he was renowned for his generosity. Part of his generosity was that he would bring plenty of food even for a small number of guests. This generosity was not extravagance; the excess food would either be consumed by the household or distributed to the needy².

Part of hospitality etiquette is to present the food close to the guests and to speak kindly to them. This is exemplified in Abraham's words: **{"Will you not eat?"}** [Adh-Dhariyat: 27].³

2. {But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot".} [Hud: 70]:

There is a clear and close connection between the previous verse in which Abraham (peace be upon him) hastened to bring food for his guests, and this verse in which the guests did not stretch out their hands to the food, causing concern for Abraham (peace be upon him).

¹ Women in Qur'anic Stories, Ahmed Al-Sharqawi, Dar Al-Salam Printing, Cairo, 1st edition, 1421 AH, 2001 AD, 1/162.

² Interpretation of Surah Hud, Ahmad Nofal, p. 258.

³ Authentic Hadiths from the News and Stories of the Prophets, peace and blessings be upon them, Ibrahim Muhammad Al-Ali, Dar Al-Qalam, Damascus, Dar Al-Shamiya, Beirut, 1st edition, 1995 AD, p. 64.

A. {But when he saw their hands not reaching for it, he distrusted them}:

Here, when Abraham saw the hands of the guests, unaware that they were angels, he saw them not reaching out to the food, expressed as **{not reaching}**, instead of **{not stretching out}**, implying that they would not reach if they didn't stretch. It seems as though the expression **{not reaching}** suggests the approximation of the food, indicating hospitality so exemplary that the guest doesn't need to reach out, but rather the food is supposed to be brought to them due to its proximity or the intensity thereof. The meaning of **{he distrusted them}** could either be disapproval of their action, a feeling of discomfort from their action, or a sense of strangeness in their behavior, as a guest who doesn't partake of the host's food makes the host uneasy, even fearful.¹

Because it is customary among the Bedouins and rural people to feel ashamed of betraying one who shared food with them, if they refrain from eating someone's food, it means they intend harm by it or they do not trust his intentions towards them.² Therefore, Abraham (peace be upon him) said after this:

B- {and felt from them apprehension.}: That is, he sensed from them, or towards them, a feeling of fear, caution, suspicion, unease, and treachery³.

C- {They said, "Fear not.}: The guests noticed Abraham's (peace be upon him) apprehension towards them, so they wanted to reassure him and informed him about their nature so he would

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 260.

² In the Shadows of the Qur'an, Sayyid Qutb, 4/1912.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 260.

feel at ease; they did not eat with him because they were angels, and angels do not eat food, so he should not be afraid¹.

D- {We have been sent to the people of Lot.}:

{**We**}: a confirmation intended to dispel Abraham's fear and remove his apprehension and anxiety about expecting ill intentions from them towards him.

{**have been sent**}: the origin of the term "sending" implies dispatching, which is less forceful than "mission" in my view, and our goal is the people of Lot².

{**to the people of Lot.**}: "to" indicates the purpose; that is, they are our destination and goal, the deviant and disbelieving people of Lot, our goal is to destroy them³.

The lessons and benefits in the noble verse are summarized as follows:

- The precision in the expression of the Almighty's words {**not reaching**} instead of "not extending."
- Every word has meaning, connotation, nuances, and implications; this is the Holy Quran.
- Messengers are human and experience what humans do, such as fear, sorrow, and pain.
- According to Bedouin traditions, a person who does not eat food at their host's place is suspicious, has ill intentions, or does not trust the host's intentions⁴.

This story took place after Abraham (peace be upon him) migrated from the land of the Chaldeans, his birthplace in Iraq,

¹ Quranic stories, presenting facts and analyzing events, Salah Al-Khalidi, 1/420.

² Interpretation of Surah Hud, Ahmad Nofal, p. 260.

³ Quranic stories, presenting facts and analyzing events, Salah Al-Khalidi, 1/420.

⁴ Interpretation of Surah Hud, Ahmad Nofal, p. 259.

and settled in the land of Canaan, the land that Allah blessed for all the worlds.

3. {And his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.} [Hud: 71]:

We are still in the scene of Abraham's guests, the angels. In this verse, it speaks about the noble prophet's wife, who was standing to serve the guests along with her husband, the Messenger (peace be upon him). The bond is strong and unbreakable¹.

A- {And his wife was standing, and she smiled.}:

{**And**} is a conjunction or exceptional, and the sentence consists of a subject and its predicate.

{**his wife**}: that is, the wife of the noble prophet Abraham (peace be upon him).

{**was standing**}: standing to serve her husband and his guests.² Ibn al-Jawzi said: They differed on where she was standing, with three different opinions:

- One opinion is: behind the curtain, listening to their conversation, as stated by Wahb.
- The second opinion is: she was standing to serve them, as stated by Mujahid and Al-Suddi.
- The third opinion is: she was standing in prayer, as stated by Muhammad bin Ishaq³.

¹ Previous source, p. 262.

² Previous source, p. 262.

³ Contemplation and clarification in the interpretation of the Qur'an according to Sahih al-Sunan, Muhammad bin Abdul Rahman al-Maghrawi, Mishkat Islamic Library, Lebanon, 1435 AH, 2014 AD, 15/269.

{**and she smiled**}: "and" indicates a consequential sequence. She smiled a smile of laughter, and she smiled because of the great joy that fills the heart of every believer at the destruction of the oppressors and criminals¹.

Abu Ja'far al-Tabari mentioned the reason for Sarah, the wife of Abraham (peace be upon him), smiling and summarized the scholars' opinions. He then concluded by saying: "She smiled in amazement that she and her husband were serving their guests themselves to honor them, while the guests abstained from their food and did not eat".

Others said: Rather, she smiled in amazement at the heedlessness of the people of Lot (peace be upon him) and what punishment awaited them.

And others said: Rather, she smiled when she saw the fear in her husband Abraham. And others said: Rather, she smiled when she was given the good news of Isaac, amazed that she would have a child despite her old age and the old age of her husband.

And others said: Rather, she smiled out of joy for being safe from them when they said to Abraham: {"**Fear not.**} because he had feared them, and his wife shared his fear just as Abraham had feared them. When they felt safe, she smiled , and they followed it with the good news of Isaac.

Al-Tabari says: "The most correct opinion regarding this matter is the one who said she smiled because she was amazed at the heedlessness of the people of Lot regarding the punishment surrounding them from Allah and their neglect of it." Then Al-Tabari says: "I say that this opinion is the most correct because it was mentioned -meaning the punishment- after their statement to Abraham (peace be upon him): {"**Fear not. We have been sent**

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 262.

to the people of Lot."}.' So if that is the case, and there was no reason for laughter and amazement at their statement to Abraham {"**Fear not.**}; Then the smiling and amazement were indeed due to the matter concerning the people of Lot¹".

Ibn Ashur said: Sarah smiled at the angels' good tidings to Abraham (peace be upon him), and her smiling was one of amazement and disbelief².

Al-Khaldy said: Sarah, the wife of Abraham (may Allah be pleased with her), was standing to serve the guests of her husband and welcome them. She felt reassured when she learned that they were angels, and when she heard about their mission to destroy the people of Lot, she smiled and felt delighted with that.

She knew who the people of Lot were, she heard about their disbelief, misguidance, deviation, perversity, and homosexuality. She was so upset with them because of that, and she wished for their destruction, torment, and annihilation. Now, the command of Allah has come upon them, and here are the angels on their way to destroy them, and shortly they will be destroyed. That's why Sarah, the old barren believer, smiled and rejoiced in that. Her laughter was genuine, based on joy and happiness.

We won't mention here the silly opinions that associate Sarah's laughter with menstruation, nor will we discuss the absurd claim that Sarah's laughter was due to her menstruation while standing, and the onset of menopause, as this is not worthy of discussion or demonstrating its invalidity³.

¹ Tafsir al-Tabari, "Jami' al-Bayan fi Tafsir al-Qur'an," 15/390-394.

² Interpretation of Liberation and Enlightenment, Muhammad al-Tahir bin Ashour, 12/119.

³ Qur'anic stories, presenting facts and analyzing events, Salah Al-Khalidi, 1/421.

B- {Then We gave her good tidings of Isaac and after Isaac, Jacob.}:

{Then We gave her good tidings}: She smiled at the good tidings, and the angels supplemented it with another good tidings, which was the child. The Quranic context did not suffice with just giving her the good tidings of the child, but it gave his name: **{Then We gave her good tidings of Isaac and after Isaac, Jacob.}**. So the angels indeed gave Abraham's wife the good tidings of a child, and they mentioned his name, indicating that this name was given by Allah: Isaac,¹ which means "the one who laughs" in Hebrew².

And her third good tidings is included within the second good tidings, which is that the one whose about is given the good tidings (Isaac) will also have a bearer of good tidings, and he is Jacob (peace be upon him), and "after" here means "following" or "successor," referring to Jacob who came after Isaac, and who will be followed by the tribes who will become the people of the Children of Israel³.

Ibn Kathir said regarding the verse: **{Then We gave her good tidings of Isaac and after Isaac, Jacob.}**: Meaning, with a child for her who will have offspring and descendants. For indeed, Jacob is the son of Isaac, as mentioned in Surah Al-Baqarah: **{Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him."}** [Al-Baqarah: 130]. From this verse, we infer that the one to be sacrificed must be Ishmael

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 263.

² Encyclopedia of the Women of the Prophets (Mothers, Wives, and Daughters of the Prophets from Adam to the Messenger, may Allah bless him and grant him peace), Ismail Hamid, Al-Nafiz Library, Giza, Egypt, 1st edition, 2011 AD, p. 69.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 263.

(peace be upon him), and it is not feasible for it to be Isaac because he is the one about whom the angels gave good tidings to Abraham (peace be upon him), and Jacob (peace be upon him), the promised one, will be born to him (Isaac). The promise of Allah is true with no alteration in it, so it is inconceivable that he would be commanded to sacrifice him in this situation. Hence, it is clear that it must be Ishmael, and this is the best, most authentic, and clearest evidence. All praise be to Allah¹.

The verse clearly indicates that the angels did not only give Sarah (peace be upon her) the good news of a child, but they also gave her the good news of a child's child, meaning grandchildren. This is the pinnacle of generosity, the ultimate in granting, and a proof of magnanimity, as what is more honorable than a child is the child of that child, as people commonly say in proverbs².

Isaac (peace be upon him) is counted among the prophets whom our Lord chose and named. This prophet came when his mother was barren and his father was an old man. As his mother's age advanced, it became impossible for her to conceive him except by the intervention of Allah's absolute power, His vast mercy, His decisive will, and His profound wisdom. Not only that, but Allah also described him (peace be upon him) as a knowledgeable youth, and that he would be a prophet from among the righteous³.

The Prophet of Allah, Isaac (peace be upon him), came with a divine miracle, as his mother, who was old and sterile, gave birth to him, and Allah Almighty made prophets of the Children of Israel in his descendants, and he and his son Jacob (peace be upon him), after Allah Almighty, are credited with the existence of the Jewish nation and the Children of Israel. Despite this, the two

¹ Interpretation of the Great Qur'an/Tafsir Ibn Kathir, 4/265-266.

² The religion of your father Abraham, Abdul Sattar Karim Al-Marsoumi, p. 96.

³ Eighty Famous Personalities in the Holy Qur'an, Hanafi Al-Mahlawi, Universities Publishing House, 2013, p. 65.

prophets suffered from these unjust people, as they placed them in bad and suspicious positions in what they said and wrote about them in the forged Torah. Indeed, this forgery and slander against Allah Almighty included most or all of the prophets of the Children of Israel. Unfortunately, whoever was not affected by this forgery and lies was subjected to torture and murder¹.

The Holy Quran has indeed highlighted those shameful actions by the Children of Israel towards their prophets, despite Allah honoring these prophets and describing them with praise. Allah praised them for their missions among their people from the Children of Israel, aimed at guiding them and bringing them back to the straight path. Among these prophets mentioned in the Holy Quran are Isaac and Jacob (peace be upon them).²

4. {She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"} [Hud: 72]:

In the previous verse, the wife of Abraham (peace be upon him) was given the good news of a child, and this verse records her reaction to that good news, indicating that it was astonishment that prompted her to exclaim.

A- {She said, "Woe to me!}:

The wife of Abraham expressed her surprise, astonishment, and shock by saying: {Woe to me!} It's as if she is calling out in dismay, which is not meant literally, but rather expresses extreme astonishment and surprise³.

{**Woe to me!**} is a phrase used when a great calamity occurs. Here, it expresses astonishment rather than a supplication. It is used in the context of an address, as if she imagines the calamity

¹ Eighty Famous Personalities in the Holy Qur'an, p. 65.

² Previous source, p. 65.

³ Interpretation of Surah Hud, Ahmad Nofal, p365.

to be absent, so she calls it out as one would reason, using a personification technique. The verse vividly depicts her intense astonishment and surprise at this unexpected event through the rhetorical device of lamentation in **{Woe to me!}**.¹

B- {Shall I give birth while I am an old woman}:

The implication of being given the good news of a child is that she will conceive and give birth. This is customary among humans, but it is unfamiliar, unprecedented, and unexpected given her age. Hence, the surprise arises from this fact.

{while I am an old woman} refers to someone who is old, but without specifying a specific age. It could refer to someone in their sixties, for example, or before or after that age. This is more determined by customs than by language, although language does provide terms like "elderly man" or "elderly woman" for such individuals².

C- {and this, my husband, is an old man?}:

{is an old man} refers to someone of advanced age without specifying. Social customs and linguistic conventions play a role in determining and specifying age³.

It is said that she was in her nineties, while Abraham (peace be upon him) was in his one hundred and twenties. Only Allah knows for sure⁴.

D- {Indeed, this is an amazing thing!}:

{Indeed}: for emphasis, and to indicate the strangeness of the matter and its impact on her. **{This}**: for the second time after **{this, my husband,}**; to specify the thing being talked about and

¹ Making Dialogue, Hamad Abdullah Al-Saif, p. 349.

² Interpretation of Surah Hud, Ahmad Nofal, p. 365.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 366.

⁴ Objective Interpretation of Surahs of the Holy Qur'an, 4/78.

to bring it fully to mind, and it contains - before reaching the word **{amazing}** - a hint of astonishment¹.

{thing}: the word "thing" is an absolute general term that applies to everything, including abstract things such as this matter.

{amazing}: something astonishing, unusual, far from the ordinary, and deeply rooted in the fantastic².

Lessons and benefits in the noble verse:

- The astonishing aspect is how the Quranic text, with its limited number of words, conveys the emotions of the characters, and how it delves into their depths to capture their most subtle feelings. This is the Quranic miracle, or the psychological miracle in the Holy Quran, if you wish to be specific or aim for precision.
- Allah Almighty established natural laws for people to manage their affairs and not rely on miracles. However, He, the Exalted, can break these laws whenever He wishes for whomever He wishes, to make people realize that the universe has a God and is not governed by laws alone. Breaking these laws reinforces the faith of believers in the Great Creator and makes them rely on Him.
- The reasons for infertility in the case of Abraham and his wife are complete and not from one side only, but nothing is impossible for Allah.

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 266.

² Interpretation of Surah Hud, Ahmad Nofal, p. 266.

- From time to time, Allah shows people His signs and changes the monotony and familiar rhythm of life to break them out of the shell of familiarity that kills wonder. How beautiful it is for the feelings of wonder and excitement about things to return to us¹.
- Ibn Kathir said: Her words are narrated in this verse: **{She said, "Woe to me! Shall I give birth while I am an old woman}** as her actions are narrated in another verse: **{And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"}** [Adh-Dhariyat: 29], as is customary for women in their words and actions when they are astonished².
- Al-Razi said: She was astonished according to custom and habit, not according to power. If a truthful person were to inform a Muslim man that Allah Almighty would turn this mountain into pure gold, there is no doubt that he would be astonished due to the usual conditions, not because he doubts Allah's ability to do so³.
- Al-Alusi said: Her intention, as it is said, was to express the greatness of Allah's blessing upon her in the context of ordinary haste, not to consider it impossible in terms of power⁴.

5. **{They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."}** [Hud: 73]:

We find complete connection and perfect harmony between this verse and the previous one. There, the wife of Abraham

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 368.

² Interpretation of the Great Qur'an (Tafsir Ibn Kathir), 4/266.

³ Al-Tafsir Al-Kabir Mafatih Al-Ghayb (Tafsir Al-Razi), 18/29.

⁴ The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Mathanis, Al-Alusi, 12/100.

(peace be upon him) was astonished at the idea of bearing a child, which seemed impossible or closer to fantasy. Here, the angels respond to her question **{Shall I give birth}** and her statement; **{Indeed, this is an amazing thing!}**, by saying: **{Are you amazed at the decree of Allah?}** There is no place for astonishment.

A- {They said, "Are you amazed at the decree of Allah?}:

{They said}: meaning the angels, and the pronoun is for the plural as it is for the singular, and it seems they were a group, but we do not know how many were in this group, whether three or more. It is not the concern of the Holy Quran to delve into details that are of no benefit, and I mention this only to emphasize the point¹.

{Are you amazed}: They responded to her question **{Shall I give birth}** with a question: **{Are you amazed}** Are you astonished, O wife of the noble prophet, and do you find it strange while you are in a house whose master receives revelation from Allah, and to whom Allah's command comes, and who is connected with Allah at every moment?

{at the decree of Allah?}: This matter that is being marveled at, and what is astonishing, is a decree from Allah. Nothing is astonishing to Allah, nor is anything beyond His power. The preposition "at" is connected to the preceding verb.

{at the decree of Allah?}: His affair, glorified is He, and every matter is from the decree of Allah, meaning by His command and permission, or the meaning of **{the decree of Allah?}** is what He commands, glorified is He, as He said: **{His**

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 268.

command is only when He intends a thing that He says to it, "Be," and it is.} [Ya-Sin: 82].

So, {**the decree**} is a general term like the word "thing" that applies to countless matters, and {**the decree of Allah**} is added to exalt its status. Something is magnified by being associated with the Almighty, as we say: the Book of Allah, the messenger of Allah, the house of Allah¹.

B- {May the mercy of Allah and His blessings be upon you, people of the house.}

{**The mercy of Allah**}: Its meaning is that it is a mercy that was extended after it was withdrawn and came after hardship. After the passage of many long years and the passing of the age for the wife to be able to conceive and bear children, the good news comes to Abraham (peace be upon him) and his wife. Allah Almighty says: {**They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."**}

 This mercy comes after a period of withdrawal.

The word "Mercy" was added in the verse {**the mercy of Allah**} to the Almighty to exalt its status. In this verse; {"**Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you,**}; three words are added to the majestic term or the pronoun referring to it. As for the first and second, Surah Hud has surpassed the others with them, and as for the third, it stands alone. So contemplate².

{**and His blessings**}: Blessings were also added to the Almighty in the same way, and as mentioned previously, it only appears here in the Holy Quran as an addition. Blessings are

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 269.

² Interpretation of Surah Hud, Ahmad Nofal, p. 270.

mentioned in this Surah before the verses about blessing and abundant goodness, which is a significant concept that may not be understood by materialists, atheists, or those who deal with things solely in numerical terms and within the bounds of physics. How can they understand the meaning of blessings, not realizing that Allah diverts from them afflictions, diseases, destruction of things, and accidents that He diverts? How many people receive abundance yet are not satisfied, and others live happily and content with little.

And countries like Jordan, Palestine, and the Levant live in poverty of rain. Yet, their fruits are among the most delicious fruits despite their relatively low rainfall. This is because they are blessed lands.

In any case, this is a matter of faith. Whoever does not believe, let them not deprive the believer of their faith, belief, and peace of mind. Let them remain in their numbers, calculations, and tools that assist them in their calculations. **{but they will not cease to differ,}** [Hud: 118]. This is the nature of humans and the nature of the world and those upon it. Let us not argue about words or increase in dispute, and let everyone continue on their own path¹.

{upon you, people of the house.}: Meaning His continuous mercy upon you and His abundant blessings that grow upon you, O people of the household. The intended meaning is the household of prophethood, the house distinguished with knowledge, the source of prophethood, and the place of the message, from which all prophethood and messages branched out, until it culminated with the seal of the prophets and messengers, our Master Muhammad, may peace and blessings be upon him and his family. Allah Almighty says: **{And We gave to him Isaac and Jacob and placed in his descendants**

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 270.

prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.} [Al-'Ankabut: 27]. This verse indicates the inclusion of the wife in the people of the household. This is further affirmed by what Allah revealed concerning the household of prophethood, addressing the wives of the believers: **{Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.}** [Al-Ahzab: 33].¹ His statement in the story of Moses: **{and said to his family,}** [Taha: 10]; further confirms this concept.²

Ibn Atiyyah al-Andalusi said: "This verse indicates that a man's wife is part of his household, as she is addressed in this context. This strengthens the argument regarding the wives of the Prophet (peace and blessings be upon him) being among his household, from whom impurity has been removed³".

Al-Qurtubi said: "It is inferred from here that a man's wife is part of his household. Additionally, the verse indicates that the pinnacle of peace is: **{His blessings.}**, just as Allah informed about His righteous servants: **{May the mercy of Allah and His blessings be upon you, people of the house.}**. And blessings mean growth and increase. Among those blessings is that all the prophets and messengers were descendants of Abraham and Sarah⁴".

C- {Indeed, He is Praiseworthy and Honorable."}:

Verily, He is the One deserving of all praise, glorified and exalted is He, and the One deserving of all honor and

¹ Objective Interpretation of Surahs of the Holy Qur'an, 4/78.

² Interpretation of Surah Hud, Ahmad Nofal, p. 270.

³ The brief editor in the interpretation of the Holy Book (Tafsir Ibn Atiyya), Ibn Atiyya Al-Andalusi, edited by: Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiyyah, Beirut, 1st edition, 1422 AH, 3/191-192.

⁴ Tafsir al-Qurtubi, "The comprehensive of the provisions of the Qur'an", Al-Qurtubi, the previous source, 9/71.

magnification. To Him belongs all glory, all might, and all grandeur. He deserves all praises. He is our Lord, the Almighty. Ibn Ashur said: "The phrase; **{Indeed, He is Praiseworthy and Honorable.}**" explains the direction of His mercy and blessings towards them, indicating that Allah Almighty praises those who obey Him, and that He is Honorable, meaning of great significance with no limit to His blessings, so it is not beyond Him to grant them offspring. Choosing the description of **{Praiseworthy}** and **{Honorable}** among the beautiful names is a sign of Allah's satisfaction with Abraham (peace be upon him) and his family.¹ Allah is the source of every commendable action and the origin of all generosity and existence. He showers His mercy and blessings upon whomsoever He wills among His servants".

- The Name of Allah “The Praiseworthy”:

He is Praiseworthy in His essence, His names, His attributes, and His actions. He has the best of names, the most complete attributes, and the most perfect and excellent actions. His actions encompass both grace and justice².

So, He is Allah, glorified be He, the One praised for His perfect attributes and majestic qualities. He is praised and will continue to be praised for the blessings He has manifested and the generosity He has shown.³ Abu Hamid al-Ghazali says: "He is Praiseworthy for His own praise firstly, and He is praised by His servants for eternity⁴".

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 272.

² To Allah belong the most beautiful names, Abdul Aziz Nasser Al-Jalil, p. 372.

³ Women in Quranic Stories, Ahmed Al-Sharqawi, 1/170.

⁴ The ultimate goal in explaining the Most Beautiful Names of Allah, Al-Ghazali, Al-Jifan and Al-Jabi, Cyprus, 1st edition, 1407 AH, 1987 AD, p. 115.

And Al-Tabari said: "Praiseworthy": He is praised for His favor upon you by bestowing upon you and all His creation His blessings¹.

- The name of Allah ‘The Most Honorable’:

Al-Saadi said: "Honorable": The Great, the Mighty, the Majestic. He is described with qualities of glory, greatness, majesty, and grandeur. He is greater than anything, mightier than anything, more majestic and exalted. He deserves reverence and exaltation in the hearts of His close servants and worshippers. Their hearts are filled with reverence, awe, and submission to His majesty².

He also says: "Glory/Honor" is the greatness of His attributes and their vastness. Each attribute of His is of great significance. He is the All-Knowing, perfect in His knowledge; the Merciful, whose mercy encompasses everything; the All-Powerful, whom nothing can overcome; the Forbearing, perfect in His forbearance; the Wise, perfect in His wisdom, and so on with the rest of His names and attributes³.

In a divine hadith it is narrated: "I have divided the prayer between Myself and My servant, and when the servant says, 'Praise be to Allah, the Lord of all worlds,' Allah says, 'My servant has praised Me.' When the servant says, 'The Most Merciful, the Most Compassionate,' Allah says, 'My servant has extolled Me.' When the servant says, 'Master of the Day of Judgment,' Allah says, 'My servant has glorified Me⁴'".

¹ Tafsir al-Tabari, "Jami' al-Bayan fi Tafsir al-Qur'an," 15/4000.

² Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," quoted from the book, "And to Allah belong the Most Beautiful Names," Abdul Aziz Nasser al-Jalil, p. 387.

³ The Clear Truth in the Explanation of the monotheism of the Prophets and Messengers from Al-Kafiyah Al-Shafi'ah, Abdul Rahman bin Nasser Al-Saadi, Dar Ibn Al-Qayyim for Publishing and Distribution, Riyadh, Kingdom of Saudi Arabia, 2nd edition, 1407 AH, 1987 AD, p. 33.

⁴ Sahih Muslim, No. 395.

From this hadith, we can understand one of the meanings of glorification, as glorifying Allah involves describing His attributes, acknowledging His sovereignty, dominance, and His judgment on the Day of Judgment, from which there is no evasion or escape. Allah has described His Quran as "honored" in His saying: **{Qaf. By the honored Qur'an.}** [Qaf: 1], and in His saying: **{But this is an honored Qur'an (21) [Inscribed] in a Preserved Slate. (22)}** [Al-Buruj: 21-22]. The Holy Quran is honored, meaning it is endowed with noble qualities, vast in its goodness, virtue, and generosity. This is because it encompasses knowledge, noble values, lofty purposes, and worldly and otherworldly benefits. There is no wonder in this, as it is the speech of Allah Almighty, to which falsehood cannot approach from before it or behind it; it is a revelation from the Wise, the Praiseworthy. One of the magnitudes of the Holy Quran and its glory is that Allah elevates some people through it while lowering others. He elevates those who follow it, making it their religion and guidance, and He lowers and disgraces those who neglect it and leave it behind¹.

6. {And when the fright had left Abraham and the good tidings had reached him, he began to argue [i.e., plead] with Us concerning the people of Lot.}
[Hud: 74]:

In the previous context, the verses spoke about the angels who came to the Prophet Abraham (peace be upon him) and informed him that they were coming to destroy the people of Lot. They also gave glad tidings to his wife of a child and grandchildren after. So Abraham's soul and those with him were reassured and their fear dispelled, and he began to argue with the angels concerning

¹ To Allah belong the most beautiful names, Abdul Aziz Nasser Al-Jalil, p. 389.

the people of Lot. These verses, along with the preceding ones, form a complete consistency¹.

A- {And when the fright had left Abraham}:

{**And when**}: At the time. {**the fright**}: Fear and dread. {**had left**}: His fear disappeared and left him. {**Abraham**}: From Abraham himself and his heart².

B- {and the good tidings had reached him}:

After the fear dissipated and departed, the glad tidings came to Abraham, and the text used the term "reached" which implies proximity, and the glad tidings were given without specifying their content, because it had been mentioned shortly before, thus rendering repetition unnecessary³.

C- { he began to argue [i.e., plead] with Us concerning the people of Lot.}:

{**argue**}: This implies engaging in discussion and dialogue, but in a more intense manner, meaning attempting to defend the punishment for the people of Lot and delaying it for them, in order to give them a chance, space, and opportunity for repentance and return to the right path. This indicates his patience, not leniency in judgments, Allah forbid. For Allah praised him; indicating that his motive was concern for religion and people's faith in it before their destruction.

{**concerning the people of Lot.**}: This means concerning the people of Lot, in their matter and the issue of their punishment and destruction⁴.

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 274.

² Interpretation of Surah Hud, Ahmad Nofal, p. 274.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 275.

⁴ Interpretation of Surah Hud, Ahmad Nofal, p. 275.

Al-Shinqiti stated: It was not explicitly mentioned here what Abraham argued with the angels about concerning the people of Lot, but it was indicated in Surah Al-Ankabut where Allah says: **{"Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers." (31) [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."}** [Al-'Ankabut: 31-32]. So, the essence of his argument to them was that if they were to destroy the city and there was a believer within it, then they would be destroying that believer without cause. They responded to this by saying: **{"[We are more knowing of who is there.]"** Similarly, Allah says in Surah Adh-Dhariyat: **So We brought out whoever was in them [i.e., the cities] of the believers. (35) And We found not within them other than a [single] house of Muslims. (36)}** [Adh-Dhariyat: 35-36].¹

Lessons and benefits in the noble verse:

- The prophets are the chosen ones of Allah among creation, and they are the most merciful towards creation.
- The prophets experience fear and astonishment like other people.
- Argumentation is permissible as long as its owner seeks the truth.
- The argumentation of Abraham (peace be upon him) is an indication of his patience.

¹ Lights of the statement in clarifying the Qur'an with the Qur'an, Muhammad al-Amin al-Shanqeeti, 3/31.

- It is inconceivable that Abraham (peace be upon him) would argue if it were certain that the matter - meaning the punishment - had been decided and become inevitable¹.

7. **{Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah].}** [Hud: 75]:

The preceding verse spoke about Abraham's (peace be upon him) argumentation with the angels regarding the matter of the people of Lot and their punishment. This verse praises him so that it is not assumed that he is sympathetic towards the disbelievers, but rather he is arguing out of patience in his call, enduring perseverance, and tolerance².

This verse is one of the shortest verses in Surah Hud (in the Arabic version), in fact, it is the shortest, consisting of five words and twenty letters in the Quranic script.

A- {Indeed, Abraham was forbearing}:

And it was expressed with the explicit name: (Abraham, peace be upon him), emphasizing his name due to the proximity of the covenant, instead of using a pronoun, to honor him by mentioning his name, to magnify his status and praise him, and to evoke him in the mind of the reader with his noble name .

B- {forbearing}:

Indeed, He is of great forbearance and magnanimity. Forbearance entails spaciousness in character, leniency in all matters, forgiveness, pardon, and endurance, responding to evil with goodness. Forbearance is said to be the master of virtues, and it is a beloved quality to Allah Almighty, as mentioned in the Hadith when the Prophet said to Al-Ahnaf ibn Qays: "Indeed there are two traits in you that Allah loves: Forbearance, and

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 276.

² Interpretation of Surah Hud, Ahmad Nofal, p. 276.

deliberateness."¹ "forbearing" refers to someone who is deliberate and not hasty,² characterized by forbearance, a trait that implies forgiveness and endurance of harm³.

C- {grieving}:

Frequent grieving indicates hesitation, repetition, abundance, and continuity. In grieving, there is a sign of compassion, tenderness, mercy, and compassion. This praise of Abraham was repeated in Surah At-Tawbah in the story of his supplication for his father, where it says: **{Indeed was Abraham compassionate and patient.}** [At-Tawbah: 114].⁴

And among the meanings of "grieving" is humble and supplicating in prayer or frequently sighing out of fear of Allah. Abu Ubaydah said: "grieving" is the one who sighs out of humility, supplicates out of conviction, and adheres firmly to obedience⁵.

D- {and [frequently] returning [to Allah].}:

Meaning, one who frequently turns to Allah in repentance for every matter he perceives to have fallen short in. He is one who frequently returns to Allah in all his affairs⁶.

So, the noble verse mentioned three attributes of Abraham (peace be upon him): forbearance, grieving, and turning to Allah in repentance. He is forbearing with people, grieves in sorrow and

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 277.

² Safwat al-Bayan Limaani al-Qur'an, Muhammad Hassanein Makhoulouf, edition of the Committee for Celebrations at the beginning of the fifteenth century AH, Ministry of Endowments and Islamic Affairs, Abu Dhabi, United Arab Emirates, 1981 AD, pp. 267-297.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 277.

⁴ Same source, p. 277.

⁵ Same source, p. 277.

⁶ Same source, p. 277.

humility with himself, and constantly turns in repentance and return to Allah¹.

From the story of Abraham (peace be upon him), his calmness and forbearance are evident. This noble shade is what envelops every scene and moment of his story in the Holy Quran. He is patient, calm, and forgiving, never becoming agitated, angry, abusive, or foul-mouthed. He is serene and forbearing with his people, such as when he refuted the worship of the stars, as clarified in the verses of Surah Al-An'am, and when he calmly argued with the disbelieving, oppressive king, as mentioned in a verse from Surah Al-Baqarah. He remained calm and forbearing even when he smashed the idols; he did not do so violently or aggressively but out of forbearance because he was concerned for his people, eager to remove obstacles so they could find the path to faith. He remained calm and patient even when thrown into the fire, turning to Allah and repenting to Him. He was serene and forbearing when he took his son and wife to the land of Hijaz, making a humble and repentant supplication to Allah Almighty, as depicted in Surah Al-Baqarah and Surah Ibrahim. He is indeed a model and example of knowledge, tranquility, repentance, and tolerance. He is a role model in this for those who come after him among the righteous².

Lessons and benefits in the noble verse:

- Forbearance is one of the greatest virtues, and it is among the great qualities that Allah loves.
- Abraham Khalilullah is a model of forbearance and the highest example for mankind³.

¹ Qur'anic stories, presenting facts and analyzing events, Salah Al-Khalidi, 1/430.

² Same source, 1/431.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 278.

- Compassion and mercy towards humanity are among the greatest qualities and virtues of the prophets.
- Turning to Allah is a characteristic of believers in general, and foremost among them are the prophets and messengers (peace be upon them) .

The greatness of the personality of Abraham (peace be upon him), lies in his profound heart, which lived by monotheism, dedicating worship to Allah, the Lord of all worlds, and his heart encompassed all people. This verse: **{Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah].}**; indicates that repentance is deeply rooted in building the prophetic character.

Some prophets and messengers (peace be upon them) were distinguished by certain attributes more than others due to the perfection of their reputation in that regard. Abraham (peace be upon him) was "forbearing" not hasty in seeking revenge from wrongdoers. He was "grieving" frequently sighing out of remorse for sins and lamenting over people. He was "Repentant" constantly turning back to Allah. These qualities indicate compassion and tenderness of heart¹.

8. {[The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."} [Hud: 76]:

This is the third verse in which the name of Abraham (peace be upon him) is mentioned. In the preceding verse, there is praise for Abraham, and in the one before it, his argumentation concerning the people of Lot is evident. In this verse, there is a

¹ Description in the Qur'anic Story, Arshad Yusuf Al-Abbas, Dar Al-Mu'taz for Publishing and Distribution, Amman, 1st edition, 2016 AD, p. 101.

command from Allah to Abraham to desist from arguing concerning the people of Lot. The coherence is clearer than needing further explanation of its consistency¹.

A- {[The angels said], "O Abraham, give up this [plea].}::

{**give up this [plea].}**: Turn away from this, leave it, and distance yourself from it. Do not say anything about this matter. This is a demonstrative pronoun indicating proximity, meaning the issue is present, and it refers to his mediation for the people of Lot².

B- {Indeed, the command of your Lord has come,}::

{**Indeed**}: For emphasis. {**the command of your Lord**}: The command of your Lord, which is their destruction as a punishment for their crimes, or the command for their destruction has already been issued. This is the time for execution, and the term {**the command**} is added to {**your Lord**} to emphasize and magnify it. {**has**}: To confirm, and it entered the past tense. {**come**}: It means arrived, happened, and reached³.

C- {and indeed, there will reach them a punishment that cannot be repelled."}::

{**and indeed**}: The "and" is for conjunction, and "indeed" is for emphasis. {**there will reach**}: Descending upon them and befalling them. {**them**}: referring back to those mentioned in the context, which are the people of Lot. {**a punishment**}: The term "punishment" is emphasized to magnify, exaggerate, intensify, and warn. {**that cannot be repelled."**}: Not repelled, lifted, or

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 278.

² Interpretation of Surah Hud, Ahmad Nofal, p. 279.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 279.

turned away; no one can repel it or prevent it, because the command of Allah cannot be repelled¹.

Al-Shanqiti said: The punishment that is clearly stated here to befall the people of Lot is inevitable, and there is no repelling it. This is clarified in multiple instances, such as in this noble Surah, where Allah Almighty says: **{So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] (82) Marked from your Lord. And it [i.e., Allah's punishment] is not from the wrongdoers [very] far. (83)}** [Hud: 82-83]. And in Surah Al-Hijr: **{And We made the highest part [of the city] its lowest and rained upon them stones of hard clay. (74) Indeed in that are signs for those who discern. (75)}** [Al-Hijr: 74-75]. Also, Allah says: **{And they have already come upon the town which was showered with a rain of evil [i.e., stones].}** [Al-Furqan: 40]. And He says: **{Then We destroyed the others. (172) And We rained upon them a rain [of stones], and evil was the rain of those who were warned. (173)}** [Ash-Shu'ara: 172-173]. And He says: **{To send down upon them stones of clay, (33) Marked in the presence of your Lord for the transgressors". (34)}** [Adh-Dhariyat: 33-34]. And so on with other verses².

Lessons and benefits in the noble verse:

- The gracious kindness of the Lord towards His noble messengers.
- When the command of Allah is decreed, no one can repel it.
- The punishment of Allah cannot be averted by any defender for the criminal people.

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 279.

² Lights of the statement in clarifying the Qur'an with the Qur'an, Muhammad al-Amin al-Shanqeeti, 3/32.

- Allah, the Most High, is merciful and forbearing, leaving room for people to return to guidance. But if they persist, He seizes them with a mighty, irresistible grip.
- Allah, glorified be He, does not show favoritism to anyone. His address to His messengers indicates divine upbringing and heavenly discipline. As Allah says: {"**He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you,**} [Hud: 46]. And He also says: {[**The angels said**], "**O Abraham, give up this [plea].**} [Hud: :76]¹.

9. {And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day."} [Hud: 77]:

After the curtain fell on the story of Abraham (peace be upon him) and his wife, the story of Lot (peace be upon him) unfolded. The angels moved from Abraham's location to Lot's place, and we witness a scene filled with movement and emotion with Lot and his people in the cities of Jordan, such as Amorah and Sodom².

A- {And when Our messengers, [the angels], came to Lot,}:

He did not express it by saying "So when", but rather He said: {**And when**}; It seems that there is an element of spaciousness and leisure in the timing, so there is a temporal break that we do not know - of course - its duration because Allah did not intend

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 280.

² In the Shadows of the Qur'an, 4/1913.

to inform us about it since it is knowledge that is unnecessary, irrelevant, and of no benefit to us¹.

{**came**}: The coming is an arrival from nearby.

{**Our messengers**}: The addition of "Our" to "messengers" denotes greatness to honor their status.

{**Lot**}; His place and his home.

B- {he was anguished for them and felt for them great discomfort}:

A person does not feel burdened by their guests, but if the atmosphere is filled with anxiety, tension, lack of values, and dangers, then guests become a heavy burden. This is not out of fear of hosting them, providing food, or lodging—Allah forbid, as this is not among the traits of believers, let alone prophets. The problem lies with the people of Lot, not with the guests' food. Hence, the discontent: {**he was anguished for them**} not "by them," meaning due to them. This indicates discontent for them, because of the trouble they bring and the fear of aggression or harm that might befall them, which Lot might not be able to prevent. This is the source of pain, sorrow, anxiety, and fear—all of these emotions together².

{**and felt for them great discomfort**}: This is a metaphorical expression, not meant to be taken literally. It is an idiomatic expression and should not be interpreted word by word. Rather, it means feeling distressed and being unable to do anything, signifying a lack of ability to provide help or support³.

Sheikh Muhammad Taha Al-Durra said: {and felt for them great discomfort}, meaning he felt distressed by their arrival. It is also said that his capacity and endurance were strained. This is a

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 281.

² Interpretation of Surah Hud, Ahmad Nofal, p. 282.

³ Interpretation of Surah Hud, Ahmad Nofal, p. 282.

metaphor indicating intense discomfort due to the inability to fend off something unpleasant¹.

C- {and said, "This is a trying day."}:

That is, Lot (peace be upon him) said to himself, not to let his guests hear. He did not want to provoke their anxiety, sadness, or regret. This is a form of internal dialogue that the Holy Quran frequently conveys, as in the verse: **{And [I swear] by Allah, I will surely plan against your idols after you have turned and gone away.}** [Al-Anbya: 57]. It is impossible that he said this openly in front of them, as doing so would have provided evidence against himself of committing the offense in their eyes.

He described the day as **{a trying day}** meaning severe, which is an exaggerated form. It refers to the difficult moment they encountered, not the entire day, but he used "day" for emphasis. Ibn Ashur said: **{a trying day}** means severe, and a day is called "a trying day" if a significant event occurs during it, whether related to people's conditions or the weather, such as extreme heat or cold².

Lot (peace be upon him) intended that it would be an arduous day because he knew his people's bad habits. He was aware of their significant moral deviation and perversion, as they abandoned women for men, contrary to the natural order that guides the wisdom of creating all living beings in pairs, allowing life to continue through procreation as long as Allah wills. This natural order finds true pleasure in fulfilling the call of eternal wisdom, not through thought and planning, but through guidance and uprightness. Humanity knows of abnormal pathological cases, but the phenomenon of the people of Lot is rare. It indicates that psychological illness can be contagious, similar to physical illness, and that a psychological disorder like this can spread due

¹ Interpretation of Surah Hud, Ahmad Nofal, p. 283.

² Interpretation of Liberation and Enlightenment, 5/578.

to the disruption of values in a given environment and the spread of negative examples through a sick environment, despite its contradiction to the natural order governed by the law that rules life.

The natural law necessitates that pleasure is found in fulfilling the needs of life, not in contradicting and annihilating it. Sexual perversion opposes and destroys life because it wastes the seeds of life in an unfit environment that is not prepared to receive and nurture them, instead of placing them in fertile soil ready for growth and development. For this reason, a sound nature instinctively rejects, not only morally but also naturally, the actions of the people of Lot. This nature is governed by Allah's law in life, which places natural and healthy pleasure in what helps life flourish, not in what disrupts and hinders it¹.

The actions of the people of Lot are perverse, undermining life and breaking down its living cells. They bring humanity worry, distress, and suffering, and subject it to Allah's wrath, displeasure, and severe retribution. Lot (peace be upon him) was distressed by his guests, knowing what awaited them from his people and realizing the disgrace that would befall him because of his guests.

- {and said, "This is a trying day."}: and thus the arduous day began².

10 – { And his people came hastening to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"} [Hud: 78]:

What Lot (peace be upon him) feared came to pass. When his perverse people learned that there were handsome men in his

¹ In the Shadows of the Qur'an, 4/1913.

² Previous source, 4/1913.

house, their deviant desires were aroused, and they approached Lot (peace be upon him), trying to coerce him into surrendering his guests to them, even willing to take them by force to exploit them. Lot stood firmly before his people and defended his guests valiantly, fulfilling his duty admirably. Eventually, his guests revealed their true identities, informing him that they were angels sent with Allah's punishment and that the torment would befall his people at dawn. They instructed him to leave with his believing family by night.

A- { And his people came hastening to him, and before [this] they had been doing evil deeds.}:

The word {**hastening**} conveys the feverish, deviant desire and departure from a sound nature that drove them to come when they learned of the presence of handsome men with Lot (peace be upon him). Imam Al-Raghib said regarding {**hastening**}: It refers to walking and crying quickly.¹

The deviant people came rushing to Lot's house, but they were driven by something else, something that propelled them violently. What was this thing?

It is their deviance and perversion that blinds them to the truth. As soon as they saw the handsome men, they were struck by a fever and hysteria of perversion, rushing towards them to engage in their deviant acts².

{and before [this] they had been doing evil deeds.}: meaning before this time, they were deeply entrenched in committing sins. The people had become accustomed to immorality and perversion, which is why they felt no shame in

¹ Vocabulary, Al-Raghib Al-Isfahani, p. 840.

² Quranic Stories, Al-Khalidi, 1/501.

rushing towards it, nor did they find any reluctance within themselves¹.

They rejoiced and were pleased with what they saw: **{And the people of the city came rejoicing.}** [Al-Hijr: 67]. They demanded that Lot (peace be upon him) hand over his guests to them so they could satisfy their desires with them. They insisted on this, as mentioned in the Holy Quran: **{And he had already warned them of Our assault, but they disputed the warning. (36) And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning". (37)}** [Al-Qamar: 36-37].

B- {He said, "O my people, these are my daughters; they are purer for you.}:}

Lot (peace be upon him) described the daughters as purer for them and invited them to go to them if they were to engage in such acts of desire.

Indeed, by saying He said: **{"O my people, these are my daughters; they are purer for you.}**; Lot (peace be upon him) intended the daughters of the village, considering them the other gender in the situation. He invited the men on his door to consider the daughters of the village and turn to them. He urged them to abandon deviant thoughts and their desire to indulge in lust with men, as this is deviation, perversion, misguidance, and transgression, something he had warned them against. Lot considered the daughters of the village and its women as his daughters because he was the prophet and messenger of the village, its elder, leader, and imam. He was like their spiritual father, and their males were like his sons in the same spiritual sense.

¹ Objective Interpretation, Abdul Hamid Tahmaz, 4/81.

The elderly man might address his male and female students as "my sons" and "my daughters," respectively. Similarly, his students might address him as "our father." Perhaps this is how Lot (peace be upon him) envisioned addressing them when he said: **{these are my daughters; they are purer for you.}**, inviting them to consider marrying the daughters of the village.

And his saying; **{they are purer for you.}** suggests that he invited them to the natural, balanced psychological inclination that achieves purity, where a man considers his wife and fulfills his desires with her. This is purer for him than engaging in deviant behavior by seeking pleasure with a man of his own gender.

The perversion practiced by the people was nothing but impurity, filth, and degradation, which the psyche of a balanced man recoils from, and the upright individual's character abhors. It is not something to contemplate or pursue¹.

As for natural marriage between a man and a woman, it embodies psychological, emotional, and innate purity, as well as physical, mental, and ethical cleanliness. This overall purity does not apply to any inclination towards women or any connection with them but is confined to the only permissible inclination and permissible relationship, which is sanctioned by the legitimate marriage allowed by the Sharia law. Any prohibited interaction with women, such as through adultery, does not fulfill the meanings of purity mentioned in the statement **{they are purer for you.}**. Instead, it leans towards impurity and degradation, manifested in deviant inclinations towards the same gender.² Anything contrary to this divine, Sharia-compliant approach represents deviation, loss, and deviation, leading to psychological, social, ethical, and mental disorders.

¹ Quranic Stories, 1/505.

² Quranic Stories, 1/505.

The interpretation of the Quranic verse [Lot] said: {"**These are my daughters - if you would be doers [of lawful marriage].**"} [Al-Hijr: 71]. and the similar verse in Surah Hud has been extensively addressed by scholars. They approached these verses as they do with other Quranic verses and based their interpretation on two main premises: the prophethood of Lot and the consequent infallibility that accompanies it, and Lot's significant status and position in the Holy Quran. Building upon these two foundations, they unanimously rejected the negative interpretation that suggests Lot (peace be upon him) invited his people to engage in immorality with the daughters of the village willingly or that he offered them for rape to protect his guests¹.

Ibn Hazm (may Allah have mercy on him) stated: Lot (peace be upon him) intended to invite them to marriage with the daughters of the village, for permissible intimacy, as it is impossible for a prophet to invite to wrongdoing while prohibiting it².

Abu Bakr ibn al-Arabi said: It is not permissible for the prophets (may peace be upon them) to offer their daughters for immorality as ransom for another immorality³.

Fakhr al-Din al-Razi said: Scholars agreed that Lot did not invite his people to commit adultery with women; rather, he invited them to marry them⁴.

Sheikh Muhammad Rashid Rida (may Allah have mercy on him) said: It is inconceivable that such a thing – offering one's daughters to sinful people for adultery – could occur from any righteous man, let alone a prophet. It is not valid for someone like

¹ Lot offering his two daughters to his people in the Torah and the Qur'an, a comparative study, Ayed Al-Dosari, Genesis for Studies and Research, 1443 AH, p. 154.

² The Decisive Word on Sects, Desires, and Religions, 4/120.

³ Provisions of the Qur'an, 3/104.

⁴ Lot offering his two daughters to his people in the Torah and the Qur'an, Al-Dosari, p. 155.

him to express it as purer for them, as washing blood with urine is not purity in any sense¹.

Muslim scholars have presented a comprehensive array of textual and rational arguments to demonstrate the absence of the negative meaning that some might infer from the statement of the Prophet Lot in the Holy Quran: **{These are my daughters;}** Among these arguments are:

Firstly: His statement; **{They are purer for you.}** indicates that he meant marriage, as there is no purity in the sin of adultery.

Secondly: If he had invited them to the heinous sin of adultery, they would have refuted his words and said to him, "Adultery and homosexuality are both forbidden according to your creed. So what benefit is there in prohibiting one evil while inviting to another, and indeed to a greater evil, which is adultery"?

And if one of them were permissible, then the other would be permissible as well².

Thirdly: the term **{these are my daughters;}** in the verse implies the context of what he called them to, and this context is understood from the situation and the norms prevailing at that time. Since it was customary for prophets to call for marriage and uphold moral values, it is inferred that Prophet Lot invited his people to permissible marriage. Therefore, he did not explicitly mention marriage because it was understood from the prevailing norms and the context of his message³.

Fourthly: calling to adultery and urging it, especially with one's own daughters, is a despicable act that contradicts the integrity and righteousness expected from prophets. Such behavior is characteristic of those devoid of moral values and faith.

¹ Tafsir Al-Manar, Muhammad Rashid Reda, 12/111.

² Lot offering his two daughters to his people in the Torah and the Qur'an, Al-Dosari, p. 156.

³ Lot offering his two daughters to his people in the Torah and the Qur'an, Al-Dosari, p. 156.

Therefore, attributing such reprehensible actions to the noble prophets is entirely inappropriate and inconsistent with their elevated status and exemplary character¹.

Most Muslim scholars unanimously agree on refuting the false interpretation of the two verses. However, they differ in interpreting the statement of Lot (peace be upon him) in the verse **{these are my daughters;}** with various opinions. Dr. Aaid al-Dosari has skillfully compiled and categorized the opinions of scholars on this issue; They unanimously agree on rejecting the reprehensible interpretation attributed to Lot (peace be upon him). Despite the diversity of their explanations, each group presents what they believe is the most appropriate and befitting for the status and honor of prophethood. Their interpretations are based on fundamental principles such as the infallibility of the prophets and their esteemed position in the Holy Quran².

The conclusion of Dr. Aaid bin Saad al-Dosari's book: "Lot's offering his two daughters to His People in the Torah and the Quran" was concise and focused. He said: "The portrayal of Lot in the Torah was extremely negative and gloomy. The Torah cast its shadows on the scholars of both groups, the Jews and the Christians, to a great extent. In Jewish religious tradition - like the Talmud and interpretations - the portrayal of Lot was highly negative and mostly dark, viewing Lot as an evil, selfish, and immoral character, rather than being a prophet of Allah. Despite this prevailing trend in Jewish tradition, few rabbis looked at Lot in a positive light, as mentioned in some Jewish books written in the Middle Ages, showing a positive attitude towards Lot's call and prophethood, which seemed to be derived from and influenced by the Quran".

¹ Lot offering his two daughters to his people in the Torah and the Qur'an, Al-Dosari, p. 156.

² Lot offering his two daughters to his people in the Torah and the Qur'an, Al-Dosari, p. 170.

As for Christianity, the narrative of the Torah dominated most Christian theologians, and the view of many of them towards Lot did not deviate much from that prevalent in Jewish religious tradition. However, the inclusion of positive attributes about Lot in the New Testament, as articulated by the Apostle Peter, led some Christians to lean towards presenting Lot in a more positive light. They interpreted, in a justificatory or defensive manner, the negative or unsightly events mentioned in the Torah that affect the character of Lot (peace be upon him).

As for the character of Lot in the Holy Quran, it differs fundamentally from that in the Torah. He is portrayed as a prophet among the prophets of Allah and a messenger among His noble messengers, and his status is elevated. The decisive difference in the portrayal of Lot's character in the holy scriptures and their religious tradition did not influence the content of the Holy Quran concerning the character of Lot (peace be upon him), nor did it serve as a source for it.

Most Jewish and Christian scholars understood that Lot was offering his daughters to the men of Sodom for either engaging in sexual immorality with them or for their collective rape. They differed in their views regarding Lot's action, ranging from condemnation to justification or defense and praise for his deed.

Muslim scholars say: Lot (peace be upon him) is a prophet among the prophets of Allah in the Holy Quran, and therefore he is infallible. None of them understood that Lot was offering his daughters to the men of Sodom for engaging in sexual immorality with them. Rather, they understood that he was offering them for marriage, whether marrying his daughters to some of them if they converted to Islam, or urging his people to marry their women and refrain from deviant behavior. Alternatively, it was seen as an attempt by Lot (peace be upon him) to restrain and delay them

until the imminent punishment befalls them or to deter them. Muslims, despite their differences regarding the details of the infallibility of the prophets, this did not affect their stance on the infallibility of the prophets from immorality, and Lot's infallibility from offering his daughters and exposing them to immorality¹.

C- {So fear Allah and do not disgrace me concerning my guests.}:

Lot (peace be upon him) stirred in his people the fear of Allah, he touched their hearts by saying: **{So fear Allah}** which means: Fear Allah by being in awe of Him, and observing His limits.² He used the term of Majesty to evoke reverence in their hearts³.

Lot (peace be upon him) turned to them with a personal and social turn, reminding them that these men who they were seeking were his guests. It is the duty of the host to honor and defend his guest. The neighbors and relatives of the host should assist him in this duty, be supportive to him, and not be the violators of this sanctity and the hinderers of this duty.

And indeed, Lot (peace be upon him) addresses them with the logic of chivalry - if they still possess remnants of it - and evokes in them the meanings of modesty and endurance, if any of that remains with them. Chivalry dictates that they should not resort to assaulting the guests of any inhabitant of the village by force. So, where is the chivalry in what you are about to do⁴?

- **{and do not disgrace me concerning my guests.}**: Here, disgrace is the feeling of humiliation and degradation that

¹ Lot's offering of his two daughters to his people in the Torah and the Qur'an, previous source, p. 173, Infallibility in Islamic Thought, Dr. Hassan Al-Gharbawi, p. 273, Repentance in the Light of the Holy Qur'an, Dr. Amal bint Saleh, pp. 227, 229.

² Objective Interpretation, 4/81.

³ Interpretation of Surah Hud, p. 286.

⁴ Qur'anic Stories, 1/502.

affects a person when something ugly is done or when someone who seeks refuge with them experiences something of this ugly act, thus experiencing disgrace due to the cause of what happens to my guests¹.

D- {Is there not among you a man of reason?}:

An interrogative statement of incitement or denial towards their action, **{among you}**: meaning among you, who would remind you or steers you away from your wrongdoing. And **{a man of reason?}**; Meaning possessing guidance, intellect, chivalry, and religion².

{Is there not among you a man of reason?}: Referring to one man who follows the path of truth, does good deeds, and refrains from evil,³ upright, commanding good, forbidding evil, and turning away these people from my guests.⁴ Ikrimah said: **{Is there not among you a man of reason?}** means: Someone who bears witness that there is no god but Allah.⁵

Lot (peace be upon him) searched among them for even one righteous man, addressing them with the logic of religion, fear of Allah, chivalry, modesty, refinement, and social etiquette, to turn them away from the door of his house. However, he did not find what he sought among them. He did not find a single wise and righteous man among them. Their deviation and their preference for males over females demonstrated their lack of innate goodness, righteousness, intellect, logic, and chivalry. Therefore, Lot did not find even one righteous man among them⁶.

So, the issue is one of righteousness versus folly, alongside being a matter of innate nature, religion, chivalry, and integrity.

¹ Interpretation of Surah Hud, p. 287.

² Previous source, p. 287.

³ The discoverer of the facts of revelation, Al-Zamakhshari, 4/176.

⁴ Facilitation of interpretation, Abu Nasr Al-Qushayri, 3/698.

⁵ Previous source, 8/246.

⁶ Quranic Stories, 1/503.

However, this did not touch the corrupted and diseased nature, and the aberrant nature remained in its fervent rush.¹ Therefore, they said:

11. {They said, "You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire], and indeed, you know what we want."} [Hud: 79]:

Their obscene slogan remained firmly entrenched in their minds, and their deviation continued to lead them to obscenity, blinding them to vigilance, rationality, and righteousness. Therefore, they responded to him, saying: {"**You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire],**}; You directed us to the daughters of the village and its women for permissible relations, and you know that we have no right to them. We have lost interest in them and have ceased contemplating relations with them. Therefore, we no longer have any right, interest, or need for them.

- {**and indeed, you know what we want.**"}: You know our desire for which we have come, seeking men like us, and our eagerness for lustful relations with them. And you have handsome male guests with you. Our desire for them and our need for them are evident, so you must surrender them to us².

A- Al-Zamakhshari (may Allah have mercy on him) said in his interpretation of the verse: {**You have already known**}; They were referring to his knowledge. {**that we have not concerning your daughters [i.e., women] any claim [i.e., desire],**}; Because you see that our marriage is nothing but a show.

¹ In the Shadows of the Qur'an, 4/1914.

² Qur'anic Stories, 1/506.

It is said: When they adopted the inclination towards males as a doctrine and a religion due to their agreement on it, they considered it their right. And the marriage of females was considered invalid according to their belief. Therefore, they said: **{that we have not concerning your daughters [i.e., women] any claim [i.e., desire],}** categorically, because the marriage of females is a matter outside of our doctrine that we adhere to. It is also possible that they said it in a deceptive manner, with the intention of rejecting lust¹.

{you know what we want.}: They meant their inclination towards males and their lack of desire for anything else in terms of lust².

B- Ibn Kathir (may Allah have mercy on him) said: "Meaning, you know that our women hold no interest for us, and we do not desire them. **{you know what we want.}**"; means: Our only interest is in males, and you are aware of that. So, what need is there for us to repeat ourselves on this matter³?"

C- Dr. Ahmed Nofel said: "One of the greatest miseries is to perceive something as beautiful and right when it is not."

- The human need for the divine law is to define for them what is good and what is bad. As for reason, despite the greatness of its role, it is limited in defining the forbidden and the permissible, the good and the bad.

{and indeed, you know what we want.}: This is a malicious indication towards malicious action because people of immorality often use insinuation instead of outright declaration.

¹ Al-Kashshaf, 4/177.

² Previous source, 4/177.

³ Interpretation of the Great Qur'an, 4/268.

- The people of falsehood always boast with words that reveal their true intentions, claiming to know the truth from their own perspective¹.

{and indeed, you know what we want."}: Meaning from the wicked and obscene action. How repugnant is a person when they abandon their humanity and fall into the traps of Satan, remaining a slave to their desires and whims, and distancing themselves from the messages of Allah and the call of His messengers, which contain goodness, success, and righteousness for humanity.

When Lot (peace be upon him) persisted in defending his guests, his people persisted in taking them from him and assaulting them. Faced with his defense and steadfastness, they sought to storm his house and forcefully remove his guests. He cried out to them, saying²:

12 – {He said, "If only I had against you some power or could take refuge in a strong support."} [Hud: 80]:

Lot (peace be upon him) said this after he sought refuge in Allah and wished from Him, exalted and glorified is He, to grant him visible strength from among the people to assist him. Because these people, who were strong and influential among their kin and tribe, would not be deterred from their wicked actions and evil intentions except by a visible strength that they feared and respected. Thus, this visible strength would be of the same kind that they feared and recognized.

There's no contradiction in that. When Islam commanded us to fight the polytheists and enemies of Allah, it also instructed us to take precautions and be prepared. Allah, glorified and exalted is He, said: **{And prepare against them whatever you are able**

¹ Interpretation of Surah Hud, p. 291.

² Qur'anic Stories, 1/506.

of power and of steeds of war by which you may terrify the enemy of Allah and your enemy} [Al-Anfal: 60]. Does this mean that Muslims, in their readiness and preparation, have abandoned their reliance on the strength and power of Allah, which is the firmest support? Absolutely not. This is something that no one would claim¹.

A- Ibn Hazm (may Allah have mercy on him) said: There is no blame on Lot (peace be upon him) for seeking strength from the people, for Allah Almighty says: **{And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted,}** [Al-Baqarah: 251]. This is what Lot (peace be upon him) sought. The Prophet Muhammad (peace and blessings be upon him) also sought support and strength from the Ansar and the Muhajireen to convey the message of Allah, so how can it be criticized for Lot (peace be upon him) to do something that the Prophet Muhammad did? By Allah, the Prophet Muhammad (peace and blessings be upon him) did not criticize it; rather, he informed that Lot (peace be upon him) sought refuge in a firm support, meaning assistance from Allah Almighty through the angels. Lot (peace be upon him) may not have been aware of this. Whoever believes that Lot (peace be upon him) did not believe that he had a firm support from Allah has committed disbelief by attributing such disbelief to a prophet from the prophets².

B- Al-Nawawi (may Allah have mercy on him) said: It is possible that when Lot (peace be upon him) was surprised by the situation of the guests, he said that, or he sought refuge in Allah inwardly and expressed this statement to the guests as an apology³.

¹ Repentance in the Light of the Qur'an, Amal Bint Saleh, p. 231.

² The Decisive Word on Sects, Desires, and Religions.

³ Interpretation of Divergent Hadiths.

C- Dr. Ahmed Nofal said: In the verse: **{ "If only I had against you some power }** [Quran 11:80]; Lot (peace be upon him) is responding to their persistence, aggression, and immorality. He wished that he had the power and control over them to deter them from their wrongdoing and prevent them from their immorality and deviation, but he acknowledges that he lacks such power.

{or could take refuge in a strong support.}: "or" here denotes an alternative, meaning either this option or the one mentioned here, which is leaning or seeking support.

{a strong support.}: implies either personal strength or external backing. This doesn't imply that Prophet Lot (peace be upon him) forgot about the power and support of Allah or was unaware of it. Rather, he was speaking about the means. As a prophet, he knew that behind these means is the One who causes them, and He can break the norms of these means and provide victory without them; He is a prophet, who knows that if a prophet didn't know? **{a strong support.}** signifies invincible strength¹.

D- Sheikh Othman Al-Khamis said: In the Almighty's saying: **{He said, "If only I had against you some power or could take refuge in a strong support."}**; there are two sayings in them:

The first saying is that he is addressing the angels - the guests - when he was besieged in his house, and his people intended to break the door to get to him. He turned to his guests and said, "If only I had strength against you, I would have repelled them, I would have prevented them".

The second saying: He was addressing his people.²

¹ Interpretation of Surah Hud, p. 292.

² He followed their example, "A Fundamental Reading in the Biographies and Stories of the Prophets," Othman Muhammad Al-Khamis, Elaf International Publishing House, Kuwait, 1st edition, 1431 AH, 2010 AD, p. 256.

There are two opinions regarding the meaning of {or} in this verse:

The first statement: It is as it appears, and the estimate is: If I find a force with which to repel you, or if there is a strong tribe to take refuge in, then your evil will be repelled from me.

The second interpretation suggests that it is used for emphasis, akin to "but/rather" similar to the verse: **{Then your hearts became hardened after that, being like stones or even harder.}** [Al-Baqarah: 74]. So, it would convey the meaning of "rather, even stronger hardness"¹.

E- Al-Fakhr al-Razi (may Allah have mercy on him) stated that when Lot (peace be upon him) witnessed the folly of his people and their audacity in their ill-mannered behavior, he wished for the ability to repel them. Then he corrected himself and said: "Rather, it would be better to seek refuge in a strong support," meaning to rely on Allah's protection. This interpretation views the phrase; **{or could take refuge in a strong support.}** as a separate statement from what preceded it, not grammatically connected to it. This understanding is supported by the narration of the Prophet Muhammad (peace and blessings be upon him) saying: **"May Allah bestow His Mercy on Lot. He wanted to have a strong support"**².

F- Dr. Salah al-Din al-Khaldi (may Allah have mercy on him) stated that Lot (peace be upon him) never forgot the strength of Allah, nor did he forget that he used to seek refuge in the Mighty and Strong support of Allah. He was a prophet and messenger, and this meaning was never absent from him. Based on this understanding, we can interpret the narration reported by Bukhari and Muslim from Abu Huraira (may Allah be pleased with him)

¹ Previous source, p. 254.

² Al-Bukhari, No. 3372, Muslim, No. 151.

that the Prophet Muhammad (peace be upon him) said: "**We have more claim to doubt than Ibrahim (peace be upon him). And may Allah have mercy on Lot that he wanted a strong support and had I stayed in the prison as long as Yusuf stayed I would have responded to him who invited me¹**".

In this hadith, the Prophet Muhammad (peace and blessings be upon him) does not criticize Lot (peace be upon him). His words do not imply that Lot forgot that he used to seek refuge in the Mighty support of Allah. Rather, the Prophet Muhammad (peace and blessings be upon him) intended to inform us that Lot knew he sought refuge in Allah's support.

Indeed, it is certain that Lot (peace be upon him) sought refuge in the Mighty support of Allah Almighty.² The evidence for this is Lot's supplication when he said: {**He said, "My Lord, support me against the corrupting people."**} [Al-'Ankabut: 30]. In this regard, for those who wish to delve deeper, there is detailed elaboration in the book "Lot and His People in Light of the Quran and Sunnah" by the researcher Nasser Ahmed Nassar.

The Prophet Muhammad (peace and blessings be upon him) informed us that every prophet after Lot was protected by his people. Al-Tirmidhi narrated on the authority of Abu Hurairah (may Allah be pleased with him), on the authority of the Prophet Muhammad (may Allah bless him and grant him peace) who said: "**May Allah have mercy upon Lot, certainly he used to lean toward powerful support. So Allah did not send a Prophet after him except among a high ranking family among his people³**".

Thus, Lot in the noble verses argued with his people, and the situation escalated in intensity. The angels remained silent until

¹ Quranic Stories, 1/507.

² Previous source, 1/507.

³ Sunan al-Tirmidhi, No. 3116, Sahih Hadiths, No. 139.

the situation reached the peak of complexity and crisis. The messenger presented his case while his people responded with insolence. He wished for strength to support the truth. At the moment of crisis, the noble angels intervened by revealing the truth to Lot (peace be upon him), which he was unaware of, that they were indeed messengers of Allah Almighty¹.

13- {They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"} [Hud: 81]:

The intervention of the angels in informing Lot (peace be upon him) of their true nature occurred at the appropriate time to alleviate his distress and anxiety, ensuring that he would not experience disappointment or embarrassment in front of his guests.

A- {They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you.}:

That is: "They will not be able to reach you, so leave them and their actions, and turn away from them. Allah, glorified be He, does not abandon His beloved and allies. He is the One who says: **{Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand –}** [Ghafir: 51]. The righteous will not be

¹ Interpretation of Surah Hud, p. 295.

defeated by the wicked. Allah Almighty did not create mankind for the sake of the immoral, the insane, and the deviant".

So Allah, the Most High, permitted one of His angels to manifest a part of their luminous form on the faces of those whose deviant desires blinded their insight. Their eyes were veiled, and by His will, their sight was taken away. They returned, groping for their way in the darkness back to their homes, claiming that these people were sorcerers of the earth. Allah Almighty says: **{And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."}** [Al-Qamar: 37].

Then the angels turned to Lot, saying¹:

B- {So set out with your family during a portion of the night and let not any among you look back -}:

- **{So set out with your family during a portion of the night}**: So, O Messenger, set forth with your family and travel with them during a portion of the night or during the latter part of the night².

Meaning: Wait until night falls and darkness envelops, and then take your righteous believing family and depart from this town. Utilize the cover of night and darkness to leave without anyone knowing about you³.

C- {and let not any among you look back}:

And let none of you look back, the physical looking, sensory turning back of the eye, for it is something dreadful and unbearable what is about to happen. So, do not turn back⁴.

¹ Objective Interpretation, 4/84.

² Interpretation of Surah Hud, p. 295.

³ Quranic Stories, 1/509.

⁴ Interpretation of Surah Hud, p. 295.

As for the spiritual turning back, where one is admonished against lingering in the town and being preoccupied with possessions, objects, and belongings, this turning back leads to delays in leaving the town and hindrance in all matters. By doing so, they become susceptible to the punishment that will befall the people. Therefore, they should hasten to depart, engage in the journey and seek salvation under the cover of night, without turning their attention to anything else or being occupied with it¹.

It is said: "The town is contaminated with madness, immorality, and indecency, so do not grieve over leaving it, and do not look at it with a farewell glance, as refugees and travelers do when leaving their countries and homelands, as they bid farewell with sorrow over parting²".

D- {except your wife; indeed, she will be struck by that which strikes them.}:

{**Your wife**} is not among those who will go out with you or with you all, and as for the Israeli narratives that say she turned back and was transformed, they are too trivial to mention or even to refer to³.

And the exception in His saying: {**except your wife;**} is from going, not from turning back. The meaning here is: take your family in a part of the night, except your wife; do not take her⁴ because she is not among your believing family.

{**indeed, she will be struck by that which strikes them.**}: They justified their statement through explanatory resumption, in their saying: {**indeed, she will be struck by that which strikes them.**}; clarifying her fate through the fate of her people,

¹ Quranic Stories, 1/509.

² Objective Interpretation, 4/84.

³ Interpretation of Surah Hud, p. 296.

⁴ The Quranic Structure in Surah Lut, Hamza Majid, p. 198.

indicating the certainty of her punishment, its continuation, and the inevitability of its occurrence, and that they will be afflicted by the punishment before her, which underscores the severity of the punishment that befell them¹.

E- {Indeed, their appointment is [for] the morning.}:

The time appointed for the destruction of the criminals is the morning, and it seems to be the preferred time for destruction, even for invasions, which occur at dawn. This is evident in Surah Al-Adiyat, in His saying: **{And the chargers at dawn,}** [Al-'Adiyat: 3].

And **{appointment}** here means the time of the punishment. Surah Al-Qamar says about the people of Lot: **{And there came upon them by morning an abiding punishment.}** [Al-Qamar: 38].²

And perhaps He made their destruction at dawn because it is a time of tranquility, peace, rest, and calm, where they would be gathered in their homes. Consequently, the arrival of the punishment at that time would be more severe and it might be more fitting as a lesson for onlookers³.

And it seems that Lot (peace be upon him) asked about the time of the punishment to be inflicted on them because of the severe suffering he endured from their wickedness, criminality, and evil. The angels said to him: **{Indeed, their appointment is [for] the morning. Is not the morning near?"}** meaning that the appointed time decreed by the Almighty for the punishment to be inflicted upon them is at the break of dawn, which is near⁴.

¹ Previous source, p. 198.

² Interpretation of Surah Hud, p. 296.

³ The Quranic Structure in Surah Lut, Hamza Majid, p. 199.

⁴ Objective Interpretation, 4/84.

F- {Is not the morning near"?:

{Is not the morning near?": this is an interrogative for confirmation; and {near} means near, needing no further approximation, that is, imminent and not far off. It is only a matter of hours until their end,¹ and they transition to the realm of the Barzakh.

Among the lessons of the noble verse:

- The Messenger does not leave the field of da'wah (invitation to Islam) until the last moment.

- The Lord leaves no excuse for anyone. Hence, He ensures that the messengers leave their people only after sufficient time has been given².

14- {So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]} [Hud: 82]:

A- {So when Our command came,}:

He used the conjunction "So" for immediate succession without {when} to indicate the swiftness of the matter, and he attributed the command to Himself with the "Our" of Majesty to signify power, which is emphasized by the speed of execution. It is as if the text harmonizes every letter and word to convey the absolute meaning or the absolute speed to reinforce and strengthen it³.

¹ Interpretation of Surah Hud, p. 297.

² Interpretation of Surah Hud, p. 298.

³ Previous source, p. 399.

The command of Allah to destroy them and cleanse the land of their filth, corruption, and deviance was swift and decisive, not subject to reversal.

B- {We made the highest part [of the city] its lowest}:

It is an image of complete destruction that overturns everything, alters landmarks, and erases them. This upheaval, in turning its highs into lows, resembles that inverted, degraded nature descending from the pinnacle of humanity to the level of animality, even lower than animals. Animals adhere to the boundaries of their innate nature that God has ordained for them¹.

Allah turned the earth upside down for them, making their upper parts lower and their lower parts upper, and the punishment is in accordance with their deeds because they reversed things and deviated from the sound nature upon which people were created².

C- {and rained upon them stones of layered hard clay, [which were]}:

That is: We rained upon this village a rain [of stones]. But they were made of fossilized clay, and their names were recorded on it, arranged in order³.

Among the lessons learned from the verse:

- When the people of Lot perverted the natural order ordained by Allah and turned to deviance, Allah made their punishment the inversion of their town, turning its highs into lows, and the punishment is in accordance with their deeds.

¹ In the Shadows of the Qur'an, 4/1915.

² Objective Interpretation, 4/85.

³ Interpretation of Surah Hud, p. 299.

- The origin of rain is mercy, but Allah made rain upon the people of Lot stones, which is a part of the inversion of the cosmic order in contrast to the natural order.
- The severity of the punishment corresponds to the severity of disbelief, the defiance of Allah's laws, nature, and will in His creation.
- Everything with Allah is measured in His universe, and when the appointed time comes, it does not delay.
- Woe to those who confront the teachings of the prophets with defiance and disbelief¹.

15- {Marked from your Lord. And it [i.e., Allah's punishment] is not from the wrongdoers [very] far.}
[Hud: 83]:

This verse is a continuation of the discussion in the previous verse about the stones that Allah sent upon the people of Lot. It was mentioned that they were **{stones of layered hard clay,}** and here the description is completed: **{Marked from your Lord.}**; The structure is clear as the sun at midday.

A- {Marked from your Lord.}::

Prepared by Allah and marked, meaning specified, every stone sent upon those upon whom their names are inscribed. The addition of **{your Lord}** to the pronoun addressing him (peace be upon him) is an honorific and a mark of distinction².

And these stones are marked just as livestock are marked, meaning they are raised and released abundantly, as if these stones are nurtured and unleashed to grow and multiply for the time of need. This is a strange depiction that casts its shadow on

¹ Interpretation of Surah Hud, p. 301.

² Interpretation of Surah Hud, p. 302.

perception, and it is not explicitly explained in interpretation as it is revealed by this shadow it casts¹.

It depicts the scene of rain, specifically of stones, following the inversion of the town, with each of its inhabitants being struck by their designated stone, prepared solely for them, leading to their destruction and demise.

And it was only moments until Allah Almighty destroyed the great town of the people of Lot, and He destroyed their surrounding villages as well, and He decreed the end of those deviant and aberrant people who filled their land with deviation, corruption, debauchery, filth, and impurity. They were eradicated from the face of the earth and went to Hell, where there is woe and punishment².

B- {And it [i.e., Allah's punishment] is not from the wrongdoers [very] far.}:

Indeed, these stones are not far from any oppressor, whether it be the disbelievers of Mecca or any other oppressors in any time and place. There is no need to confine them to the people of Mecca.

The intention is that such punishment, or similar to it, is prepared and near for every oppressor, whether they oppress people, themselves, or the truth, by associating partners with Allah Almighty. Polytheism is the foundation of injustice and the foundation of calamity.

¹ In the Shadows of the Qur'an, 4/1915.

² Quranic Stories, 1/519.

Among the lessons learned from the verse:

- Every oppressor's end is terrifying and dreadful.
- Injustice comes in various forms and degrees, but all of it is dangerous and destructive.
- The ruin of nations is mostly linked to injustice: **{So those are their houses, desolate because of the wrong they had done.}** [An-Naml: 52].
- The punishment of the people of Lot will not spare any deviant human civilization that deviates from the laws of Allah, falls into the trap of Satan, and succumbs to the whispers of the devil that challenge Allah today, challenge the values of religion, ethics, and nature.

And it is not necessary that they be rained upon with stones; indeed, Allah may send upon them destructive storms, earthquakes, and diseases like AIDS, primarily caused by deviance, and tuberculosis, which has now evolved to become resistant to drugs, and the surprises are endless¹.

Second: The story of Lot (peace be upon him) in Surah Al-Hijr, and its connection to the story of Abraham (peace be upon him):

Allah Almighty said: **{[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful, (49) And that it is My punishment which is the painful punishment. (50) And inform them about the guests of Abraham, (51) When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful [i.e., apprehensive] of you." (52) [The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy." (53) He**

¹ Interpretation of Surah Hud, pp. 302-303.

said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?" (54) They said, "We have given you good tidings in truth, so do not be of the despairing." (55) He said, "And who despairs of the mercy of his Lord except for those astray?" (56) [Abraham] said, "Then what is your business [here], O messengers?" (57) They said, "Indeed, we have been sent to a people of criminals, (58) Except the family of Lot; indeed, we will save them all (59) Except his wife." We [i.e., Allah] decreed that she is of those who remain behind. (60) And when the messengers came to the family of Lot, (61) He said, "Indeed, you are people unknown." (62) They said, "But we have come to you with that about which they were disputing, (63) And we have come to you with truth, and indeed, we are truthful. (64) So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded." (65) And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning. (66) And the people of the city came rejoicing. (67) [Lot] said, "Indeed, these are my guests, so do not shame me. (68) And fear Allah and do not disgrace me." (69) They said, "Have we not forbidden you from [protecting] people?" (70) [Lot] said, "These are my daughters - if you would be doers [of lawful marriage]." (71) By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly. (72) So the shriek seized them at sunrise. (73) And We made the highest part [of the city] its lowest and rained upon them stones of hard clay. (74) Indeed in that are signs for those who discern. (75) And indeed, they [i.e., those cities] are [situated] on an established road. (76) Indeed in that is a sign for the believers(77) .} [Al-Hijr: 49-77].

These verses continue the news mentioned in the preceding two verses, which are: **{[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful, (49) And that it is My punishment which is the painful punishment. (50)}** [Al-Hijr: 49-50]. And **{And inform them}**; so they are a continuation of what has passed, and an application and realization of it. In the story of Abraham with his guest or guests, it is the realization of what has passed, as the mercy of Allah manifested upon His servant Abraham and His favor upon him with a child, and the meanings of His punishment manifested upon the people of Lot. This is in one story where both meanings are evident. Abraham asked them about their mission, and they replied as the following verse will clarify: **{They said, "Indeed, we have been sent to a people of criminals,}**; meaning for their destruction and punishment. So, it becomes clear the truth of what the two verses mentioned in this verse about Abraham's guests who came with the glad tidings to Abraham of a child and the salvation of the believers in Lot, and they came with the punishment of the criminal disbelievers and their destruction¹.

The one who reflects on the noble verses in Surah Al-Hijr finds that they do not tell us about what transpired between Abraham (peace be upon him) and his people, but rather about an aspect of what occurred between him and the angels. The one reflecting sees in the new verse in the story of Abraham (peace be upon him) for the first time without effort:

- The Quran refers to them as guests.
- It includes the mention of food and what is related to it.
- It includes the mention of women.

¹ Interpretation of Surah Al-Hijr, "An Objective Analytical Study," Ahmed Nofal, Society for the Preservation of the Holy Qur'an, Amman, Jordan, 1st edition, 1440 AH, 2019 AD, p. 279.

- Abraham (peace be upon him) here makes them feel his reverence, which is the prelude to fear: {"**Indeed, we are fearful [i.e., apprehensive] of you.**"} [Al-Hijr: 52], and in the preceding surah, which is Hud, he felt apprehension from them.
- The child, whose Abraham was given glad tidings about, is described here as knowledgeable.
- He pauses at this vivid and expressive phrase in His saying: {**old age has come upon me**} [Al-Hijr: 54].
- Here we find an additional attribute to what was mentioned in Surah Hud, which is the absence of "despair." Only those who despair are the misguided ones, and Abraham (peace be upon him) is among those whom Allah honored with guidance. Do you not see, dear reader, that everything in the surah is new, free from any suspicion of repetition or flaw of redundancy? Those who claim repetition are either ignorant or do not understand the narration¹.

1- {And inform them about the guests of Abraham,}
[Al-Hijr: 51]:

A- {And inform them}:

{**And**} here serves as a conjunction, connecting the news to the news while explicitly stating the subject or the action: {[**O Muhammad**], **inform My servants**} and {**And inform them**}; The pronoun "them" here refers to the servants mentioned in the previous verse. Undoubtedly, Abraham's guests came for a grave and significant matter².

¹ Stories of the Holy Qur'an, Fadl Hassan Abbas, Dar Al-Nafais for Publishing and Distribution, Amman, Jordan, 3rd edition, 1430 AH, 2010 AD, p. 289.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 278.

B- {about the guests of Abraham,}:

{**about**} is a preposition, related to {**inform them**}, meaning about their news.

{**Abraham**} is the close friend of Allah Almighty, the builder of the Kaaba, the leader of the noble Hanifiyya creed, and he is the greatest of all messengers after the greatest messenger, Muhammad (peace and blessings be upon him)¹.

Abdul Rahman bin Nasir al-Saadi (may Allah have mercy on him) said: {**And inform them about the guests of Abraham,**} means: about that amazing story. Indeed, in your story to them are the news of the messengers and what happened to them, which necessitates learning from them and emulating them, especially Abraham Khalilullah (peace be upon him), whom Allah commanded us to follow his creed, and his guests were the noble angels whom Allah honored by making them his guests².

Lessons and benefits in the noble verse:

- The past is filled with lessons and morals, and the Holy Quran has selected this past with its lessons and presented it to us. So where are those who seek its treasures and reflect upon it?
- Abraham (peace be upon him) is among the prophets of firm resolve, and it is necessary to mention this great personality and emulate him.
- Quranic stories are absolute truths refined; they should not be mixed with the myths of the Children of Israel and their fabrications about the prophets, such as attributing the faults of

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 278.

² Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," p. 864.

the Children of Israel to the prophets and messengers, Allah forbid¹.

2- {When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful [i.e., apprehensive] of you."} [Al-Hijr: 52]:

A- {When}:

The adverb **{When}** refers to a time in the past and has the effect of summoning a specific moment or scene from a long tapestry of events. It stops you at what is required from this long sequence and from the various scenes .

B- {they entered upon him}:

Their first entry upon Abraham without prior notice, and the pronoun **{him}** refers back to him, peace be upon him, as the discussion about him starts from the previous verse .

C- {and said, "Peace."}:

So the angels said, and the divine text did not specify their number. Although the phrase **{they entered}** implies plurality without explicitly specifying it, which could be for emphasis, for instance. And **{"Peace."}** means "peace be upon you²".

D- {[Abraham] said, "Indeed, we are fearful [i.e., apprehensive] of you."}:

That is: They were alarmed and fearful, but it's important to note that Abraham (peace be upon him) did not confront them with this fear when they entered upon him. He was generous and always welcomed guests into his home. The fear mentioned was likely within themselves, especially after he presented them with

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 280.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 281.

food, and they did not extend their hands to eat it. This is because angels have luminous bodies and do not eat or drink, nor do they require earthly sustenance like humans. They are sustained by what Allah provides for them beyond earthly needs¹.

The Quranic text does not record Abraham's response here, as it suffices with what is mentioned elsewhere. Each part of the narrative presents a different aspect, a complementary part of the story, and the scenes interconnect to form a complete picture².

In Surah Hud; Abraham's (peace be upon him) response is recorded as follows: **{and did not delay in bringing [them] a roasted calf.}** [Hud: 69]. And In Surah Adh-Dhariyat, as follows: **{When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace; [you are] a people unknown." (25) Then he went to his family and came with a fat [roasted] calf. (26)}** [Adh-Dhariyat: 25-26]. Dr. Ahmed Nofal commented: "It is inconceivable and unreasonable to respond to a greeting by saying: **{\"Indeed, we are fearful [i.e., apprehensive] of you.\"}**. I do not imagine that this is an explicit and articulated speech, but rather it is a psychological expression noticed through facial features, characteristics, and expressions. The Holy Quran often uses 'he said' or 'they said' to indicate psychological speech, as in the case of Joseph (peace be upon him) when he concealed his feelings from them and said: **{But Joseph kept it within himself and did not reveal it to them. He said, \"You are worse in position,}** [Yusuf: 77].

And the conclusion is: This, as I see it, is from the psychological speech uttered by the beloved of Allah, which the

¹ Objective Interpretation of Surahs of the Holy Qur'an, 4/388.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 281.

angels have read on the page of his noble face and his honorable features (peace be upon him)¹.

Lessons and benefits in the noble verse:

- Psychological speech is expressed by {**He said**} due to its intensity and clarity on the features, as if the state of affairs and the spoken word are one thing.
- The honorable prophets and messengers (peace be upon them) experience what humans experience of caution, awe, fear, sadness, and distress, but in varying degrees, so they may be guides and teachers for humanity.
- The Holy Quran may omit what it mentioned elsewhere, relying on what it stated in other places and referring to it, like when Abraham (peace be upon him) responded to the angels' greeting.
- The messengers do not know the unseen or what lies beyond things unless their Lord and Creator informs them, or knowledge comes to them from a source².

3- {[The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy."} [Al-Hijr: 53]:

This verse contains the angels' response to the awe they saw in Abraham (peace be upon him) or what he explicitly expressed of fear. This is their response, indicating the absence of apprehension and awe, for they are messengers sent by Allah Almighty and the allies of Allah do not fear the allies of Allah.

A- {[The angels] said, "Fear not.}:

The angels (peace be upon them) said to Abraham (peace be upon him) when they saw his awe, meaning his fear: "Do not fear

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 281.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 284.

and be reassured. We are indeed messengers of Allah to you with good tidings¹".

B- {Indeed, we give you good tidings of a learned boy."}:

He has a lot of knowledge, and he is Isaac (peace be upon him), as explicitly mentioned in Surah Hud: **{And his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.}** [Hud: 71].

The verses have explicitly mentioned his name and the name of his son, Jacob (peace be upon them), and as for the boy whose Abraham was given glad tidings of his birth, and was described as forbearing: **{So We gave him good tidings of a forbearing boy.}** [As-Saffat: 101]; he is Ishmael (peace be upon him)².

So the good tidings were repeated to Abraham (peace be upon him), and that's why Allah mentioned Abraham saying: **{Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.}** [Ibrahim: 39].

4- {He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"} [Al-Hijr: 54]:

In the noble verse, the angels gave good tidings to Abraham (peace be upon him) of a knowledgeable boy. Here, in this verse, Abraham questions the angels, saying to them: **{"Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"}**.

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 285.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 285.

A- {He said, "Have you given me good tidings}:

{He said}: That is: Abraham (peace be upon him).

B- {although old age has come upon me?}:

{Upon} here can either imply the sense of superiority or be used in its original meaning. It is for dominance and control, meaning after delving into old age and gaining power over me, implying distance and penetration.

Lessons and benefits in the noble verse:

- In this context, the interrogation carries multiple and broad meanings, and the original purpose is inquiry and wonder, and the verse here serves this purpose rather than objection.

- This verse contains the good tidings both at its beginning and its end: {He said, "Have you given me good tidings}; The repetition is intentional in itself, confirming the meaning through repetition.

- In the universe, there are laws by which humans deal and live, and whenever Allah wills, He may break these laws and nullify these norms.

- Indeed, the beloved of Allah, Abraham (peace be upon him) greatly esteemed Allah's blessings upon him. Thus, this interrogative inquiry is based on wonder about the norms that Allah has established among His servants, not that he doubted it according to Allah's capability, for He is greater than that in magnitude.

5- {They said, "We have given you good tidings in truth, so do not be of the despairing."} [Al-Hijr: 55]:

- {They said}: That is, the noble angels in response to Abraham (peace be upon him).

- {"**We have given you good tidings in truth**"}: What we have conveyed to you as good tidings is the truth; thus, good tidings is intertwined with truth, meaning it is inevitably realized. This is a promise from Allah Almighty, and Allah fulfills His promise.

- {"**so do not be of the despairing.**"}: Abraham (peace be upon him) is not among the despairing, and the angels know this. However, Abraham may have evaluated the matter from the perspective of the customary norms and familiar conventions. But whenever Allah wills, He may break these norms. So, when they say: {"**so do not be of the despairing.**"}}, it means do not adhere to norms and conventions and say; based on the usual norms, it is impossible to have a child with these circumstances present, such as old age, the wife's infertility, despair, and lack of expectation of its occurrence¹.

Lessons and benefits in the noble verse:

- Norms do not hinder the implementation of divine will.
- We live according to norms, and we base our actions on them, while always believing in the absolute competence of divine will.
- The promise of Allah is true, and one should never despair of His mercy, Exalted is He.
- The angels' admonition to Abraham (peace be upon him) against despair or being among the despairing does not mean that he was inclined towards it or had it present with him, for Allah Almighty says: {"**And who despairs of the mercy of his Lord except for those astray?**"}.

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 289.

- So, the prophets are taught not to despair, but it is an indication not to rely solely on the connection of matters with their causes, and Allah knows best¹.

6- {He said, "And who despairs of the mercy of his Lord except for those astray?"} [Al-Hijr: 56]:

- {He said,}; meaning Abraham (peace be upon him).
- {despairs}; Despair: feeling hopeless and excluding the possibility of something happening.
- {of the mercy of his Lord}; {of} is related to the verb {despairs}, and the word {mercy} is added to {his Lord} emphasize its greatness and closeness, and {Lord} is added to the absent pronoun to make it a general principle and a comprehensive law, not just a matter specific to him.
- {except for those astray?}: Those who do not know Allah, do not follow His path, do not pray to Him, and do not fear Him,² those who have strayed from the path of Allah so they do not feel His mercy, nor do they perceive His compassion, kindness, and care. As for the believing heart connected to the Most Merciful, it does not despair or give up hope, no matter the hardships it faces or the difficulties it encounters³.

As'ad Hummad said: Abraham (peace be upon him) responded to them that he is not despairing of the mercy of Allah, even though he and his wife have aged. He knows, from the power and mercy of Allah, what is more profound than that. Only those who have strayed from the path of guidance and faith and are ignorant

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 292.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 293.

³ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 294.

of the greatness of the Creator despair of the mercy of Allah Almighty¹.

Lessons and benefits in the noble verse:

- Despair and faith do not coexist.
- Misguidance is the foundation of disbelief, and vice versa; there is a dialectical relationship between them, each leading to the other.
- The mercy of Allah is close, and one should not despair of attaining it, as it encompasses all who seek it.
- Abraham (peace be upon him) did not express disbelief in the mercy of Allah but rather excluded it based on the norms that Allah has established and the customs that humans have adopted, building their lives and livelihoods upon them. Of course, they did not forget that Allah is able to do whatever He wills, breaking the usual when He wishes².

7- {[Abraham] said, "Then what is your business [here], O messengers?"} [Al-Hijr: 57]:

Abraham (peace be upon him) continues his conversation with the angels in this verse. In the previous verse, he responded to their statement; **{so do not be of the despairing.}** after they gave him the good tidings of a child. Here, he asks them about their main mission for which they came. The good tidings of the child could have been in a vision, as was the case with the news or command to sacrifice his son. The mention of the two pieces of good tidings is an addition to the greatness of his status. The

¹ The easiest interpretations, Asaad Mahmoud Humid, copyright reserved to the author, 4th edition, 1419 AH, 2009 AD, p. 1859.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 295.

events unfolded as expected, so the verses are interconnected and form a cohesive narrative¹.

A- {[Abraham] said, "Then what is your business [here],}:

Abraham (peace be upon him) said to the honorable angels (peace be upon them): What is the great matter and the mission for which you have come?

B- {O messengers?}:

He addresses the messengers with honor and reverence, otherwise, he could have simply asked: "What is the matter with you?" Messengers and prophets are symbols of gentleness, kindness, and good treatment of creation. So, if they are messengers like them (angels), with their status and position with Allah Almighty, how much more deserving they are of honor and respect.²

Abraham (peace be upon him) moved on to ask them about the reason for their descent to the earth because he knows that the angels do not descend except for a great matter, as Allah Almighty says: **{We do not send down the angels except with truth;}** [Al-Hijr: 8].

Lessons and benefits in the noble verse:

- Messengers and prophets are examples of gentleness in speech and kindness in treating creation. So, how would their behavior be with the Creator, Glorified and Exalted is He?
- **{business}** refers to the grave matter that requires anyone who sees or hears about it to inquire about it.

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 295.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 296.

8- {They said, "Indeed, we have been sent to a people of criminals,} [Al-Hijr: 58]:

In the previous verse, Abraham (peace be upon him) was asking the angels (peace be upon them), {"**Then what is your business [here],**}. In this verse, he receives their response. The verses in this context are all interconnected, continuous, and consistent.

A- {They said, "Indeed, we have been sent}:

They said—the noble angels—{**Indeed, we**} using the particle of emphasis to affirm their words and draw attention, indicating that they have indeed come for a grave matter.

B- {to a people of criminals,}:

The preposition here signifies purpose and conclusion, meaning that their mission ultimately ends with these people for their destruction. They are not specified in this verse but will be identified in the following verse through the exception of the "family of Lot." Thus, it becomes known that they are the people of Lot, as a punishment for their deviation from the natural order and disbelief in Allah. That the people collectively engaged in the crime is indeed astonishing.

And the criminal is the one who committed the crime, which is a significant and dangerous act characterized by a substantial amount of wrongdoing and evil¹.

As-Sa'di said: {**They said, "Indeed, we have been sent to a people of criminals,**} meaning their corruption has increased, and their evil has become great, so we are to punish and chastise them².

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 298.

² Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," p. 865.

Lessons and benefits in the noble verse:

- One of Allah's names is "The Patient", but He is also severe in punishment when the wrongdoers exceed their limits.
- Those who commit evil and see their punishment delayed may fall into a false and deceptive sense of security, believing they will not be held accountable, only to be struck by a shocking surprise.
- Collusion in crime, legitimizing it, and justifying it is more dangerous than the crime itself.
- Today's civilization repeats the filth of this act and colludes in it, making it threatened by an unexpected punishment that exceeds all expectations.
- Western civilization, with its momentum and influence, imposes its vices as it wishes, through its soft power or its hard power. The Muslim Ummah should be fortified against the evils of this civilization, which is brimming with evil, atheism, immorality, injustice, exploitation of oppressed nations, and degradation of human dignity and natural disposition.
- Confiscating wills and convictions is more severe than looting resources¹.

9- {Except the family of Lot; indeed, we will save them all} [Al-Hijr: 59]:

A- {Except the family of Lot;}:

The exception is disconnected because the exception does not belong to the same category as the excepted. A man's family includes his wife and offspring. We do not rely on the Israeli stories that claim he had two daughters, as these narratives are not

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 299.

a credible source for us, nor do we base or trust our understanding on them. We do not know if he had sons, how many they were, or how many daughters he had. The important point is that the Holy Quran does not go into specifics but uses the general term {Except the family of Lot} and then excludes his wife from the family of Lot.

B- {indeed, we will save them all}:

{indeed,} is for emphasis, and {them all} came to further emphasize the already emphasized. This approach of adhering strictly to the text should not be deviated from by following the Israeli stories or the curiosity for additional details and specifics¹.

Lessons and benefits in the noble verse:

- The Israeli stories are not a reliable source of knowledge and information, as they are filled with contradictions.
- A man's family: his wife and offspring; this is a Quranic term.
- The exception can be connected or disconnected, and it is important to distinguish between the two.
- When punishment descends, Allah saves whomever He wills, and sometimes it affects everyone, as Allah Almighty warns in His saying: **{And fear a trial which will not strike those who have wronged among you exclusively,}** [Al-Anfal: 25].
- The nation should be cautious, especially with the increase of indulgent people and luxury, to avoid calamities, trials, ruin, and destruction according to divine law. Allah Almighty says: **{And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e., deserved**

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 301.

decree] comes into effect upon it, and We destroy it with [complete] destruction.} [Al-Isra: 16].¹

10- {Except his wife." We [i.e., Allah] decreed that she is of those who remain behind.} [Al-Hijr: 60]:

An exception connected to what preceded it and does not require searching for a connection or harmony. It is as if it is a sentence and its completion, and the exception is naturally linked to it. Does such a cohesive structure require extensive investigation and contemplation? Of course not.

A- {Except his wife."}:

The exception tool here is connected because his wife is considered part of his family or his household, as mentioned in the verse: **{Except the family of Lot; indeed, we will save them all (59) Except his wife.... (60)}** [Al-Hijr:59-60]. If we consider her not part of his family, as Allah Almighty said about Noah's son; **{indeed he is not of your family;}** [Hud: 46], then the exception would be disconnected. However, the former interpretation is preferred, and Allah knows best².

B- {We [i.e., Allah] decreed}:

This statement is not, in my view, the words of the angels but the words of Allah Almighty. The angels do not say; **{We [i.e., Allah] decreed}** as decreeing is for Allah, and the decrees are Allah's. The will is Allah's, and there is no one who wills alongside Allah. Alternatively, the statement **{We [i.e., Allah] decreed}** could mean that the order was Allah's, and the angels are executing it, similar to how the righteous servant in Surah Al-Kahf said: **{So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.}** [Al-

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 302.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 303.

Kahf: 81]. Thus, Allah is the one who willed, and the righteous servant executed Allah's will by killing the boy¹.

C- {she is of those who remain behind.}:

{those who remain behind.} means here those who are doomed, punished, and not saved.

Lessons and benefits in the noble verse:

- Proximity does not benefit, teach, or change anything if the heart is closed.

- This is Lot's wife, and before her, Noah's wife, both examples of the worst plants in the best environments; the environment does not help if the plant is bad. If we plant bitter melon in the best soil, will it produce grapes?

- Salvation was within reach for Lot's wife, but she did not follow its path and instead chose the way of misguidance and ignorance, destroying herself in this world and facing eternal punishment in the hereafter.

- The opportunity of a lifetime is more valuable than all the gold on earth and everything in it, yet people, or most of them, waste this opportunity in play and amusement. Who will alert them, and when will they become aware²?

¹ Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 304.

² Interpretation of Surah Al-Hijr, Ahmad Nofal, p. 305.

11- {And when the messengers came to the family of Lot, (61) He said, "Indeed, you are people unknown." (62) They said, "But we have come to you with that about which they were disputing, (63) And we have come to you with truth, and indeed, we are truthful. (64)} [Al-Hijr: 61-64]:

A- {And when the messengers came to the family of Lot,}:

- {**And when**}: This word indicates haste from two aspects: the {**And**} which implies immediacy, and the word {**when**} which implies coming from a distant place or approaching from afar.

- {**the family of Lot,**}: They are Lot and his household, including his wife, sons, and daughters. However, his wife stepped out of this circle due to her disbelief or disobedience, thus she is primarily meant after those who are directly related to Lot (peace be upon him)¹.

And the angels' coming to the family of Lot contains comfort and honor that cannot be hidden.²

- {**the messengers**}; the angels sent with a mission to this prophet, his people, and his community³.

B- {He said, "Indeed, you are people unknown."}:

He (peace be upon him) did not say this to the angels when they came to him, but he said it to them after his people hurried to his house, and he (peace be upon him) stood before his guests, protecting them from the harm, indecency, and deviance of his

¹ Interpretation of Surah Al-Hijr, p. 209.

² Stories of the Qur'an, Dr. Fadl Hassan Abbas, p. 365.

³ Interpretation of Surah Al-Hijr, p. 209.

people. He endured severe hardship in this until he was compelled to say: **{ "If only I had against you some power or could take refuge in a strong support." }** [Hud: 80].

And the angels were sitting in the form of humans, not speaking, nor assisting him in repelling his people or returning them. At that moment, he turned to them, sensing abandonment and ceasing support, saying: **{ He said, "Indeed, you are people unknown." }**. The angels responded to him, revealing their true nature to him, and clarifying the reality of the situation:¹

C- {They said, "But we have come to you with that about which they were disputing,}:

So they brought forth the word **{But}** which indicates the contrast to what he assumed of the abandonment of support for him, meaning: "We did not abandon supporting you, rather we came to support you with the punishment which you had been warning your people about, and they were doubting it and accusing you of lying because of it." Then they affirmed their words by their actions².

D- {And we have come to you with truth, and indeed, we are truthful.}:

So we have come to you with the ancient truth, which is inherent in the structure of the universe, for Allah did not create the heavens and the earth except in truth: **{And Allah created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.}** [Al-Jathiyah: 22]. And Allah's decree concerning

¹ Objective Interpretation, 4/392.

² Objective Interpretation, 4/392.

them is based on the ancient truth as well: **{And Allah judges with truth,}** [Ghafir: 20].

From here, choose to express the truth with the term **{coming}**, because the truth is distant in time and distant from the perceptions of people, or most people¹.

{and indeed, we are truthful.} The conjunction **{and}** can serve as a triad in meaning: it can convey emotion, serve as a connector, or, in my opinion, it is most likely concessive; that is, "And the fact is, we are truthful²".

And as a confirmation of their truthfulness, they hastened to his support, blinding the eyes of his people and seizing their sight. So the people of Lot were turned away, unable to see anything, groping their way with their hands, saying, "Indeed, Lot harbors the best sorcery people on earth in his house". Allah Almighty said: **{And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."}** [Al-Qamar: 37]. Then the angels commanded Lot (peace be upon him) to leave this town of its unjust people and to migrate away from it, along with the believers from his household, so that they would be saved from the punishment that would befall it³.

¹ Interpretation of Surah Al-Hijr, p. 317.

² Interpretation of Surah Al-Hijr, p. 317.

³ Objective Interpretation, 4/392.

12- {So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.}" [Al-Hijr: 65]:

And thus, the angels presented to Lot (peace be upon him) instructions and guidance for safety from this imminent horror.

A- {So set out with your family}:

{So} serves to branch out from what preceded it and to connect to it. {set out}; travel at night. There is a famous Arabic proverb "People praise the one who travels at dawn."

The meaning of this Arabic proverb is that when the sun intensifies and the heat of the day increases, people appreciate their decision to set out early in the late hours of the night or the early hours of dawn. By traveling during these times, they cover the distance when the temperature is moderate. Thus, when the heat of the day becomes intense, they realize how wise they were to set out early.

B- {during a portion of the night}:

It means to travel in the late hours of the night, or in the last portion of the night before dawn.

C- {and follow behind them}:

Leaders march at the forefront in confrontations, and at the rear during withdrawals, meaning they are always closer to danger¹.

{and follow behind them}: this is a call to take action after relying on Allah, meaning: be behind them following their lead, so that you can monitor their situation, rectify their affairs, and

¹ Interpretation of Surah Al-Hijr, p. 321.

hasten with them until you reach the safety shore by the permission of Allah¹.

And here, the sentence is connected with **{and}** because there is a new command in it. It comes with the imperative verb **{follow}**, to emphasize the care and attention to those walking with him. It specifies the position that Lot (peace be upon him) should be in while traveling to achieve the command, by saying; **{behind them}**.

Indeed, the wisdom behind Lot (peace be upon him) staying behind his family is manifold. Among them: to be closest to the place of punishment because he had the strongest attachment to them in heart and knew them in terms of their faith in Allah Almighty. Therefore, he would be like a barrier between them and the punishment that would befall his people after their departure. This is a reflection on the blessings of the Prophet (peace be upon him) and a reminder to strive in gratitude to Allah and to maintain His remembrance, so that his heart would not be preoccupied with those behind him, allowing him to be aware of them and their conditions, and to ensure compliance with the prohibition. Thus, he wouldn't neglect anyone among them out of fear, as he was watching over them, nor would anyone among them harbor ill intentions that would lead them to punishment².

D- {and let not anyone among you look back}:

So that he does not see the unbearable torment behind him, or does not turn around with regret at leaving such a homeland.

E- {and continue on to where you are commanded."}:

Meaning, to wherever Allah Almighty commands you to proceed, and this is evidence of His mercy and kindness towards

¹ The Quranic Structure in Surah Lut, p. 200.

² The Quranic Structure in Surah Lut, p. 201.

His believing servants; saving them from destruction and guiding them to a place of safety and security¹.

- {**and continue on to where you are commanded.**"}; The verb is in the passive form to increase secrecy and confidentiality².

The scholars have differed regarding the destination to which Lot (peace be upon him) was directed, some saying it was to Egypt and others saying it was to the Levant. The stronger opinion is that he remained in the Levant and then eventually went to Egypt. This is what was narrated from Ibn Abbas, as he stayed there until Allah Almighty took his soul. As for his grave, there is no evidence indicating its location.³ Dr. Ahmed Bahgat, in his book "Prophets of Allah", suggests that Lot went to Abraham (peace be upon him), visited him, and narrated to him the story of his people. He was astonished to find that Abraham was already aware, and Lot continued his call to Allah Almighty just as the patient and repentant Abraham (peace be upon him) did in his call to Allah. Both of them spread Islam on the earth⁴.

13- {And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.} [Al-Hijr: 66]:

It seems that Lot (peace be upon him) was eager for the punishment to descend upon his people due to the multitude of crimes, disbelief, and immoralities he witnessed from them. Allah

¹ Objective Interpretation(393/4) .

² Interpretation of Surah Al-Hijr, p. 322.

³ The flaws mentioned in the Torah regarding the Prophet Lot and the Qur'an's response to them, Abd al-Razzaq Ahmed Abd al-Razzaq, University of Baghdad, College of Education for Girls, 2015 AD, p. 465.

⁴ The Prophets of Allah, Ahmed Bahjat, Dar Al-Shorouk, p. 132.

Almighty informed him that their destruction was decreed to occur at the break of dawn in the morning¹.

A- {And We conveyed to him [the decree] of that matter:}:

Meaning: We revealed to him a firm and decisive judgment, and the {**And**} is used to introduce a new information. {**We conveyed**} is added to magnify the one who revealed it, which is Allah Almighty, and the one to whom it was sent.

He specifically addressed the recipient of the revelation by saying {**to him**} meaning Lot (peace be upon him). And referred to the revelation with the demonstrative pronoun {**that**} to denote its greatness, and to illustrate the exaltedness of the Revealer, glorified be He².

In the wording of "the decree", expressing the punishment as a command, and indicating it through "that", delaying it from the immediate context, and first implying it then explaining it afterward, all indicate the severity of the matter, which is evident.³ The judgment was explained after it was first implied to clarify it, as stated:

B- {that those [sinners] would be eliminated}:

Whereby it was clarified that they are all doomed, even to the last one among them, and the appointed time for that is the dawn. This is an indication of their complete eradication, and that the last of them and the first of them are equally subject to being seized⁴.

¹ Interpretation of Surah Al-Hijr, p. 219

² The Quranic Structure in Surah Lut, p. 202.

³ The Quranic Structure in Surah Lut, p. 202.

⁴ The Quranic Structure in Surah Lut, p. 202.

{**that**} serves as reinforcement of the judgment, magnifying it, and He added to it the demonstrative pronoun {**those**} indicating the specificity and His ability over them (and their characterization with their ugly attributes). And He expressed their punishment with {**eliminated**} indicating the ease of the matter for Him, glorified be He.

After the verses covered the events and revealed the true nature of Lot's guests and the mission for which they came, they then reverted to clarify the deviation of Lot's people and what they did when they heard about the arrival of Lot's guest, peace be upon him¹.

14- {And the people of the city came rejoicing. (67) [Lot] said, "Indeed, these are my guests, so do not shame me. (68) And fear Allah and do not disgrace me." (69) They said, "Have we not forbidden you from [protecting] people?" (70) [Lot] said, "These are my daughters - if you would be doers [of lawful marriage]." (71)} [Al-Hijr: 67-71]:

Interpretation of the verses:

A- {And the people of the city came rejoicing.}::

Dr. Fadl Hasan Abbas said: In Surah Hud, it was mentioned that when the messengers came to him (peace be upon him), he was anguished for them and felt for them great discomfort, and he said: {"**This is a trying day.**"}. After that, his people came hastening to him. All of this is not found in Surah Al-Hijr. Therefore, what seems to me - and Allah knows best - is that what Surah Hud tells us is different from what Surah Al-Hijr tells us. In Surah Hud; {**his people came hastening to him**} and there

¹ Objective Interpretation .(393/4)

was what was mentioned before between him and his people. As for in Surah Al-Hijr; **{And the people of the city came rejoicing.}** so there are two different events:

The first arrival was of his people, a group that came hastily seeking to seize the blessing, causing distress to Lot (peace be upon him) and making him uneasy. The angels reassured him, and then the people of the city came after receiving the news. Lot (peace be upon him) had already been informed about the matter of the angels, so he said to them what he said as a way of expressing grief and withholding the news from them.

What we have suggested is that the verses of Surah Al-Hijr do not mention anything about the anxiety that surrounded Lot (peace be upon him), and what we have concluded is more in line with the organization and coherence of the Holy Quran¹.

- The meaning of the verse is that the arrival is clear and nearby, and does not require clarification, as the news reached them that Lot had strangers with him. Therefore, the forces of evil were set in motion, and the devil's whispers stirred among them, yet they were unaware that it would lead to their end.

- **{the people of the city}** here does not imply civilization or urbanization, as may be initially inferred from the word "city". Rather, in this context - and according to the context - "city" refers to the vastness of spread, abundance of population, and multiplicity of connections. When people agree on a matter and conspire together, they are referred to as "people of the city". This is generally the case, not an absolute rule. It could be a sinful, disobedient village, or it could be otherwise. Our discussion here is about this context; I mean, context always plays a role in determining meanings.

¹ Stories of the Holy Qur'an, p. 366.

What's important is that the Holy Quran does not use any of these specialized terms except with significant clarity and social relevance, conveying a range of meanings and alluding to a set of standards and values. This is one of the miracles of this book in expressing meaning¹.

- {**rejoicing**} indicates that the people of the city were filled with a state of elation, joy, happiness, and glad tidings, believing that prey had come to them effortlessly and without any exertion. They were unaware that what had arrived would lead to their downfall and an unpleasant outcome².

Al-Maraghi (may Allah have mercy on him) said: "In this, there is an indication of the heinousness of their actions, as they went against the customary norm, which dictates treating strangers with hospitality and kindness. Instead, they intended to commit obscenities unlike anything ever committed by anyone in the world".³ This is a case of unparalleled deviation⁴.

B- {[Lot] said, "Indeed, these are my guests, so do not shame me. (68) And fear Allah and do not disgrace me." (69)}:

{**He said**}: The prophet Lot (peace be upon him), addressed the masses of the people who came like ferocious beasts, baring their fangs as they saw their prey or quarry. He affirmed emphatically, indicating: {"**Indeed, these are**} individuals that I am speaking about, referring specifically to them and pointing out the near ones⁵.

¹ Interpretation of Surah Al-Hijr, p. 328.

² Interpretation of Surah Al-Hijr, p. 329.

³ Previous source, p. 329.

⁴ In the shadows of the Qur'an, 4/2149.

⁵ Interpretation of Surah Al-Hijr, p. 331.

- **{my guests}**: Adding **{my guests}** to the speaker's pronoun to emphasize the social aspect of what he possesses among his people.

- **{so do not shame me.}**: Al-Zamakhshari commented on this word in his interpretation, saying: "By disgracing my guests, because whoever mistreats his guest or neighbor has indeed mistreated him. And just as honoring someone who is connected to you is considered an honor¹".

Al-Maraghi said: "It is the right of a man to honor his guests, so do not disgrace them. Honor me by refraining from exposing them to harm²".

C- {And fear Allah and do not disgrace me.}:

{And fear Allah}: **{And}** is for conjunction. Fearing Allah entails abstaining from what He has prohibited, avoiding what angers Him, and refraining from violating His sanctities, which is among the most severe warnings according to Him.

The problem is that people have abandoned the reference of Sharia to the reference of desires, so that each individual's whims have become the reference, without knowledge, guidance, or a guiding book. **{And fear Allah}** means: Make between yourselves and the wrath of Allah a barrier and protection.

{and do not disgrace me.}: Disgrace is an internal feeling that overflows onto the external as humiliation, debasement, and contempt, as a result of inappropriate action or behavior³.

¹ Tafsir al-Kashshaf, 4/502.

² Interpretation of Surah Al-Hijr, p. 332.

³ Previous source, p. 335.

Among the lessons and benefits of the verse:

- The soul is inherently inclined to avoid what brings shame, disgrace, and disappointment.
- Human beings possess inherent value, and a human without values is nothingness, and nothingness is better than that.
- How much humans suffer from the weakness of values yet persist in the same path¹.

D- {They said, "Have we not forbidden you from [protecting] people?":

Lot (peace be upon him) reminded his people of Allah, warned them against bringing shame upon themselves, and tried to appeal to their humanity, hoping to evoke any remaining goodness in their souls. However, it seems that they completely disregarded any such sentiment, as their response was recorded in this verse: **{They said, "Have we not forbidden you from [protecting] people?"}**; This implies that they reminded Lot not to host or associate with anyone if he didn't want to embarrass himself or involve himself in something he didn't like, hence no one would come near him².

But you did not respond! Here you are hosting these people, so there is no one to blame but yourself. Consider how disbelief affects its bearer; it eradicates any sense of compassion, humanity, basic empathy, modesty, or good treatment towards others, turning them into a wild, unbridled creature that cares for nothing.

It's evident that there is a suppressed conversation within their hearts; **{from [protecting] people?"}** meaning against their

¹ Previous source, p. 337.

² Previous source, p. 337.

hosting, inviting, or bringing in guests, or anything similar to that¹.

Then Lot (peace be upon him) reminded them of the natural way that Allah had permitted for fulfilling this burning desire within their souls²:

E- {[Lot] said, "These are my daughters - if you would be doers [of lawful marriage]."}:

It means: Your wives and partners. Indeed, the status of the Prophet is that of a father among his people. This is reinforced by what Allah Almighty narrated about him in His saying: **{Do you approach males among the worlds (165) And leave what your Lord has created for you as mates? But you are a people transgressing." (166)}** [Ash-Shu'ara: 165-166]. However, deviation from the sound nature overcame them and dominated them, overwhelming their minds, and numbing their senses and feelings. That is why Allah Almighty swore by the life of the Prophet (peace and blessings be upon him) to emphasize the severity of their deviation.

15- { By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly.} [Al-Hijr: 72]:

The Judge Abu Bakr al-Arabi (may Allah have mercy on him) said: "The interpreters unanimously agreed that Allah, the Most High, swears here by the life of Prophet Muhammad (peace and blessings be upon him) as an honor to him". Likewise, Judge Ayyad said: "The scholars of interpretation unanimously agreed that this is an oath from Allah Almighty, the Most High, by the duration of the life of Prophet Muhammad (peace and blessings be upon him)". Its meaning is: "Your survival, O Muhammad

¹ Previous source, p. 338.

² Objective Interpretation, 4/394.

(peace be upon him)", and it is also said: "Your life". This is the pinnacle of honor and the utmost in respect and reverence¹".

The oath of Allah, the Most High, by the life of the Prophet (peace and blessings be upon him) is not in contradiction with the story of Lot, as Qurtubi viewed it in his interpretation. This is because the address has been directed to the Prophet (peace and blessings be upon him) from the beginning of the story, as we have seen in the verse: **{[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful, (49) And that it is My punishment which is the painful punishment. (50) And inform them about the guests of Abraham, (51)}** [Al-Hijr: 49-51]. Therefore, it is in complete harmony with the context of the verses and consistent with their sequence. The verses will soon address the Prophet (peace and blessings be upon him) again, as we will see².

So, the discourse is directed to the Prophet (peace and blessings be upon him), not to those witnessing that scene by consensus of the interpreters. It comes within the context of the verses from the beginning of the story and within its context at its end³.

{they were, in their intoxication, wandering blindly}: The devil has indeed seized them, causing them to forget the fear of Allah Almighty, and the intoxication of forbidden desires has clouded their minds and paralyzed their thinking. It has eroded the values of honor, dignity, modesty, and jealousy in their souls, leaving no place for advice in their heedless hearts.

And the intoxication of forbidden desires blinds the sight from seeing the ugliness of obscenities and obscures insight from

¹ Tafsir Al-Qurtubi, 10/39.

² Objective Interpretation, 4/395.

³ Objective Interpretation, 4/395.

perceiving the consequences of defying instinct and the reversal of nature. Under its influence, one prioritizes committing sins, engaging in indecencies, and defying sound instinct, until they fall into the abyss of bestial obscenities, abandoning their honored intellect bestowed by Allah Almighty and their sound nature that distinguishes them from other creatures¹.

{they were, in their intoxication, wandering blindly}: Meaning, their misguidance or deviation. How beautifully Al-Baydawi (may Allah have mercy on him) said: "Their misguidance or the intensity of their bewilderment that has removed their minds and discernment²".

{wandering blindly}: They are bewildered, hesitant, or playing around³.

And indeed, the noble verse clarifies for us the severity of the impact of sexual deviation on those afflicted, as it causes them to lose their ability to think, discern, and maintain balance. It renders their vision and insight blurred, so they neither see nor perceive except what their bewilderment extinguishes, and they fulfill their desires.

And this explains to us what is published in the newspapers about scandals involving prominent men in high positions and prominence in their societies, being caught while engaging in this deviation⁴.

Thus, these lustful individuals fell into the seduction of Satan and adorned for them the ugliest of serious deviations in existence. Atheism, which is contrary to truth, reason, and innate

¹ In their stories there is a lesson, Ali Hassan Al-Abdali, Dar Kalimat Publishing and Distribution, 2021 AD, p. 208.

² Tafsir Al-Baydawi, 3/571.

³ Objective Interpretation, 4/395.

⁴ Previous source, 4/396.

nature, was adorned for them in the past and present. Drugs, intoxicants, doubts, and desires were also adorned for them, succeeding in destroying many human minds, bodies, societies, and economies. Adultery was also adorned for them, and when they grew weary of it and became satiated, they turned to deviation and saw it as beautiful because Satan had adorned it for them.

The Islamic nation has fallen short in conveying the message of Allah to the worlds. Allah Almighty says: **{And We have not sent you, [O Muhammad], except as a mercy to the worlds.}** [Al-Anbya: 107]. It has lagged behind in the caravan of civilization due to its intellectual stagnation, social backwardness, economic deviation, moral weakness, political tyranny, scientific ignorance, and absence from international media. It has shortened in its religion and its message in life, to the extent that it has worshipped the civilization of Satan, which leads humanity to crime, misery, wretchedness, degradation, the blurring of innate nature, and total destruction.

Humanity is indeed in dire need of the teachings of the Holy Quran and understanding its history through the stories of the prophets and messengers, which are found in the Holy Quran, to seek the right path in its ideological, spiritual, moral, economic, psychological, and social achievements. This is the message of the Islamic nation to resume its role on a global level and to eradicate evil on a global scale, providing salvation for the planet and humanity. Allah Almighty says: **{You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.}** [Ali 'Imran: 110].

Indeed, among the laws of Allah in His creation is the eradication of societies in which corruption prevails, and diseases

spread uncontrollably, and cannot be rectified. Allah Almighty has destroyed nations that denied the prophets and messengers, and every nation faced a type of punishment. As for the people of Lot (peace be upon him), Allah destroyed them with various forms of punishment, each type being sufficient for their destruction and eradication¹.

16- {So the shriek seized them at sunrise. (73) And We made the highest part [of the city] its lowest and rained upon them stones of hard clay. (74) Indeed in that are signs for those who discern. (75) And indeed, they [i.e., those cities] are [situated] on an established road. (76) Indeed in that is a sign for the believers. (77)} [Al-Hijr: 73-77]:

Interpretation of the noble verses:

A- {So the shriek seized them at sunrise.}:

In the preceding verse, there is an implicit threat to the people of Lot in Allah's saying: **{By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly.}**; Meaning, they are heedless of what is being planned for them. Here in this verse, their punishment and what befell them are disclosed².

Al-Maraghi (may Allah have mercy on him) said: "Meaning, the awaited punishment descended upon them, and they were struck by lightning at sunrise. Its onset was from dawn, and its end was at sunrise. Therefore, He initially said: **{by early morning.}** and here He says: **{at sunrise.}**. **{So the shriek**

¹ Objective Interpretation, 4/397.

² Interpretation of Surah Al-Hijr, p. 346.

seized them}; overpowering them, as is said to a captive: 'Seized¹'.

Al-Haadi al-Shamrani commented on the verse: **{So the shriek seized them at sunrise.}**: He said in Surah Hud: **{Indeed, their appointment is [for] the morning. Is not the morning near?}** [Hud: 81]. So how is it? The answer is that the onset of their punishment was in the morning before the sunrise, and it continued until sunrise, or it began in the morning at the time of sunrise".² Sheikh Makhluf (may Allah have mercy on him) said regarding **{at sunrise}**: "Meaning, entering at the time of sunrise, so the onset of the punishment was at dawn and its end at sunrise³".

B- {And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.}:

This verse details the seizing of the people of Lot by the scream mentioned in the preceding verse. Here, there is clarification, explanation, and detail.

- **{And We made the highest part [of the city] its lowest}**: When they deviated from their innate nature, Allah turned their lives and dwellings upside down. He made their upper part their lower part, and their lower part their upper part, flipping them over and turning them upside down. This is the recompense of their deeds, and this is justice.

¹ Previous source, p. 348.

² Lessons Learned from Divine Punishments in the Holy Qur'an Before the Message of Muhammad, Abdul Hadi Saad Hadi Al-Shamrani, Umm Al-Qura University, 1421 AH, p. 252.

³ Safwat al-Bayan, p. 295.

Indeed, by His command and His power, Allah Almighty transformed the conditions of those towns materially by flipping them over, as the text clearly illustrates¹.

- **{and rained upon them stones of hard clay.}**: This is the third type of punishment that Allah Almighty sent down: **{So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] (82) Marked from your Lord. And it [i.e., Allah's punishment] is not from the wrongdoers [very] far. (83)}** [Hud: 82-83].

So the rain consisted of stones, not the usual rain as some claim. The stones were made of hardened clay, and each stone was marked with a specific sign indicating the person who it was prepared for him. Allah Almighty destroyed them all, present and absent, as the stones followed them, striking them and purifying the earth from their corruption and impurity².

Al-Razi said: "Know that the verse indicates that Allah punished them with three types of punishment:

The first: the horrendous and repugnant shriek.

The second: He made their highest part their lowest.

The third: He rained upon them stones of hard clay.

All of these conditions have been interpreted in Surah Hud''³.

¹ Interpretation of Surah Al-Hijr, p. 350.

² Objective Interpretation, 4/398.

³ Al-Tafsir Al-Kabir, 19/213.

Then Allah, glorified be He, followed the various types of punishment inflicted upon the people of Lot, by saying:

C- { Indeed in that are signs for those who discern.}:

Indeed, the commentary on the destruction of the people of Lot (peace be upon him) came with this verse. **{those who discern.}** are those who contemplate deeply, pondering over the matter, deriving lessons and morals from it¹.

{those who discern.} are those who deeply investigate, seeking the truth, and those who aspire to know the laws of Allah in His creation and existence².

Al-Shinqiti (may Allah have mercy on him) said: "Allah clarifies in this noble verse that in what befell the people of Lot, there are signs for those who reflect upon it, enabling them to derive admonition, lessons, and fear of disobeying Allah, lest similar punishment befall them as it did to the people of Lot when they disobeyed Him and rejected His messenger³".

Ibn al-Qayyim (may Allah have mercy on him) said: "Allah praises insight and its people in various places in His book, this being one of them. **{those who discern.}** are those who deeply investigate, taking heed of the signs. Allah Almighty says: **{And if We willed, We could show them to you, and you would know them by their mark;}** [Muhammad: 30]. And Allah says: **{An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign.}** [Al-Baqarah: 273].

¹ With the prophets in calling to Allah, Dr. Muhammad Abdel Qader Abu Fares, Society for the Preservation of the Holy Qur'an, 2015, p. 246.

² Interpretation of Surah Al-Hijr, p. 352.

³ The lights of clarification, 2/286, Reflection and clarification, 17/520.

In Sunan At-Tirmidhi: "Beware of the insight of the believer, for indeed, he sees with the light of Allah." Then he recited: **{Indeed in that are signs for those who discern.}**¹

Al-Saadi (may Allah have mercy on him) said: " **{for those who discern.}** means those who contemplate and think deeply, those who possess understanding, vision, and insight. With these faculties, they comprehend the intended meaning, which is to refrain from daring to commit the sins of Allah, especially this great obscenity. For Allah Almighty will punish them with the severest of punishments as they dared to commit the most heinous of sins²".

{for those who discern.}: For those who contemplate with the insight of their keen perception and their sight, the traces of these evident punishments upon those lands remain. The remnants in the Lake of Lot or the Dead Sea are still visible in this region, which has become the lowest area on the Earth's surface due to what happened there. It has become a lifeless lake where no aquatic creature survives to this day³.

D- {And indeed, they [i.e., those cities] are [situated] on an established road.}:

This is the second commentary on the story in these verses from Surah Al-Hijr about the story of Lot (peace be upon him).

The first commentary was about intellectual implications, while this verse speaks of a tangible, visible sensory sign, namely their traces along the caravan route⁴.

¹ Al-Tafsir Al-Qayyim, p. 336, Interpretation of Surah Al-Hijr, p. 355.

² Tafsir Al-Saadi, p. 557.

³ Objective Interpretation, 4/398.

⁴ Interpretation of Surah Al-Hijr, p. 355.

{And indeed, they [i.e., those cities] are [situated] on an established road.}: Meaning, it lies on the clear path that the polytheists of Mecca used to travel upon when journeying from the Hijaz to the Levant. They would pass by it day and night. Allah Almighty says: **{And indeed, you pass by them in the morning (137) And at night. Then will you not use reason? (138)}** [As-Saffat: 137-138]. However, they do not use reason, so only the believers benefit from these stories and the lessons and admonitions within them.¹ Therefore, Allah, glorified be He, says:

E- {Indeed in that is a sign for the believers}:

Al-Saadi (may Allah have mercy on him) said: "In this story, there are profound lessons, showing Allah's care for His beloved, Abraham (peace be upon him). Lot (peace be upon him) was one of his followers and believers. It is as if he were a disciple to him. When Allah wanted to destroy the people of Lot as they deserved, He commanded His messengers to pass by Abraham (peace be upon him) to give him the good news of a child and inform him of their mission. Abraham (peace be upon him) even debated with them about the destruction of the people of Lot until they convinced him. His heart softened towards them, as did Lot's (peace be upon him), as they were the people of his homeland. Perhaps his compassion for them delayed their destruction, as Allah willed, intensifying His anger towards them until their destruction was postponed when it was said to him: **{Indeed, their appointment is [for] the morning. Is not the morning near?}**" [Hud: 81]."

One lesson from this story is that when Allah intends to destroy a village, their evil increases, and their tyranny expands.

¹ Objective Interpretation, 4/398.

When their tyranny comes to an end, they are afflicted with the punishments they deserve¹.

The Holy Quran commands Muslims to travel throughout the earth and observe the consequences of those before them. This is mentioned in numerous verses of the Holy Quran:

- Allah Almighty said: **{Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation [i.e., development]. Indeed Allah, over all things, is competent."}** [Al-'Ankabut: 20].

- **{Say, "Travel through the land; then observe how was the end of the deniers."}** [Al-An'am: 11].

We understand from the Quranic verses that traveling, when aimed at reflection and awakening, is an act of worship for which a Muslim is rewarded. Traveling should not be for leisure or play, and committing prohibited acts during travel is not permissible.² Believing hearts are ready for reflection, contemplation, and benefiting from events.

Third: The story of Lot (peace be upon him) in Surah Al-Ankabut, and its relationship to the story of Abraham (peace be upon him):

Allah Almighty said: **{And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise." (26) And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous. (27) And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded**

¹ Tafsir Al-Saadi, p. 557.

² Stories of the Holy Qur'an, Dr. Hassan Abbas chapter, p. 377.

you with from among the worlds. (28) Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but that they said, "Bring us the punishment of Allah, if you should be of the truthful." (29) He said, "My Lord, support me against the corrupting people." (30) And when Our messengers [i.e., angels] came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers." (31) [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind." (32) And when Our messengers [i.e., angels] came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind. (33) Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient." (34) And We have certainly left of it a sign as clear evidence for a people who use reason . (35)} [Al-'Ankabut: 26-35].

Surah Al-Ankabut speaks about Abraham (peace be upon him) and his call to his people to fear Allah, worship Him alone, and to express gratitude to Him. It also addresses the concept of resurrection, accountability, and the Hereafter, as well as the trials and tests Abraham faced, his deliverance from the fire, and Lot's belief and migration with Abraham (peace be upon him), leaving behind the land of Iraq for the sake of Allah. They then moved to the land of the Levant, where they continued to call people to Allah, the Lord of all worlds. It also discusses Lot's stance against the great deviations of the sinful, transgressing, and corrupt people.

Interpretation of the noble verses:

1- {And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise."}::

After Allah Almighty blessed His beloved Abraham (peace be upon him) with the miracle of being saved from the fire made for him by the people of Iraq, he (peace be upon him) migrated to the land of the Levant in search of a homeland where he could find the security he did not find in Iraq. There, he could worship Allah as he wished, without being fought over his beliefs, forced to worship what he did not want or love, tested in his religion, and he could spread what he believed in from monotheism and religion, calling people and teaching them all of that¹.

A- {And Lot believed him.}::

Lot (peace be upon him) had believed in the prophethood of Abraham (peace be upon him) after witnessing the miracle of the fire that did not burn Allah's beloved, Abraham (peace be upon him). He was convinced that he was a prophet sent by Allah Almighty and that what had happened was not a random event, but a miracle crafted by the hands of the great Creator. This was a sign to people in general and to believers in particular, indicating that Allah Almighty brings relief from the midst of distress. The people of Iraq wanted to burn the prophet Abraham (peace be upon him), but Allah made the story of the fire a means for Lot (peace be upon him) to believe. Abraham (peace be upon him) gained new support from a new believer after his wife Sarah. Imam Al-Qurtubi said, regarding the verse: {And Lot believed

¹ The religion of your father Abraham, Abdul Sattar Karim Al-Marsoumi, p. 80.

him.}; Lot was the first to believe in Abraham when he saw the fire cool and peaceful upon him¹.

Al-Shaarawi said, regarding the verse: {**And Lot believed him.**}; It came as a parenthetical statement in the story of Abraham (peace be upon him) because it represents the final outcome of Abraham's call to his people. Therefore, the context returns once again to Abraham (peace be upon him)².

B- {[Abraham] said, "Indeed, I will emigrate to [the service of] my Lord.}:

Meaning: I am migrating to where I can worship my Lord freely and find comfort in His obedience, without feeling isolated by the sight of your idols and statues, and without suffering from your harm.³ {**to [the service of] my Lord**}; not to anyone else, but to His worship, establishing the rites of His religion, and calling people to the truth of His law and monotheism⁴.

He migrated to his Lord to draw closer to Him and seek refuge in His protection. He migrated to Him with his heart and faith before migrating with his flesh and blood. He migrated to devote his worship, heart, and entire being to Him in his place of migration, far from the land of disbelief and misguidance, after losing hope that the people would return to guidance and faith⁵.

The migration of a caller to Allah Almighty from a land where he cannot worship Allah to a land where he can is one of the greatest reasons for the success of his mission. Abraham (peace be upon him), the father of the prophets and the greatest callers after our Prophet Muhammad (peace and blessings be

¹ Tafsir al-Qurtubi, "The comprehensive of the provisions of the Qur'an" Al-Qurtubi, 13/339.

² Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 18/11132.

³ Objective Interpretation of Surahs of the Holy Qur'an, 6/383.

⁴ The virtues of interpretation, Muhammad Jamal al-Din al-Qasimi, 13/147.

⁵ In the Shadows of the Qur'an, Sayyid Qutb, 5/2732.

upon him), was the first to adopt this method for the success of his mission. He migrated from his country and left his homeland, all for the sake of calling to Allah Almighty. He left the land of Iraq, migrating to the land of the Levant, with his nephew Lot and his wife Sarah (peace be upon them), to be able to worship his Lord and call people to Him. He moved from the Levant to Egypt, then returned to the Levant, and then traveled to Mecca, where he left his son Ishmael and his mother Hagar, as is well known. This will be explained in detail in its proper place, Allah willing. When he made this migration, Allah blessed him with righteous children and made prophethood and scripture among his descendants¹.

By his migration, Abraham (peace be upon him) laid another foundational stone of the tolerant Abrahamic faith. His migration teaches us that a Muslim should not remain in a land where he cannot worship Allah Almighty properly, cannot openly express his faith and religion, is prevented from speaking the truth, and cannot do good and reject evil. Those who remain in a land, sharing life with disbelievers out of fear or desire, without giving due regard to their faith and religion, will be held accountable by Allah Almighty. This is because they did not move to a land where they could achieve what they love or, at the very least, fulfill what they were commanded by their Lord to do from the truth that came to them².

Allah Almighty said: **{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a**

¹ The Call to Allah in Surah Ibrahim, Muhammad bin Sidi bin Al-Habib, Dar Al-Wafa for Printing and Publishing, Jeddah, Kingdom of Saudi Arabia, 1st edition, 1406 AH, 1985 AD, p. 465.

² The religion of your father Abraham, Abdul Sattar Karim Al-Marsoumi, p. 81.

destination.} [An-Nisa: 97]. The wronging of themselves in this verse refers to those who do not migrate to where Allah commanded them through His Prophet (peace and blessings be upon him). However, this ruling is not general because it exempts the weak who have no means and are unable to find a way, even if they are men. They have an excuse for not migrating. Likewise, there is a concession for women and children because they are considered among the weak. Allah Almighty said: **{Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way – (98) For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving. (99)}** [An-Nisa: 98-99]. As for men and young people who are capable of migrating, there is no exemption for them¹.

Migration should be for the sake of Allah Almighty and in His cause, not for worldly interests or personal goals. The Prophet Muhammad (peace and blessings be upon him) said in the authentic hadith: **"Deeds are to be judged only by intentions, and a man will have only what he intended. When one's emigration is to Allah and His Messenger, his emigration is to Allah and His Messenger; but when his emigration is to a worldly end at which he aims, or to a woman whom he marries, his emigration is to that to which he emigrated"**².

Allah Almighty has promised that whoever migrates for His sake will find many places of refuge and abundance on the earth, and He will ease his affairs, expand his sustenance, and relieve his hardship as long as he lives. And if he dies in that state, he will receive a special reward from Allah.³ Allah Almighty says: **{And whoever emigrates for the cause of Allah will find on**

¹ The religion of your father Abraham, p. 82.

² Sahih Al-Bukhari, Book of the Beginning of Revelation, No. 1.

³ The religion of your father Abraham, Abdul Sattar Karim Al-Marsoumi, p. 82.

the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.} [An-Nisa: 100]

And in His saying, exalted is He: **{Indeed, I will emigrate to [the service of] my Lord.}**; It signifies the challenges and trials that faith in Allah entails, including various hardships and tests. Emigration to Allah means turning towards Him, distancing oneself from anything that obstructs the believer's path of faith. The believing emigrant to Allah surpasses all obstacles presented by people, wealth, and homeland. He does not concern himself with the harm and difficulty he may face, even if death were imminent for him.

This is a reference to the believers who were under the control of Quraysh, enduring persecution and suffering patiently. They are considered to be in migration towards Allah even if they did not physically leave their homes or migrate from their lands. They are truly in a state of migration towards Allah as long as they remain steadfast on the path of truth and righteousness, abandoning every evil and avoiding every indecency. In a hadith narrated by the Prophet Muhammad (peace and blessings be upon him), he said: **"A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a Muhajir (an emigrant) is the one who gives up (abandons) all what Allah has forbidden"**, (Bukhari and Muslim).¹ The migration of Lot with his uncle Abraham (peace be upon them) was indeed blessed, as they met on their way to Allah with prophethood. They were among the chosen righteous servants of Allah Almighty².

¹ Sahih Al-Bukhari, No. 6484.

² The Qur'anic Interpretation of the Qur'an, Abd al-Karim al-Khatib, Dar al-Fikr al-Arabi for Publishing, Sunnah al-Muhammadiyah Press, Cairo, 1st edition, 1390 AH, 1970 AD, 10/425-426.

C- {He is the Exalted in Might, the Wise."}:

Since the goal of Abraham's (peace be upon him) migration was to manifest the religion of Allah Almighty and establish it, it was appropriate for him to declare: {**He is the Exalted in Might, the Wise.**"}. The term {**the Exalted in Might**} indicates that Allah possesses ultimate might and strength, which extends to His messenger and the believers. And {**the Wise**} signifies His wisdom in His sayings, actions, divine decrees, and Sharia rulings¹.

In His saying: {**He is the Exalted in Might, the Wise.**"}: It means that He possesses ultimate strength and is capable of guiding you, but He does so wisely as His wisdom dictates².

In this context, Abraham (peace be upon him) chose to attribute to his Lord the quality; {**the Exalted in Might**}, meaning the One who cannot be overcome or defeated. This attribute suits the situation where he was attempted to be burned, as if he was saying to his people: "I am going to the Almighty, who has power over all things, subdues everything, and no one can attain His greatness, might, power, and majesty³".

And {**the Exalted in Might**} refers to the one who possesses all forms of might: the might of power, the might of overcoming, and the might of restraint. No creature can attain His status, as He subdues all things, and creation submits to His greatness⁴.

Abraham (peace be upon him) chose the name of Allah {**the Wise**} in reference to His actions. Therefore, it was inevitable that Allah, in His wisdom, would guide him to a place suitable for his

¹ Interpretation of the Great Qur'an (Tafsir Ibn Kathir), 6/282.

² Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," p. 1311.

³ To Allah belong the most beautiful names, Abdul Aziz Nasser Al-Jalil, p. 405.

⁴ Previous source, p. 405.

call—a place where people deserved his invitation, with attentive ears ready to hear the truth and hearts longing for it, awaiting the word of truth that others had turned away from¹.

{**the Wise**} is Allah, the Almighty, described with perfect wisdom and perfect judgment among His creations. The Wise possesses extensive knowledge and insight into the principles and consequences of matters, abundant in praise, complete in power, and abundant in mercy. He arranges things in their proper places and decrees them according to His creation and command. No question can be raised against Him, nor can any objection be made to His wisdom².

When Abraham (peace be upon him) separated himself from his people and distanced himself from them, leaving them to their state, Allah did not mention that He destroyed them with punishment. Instead, Allah mentioned Abraham's separation from them and his migration away from their midst. As for what is mentioned in the Israeli narratives that Allah opened for upon Abraham's people the door to mosquitoes, causing them to drink their blood, eat their flesh, and destroy them from within, this cannot be definitively confirmed with a Shariah evidence and is not found in it. If Allah had eradicated them with punishment, He would have mentioned it, similar to how the destruction of other rejecting nations is documented. However, one of the secrets of this situation is that the Prophet Abraham (peace be upon him) was among the most merciful, noblest, wisest, and most forbearing of people. He did not invoke against his people as others did, and Allah would not punish them widely because of him. An example illustrating this is when he discussed with

¹ Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 18/11135.

² The Clear Truth in the Explanation of the monotheism of the Prophets and Messengers from Al-Kafiyah Al-Shafiyah, Abdul Rahman bin Nasser Al-Saadi, Dar Ibn Al-Qayyim for Publishing and Distribution, Riyadh, Kingdom of Saudi Arabia, 2nd edition, 1407 AH, 1987 AD, p. 50.

angels the destruction of the people of Lot, defended them, even though they were not his people¹.

2- {And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.} [Al-'Ankabut: 27]:

And it is a bountiful outpouring of generosity, wherein the pleasure of Allah Almighty is manifested upon the person who embodies complete sincerity towards Him. It extinguishes all tyranny with its burning fire, so everything around him becomes cool and peaceful, compassionate and gracious, as a reward and exceeding bounty².

A- {And We gave to him Isaac and Jacob}:

Allah Almighty granted him solace in his solitude and blessed him with righteous offspring after advancing in age. He lived to see his eyes comforted by the sight of his grandson Jacob, son of Isaac, just as He had previously blessed him with Ishmael through Hagar the Egyptian. It appears that the verses are silent about mentioning him here, because he lived with his mother Hagar since infancy in the Sacred Land, away from Abraham (peace be upon him). Thus, Abraham did not find the same solace in living with him as he did with Isaac and Jacob (peace be upon them)³.

And in the phrase; **{And We gave to him}**: It means that a righteous child is a gift from Allah Almighty. So whoever has a righteous child should prostrate to Allah Almighty and supplicate to Him, saying: "My Lord, praise be to You for this blessing". For

¹ Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," p. 1311.

² In the Shadows of the Qur'an, Sayyid Qutb, 5/2732.

³ Objective Interpretation of Surahs of the Holy Qur'an, 6/384.

there is no greater blessing than having a righteous child who worships Allah after you and teaches people after you¹.

So how about Abraham (peace be upon him), whom Allah blessed with Ishmael and Isaac, and made them prophets and leaders who guide by Allah's command? He inspired them to perform good deeds, maintain prayers, and give charity. They were described as **{and they were worshippers of Us.}** [Al-Anbiya, 21:73].

B- {and placed in his descendants prophethood and scripture.}:

No prophet came after Abraham (peace be upon him) except from his descendants, and no scripture was revealed except upon his descendants, until the lineage was sealed with his chosen son, Muhammad (peace be upon him and upon all of them). This is among the greatest virtues and honors: that the materials of guidance, mercy, happiness, prosperity, and victory are in his descendants. Through them, the guided found guidance, the believers found security, and the righteous found rectitude².

So Abraham (peace be upon him) is the father of all prophets (peace be upon them) and the father of all believers in revelation, message, and the upright religion with which Abraham (peace be upon him) was sent. His sons are among the prophets and messengers who came after him, all calling to monotheism.³ In the phrase; **{and scripture.}**, it refers to the scriptures revealed to the prophets from his descendants, namely the Quran, the Gospel, the Torah, and the Psalms.⁴

¹ Tafsir al-Nabulsi, "Contemplating Allah's Signs in the Soul, the Universe, and Life," 9/221.

² Tafsir al-Saadi, "Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," p. 1311.

³ The lights of clarification, 1/85,86.

⁴ Tafsir Al-Shaarawi, Muhammad Metwally al-Shaarawi, 18/11138.

C- {And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.}:

Ibn Kathir said: Meaning, Allah combined for him the happiness of this worldly life with the happiness of the Hereafter. So in this world, he had abundant provision, spacious dwelling, pure sustenance, a righteous spouse, beautiful praise, and good reputation. Everyone loved him and showed him kindness - as Ibn Abbas, Mujahid, Qatadah, and others said - while also fulfilling obedience to Allah in all aspects¹.

- {and indeed, he is in the Hereafter among the righteous.}; Means that he not only has reward in this world, but also in the Hereafter, he will have the reward of guidance and prophethood, being counted among the righteous. In the Hereafter, he will have everything he desires of good reward.

The status achieved by the father of the prophets, Abraham (peace be upon him), was due to his realization of monotheism and his call to it. Allah mentioned his stories in the Holy Quran and clarified his doctrinal positions. He was a devoted nation to Allah, upright and not among the polytheists. All the prophets followed his path, but he was distinguished by Allah for his steadfastness in calling to monotheism, his vast knowledge, his patience, and the comprehensive nature of his mission².

¹ Tafsir Ibn Kathir, 6/284,285.

² Contemplation and clarification in the interpretation of the Qur'an according to Sahih al-Sunan, Muhammad bin Abd al-Rahman al-Maghrawi, 26/71.

3- {And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds. (28) Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but that they said, "Bring us the punishment of Allah, if you should be of the truthful." (29) He said, "My Lord, support me against the corrupting people." (30)} [Al-'Ankabut: 28-30]:

Interpretation of the noble verses:

A- {And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds.}:

The context shifts from the story of Abraham to the story of Lot, and we observe that in the Holy Quran, when mentioning Noah, Abraham, and Lot, it begins by mentioning him first, as Allah Almighty says: {And to the 'Aad [We sent] their brother Hud.} [Al-A'raf: 65], {And to the Thamud [We sent] their brother Salih.} [Al-A'raf: 73], {And to [the people of] Madyan [We sent] their brother Shu'ayb.} [Al-A'raf: 85].

They said: Because the people of Noah, Abraham, and Lot did not have well-known names, their prophets are mentioned first. As for 'Aad, Thamud, and Madyan, they were known peoples with recognized cities. Therefore, the primary focus is on the people who were the recipients of the message and guidance. That's why they are mentioned first, as they are the essence of the

message. The messenger, on the other hand, is not an assigned role that Allah gives to just anyone among the people¹.

As for the noble verse, its meaning is: And remind, [O Muhammad], of Lot, when he said to his people: **{ "Indeed, you commit such immorality as no one has preceded you with from among the worlds. }**

Indeed, **{immorality}** refers to actions, words, and behaviors that are greatly abhorred in both Sharia and reason. Its plural form indicates the diversity of acts that fall under this category, encompassing both outwardly visible and inwardly hidden immoralities. Therefore, it is surprising that some restrict the concept of "immorality" solely to the crime of adultery, as this normalization could lead people to become accustomed to other immoralities without condemning them. Allah Almighty says: **{ Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin,1 and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know." }** [Al-A'raf: 33].²

So, "immorality" refers to words and actions that are ugly and repugnant. This worldly life is rife with immoralities: murder is an immorality, marital infidelity is an immorality, adultery is an immorality, and wasting one's intellect through alcohol is an immorality. The enormity of ugliness in speech and actions is collectively termed as "immoralities".³

And engaging in homosexual acts is an immorality, as the people of Lot were infamous for it. They committed all manner of immoralities without shame. The most prominent among these

¹ Tafsir Al-Shaarawi, 18, 11140.

² Interpretation of the Qur'an through the Qur'an, Dr. Taha Al-Alwani, p. 833.

³ Tafsir al-Nabulsi, 9/223.

was the immorality that is rejected by Sharia law, abhorred by reason, and deemed despicable by nature: engaging in sexual relations between men instead of women. They did not refrain from uttering indecent words, engaging in lewd behavior, or committing acts that undermine human dignity, modesty, societal norms, and family values. For them, such matters were distant from their considerations, beyond their concerns. They blocked the path of righteousness, consumed people's wealth unlawfully, never refrained from evil deeds, and were unhesitant in indulging in any sin suggested to them by their desires in their gatherings and forums¹.

- {**no one has preceded you with from among the worlds.**} indicates that this immorality, committed by the people of Lot, was either the first of its kind among mankind or it had spread widely among the people of Lot in a manner unprecedented before².

Sheikh Muhammad al-Sha'rawi (may Allah have mercy on him) says: This does not mean that no one had committed it before them, but if it was committed, it was individual acts rather than a widespread epidemic as it was among these people³.

Perversion had spread remarkably among the people, as mentioned in the Holy Quran that it occurred for the first time in human history. From Lot's discourse (peace be upon him), it appears that corruption had proliferated among them in all its forms. They committed deviant immorality that had not been committed by anyone before them, indicating a filthy deviation and corruption of their nature from its core⁴.

¹ Interpretation of the Qur'an by the Qur'an, p. 834.

² Tafsir al-Nabulsi, 9/224.

³ Tafsir Al-Shaarawi, 18/11141.

⁴ In the shadows of the Qur'an, 5/2733.

This affliction spread among them, and as a result of their engagement in it; other associated immoralities followed, Allah Almighty says:

B- {Indeed, you approach men and obstruct the road and commit in your meetings [every] evil."}:}

They practiced immorality with men, obstructed the road, and engaged in reprehensible acts in their gatherings. We see that these crimes are linked to abnormal immorality; they approached men with desire instead of women. They blocked the road in pursuit of their perversion, sitting on the roadside and taking any man who passed by to violate him, thereby satisfying their deviant selves. They engaged in reprehensible acts in their gatherings; these acts were abnormal behaviors associated with that perversion¹.

{Indeed, you approach men}: The people of Lot (peace be upon him) exclusively approached men instead of women. This is a filthy act and a path that leads to the destruction of the human race and the neglect of women. Their deviation was not only from the principles of Sharia but also from the principles of nature. They followed an abnormal path, and this chronic disease now threatens humanity from one end to the other.

No alarm bell rings more intensely in the soul now than the alarm bell of this chronic disease (the disease of the people of Lot) from which degenerate countries suffer. These countries have no guiding principles except those of the accursed devil,² Satan, and do not believe in Allah's methodology based on purity

¹ Quranic Stories, 1/484.

² Tafsir al-Nabulsi, 9/224.

and marital relations between male and female, according to the marriage contracts ordained by Allah Almighty.

- {**Indeed, you approach men**}; this is a deviation from natural order and a path to Allah's wrath and displeasure. Similarly, approaching a woman through the anus, which is not the place for sowing, and lesbianism, which some women have been afflicted with, are also deviations.

- {**and obstruct the road**}; they steal money, terrorize passersby, and forcefully commit immorality with men. This is a step further in the initial immorality, alongside theft, looting, and spreading corruption on earth¹.

Muhammad Ratib al-Nabulsi said in his interpretation of the verse: These deviant people, when they approach men, cut off progeny, obstruct the paths to marriage, and block the way of Allah in His Sharia. Allah Almighty said: {**And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.**} [Ar-Rum: 21]

So Allah Almighty honored this woman, creating her to complement the man, to bear pure children, and to form a good family with him. However, this divine creation was disrupted by the actions of the people of Lot, and this good relationship was cut off. I must tell you that there are social realities in Western countries that are deeply shameful and almost unbelievable in their enormity. Now, marriage contracts are being made between young men themselves in American and European countries, reflecting deviations not only from Allah's path but from the very essence of human nature².

¹ In the shadows of the Qur'an, 5/2733.

² Tafsir al-Nabulsi, 9/225.

And the other interpretation of obstructing the road is that when young men passed by the people of Lot (peace be upon him), they would seize them by force, commit immorality with them, and torture them. This meaning is the historical one, and it is a proven crime. The first crime is behavioral deviation, and the second crime is forcing another person to commit immorality with them¹.

- **{and commit in your meetings [every] evil.}**: They commit it openly in an agreed-upon, collective manner, without feeling shame in front of each other. This represents a further degree of obscenity and corruption of nature, a blatant flaunting of vice to an extent that makes rectification unlikely².

Al-Hafiz Ibn Kathir (may Allah have mercy on him) said: They did inappropriate words and actions in their gatherings, not objecting to each other in any of it. Some said: they engaged in immorality with each other in public, as stated by Mujahid. Others said: they would break wind and laugh, as stated by Aisha (may Allah be pleased with her) and Al-Qasim ibn Muhammad. Others said: they made rams butt heads and made cocks fight. All of this and more would occur among them, and indeed they were worse than that³.

On the authority of Umm Hani; That regarding Allah's saying: **{and commit in your meetings [every] evil.}**; the Prophet Muhammad (may Allah's prayers and peace be upon him) said: **"They would throw pebbles at people of the land and make a mockery of them"**.⁴

¹ Tafsir al-Nabulsi, 9/225.

² In the shadows of the Qur'an, 5/2733.

³ Tafsir Ibn Kathir, 6/285,286.

⁴ Sunan al-Tirmidhi, 5/319, No. 3190.

Abdullah ibn Mughaffal (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings be upon him) forbade throwing pebbles and said: **"It neither kills the game nor harms the enemy, but it can gouge out an eye and break a tooth¹".**

Imam Al-Nawawi (may Allah have mercy on him) said: In this hadith, there is a prohibition against flicking pebbles because it has no benefit and its harm is feared. This applies to anything that shares these characteristics.²

And the place where they commit their evil was specified by His saying: **{in your meetings}**. This indicates open defiance in committing sins and the lack of shame in doing so³.

And they commit **{evil}** which is the opposite of what is good. **{evil}** refers to anything that sound reasoning judges as repulsive, and in Sharia, it encompasses everything deemed ugly and commanded to be avoided.

Their crimes are manifold: the crime of moral deviation, the crime of coercion, and the crime of committing these acts publicly. Those who perpetrate these crimes bring about something terrifying and destructive,⁴ alongside other reprehensible acts that fall into sins and major transgressions.

Lot (peace be upon him) persisted in enjoining good and forbidding evil to his people, warning them of Allah's punishment, vengeance, power, and admonishing and promising them, their response came as mentioned in the noble verse:

¹ Muslim, No. 1954, Al-Bukhari, No. 6220.

² Muslim explanation, 13/89.

³ The Quranic Structure in Surah Lut, p. 118.

⁴ Tafsir al-Nabulsi, 9/226.

C- {And the answer of his people was not but that they said, "Bring us the punishment of Allah, if you should be of the truthful."}:

This person who says; **{Bring us the punishment of Allah,}** is deeply ignorant, completely unaware of Allah and himself. If he knew himself, he would know his Lord. Indeed, as a person increases in knowledge, their manners with Allah improve. The more one learns, the greater their fear and humility. Imam Al-Shafi'i (may Allah have mercy on him) said, "The more I learned, the more I realized my ignorance".¹ The sign of a knowledgeable person is humility, while arrogance is a sign of ignorance. This is a matter of the times, and these truths must be known by every person, as they will be revealed to them at the time of death, as mentioned in the Holy Quran: **{and We have removed from you your cover, so your sight, this Day, is sharp.}** [Qaf: 22]. It is crucial for a person to know these realities before it is too late².

The response of the people of Lot indicated their ignorance, arrogance, pride, and their defiance accompanied by denial and stubbornness. Their messenger had conveyed to them with patience, leaving nothing but to turn to his Lord seeking His final support:³

D- {He said, "My Lord, support me against the corrupting people."}:

This is an appeal from Lot (peace be upon him), a supplication to his Lord, Creator, and Master of his affairs.

- **{He said, "My Lord,}**: So the Lord is The All Capable, The Creator, The Evolver, the Living, The Everlasting, The Sustainer,

¹ Tafsir al-Nabulsi, 9/226.

² Tafsir al-Nabulsi, 9/226.

³ In the shadows of the Qur'an, 5/2733.

The All-Knowing One, The All-Hearing, The All-Seeing, the Bestower of blessings, The Withholder, The Distresser, The Propitious, The Expediter, and The Delayer. He guides whom He wills, and misleads whom He wills; He brings happiness to whom He wills, and affliction to whom He wills; He exalts whom He wills, and humiliates whom He wills. These are among the meanings of lordship, and He deserves all the beautiful names associated with it¹.

And Lot's supplication {**My Lord**} indicates his closeness and strong connection with Allah (glorified and exalted), seeking help from Him against the corrupt people. There is a distinction between one who is corrupt within themselves and one who corrupts others. If only they had been corrupt within themselves, but they were corruptors whose corruption extended to others².

They corrupted people by persisting willingly and forcefully in their sins and immoral acts. Because they innovated immorality and practiced it openly, setting the precedent for those who followed them, Allah Almighty said: {**Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.**} [An-Nahl: 88]. Thus, Lot (peace be upon him) intended to invoke Allah's intensified anger upon them, hence he described the characteristics of the corruptors in his supplication³.

Lot (peace be upon him) mentioned this description; {**the corrupting people**} as a preamble to his supplication seeking victory, because Allah Almighty does not love the corruptors⁴.

¹ Jurisprudence of the Most Beautiful Names, Abd al-Razzaq al-Badr, p. 93, Bada'i al-Fawa'id, 2/212.

² Tafsir Al-Shaarawi, 18/1146.

³ Tafsir al-Kashshaf, 6/509.

⁴ Liberation and Enlightenment, 8/683.

The definition of corruption in Islamic terminology includes all sins and violations of Islamic rulings and objectives.¹ It encompasses all that is prohibited, as it fundamentally deviates from the path set by Allah Almighty.² Ibn Kathir (may Allah have mercy on him) said: "Corruption is acting in disobedience³".

Al-Shawkani (may Allah have mercy on him) said in his interpretation of the noble verse: Their corruption refers to their previous acts of approaching men and committing indecent acts openly among themselves. So Allah, glorified be He, responded⁴.

Today, it is noticeable that the corruptors of the earth are increasingly promoting homosexuality and lesbianism through media channels. They have resorted to manipulation to impose these practices on the intellectual scene by stirring up debate, sometimes condemning them, other times studying them, and yet other times simply discussing them. They have now moved on to portraying brothels as part of the health benefits of freedom. The leaders of these deviations and their images have become prominent in the media, presented as stars applauded by admirers and influencing teenagers⁵.

The widespread propagation of such great corruption without standing against it, elucidating its dangers and consequences through human history and Allah's laws concerning corruptors, warns of an impending catastrophe beyond imagination if we fail to fulfill our duty of advising, enjoining good, and forbidding evil on a global and civilizational scale.

¹ Administrative corruption, Muhammad Maabar, p. 74.

² Corruption, its concept and causes, Abdullah Al-Jayousi, p. 177.

³ Tafsir Ibn Kathir, 1/79.

⁴ The Quranic Approach to Confronting Financial Corruption, Muhammad Sultan Al-Khor, p. 31.

⁵ From Village News, Dr. Ahmed Al-Kubaisi, p. 253.

Verily, the law of Allah is established against the corruptors, and you will not find any alteration to Allah's law, nor will you find any change in Allah's decree. Allah's law does not show favoritism nor does it accommodate bias.

Verily, the obscenity introduced by the people of Lot is among the greatest and most abhorrent of sins, representing a serious deviation from human nature. Its harmful effects extend beyond the perpetrators themselves to the society in which such acts are committed. Ibn al-Qayyim (may Allah have mercy on him) enumerated the high moral standards and significant benefits in the natural inclination of males towards females and females towards males. He further stated: "The corruption inherent in homosexuality opposes all of this and is nurtured upon it in a manner whose corruption cannot be fully detailed except by Allah¹".

Due to the enormity of this obscenity and its danger to society, and considering the harmful effects it generates, leading to other evils, its harm extends not only to individuals but to the entire community where it occurs. Lot described his people as corrupters and implored his Lord for help against them, saying: He said: {"**My Lord, support me against the corrupting people.**"}.² Their fate was recorded in the Holy Quran, detailing their consequences.

¹ The wonders of interpretation, 2/260.

² Social Sunnahs in the Holy Quran, Dr. Mazun, 3/370.

4- {And when Our messengers [i.e., angels] came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers." (31) [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind." (32)} [Al-'Ankabut: 26-35]:

Interpretation of the noble verses:

A- {And when Our messengers [i.e., angels] came to Abraham with the good tidings,}:

This scene refers to the angels' visit to Abraham (peace be upon him), which is briefly mentioned here because it is not the main focus. Previously, in the story of Abraham (peace be upon him), Allah had granted him Isaac and Jacob, and the birth of Isaac was specifically mentioned as a blessing. Here, the focus is on completing the story of Lot. It mentions that the angels' visit to Abraham was initially to give him glad tidings, and then they informed him of their primary mission, which was to destroy the wicked town and its people¹.

B- {they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers."}:

The Quranic style in Surah Al-Ankabut indicates that the primary purpose of the coming of the messengers and the goal of their mission was to destroy the people of the town who were

¹ In the shadows of the Qur'an, 5/2734.

oppressors. Allah, glorified and exalted be He, linked the arrival of the messengers and their destruction with the phrase; **{And when}**. This signifies that when our messengers came to Abraham with the good news of a son and a grandson, they informed him that they were going to destroy the town of Sodom, where Lot (peace be upon him) resided. They justified this action by stating that its people were wrongdoers who had transgressed against themselves by disobeying Allah and rejecting His messenger (peace be upon him). Allah Almighty said: **{Indeed, its people}**, indicating their unanimous agreement on corruption and that the origin of their corruption stemmed from the wickedness of their nature¹.

C- {[Abraham] said, "Indeed, within it is Lot."}:

So how will you destroy it? And his saying; **{"Indeed, within it is Lot."}** is not informing them of his presence there, but rather it is an argument concerning him. When they justified the destruction of its people with their wrongdoing, He countered them by pointing out that there were innocent ones in it from oppression. His intention in arguing was to show compassion towards them and what is obligatory for a believer in grieving for his brother, preparing to support him, and fearing that harm may touch him or he may suffer damage².

We learn from Abraham (peace be upon him) in his statement, **{"Indeed, within it is Lot."}** that the love of a believer for his brothers and his mercy towards them necessitates loyalty to them, defending their honor, and standing by them³.

¹ The Dialogue in the Story of Abraham in the Qur'an, Mahmoud Saad, p. 353.

² Tafsir Al-Zamakhshari, 6/510.

³ The Dialogue in the Story of Abraham, Mahmoud Saad, p. 352.

Abraham (peace be upon him) wanted complete reassurance about his nephew Lot, whom he cared for deeply. His concern for Lot intensified, and the angels' response was decisive¹.

D- {"We are more knowing of who is within it.}:

It means: We have greater knowledge than you concerning the situation of Lot and his people, and his clear distinction from them. The use of the term of preference {**more knowing**} and deleting the preferred; is implying their extensive knowledge about Lot (peace be upon him), and their indication of general knowledge about Lot and others. This is evident from their statement: {"**We are more knowing of who is within it.**"}.

Abu al-Su'ud said: And they intended to show that they were not unaware of Lot (peace be upon him) therein, but rather of those whom Abraham (peace be upon him) did not mention among his believing followers. They were concerned about them with the most complete care².

E- {"We will surely save him and his family, except his wife. She is to be of those who remain behind."}:

It means: "By Allah, we will save him and his family, except his wife who was among those remaining in the punishment or the city". This indicates that Lot's wife was among those doomed because she supported them in their disbelief and wrongdoing.³ Her inclination was with the people, approving their crimes and deviations, which is indeed strange.⁴ This will be discussed in detail when we talk about her in Surah At-Tahrim, Allah willing.

¹ Ethics of the Prophets, Dr. Muhammad Abdel Salam Darwish, p. 344.

² Tafsir Abu Saud (Guidance of the Sound Mind), 7/38.

³ Making Dialogue, Hamad Al-Saif, p. 353.

⁴ In the shadows of the Qur'an, 5/2734.

5- {And when Our messengers [i.e., angels] came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind. (33) Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient." (34) And We have certainly left of it a sign as clear evidence for a people who use reason. (35)} [Al-'Ankabut: 33-35]:

Interpretation of the noble verses:

A- {And when Our messengers [i.e., angels] came to Lot, he was distressed for them and felt for them great discomfort.}:

When the angels came to Lot (peace be upon him), they arrived in the form of young men with handsome appearances. He was aware of his people's habits and the evil his guests would face, which he could not prevent. His heart became distressed, and he was troubled by their presence, fearing for them in this difficult situation and wondering how he could protect them from the wickedness of his people¹.

Therefore, **{he was distressed for them}**; meaning he was troubled due to their presence. **{and felt for them great discomfort.}**; his efforts were not sufficient to shield them.² Surahs Hud and Al-Hijr elaborate on what is summarized here, as we have previously mentioned.

¹ Objective Interpretation, 6/387.

² Tafsir Al-Shaarawi, 18/11149.

And when the situation became severe for Lot (peace be upon him) and he reached the utmost limit of distress and anguish, the angels revealed their true identity to him¹.

B- {They said, "Fear not, nor grieve. Indeed, we will save you and your family,}:

They said to Lot (peace be upon him) as a way of bringing good news and instilling reassurance in him. The verses began with conjunctions that indicate participation, connecting and arranging the events of the story.

{**They said,**}; It is expressed in the past tense to indicate the certainty of the action and that it came from the angels: {"**Fear not, nor grieve.**}; meaning, do not fear for us from them, for they will not reach us, or do not fear that you or any of the obedient ones will be destroyed. And do not grieve over their intention towards us and their disregard for you, nor over anyone we will destroy among them, for there is no good in any of them to be sorrowful about.

Thus, the prohibitive {**not**} is used to prevent the occurrence of fear and grief after their words, and to remove the effects of these feelings from Lot's (peace be upon him) heart. Then they justified the prohibition by saying: {**Indeed, we will save you and your family,**}; meaning, saving you and your believing family members from the punishment we will inflict upon your people².

And they emphasized with {**Indeed, we**} and the emphatic form {**will save you**}; the safety of Lot (peace be upon him) and

¹ Objective Interpretation, 6/387.

² The Quranic Structure in Surah Lut, p. 204.

his believing family from the punishment. They excluded his wife from salvation¹ by saying:

C- {except your wife; she is to be of those who remain behind.}:

Thus, she will be caught by the punishment with them and perish with the doomed because of her complicity with them and her acceptance of their vile actions. And we have come only to relieve you from them and to uproot this vile deed from its source. With this beautiful arrangement, the angels reassure Lot (peace be upon him) and remove the fear, grief, and distress he felt because of his people's vile actions, applying Allah's law in His creation by aiding the believers and destroying the disbelievers².

D- {Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient."}:

Allah Almighty describes to us the punishment inflicted upon the people of Lot due to their disbelief, disobedience, and transgression. It is a consecutive and pouring down punishment upon them, consisting of various forms and types as Allah wills it to be descended³.

Al-Shawkani (may Allah have mercy on him) describes the meaning of **{punishment}** as stoning with stones". It is also said to be burning them with a fire descending from the sky. Another interpretation is that it includes sinking and pelting. The meaning of sinking from the sky is that the command for it descends from the sky⁴.

¹ Previous source, p. 205.

² Previous source, p. 205.

³ Verses and hadiths about Allah's Prophet Lot, Ashwaq Saleh, p. 303.

⁴ Fath Al-Qadeer, Al-Shawkani, 4/202.

When the Holy Quran intends to clarify the consequences that follow indulging in abominable acts—such as turmoil in worldly life and a grievous outcome in the Hereafter—it mentions "punishment" It is as if it describes the consequence of their actions to prompt reflection leading to those results termed as "punishment". Thus, Allah sent down upon them this "punishment" from the sky in all its aspects, as a fitting recompense for their crimes: engaging in illicit relations with men instead of women, committing various kinds of abhorrent deeds in their gatherings, blocking the roads, harming people, assaulting their wealth and persons, rejecting the message of Lot (peace be upon him) and what he brought, and arrogantly refusing to heed it. They deserved this painful punishment¹.

- **{because they have been defiantly disobedient.}**: This is the reason for the destruction of those people, as they disobeyed their Lord's command, violated the sanctity of their religion, and transgressed against their messenger and prophet².

E- {And We have certainly left of it a sign as clear evidence for a people who use reason.}:

Meaning: Indeed, we have left in this story a clear lesson for those who use their intellects for insight and reflection. Their dwellings still remain in a low-lying land, known today as the Dead Sea or the Sea of Lot³.

So Allah made the destruction of these doomed people a clear sign, and those who benefit from this sign are people of sound

¹ Interpretation of the Qur'an by the Qur'an, Taha Al-Alwani, p. 835.

² The Call of the Messengers to Allah Almighty, Muhammad Al-Adawi, 1/300.

³ Objective Interpretation, 6/387.

intellect and upright nature.¹ This was the natural fate of this corrupt tree that had decayed and rotted, no longer fit for bearing fruit or sustaining life, suitable only for uprooting and destruction².

Fourth: The story of Lot with Abraham (peace be upon them) in Surah Al-Dhariyat:

Allah Almighty said: {**Has there reached you the story of the honored guests of Abraham? – (24) When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace; [you are] a people unknown." (25) Then he went to his family and came with a fat [roasted] calf. (26) And placed it near them; he said, "Will you not eat?" (27) And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy. (28) And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!" (29) They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing." (30) [Abraham] said, "Then what is your business [here], O messengers?" (31) They said, "Indeed, we have been sent to a people of criminals (32) To send down upon them stones of clay, (33) Marked in the presence of your Lord for the transgressors." (34) So We brought out whoever was in them [i.e., the cities] of the believers. (35) And We found not within them other than a [single] house of Muslims. (36) And We left therein a sign for those who fear the painful punishment. (37)}** [Adh-Dhariyat: 24-37].

¹ Heedlessness, its causes, its types, its manifestations, its effects, and its treatment, Abd al-Rahman Abd al-Qadir al-Muallami, Dar al-Iman, Alexandria, Egypt, 2004, p. 157.

² In the shadows of the Qur'an, 5/2734.

Interpretation of the noble verses:

1- {Has there reached you the story of the honored guests of Abraham? –}:

Here we have a new aspect concerning the story and stance of one of the most famous stories and stances of Prophet Abraham (peace be upon him). The question pertains to reverence and exaltation because it serves as a moral lesson and admonition, which is a common style throughout the Holy Quran. This includes statements like; **{Has there reached you the story of Moses? –}** [An-Nazi'at: 15], **{Has there reached you the story of the soldiers –}** [Al-Buruj: 17], and **{And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber –}** [Sad: 21]. The purpose is to gather attention and direct focus towards the narrative¹.

A- {Has there reached you}:

The Almighty, blessed and exalted, arouses our curiosity towards understanding the remarkable matter deserving attention, and it is appropriate for people to know it through such questioning formats. This is exemplified by His statement: **{O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?}** [As-Saf: 10]. It prompts us to respond eagerly: "Yes, O Lord, guide us²".

And His saying: **{Has there reached you}** carries the meaning of "Indeed, it has reached you", serving as a question for affirmation. Through it, there is a reminder of the story, and Allah Almighty calls it a **{story}** indicating that it is a true account³.

¹ Qur'anic Enlightenments, Salman Al-Awda, 1/129.

² Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 23/14581.

³ Qur'anic Enlightenments, Salman Al-Awda, 1/129.

B- {the honored}:

They were described as **{the honored guests}**; those who receive generosity and honor from others. The angels were termed **{honored}**, So who honored them? There are two meanings: firstly, Allah Almighty honored them, as He said: **{And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants. (26) They cannot precede Him in word, and they act by His command. (27)}** [Al-Anbya: 26-27]. The second meaning is that Abraham (peace be upon him) honored them when he prepared a meal for them himself, personally serving them rather than through his servants. He involved his wife in serving them as well. He honored them by greeting them in the best manner, responding with better courtesy. Moreover, he didn't just present them with a meal; he also honored them by slaughtering a fattened calf for them, once described as "fat" and another time as "roasted". This description indicates perfection in the act of honoring them: "fat" in itself implies richness and robustness, while "roasted" describes the best quality of grilled meat among them, thus reflecting the pinnacle of hospitality¹.

2- {When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace; [you are] a people unknown."} [Adh-Dhariyat: 25]:

A- {When they entered upon him}:

This suggests that their entry was unexpected, as if they did not need prior permission. Abraham's (peace be upon him) house may have been open to guests — perhaps he had a designated area

¹ Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 23/14585.

for guests — where people did not need permission to enter because it was known for its generous hospitality .

B- {and said, "[We greet you with] peace."}:

It is an absolute greeting. So he responded to their greeting with an even better one;

C- {He answered, "[And upon you] peace;}:

The nominal sentence that Abraham (peace be upon him) uttered is stronger and more steadfast than their verbal greeting, as verbs lack permanence.¹ This marks the beginning of Abraham's generosity.

D- {a people unknown.}:

And this word was not spoken directly by Abraham (peace be upon him) to them, but he said it secretly about them,² meaning that he disapproved of their situation. They appeared in the form of youthfulness, freshness, and beauty. It is said they were three angels: Jibril, Israfil, and Mika'il.³ Others say they were ten, twelve, or thirteen⁴.

In the Torah, this meaning is mentioned, and in some accounts, they were three in their youthful age and extreme beauty. Abraham (peace be upon him) did not recognize them, and this was part of his disapproval that he had not seen them before. Perhaps their facial features were unfamiliar, and their greeting was something surprising, as people did not usually greet

¹ The Spirit of Statement in the Interpretation of the Qur'an, Ismail Haqqi bin Mustafa Al-Khalouti Al-Barsouri, Dar Al-Fikr, Beirut, 2013 AD, 9/161.

² The mediator in the interpretation of the Holy Qur'an, Al-Wahidi, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1st edition, 1415 AH, 1994 AD, 4/178.

³ The Great Interpretation, Keys to the Unseen (Tafsir Al-Razi), 28/174, Qur'anic Illuminations, Salman Al-Awda, 1/130.

⁴ The Perceptions of Revelation and the Realities of Interpretation (Tafsir al-Nasafi), 3/375, Qur'anic Enlightenments, Salman al-Awda, 1/130.

in such a manner. When they said to him, {**Peace**}, this was what he disapproved of and found surprising, especially since they may have entered without seeking permission from him¹.

It is most likely that an Imam like Abraham (peace be upon him), the great noble leader whom Allah chose as His beloved, possessed such keen intuition, insight, and discernment that he could delve into the subtleties of meanings and secrets, even if there were no outward signs indicating them. Therefore, he sensed that the situation was not ordinary. This practical wisdom suggests that when a person finds something surprising, they should not react in a conventional manner but should investigate until things become clear. They should not rush to take a stance or surprise others with their astonishment, but should wait until matters unfold. As part of Abraham's perfect hospitality, for which he was known, he did not confront them with his disapproval outwardly. Hence, he might have expressed it inwardly or to his household when he went to them to prepare food².

3- {Then he went to his family and came with a fat [roasted] calf.} [Adh-Dhariyat: 26]:

A- {Then he went to his family}:

Abraham (peace be upon him) promptly honored his guest without making them feel uncomfortable or exposing them to embarrassment. This is unlike those who hesitate and act coldly towards their guests, then conspicuously manage expenses, measure what they take, and handle utensils in front of them, actions which imply humiliating the guest and making them feel ashamed.

¹ Qur'anic Enlightenments, Salman Al-Awda, 1/131.

² Previous source, 1/131.

- **{to his family}**: Another praise indicating that the honor of the guest is readily established among his own family. He does not need to borrow from his neighbors nor seek help outside his household, as the provision for the guest is well-prepared within their homes.¹

B- {and came with a fat [roasted] calf.}:

This part includes three types of praise:

- Firstly: He personally served the guests, as he did not send someone else, but came himself.
- Secondly: He brought them a complete animal, not just parts of it, so they could choose the best meat they desired.
- Thirdly: The animal was fat and not emaciated, which is among the finest possessions. He brought a fattened calf, which they admired. Out of his generosity, it was easy for him to slaughter and present it².

4- {And placed it near them; he said, "Will you not eat?"} [Adh-Dhariyat: 27]:

A- {And placed it near them;}:

And this is part of complete hospitality: when food is served, bring it close to them so they are not inconvenienced to get up. Although this is customary, customs vary widely, and people's circumstances differ. Nowadays, it has become common for guests to be invited to the food, especially since gatherings are large. However, what Abraham, the beloved of the Most Merciful, did here reflects achieving the perfection of hospitality in his time with ease, spontaneity, and without any formality, as

¹ The wonders of interpretation, Ibn Qayyim al-Jawziyyah, edited by: Yusri al-Sayyid, Saleh al-Shami, Dar Ibn al-Jawzi, Kingdom of Saudi Arabia, 4/243.

² Educational Pauses in the Light of the Holy Qur'an, Abdul Aziz Nasser Al-Jalil, 3/119.

mentioned in the Hadith: **"We have been forbidden to be formal with our guest¹".**

B- {he said, "Will you not eat?"}:

And this is from the excellence of hospitality. He did not say "eat" as a command but rather as a courteous offer,² showing gentle hospitality towards them³.

From the story of Abraham's guests (peace be upon him), we extract the rules of hospitality in the religion of Abraham (peace be upon him), including:

- The guest is honored and enters the house with ease and comfort. The host responds to their greeting warmly, with openness, promptly preparing food themselves and instructing others quietly to avoid embarrassing the guest.
- That the host brings forth the best of his food and serves it close to the guest, not requiring the guest to move towards it, but rather bringing the food to them in their gathering.
- Inviting to the food with kindness, conversing with ease, and asking about the purpose of the visit after the hospitality period has passed.
- The woman participates in honoring her husband's guests among men, and it is understood that her involvement mirrors the conduct of Abraham's wife (peace be upon him). She did not engage in extensive sitting and conversation, but rather assisted her husband in serving food, drinks, and welcoming the guests.

¹ Musnad Ahmad, No. 23733, Series of Authentic Hadiths, Al-Albani, No. 2440.

² The spirit of statement in the interpretation of the Qur'an, 9/162, Qur'anic Enlightenments, Salman al-Awda, 1/132.

³ Qur'anic Enlightenments, Salman Al-Awda, 1/132.

- The obligation of hospitality and honoring guests is among the virtues of the followers of the religion of our father Abraham (peace be upon him). Abraham (peace be upon him) was known as "the father of guests" and he loved to honor his guests with the best of what he had, which is evidence of his great generosity, magnanimity of soul, and nobility of character. It also exemplifies his closeness to his Lord through the honoring of guests¹.

5- {And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy.} [Adh-Dhariyat: 28]:

A- {And he felt from them apprehension.}:

When they did not eat, Abraham (peace be upon him) felt apprehensive about them, as mentioned in another verse in Surah Hud: **{But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension.}** [Hud: 70]. This confirms what was previously mentioned, that he did not confront them with saying; **{a people unknown.}**, but rather he said it to himself when he saw **{their hands not reaching for it, he distrusted them and felt from them apprehension.}** [Hud: 70]. It was appropriate for him to feel apprehensive about them, as when a guest does not eat, it may raise concerns about their intentions or hidden thoughts. Feeling apprehensive does not mean he feared them personally, but he was concerned about what might be behind their visit and their reasons. Uncertainty typically evokes fear, hence they reassured him, saying: **{"Fear not,"}**.²

¹ From Village News, Ahmed Obaid Al-Kubaisi, edited by: Fatima Muhammad Shannoun, Al-Resala Foundation, Beirut, Lebanon, 1st edition, 2007 AD, p. 250.

² Qur'anic Enlightenments, Salman Al-Awda, 1/133.

B- {"Fear not," and gave him good tidings of a learned boy.}:

They noticed anxiety in his facial expressions, so they reassured and gave him glad tidings saying; {"Fear not,"} and {gave him good tidings of a learned boy.}. Shortly after, fear turned into glad tidings of a boy, who was Isaac, the son of Abraham (peace be upon him) and Sarah.

And this is indicated by another verse where Allah Almighty specifically mentions the name of this boy. Allah said: {**Then We gave her good tidings of Isaac and after Isaac, Jacob.**} [Hud: 71]. This means that after Isaac was born, Jacob was born from his descendants¹.

Sarah experienced a profound human situation when she grew older and remained barren. Knowing her condition, she entrusted Hagar with Abraham to bear a child, hoping for a son. Allah then decreed that Ishmael would be born to Hagar and Isaac to Sarah. It is noteworthy that Allah described Isaac as a {**learned**} and not with physical attributes like handsome or tall. This signifies that moral qualities are what should be valued and praised. In another verse, Allah Almighty said: {**So We gave him good tidings of a forbearing boy.**} [As-Saffat: 101]. The first verse refers to Isaac in Surah Adh-Dhariyat, and the second verse to Ishmael in Surah As-Saffat. Thus, Isaac is described as "knowledgeable" and Ishmael as "forbearing", peace be upon them both².

¹ Qur'anic Enlightenments, Salman Al-Awda, 1/133.

² Qur'anic Enlightenments, Salman Al-Awda, 1/134.

6- {And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"} [Adh-Dhariyat: 29]:

A- {And his wife approached with a cry [of alarm] and struck her face}:

{And his wife approached with a cry [of alarm]}; Means that his wife approached in a state of distress, with raised voice.¹ The Quranic description here indicates that she struck her face, which is a gesture commonly understood among women to strike their cheeks with their hands.² This is not evidence of any intellectual weakness in women, as some may mistakenly think. Such statements should not be made in this context. The sacrifice she made for Abraham, the beloved of the Most Merciful, and her patience with him suffice to demonstrate her maturity of mind. Her spontaneous action reflects her intense belief coupled with astonishment³.

B- {and said, "[I am] a barren old woman!"}:

Barrenness and old age were the reasons for her inability to conceive. She did not bear children even in her youthful years, so how could she conceive in her old age? Her husband was also elderly, as she exclaimed; **{"Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"}** [Hud: 72]. Even in the household of prophethood, her family spoke spontaneously and expressed their feelings without any pretense⁴.

¹ Tafsir Al-Qurtubi, "The comprehensive of the provisions of the Qur'an" Al-Qurtubi, 17/46.

² In the Shadows of the Qur'an, Sayyid Qutb, 6/3383.

³ Qur'anic Enlightenments, Salman Al-Awda, 1/134.

⁴ Qur'anic Enlightenments, Salman Al-Awda, 1/134.

She was taken by a sudden and intense surprise that she never expected. She forgot that glad tidings are carried by angels. At that moment, the messengers reminded her of the ultimate truth: the truth of Allah's boundless power, which is unrestricted by anything and governs all matters with wisdom, knowledge, and mercy¹.

7- {They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."} [Adh-Dhariyat: 30]:

This is the statement of the angels, informing her that it is not a supplication or a wish, but rather it is news from Allah, the Most High and Exalted².

A- {"Thus has said your Lord;}:

In their statement, the angels indicated Allah's kindness, compassion towards His servants, and His mercy upon them. It shows that for anyone experiencing hardship such as infertility, poverty, illness, worry, grief, sadness, or distress, they can feel reassured by such a situation. It illustrates how Allah Almighty can transcend norms, customs, and expectations by granting them a knowledgeable boy. Expressing it with {Your Lord} implies closeness and responsiveness, portraying Allah as the Compassionate and Merciful, who answers the call of the supplicant when they call Him³.

¹ In the Shadows of the Qur'an, Sayyid Qutb, 6/3383.

² Qur'anic Enlightenments, Salman Al-Awda, 1/134.

³ Qur'anic Enlightenments, Salman Al-Awda, 1/135.

B- {He is the Wise, the Knowing.}:

He is the Wise in creating this boy and in the timing of his arrival. He is the All-Knowing who bestowed upon this boy knowledge from His own knowledge, thus he came as a knowledgeable boy. He is the Knower of all things and their causes, and therefore nothing is beyond His ability and nothing is hidden from His knowledge¹.

And because He is the Wise, the All-Knowing, this elderly sheikh and this barren old woman became parents to extended generations of humanity. The Arabs are from the lineage of Abraham's son, Ishmael, and the Jews from the lineage of Isaac (peace be upon them both). When Allah blesses, there is no limit to His blessings, and His mercy encompasses everything, seen and unseen by people².

The name of Allah "the Wise" is often coupled with "the All-Knowing" in about thirty-seven instances in the Holy Quran, with "the All-Knowing" usually mentioned before "the Wise". This pairing is evident in verses such as: **{Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.}** [An-Nisa: 26], and in other places, though instances where "the Wise" precedes "the All-Knowing" are few³.

It is noted that in contexts where the name "the All-Knowing" precedes "the Wise", it emphasizes knowledge first and then wisdom.

¹ Qur'anic Enlightenments, Salman Al-Awda, 1/135.

² Previous source, 1/135.

³ To Allah belong the most beautiful names, Abdul Aziz Nasser Al-Jalil, p. 304.

- In the context of acknowledging limitations and shortcomings of knowledge, it is inevitable to acknowledge and submit to the "All-Knowing". When "the All-Knowing" is also "the Wise", it represents knowledge perfected to the utmost degree. Therefore, acknowledgment is accompanied by utmost satisfaction and submission, as stated about the angels in the Holy Quran: **{They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."}** [Al-Baqarah: 32].

- In the context of patience and awaiting relief, invoking the name "the All-Knowing" establishes a strong and intimate connection. This is because when a servant of Allah possesses great faith and a deep relationship with their Lord, and they patiently await relief, their certainty does not waver. They rely on Allah's knowledge in choosing the most appropriate time for the relief they hope for, trusting His wisdom in preparing the means for it to occur in the best possible manner. This is reflected in Allah's statement: **{[Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise."}** [Yusuf: 83]

- In matters of Sharia legislation and affirming rulings, the foundation rests first on comprehensive knowledge because knowledge forms the basis of establishing judgments. Following this, wisdom ensures that the rulings are applied appropriately to the situation at hand. This is highlighted in Allah's statement: **{Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.}** [At-Tahrim: 2].¹

¹ To Allah belong the most beautiful names, Abdul Aziz Nasser Al-Jalil, p. 304.

The precedence of the name "the All-Knowing" over "the Wise" indicates that the foundation of rulings is based on comprehensive knowledge first and foremost. Wisdom then applies this knowledge to real-life situations, ensuring harmony and alignment between Islamic rulings and human nature. This distinction highlights what sets Islamic law apart from constitutions and man-made legal systems.

As for the precedence of His name, Exalted is He, "the Wise", over His name; "the All-Knowing," it is noted in two instances related to the story of Abraham (peace be upon him):¹

- The position of monotheism, as in the Almighty saying: **{And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.}** [Al-An'am: 83].

- The place of performing miracles, as in the Almighty's saying: **{They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."}** [Adh-Dhariyat: 30].

And that is because the content of divinity in the station of monotheism entails dominance, power, and supremacy, which is met by obedience, worship, and submission from the servants. Thus, the precedence of wisdom in this station - and Allah knows best - indicates that Allah Almighty's divinity which reigns over all in the heavens and the earth follows the path of wisdom. Perhaps because comprehensive knowledge is the source of wisdom, and based on it things descend to their appropriate levels, and matters are placed in positions where they are upright; the name "the Wise" is followed by "the All-Knowing".

¹ To Allah belong the most beautiful names, Abdul Aziz Nasser Al-Jalil, p. 304.

As for the station of performing miracles, it is indeed tied to overpowering strength and the decisive will that transcends the laws and norms of the universe. The coupling of strength with wisdom ensures the orderly conduct of affairs, preventing them from descending into chaos that disrupts the laws and corrupts the universe. Wisdom holds precedence here, followed by knowledge, which dictates the execution or suspension of these laws based on wisdom that ultimately returns to the knowledge of "the All-Knowing".

Ibn Qayyim al-Jawziyya says regarding the coupling of His name, Exalted is He, "the Wise," with His name, "the All-Knowing": Knowledge and wisdom encompass all attributes of perfection. Knowledge includes life and its necessary perfections such as self-subsistence, power, perpetuity, hearing, sight, and all other attributes implied by complete knowledge. Wisdom encompasses the perfection of will, justice, mercy, benevolence, generosity, righteousness, and arranging things in their best possible manner. It includes sending messengers, establishing rewards and punishments.¹ Wisdom is more specific than knowledge, as it is the implementation of knowledge in a particular manner to achieve the highest goals.²

The name of Allah “The Wise”:

He is the one who possesses supreme wisdom in His creation and command, perfecting everything He has created: **{But who is better than Allah in judgement for a people who are certain [in faith].}** [Al-Ma'idah: 50]. Therefore, Allah creates nothing in vain and legislates nothing without purpose. He has authority over the first and the last, and He has the three types of rulings which no one shares with Him. He judges among His servants in

¹ The Most Beautiful Names of Allah, Ibn Qayyim al-Jawziyyah, p. 127.

² To Allah belong the most beautiful names, Abdul Aziz Nasser Al-Jalil, p. 305.

His law, His decree, and His recompense. Wisdom lies in placing things in their rightful positions and assigning them their appropriate stations¹.

The name of Allah “the All-Knowing”:

He is the One whose knowledge encompasses the apparent and the hidden, the secrets and the revelations, the necessary and the impossible, the possible, the higher and the lower realms, the past, the present, and the future. Nothing is hidden from Him among all things².

And when {**the fright had left Abraham and the good tidings had reached him,**} [Hud: 74], he sensed intuitively that their coming was not solely for the sake of these glad tidings. Rather, the good news was a secondary matter. Therefore, he said: {**Then what is your business [here], O messengers?**}³

8- {“Then what is your business [here], O messengers?”} [Adh-Dhariyat: 31]:

Usually, {**business**} is only used for something significant. When Abraham (peace be upon him) realized they were angels, he understood that the matter for which they had come was indeed profound⁴. The angels responded by saying:

9- { They said, “Indeed, we have been sent to a people of criminals} [Adh-Dhariyat: 32]:

They were the people of Lot, described as {**criminals**} because they committed polytheism and engaged in gross indecency; {**Do you approach males among the worlds**} [Ash-Shu'ara: 165]. No one preceded them in this behavior among

¹ To Allah belong the most beautiful names, p. 283.

² To Allah belong the most beautiful names, p. 333.

³ Qur’anic Enlightenments, Salman Al-Awda, 1/135.

⁴ Previous source, 1/135.

mankind, and they openly practiced it in their gatherings during the day. They persisted in their transgression against their prophet Lot (peace be upon him). They were criminals in three respects: firstly and most significantly, they associated partners with Allah and denied the prophets; secondly, they committed acts of indecency; and thirdly, they were aggressive and tyrannical, as the context indicates they attacked those who disagreed with them and forced them to engage in indecency. They even sought to harm their prophet's guests without any shame, assuming them to be mere humans¹.

10- {To send down upon them stones of clay,} [Adh-Dhariyat: 33]:

These stones are of the types of volcanic clay stones, which Allah lifted to the sky and then sent down upon them².

Sheikh al-Shaarawi commented in his reflections: The concept of stones differs from that of clay. Stones possess hardness and toughness that vary in strength and solidity depending on the type of stone, starting from marble, then granite, marble, and limestone. So how can stones be made from clay, when these two descriptions superficially contradict each other? They said: They are clay that has been heated in fire until it becomes hard and tough³.

11- {Marked in the presence of your Lord for the transgressors.} [Adh-Dhariyat: 34]:

Meaning: Each stone among them is inscribed with the name and address of its owner, designated specifically for him and directed towards him without mistake. **{in the presence of your Lord}** indicates that they descended from the sky and are not

¹ Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 23/14589.

² Qur'anic Enlightenments, Salman Al-Awda, 1/136.

³ Qur'anic Enlightenments, Salman Al-Awda, 1/136.

from the stones of the earth. They are marked by Allah and came down fully prepared in this manner, and our duty is to cast them with their owners' names so that no stone is mixed with another.

And the meaning of **{for the transgressors.}**: The extravagant is one who exceeds the limits in disobedience. Thus, there are boundaries in matters—boundaries for what is permissible and boundaries for what is forbidden—and Allah, in His wisdom, has clarified them and taught us how to adhere to these boundaries. He says regarding what is permissible; **{These are the limits of Allah, so do not transgress them.}** [Al-Baqarah: 229] and regarding what is forbidden; **{These are the limits [set by] Allah, so do not approach them.}** [Al-Baqarah: 187]. This means stand at the limits of what is permissible and do not exceed them into what is forbidden. As for what is forbidden, beware of even approaching it, as mere proximity may lead you to fall into it. These boundaries serve as protection for you¹.

Just as Allah commanded Adam; **{But do not approach this tree,}** [Al-Baqarah: 35], and He said; **{And do not approach unlawful sexual intercourse.}** [Al-Isra: 32], in matters that are forbidden, it is not just the act itself that is prohibited, but also approaching its causes. What did these extravagant criminals exceed in? They exceeded in committing a forbidden act that contradicts the pure nature that Allah has created².

The crime committed by these people, deserving of the various forms of punishment inflicted upon them, is that they diverted this natural instinct, which Allah placed in humans for permissible purposes, towards a forbidden direction that brings no benefit or fruit. This direction contradicts sound nature and

¹ Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 23/14589.

² Previous source, 23/14592.

upright morals. Instead of approaching women as Allah has permitted, they approached men. It is known that intimacy is restricted to the place of cultivation and reproduction, as Allah says; **{so come to your place of cultivation however you wish}** [Al-Baqarah: 223], and this occurs through marriage, which Allah has permitted for His servants.

But the people of Lot exceeded all bounds against themselves, committing the crime of engaging in sexual relations with men, diverting their sexual desires through a devilish means. Because this act, which is adultery, deserved stoning, Allah stoned them not with stones from the earth, but with stones from the sky that descended upon each one of them individually, designated with their names, leaving none of them remaining and destroying them completely¹.

12- {So We brought out whoever was in them [i.e., the cities] of the believers.} [Adh-Dhariyat: 35]:

Meaning: Before the punishment descended upon them, we evacuated the believers who were in the city. This means that we did not explicitly command them to leave; rather, we facilitated their way out by planting the idea in their hearts, so they left and were not afflicted by the punishment².

Meaning: We evacuated those who were in the city, which is Sodom in the region of Sham (Syria), close to the Dead Sea. Those who actually left were the family of Lot, except his wife who was not a believer. Outwardly, she was counted among the Muslims, but Allah knows best that she pretended obedience to Prophet Lot (peace be upon him). Allah Almighty described her in Surah At-Tahrim as being treacherous; **{but betrayed them}** [At-Tahrim: 10] Thus, outwardly she appeared to be among the

¹ Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 23/14592.

² Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 23/14592.

Muslims, but inwardly she was aligned with her people.¹ Her betrayal manifested in that she would inform her people about the guests and her heart was with them, not in fidelity to the religion and trustworthiness².

13- {And We found not within them other than a [single] house of Muslims.} [Adh-Dhariyat: 36]:

The hypocrite is outwardly counted among the Muslims, but is not truly among the believers. Therefore, the household of Lot was described as Muslim, but it was specified that those who were evacuated and saved were only the believers.³ The verse in Surah Al-Ankabut clearly indicates that Lot's wife was among those who stayed behind. Allah Almighty says: **{Indeed, we will save you and your family, except your wife; she is to be of those who remain behind.}** [Al-'Ankabut: 33].

14- {And We left therein a sign for those who fear the painful punishment.} [Adh-Dhariyat: 37]:

In the city where this incident occurred, we left visible traces of the punishment that befell them, serving as a warning against their actions⁴.

Sheikh Muhammad Mutawally al-Shaarawi said: The enduring sign after their destruction is the stones with which Allah annihilated them, which still exist. Anyone who sees them would say, "These are not ordinary earthly stones; they are a different kind, the stones that descended upon those criminals whom Allah destroyed with them". Thus, this noble sign remains as a deterrent for anyone who dares to commit their deeds. They

¹ Qur'anic Enlightenments, Salman Al-Awda, previous source, 1/137.

² Meditation and clarification in the interpretation of the Qur'an according to Sahih al-Sunan, Muhammad bin Abd al-Rahman al-Maghrawi, 32/557.

³ Qur'anic Enlightenments, Salman Al-Awda, same source, 1/137.

⁴ Previous source, 1/137.

said; "Indeed, the sign that Allah left behind as a witness against them is like an exposed spring, unbearable for humans to endure¹".

In His statement: {**And We left therein a sign for those who fear the painful punishment.**}, those who fear are the ones who see, comprehend, benefit from, reflect upon, and acknowledge the sign. They know that Allah is severe in punishment and that His messengers are truthful and confirmed².

¹ Tafsir Al-Shaarawi, Muhammad Metwally Al-Shaarawi, 23/14595.

² Tafsir al-Saadi, p. 1097.

Section Four:

The Story of Lot (peace be upon him) in Surah Al-A'raf, Surah Al-Anbiya, Surah Ash-Shu'ara, Surah An-Naml, Surah As-Saffat, and Surah Al-Qamar

First: Lot (peace be upon him) in Surah Al-A'raf:

Allah Almighty said: {And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]? (80) Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." (81) But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure." (82) So We saved him and his family, except for his wife; she was of those who remained [with the evildoers]. (83) And We rained upon them a rain [of stones]. Then see how was the end of the criminals. (84)} [Al-A'raf: 80-84].

The story of Lot (peace be upon him) is recounted in Surah Al-A'raf after mentioning the stories of Adam, Noah, Hud, and Salih (peace be upon them). It is part of a blessed series detailing the history of prophets and messengers, addressing nations and civilizations, culminating in the era of humanity during the time of Abraham (peace be upon him). During this period, human societies spread, multiplied, and various civilizations emerged.

The verses specifically chose to highlight a human community residing in the land of Palestine near the Dead Sea, or the Sea of Lot. The verses pause at this human community to illustrate one of the major reasons for the destruction of nations and the fall of civilizations: deviation from the natural order that people were created upon regarding their reproduction, procreation, and fulfillment of their sexual desires¹.

Interpretation of the noble verses:

1- {And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]}?}:

A- {And [We had sent] Lot when he said to his people,}:

And remember Our servant Lot (peace be upon him), when We sent him to his people, commanding them to worship Allah alone and forbidding them from the lewdness that none among the worlds had committed before them².

B- {"Do you commit such immorality}:

This questioning is for reproach, denial, and rebuke³.

Ibn al-Qayyim (may Allah have mercy on him) said about the meaning of immorality: "It is what its ugliness is evident to everyone, and it repels everyone with sound intellect. Therefore, it has been explained as adultery and homosexuality, and termed immorality to denote its extreme ugliness. Similarly, ugly speech

¹ Objective Interpretation, 3/98.

² Tafsir Al-Saadi, p. 360.

³ Tafsir Al-Shaarawi, 7/4225.

is called immorality, which is what its extreme ugliness appears through obscene insults, slander, and the like¹".

Sheikh al-Shinqiti (may Allah have mercy on him) said in "Adwa' al-Bayan": Allah the Exalted clarified that by this immorality, He means homosexuality, as evidenced by His statement on the tongue of Lot (peace be upon him): **{Do you approach males among the worlds}** [Ash-Shu'ara: 165], and His statement: **{Indeed, you approach men with desire, instead of women.}** [Al-A'raf: 81]. And His statement, glorified is He: **{and commit in your meetings [every] evil.}** [Al-'Ankabut: 29].²

C- {no one has preceded you with from among the worlds [i.e., peoples]}:

Here the sentence is resumed to emphasize condemnation and rebuke, as direct engagement in immorality is ugly, its invention even uglier. Indeed, Allah Most High first rebuked them for committing immorality, then censured them for being the first to engage in it³.

So, its being immorality is among the most abhorrent things, and their innovating, inventing, and establishing it as a practice for those after them is equally abhorrent.⁴ Hence, he (peace be upon him) clarified this reprehensible obscenity and what leads to it, saying⁵:

¹ Madarij as-Salikeen, 1/371.

² The lights of clarification, 2/35.

³ Guidance of sound reason, Abi Al-Saud, 3/245.

⁴ Tafsir al-Saadi, p. 360.

⁵ Objective Interpretation, 3/99.

2- {Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."}:}

A- {Indeed, you approach men}:}

That is: Males like you. Indeed, the people were committing sexual immorality, some of them with others, without distinction between young or old. And what is mentioned as {men} here is only to intensify their condemnation and rebuke¹.

B- {with desire,}:}

Meaning for the sake of desire alone, not for any other purpose such as reproduction and the perpetuation of the species. Thus, the people were slaves to deviant desires.

C- {instead of women.}:}

Meaning they bypass women and turn away from them, whereas women are naturally desired by men through the institution of marriage².

Then he clarified the reason for deviation and surpassing the natural disposition, saying:

D- {Rather, you are a transgressing people."}:}

Meaning those who exceed the bounds of moderation³ and lean towards corruption⁴.

And Lot (peace be upon him) clarified to his people the reason for their entering into the realm of deviation and

¹ Previous source, 3/99.

² Previous source, 3/99.

³ Previous source, 3/99.

⁴ Contemplation and statement, 11/351.

perversion, which is extravagance.¹ Thus, a life of luxury and extravagance led to deviation and perversion².

Indeed, extravagance is one of the strongest factors leading to social disintegration. Immersing oneself in forbidden desires and indulging in unrestrained instincts diminishes feelings of nobility, eradicates sense of shame, and turns vices into societal norms led by the extravagant. These vices become arenas for immoral competition, where no one dares to raise objections but instead society, led by its prideful and indulgent elites, criticizes those who oppose these vices. Moral virtues and spiritual values thus become rare anomalies in such a decaying society.³ Therefore, the response of Lot's people was as they said:

3- {But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."}:}

This verse illustrates the stance of Lot's people (peace be upon him) towards him after Allah sent him to them as a bearer of glad tidings and a warner. He earnestly conveyed the truth to them and made it clear:

- That what they do is a gross obscenity by all measures of indecency and ugliness.
- That they were the first to commit this obscenity on the face of the earth, as no one before them among the worlds had done so.
- That their norms were overturned by their engaging in relations with men instead of women.

¹ The story of Lot between the Qur'an and the Torah, Jihad Muhammad, p. 64.

² Objective Interpretation, 3/99.

³ Terminology in the Qur'an, Muhammad Mahzoun, 1/228.

- That what they engage in is purely driven by desire, without any purpose or goal.
- That the reason for their descent into deviation is their extravagance, as they exceeded the limits in everything.

And they responded to him with great audacity and excessive wickedness by demanding that Lot and his family be expelled from their town, and they decreed exile and expulsion for anyone who opposed them.

Their response indicates weakness and incapacity, as they resorted to force and harm. This is the way of oppressors. Their deviation is evident in their statement:

A- {"Evict them from your city!}:

They decreed to expel Lot (peace be upon him) and his followers forcefully from the city if Lot persisted in his call to them. They used the imperative form to emphasize their threat to him (peace be upon him).

Eviction means forcing someone to leave their town and home, similar to exile. The pronoun **{them}** in **{Evict them}** refers back to an implied subject understood from the context, which is Lot and his family¹.

{from} is demonstrative, indicating the general expulsion from the entire city. They added **{your city!}** to specify it as their own, thus decreeing exile for Lot (peace be upon him) specifically from it².

¹ The Quranic Structure in Surah Lut, p. 72.

² The Quranic Structure in Surah Lut, p. 72.

B- {they are men who keep themselves pure."}:

They criticized Lot and his followers for their abstention from the depths of obscenities they immersed themselves in. This indicates the profound impact of deviation on them, leading them to descend to such a low level where balances were disrupted and values were inverted. Vice became virtue in their eyes, and chastity became a crime punishable by persecution, leaving no place for those who upheld it among the corrupt.¹ They recognized this purity in the conduct of Lot and his people because they lived among them and witnessed their way of life. Therefore, the phrase **{keep themselves pure."}** is used in the present tense to indicate that their purification is continuous and ongoing².

- **{Indeed, they are}** emphasizes the nominal sentence with the confirming particle **{Indeed}**, indicating Lot (peace be upon him) and those who believed with him were keen on their purity, abstaining from committing obscenities and calling others to abandon them.

- **{men}** is indefinite, used to diminish the status of Lot (peace be upon him) and those who believed with him, indicating their weakness, small number, and limited influence among the people³.

- **{keep themselves pure."}** is in the present tense to indicate the continuous renewal of their abstention and purity from committing indecencies. The people of Lot considered purification from engaging in obscenities and sins a crime punishable by expulsion and exile from their city and place of residence, rather than honoring and encouraging it. This judgment

¹ Objective Interpretation, 3/101.

² The Quranic Structure in Surah Lut, p. 74.

³ The Quranic Structure in Surah Lut, p. 74.

aligns with their corrupt nature and deviated social values and concepts.¹

And the corrupters succeeded in preventing people from joining Lot's (peace be upon him) call, so he found no one responding to him outside his household. Moreover, the sin extended into his household through his wife's disbelief.² The situation remains the same among every group of criminals or deviant perverts, and we see in contemporary deviant societies blatant examples where righteous people are punished because they are pure, and thus considered outsiders to the social norms and customs, which are deviant and reprehensible. However, the deviants cannot tolerate the existence of the pure among them, and there is no good in such a society, nor any remedy for it except eradication and decisiveness due to the dominance of corruption³.

4- {So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].}
[Al-A'raf: 83]:

The surah presented the conclusion with eloquent brevity, without detailing the events of the story as they appeared in Surahs Hud, Al-Hijr, and Al-Ankabut. The verse begins with the conjunction "So" indicating sequence and consequence, as the phrase **{So We saved him and his family,}** follows the phrase; **{But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."}** [Al-A'raf: 82]. This declarative sentence is used to explain the deliverance of Lot (peace be upon him) and his believing family from the harm of his people and from the

¹ Jurisprudence of Divine Sunnahs, p. 196.

² The Quranic Structure in Surah Lut, p. 74.

³ Objective Interpretation, 3/101.

punishment that befell them. It is expressed in the past tense to indicate the certainty and occurrence of this deliverance.

A- {So We saved him and his family,}:

The news of saving Lot (peace be upon him) was presented before the news of the rain of punishment on them to show concern for the matter of saving Lot (peace be upon him) and to hasten the joy for the believing listeners. This reassures their hearts about the good outcomes for their predecessors from the believers of past nations, and confirms Allah's tradition in supporting the believers, destroying the disbelievers, and fulfilling the angels' promise to Abraham (peace be upon him) when he argued with them about the people of Lot. Allah Almighty says: **{[Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."}** [Al-'Ankabut: 32].¹

B- {except for his wife; she was of those who remained [with the evildoers].}:

Meaning: she was among those remaining in the punishment because she secretly rejoiced in disbelief and allied with her people².

5- {And We rained upon them a rain [of stones]. Then see how was the end of the criminals.} [Al-A'raf: 84]:

After Allah Almighty explained the salvation of Lot's people and his believing family and the destruction of his wife, He mentioned the destruction and punishment of his people by saying:

¹ The Quranic Structure in Surah Lut, p. 213.

² Objective Interpretation, 3/371.

A- {And We rained upon them a rain [of stones].}:

Of stones, not water, as mentioned by Allah Almighty in Surah Hud: **{So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]}** [Hud: 82]. This is an eloquent simile, as the sending of stones is likened to the falling of rain because both come from the sky. Allah Almighty called it **{rain}** and expressed in the past tense **{rained}** to indicate the certainty of the action. The verb is attributed to the pronoun **{We}** for magnification.

And He used **{upon them}** which indicates an overwhelming nature, to show that the rain of punishment encompassed them entirely, as it was an annihilating punishment from which no one escaped. The pronoun in **{upon them}** refers to the tormented people of Lot, and the mention of **{rain}** serves to emphasize the severity, indicating an extraordinary rain capable of destroying entire towns¹.

B- {Then see how was the end of the criminals.}:

The story concludes with a call for reflection, contemplation, and taking heed. So, look, O rational one, with a view of contemplation and admonition at the fate of those disbelievers who committed the most heinous immoralities. Beware of doing what they did, lest you be afflicted with what afflicted them. Follow the straight path to be happy in this world and the Hereafter.

- **{Then see how was the end of the criminals.}:** The outcome is painful because the crime is great and serious.

¹ The Quranic Structure in Surah Lut, p. 58.

The spread of sexual deviance in a society is a serious indicator of its moral decay, erosion, and eventual collapse.

And Lot (peace be upon him) continued on his way without stopping or looking back, as the sight was terrifying and unbearable. He proceeded as commanded by his Lord, as mentioned in His saying: **{So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.}** [Al-Hijr: 65]¹.

Indeed, Allah Almighty described the people of Lot as criminals, and He mentioned the characteristics of criminals that apply to the people of Lot, including:

- Supporting falsehood and advocating for it through various means. Therefore, Allah Almighty commanded His Prophet and the believers to clarify the path of falsehood, expose it, and it has been incumbent upon Muslims in every era to expose the methodologies of the people of falsehood, reveal their distortions, their twisted methods, their blasphemous theories, and their false systems, using various methods such as writing, oratory, journalism, media, individual and collective advocacy, seminars, and lectures. This aims to distinguish the path of guidance from the paths and means of misguidance, distinguishing between advocates of evil and advocates of good².

- Disbelief in Allah Almighty and associating partners with Him, rejecting His messengers, denying belief in the Hereafter, and in the rewards and punishments—all of these are characteristics of the criminals.

¹ Objective Interpretation, 3/102.

² Terms in the Holy Qur'an, meanings and connotations, Dr. Muhammad Al-Mahzoun, 2/83.

- Among the characteristics of the criminals are committing obscenities, permitting what Allah Almighty has forbidden, accumulating sins, showing no remorse for evil deeds, and persisting in actions detested by Allah, such as sins and denials. Allah, glorified be His names, has illustrated in His Noble Book the fates of past generations due to their sins and transgressions, their disregard for what Allah forbade, and their indulgence in immorality and sinfulness, which has become a societal phenomenon. Thus, the divine decree has been fulfilled upon the criminals, as was the case with the people of Lot (peace be upon him).

Second: Lot (peace be upon him) in Surah Al-Anbya:

Allah Almighty said: {And We delivered him and Lot to the land which We had blessed for the worlds [i.e., peoples]. (71) And We gave him Isaac and Jacob in addition, and all [of them] We made righteous. (72) And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us. (73) And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient. (74) And We admitted him into Our mercy. Indeed, he was of the righteous. (75)} [Al-Anbya: 71-75].

Among the prophets mentioned by Allah Almighty in Surah Al-Anbya is the Prophet of Allah, Lot (peace be upon him). He is mentioned alongside his migration with his uncle Abraham (peace be upon him), and how Allah blessed the descendants of

His beloved Abraham with righteous offspring like Isaac and Jacob (peace be upon them). The verses also speak of Allah's favor upon Lot (peace be upon him), the wisdom and knowledge bestowed upon him, his deliverance from the city that committed abominations, his entry into Allah's mercy, and his description as one of the righteous.

1- {And We delivered him and Lot to the land which We had blessed for the worlds [i.e., peoples].} [Al-Anbya: 71]:

A- {And We delivered him and Lot}:

Indeed, none from his people believed in him except Lot. It is said that he was the son of his brother, and Allah saved him and he migrated.

- **{to the land which We had blessed for the worlds [i.e., peoples].}**: This refers to the Levant (Sham). Abraham (peace be upon him), his wife Sarah, and his nephew Lot (peace be upon him) migrated from Iraq to the Levant. And to Palestine which is the most blessed land in the Levant region. It includes the first Qiblah, the Al-Aqsa Mosque, and the site of the Prophet Muhammad's (peace and blessings be upon him) Night Journey¹ (Isra' and Mi'raj)².

The land of the Levant, to which the beloved of the Most Merciful, Abraham (peace be upon him), and his nephew Lot (peace be upon him) migrated, was the site of revelation for a long period, and the origin of prophets from the descendants of Abraham. It encompasses the Holy Land and is home to the second holiest sanctuary. It is blessed with fertility and

¹ Isra' is the night journey from Makka to Masjid Al-Aqsa. Mi'raj is the journey from Masjid Al-Aqsa to the heavens.

² Objective Interpretation, 5/372.

sustenance alongside the legacy of revelation and prophethood through generations¹.

2- {And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.} [Al-Anbya: 72]:

Allah, glorified and exalted be He, mentioned in this Surah some of the gifts and blessings He bestowed upon Abraham (peace be upon him) as a result of his migration and sacrifices in His path. Allah Almighty did not leave him alone but granted him offspring and rewarded him abundantly. Isaac was the son of Abraham (peace be upon him) from Sarah, and Jacob was the son of Isaac (peace be upon them). Although Jacob is considered the son of Abraham because he was born during Abraham's lifetime, growing up in his household and under his guidance, as if he were his direct son. Jacob learned his religion and became a prophet like his father.

The Quranic context did not mention Ishmael (peace be upon him) in the Surahs discussing Abraham's migration, although he is the eldest son of Abraham (peace be upon him) and his mother is Hagar, because it focuses on the land to which Abraham migrated and the prophets from the Children of Israel who inhabited that region. Ishmael (peace be upon him) is mentioned directly in the context of migration in Surah As-Saffat: **{So We gave him good tidings of a forbearing boy.}** [As-Saffat: 101]. The forbearing boy referred to here is Ishmael (peace be upon him). From the lineage of Isaac, the nation of the Children of Israel, including Jews and Christians, emerged. From the lineage of Ishmael, the nation of Muhammad (peace be upon him) emerged. Allah's gift to Abraham (peace be upon him) of both Ishmael and Isaac (peace be upon them) was a great blessing, for which Abraham, the beloved of Allah, expressed gratitude and

¹ In the shadows of the Qur'an, 4/2388.

praise: **{Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.}** [Ibrahim: 39].¹

The meaning of **{in addition}** is a description of Jacob (peace be upon him) because he was born to his son Isaac. This means that Jacob is the offspring of Isaac. Mujahid said **{in addition}** means a gift. Al-Razi mentioned; **{And We gave him Isaac}** as an answer to his supplication, **{and Jacob in addition}**, a gift according to what he asked for, like the extra prayer, which is an addition to the obligatory prayer. Based on this, Jacob is a particular "addition".

- **{and all [of them] We made righteous.}**: Means that Allah made Abraham, Isaac, and Jacob prophets who were sent with guidance. This is the interpretation of Ad-Dahhak. Others have said they were righteous, obedient servants of Allah, avoiding His prohibitions².

When Abraham (peace be upon him) migrated, leaving behind his homeland, family, and people, Allah compensated him with a blessed land better than his homeland. Allah also compensated him with families better than who he left, He compensated him with his son Isaac and his grandson Jacob (peace be upon them). From his descendants, Allah blessed him with two great nations, each playing a pivotal role in the future of human civilization. These two nations, descending from him, are respectively: the Arab nation, descendants of Ishmael (peace be upon him), and the Israelite nation, formed from the descendants of Jacob son of Isaac (peace be upon them)³.

¹ The story of Abraham in the Holy Quran, Dr. Ishaq Muhammad, p. 105.

² Tafsir al-Razi, 22/191-192.

³ The Sunnahs of Human Civilization, Ahmed Sarirat, p. 48.

3- {And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.} [Al-Anbya: 73]:

Al-Shinqiti (may Allah have mercy on him) said in "Al-Adwa": "The pronoun in the phrase {And We made them} includes all those mentioned: Abraham, Lot, Isaac, and Jacob, peace be upon them, as affirmed by Abu Hayyan in 'Al-Bahr Al-Muhit', which is the apparent meaning. This noble verse indicates that Allah made Isaac and Jacob among the {leaders}, meaning He appointed them as heads in religion, to be followed in virtues and acts of obedience".

- And His saying: **{by Our command.}** means by what We revealed to them of revelation, command, and prohibition, or they guide people to Our religion by Our command to them, through instructing creation and calling them to monotheism.

- **{And We inspired to them the doing of good deeds,}** means to perform acts of obedience, to command people to do them, and among these acts are establishing prayer and giving zakat,¹ which are among the good deeds. This is a specific detail² about the honor of these two acts of worship, as they are the essence of acts of goodness and righteousness³.

- **{and they were worshippers of Us.}** means they were obedient and submissive solely to Allah, which is a lofty and high testimony from Allah, indicating their innocence from all false accusations and the malicious arrows of detractors. These accusations are mentioned in the scriptures circulated among the

¹ the obligation that an individual has to donate a certain proportion of wealth each year to charitable causes.

² The lights of clarification, 4/592-593.

³ Objective Interpretation, 5/374.

People of the Book, which tarnish their reputation (peace be upon them)¹.

4- {And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.} [Al-Anbya: 74]

The verses speak of how Allah granted Lot (peace be upon him) wisdom and knowledge, and saved him once again from his sinful people and the punishment that befell them. The verses are interwoven, interconnected, intertwined, and harmoniously coordinated².

A- {And to Lot We gave judgement and knowledge,}:

- **{We gave}** means "We granted him" or "We bestowed upon him". Giving appears to be the result of effort along with grace, while bestowal signifies favor and reward. Allah knows best.

- **{judgement and knowledge,}**: We granted him judgement and knowledge. Judgement is not necessarily authority, but rather it gives one influence and respect among the wise and the equal-minded. Therefore, it is expressed as **{judgement}**, as it enables one to judge among people, and there is no true judgment without a stockpile of wisdom. Otherwise, they may soon fall into mistakes that lead to their downfall.

¹ Objective Interpretation, 5/374.

² Interpretation of Surah Al-Anbya, Ahmad Nofal, p. 364.

B- {and We saved him from the city that was committing wicked deeds.}:

We saved him from the punishment of the city that practiced wicked deeds, where the foremost of these deeds was disbelief, followed by their specific sin of engaging in homosexual acts, and the vice that they used to commit openly among themselves¹.

And We saved him from the scheming of his people when they tried to assault his honored guests who were actually angels, without knowing their true identity. We also saved him from their malice and plots. They conspired against him, saying: {"**Expel the family of Lot from your city.**} [An-Naml: 56].

C- {Indeed, they were a people of evil, defiantly disobedient.}:

This is a summary description of the people of Lot (peace be upon him): they were a people of evil, corruption, immorality, indecency, wickedness, and aggression. They were added to their evil, as if it were ingrained in them, described as constant and exclusive to them.

- {**defiantly disobedient.**}: They were disobedient, deviating from the path of Allah, from the natural disposition ordained by Allah, from the right path, from moral principles, from values, and from humanity².

In our current times, the "diabolical forces" seek to impose deviation and homosexuality on individuals, societies, and nations, using both subtle and aggressive methods. They aim to normalize these wicked deeds and immorality among people, despite global human resistance against such indecency, moral

¹ Facilitation of interpretation, Abu Nasr al-Qushayri, 5/48.

² Interpretation of Surah Al-Anbya, p. 365.

decline, spiritual collapse, intellectual confusion, and the absence of reason in promoting the sin of the people of Lot.

Among the destructive effects of polytheism and harmful disbelief is falling into wickedness, major sins, disobedience, and wrongdoing.

5- {And We admitted him into Our mercy. Indeed, he was of the righteous.} [Al-Anbya: 75]

{**And We admitted him into Our mercy.**}: That is Lot (peace be upon him). the {**And**} at the beginning of the sentence is for conjunction, and the {**We**} expressed the greatness of mercy and its honor.

{**into Our mercy.**}: {**into**} indicates comprehensive inclusion, meaning the entirety and generality of mercy. {**Our**} also expressed mercy and added it to our Lord himself, to give it even greater importance.

{**And We admitted him into Our mercy.**}: Those whom We admit into Our mercy are among the secure, seeking all goodness, happiness, joy, and praise, because they are {**of the righteous.**}, whose deeds are righteous and Allah rectifies their faults. Righteousness is the cause for a servant to enter into Allah's mercy, just as corruption is a reason for depriving them of mercy and goodness. The greatest of people in righteousness are the prophets (peace be upon them), which is why the Holy Qur'an describes them as righteous.¹

¹ Tafsir Al-Saadi, p. 692.

Third: Lot (peace be upon him) in Surah Ash-Shu'ara:

Allah Almighty said: {**The people of Lot denied the messengers (160) When their brother Lot said to them, "Will you not fear Allah? (161) Indeed, I am to you a trustworthy messenger. (162) So fear Allah and obey me. (163) And I do not ask you for it any payment. My payment is only from the Lord of the worlds. (164) Do you approach males among the worlds (165) And leave what your Lord has created for you as mates? But you are a people transgressing." (166) They said, "If you do not desist, O Lot, you will surely be of those evicted." (167) He said, "Indeed, I am, toward your deed, of those who detest [it]. (168) My Lord, save me and my family from [the consequence of] what they do." (169) So We saved him and his family, all, (170) Except an old woman among those who remained behind. (171) Then We destroyed the others. (172) And We rained upon them a rain [of stones], and evil was the rain of those who were warned. (173) Indeed in that is a sign, but most of them were not to be believers. (174) And indeed, your Lord - He is the Exalted in Might, the Merciful. (175)}** [Ash-Shu'ara: 160-175].

After Allah Almighty mentioned the stories of Noah, Hud, and Salih in Surah Ash-Shu'ara, the story of Lot (peace be upon him and upon all the prophets and messengers) follows.

Lot (peace be upon him) begins in this Surah with his people similarly to how Noah, Hud, and Salih began with theirs: he reproaches their heedlessness, invokes a sense of piety in their hearts, calls them to faith and obedience, assures them that he

seeks no material gain from guiding them, and then confronts them with disapproval of their egregious sin for which they are known in history¹.

For the first time, the verses tell us what Lot said to his people beyond prohibiting their immorality. In Surah Al-A'raf, we saw his disapproval of their wickedness, but here he speaks to them about his mission and integrity, commands them to fear and obey Allah, and explicitly rebukes them for their vile act of approaching men and abandoning women. This is regarded as one of the worst kinds of violations, as it not only assaults men but also deprives women of their rights. The Surah introduces a new aspect: the people threatened to stone him if he did not cease. After this, he declares his abhorrence for their actions and asks Allah to save him and those who believe with him from their deeds. Allah answers his prayer, saving him and his family, except those deserving punishment. The verses then remind us of their fate at the end of the story. Allah Almighty says: **{Indeed in that is a sign, but most of them were not to be believers.}** [Ash-Shu'ara: 174]².

Interpretation of the noble verses:

1- {The people of Lot denied the messengers (160) When their brother Lot said to them, "Will you not fear Allah? (161) Indeed, I am to you a trustworthy messenger. (162) So fear Allah and obey me. (163)} [Ash-Shu'ara: 160-163]:

¹ In the shadows of the Qur'an, 5/2613.

² Stories of the Holy Qur'an, Dr. Fadl Hassan Abbas, p. 358.

A- {The people of Lot denied the messengers}:

That is the end - the end of the story - he starts with it to highlight it from the beginning, then goes into detail. The people of Lot did not deny anyone but Lot, but it is mentioned that they denied the messengers, for the message in its essence is one, which is a call to the oneness of Allah and sincere worship of Him. Whoever denies it has denied all the messengers, for this is their collective call.

The Holy Quran confirms and establishes this meaning in many instances and in various forms, because it is a fundamental principle of Islamic belief that embraces all divine calls and divides humanity into two groups: the group of believers and the group of disbelievers, throughout the messages and across the ages. A Muslim sees that the believing nation of every religion and every creed from God is his nation, from the dawn of history to the rise of Islam, the final religion of monotheism. The other group consists of disbelievers in every community and every religion. The believer believes in all the messengers and respects all the messengers because they all carry one message, the message of monotheism.¹ Any nation that disbelieves in its messenger, it is as if it disbelieved in all the messengers.

Our Prophet Lot (peace be upon him) called his people to worship Allah alone without partners and forbade them from committing sins and immoral acts. His call clashed with hardened hearts, sick desires, and arrogant rejection. They refused the call to monotheism and the pillars of faith, openly expressing hostility and denial towards the noble Prophet Lot (peace be upon him)².

¹ In the shadows of the Qur'an, 5/2607.

² The Beneficiary of the Stories of the Qur'an, Abdul Karim Zaidan, p. 157.

B- {When their brother Lot said to them,}:

Our Prophet Lot was not a brother to his people by lineage, but because he lived among them, interacted with them, was a fellow citizen, and called them to faith, he became one of their close ones. The Holy Quran mentioned him in a brotherly context¹.

The author of "Al-Tahrir wa Al-Tanweer" said: "Lot was made a brother to his people, and he was not of their lineage but rather a resident among them. The people of Lot were Palestinians from the Canaanites, and Lot was a Hebrew, the nephew of Abraham. However, when he settled in their land, lived among them, allied with them, and supported them, he was considered a brother to them²".

And there are those who said that the brotherhood of Lot in the verse refers to the brotherhood through marriage, as our Prophet Lot (peace be upon him) settled among his people, lived with them, married from among them, and had children. Whether it means the brotherhood of companionship or marriage, both are similar because marriage does not occur without companionship and cohabitation³.

Dr. Fadl Hasan Abbas (may he rest in peace) said in his commentary on the verse: **{The people of Noah denied before them,1 and the companions of the well2 and Thamud (12) And Aad and Pharaoh and the brothers [i.e., people] of Lot (13) And the companions of the thicket and the people of Tubba. All denied the messengers, so My threat was justly fulfilled. (14)}** [Qaf: 12-14]: "What seems to me is that the Quranic expression has its reasons and justifications. The

¹ Tafsir Ibn Kathir, 3/333.

² Interpretation of Liberation and Enlightenment, 8/401.

³ Verses, hadiths, and doctrinal effects on Allah's Prophet Lot, p. 157.

prophets sent by Allah (peace be upon them all) each grew up among their own people—they are his family, tribe, and household. Except for Lot (peace be upon him), it is known that he came with Abraham (peace be upon them). Therefore, those to whom he was sent were not his tribe. Since this is the first surah where these people are mentioned, the term 'brothers' was used instead of 'people', indicating that human brotherhood. The noble surah mentions 'people', such as: **{The people of Lot denied the messengers (160) When their brother Lot said to them,}** [Ash-Shu'ara: 160-161]. In summary, the term 'their brother' was mentioned here for a wisdom that was necessary¹.

Brotherhood, linguistically and in religious terms, encompasses various levels and layers. The foremost among them is human brotherhood, which is how the prophets were described with their people and tribes.

- Allah Almighty said: **{And to the 'Aad [We sent] their brother Hud.}** [Al-A'raf: 65].
- And Allah Almighty said: **{And to the Thamud [We sent] their brother Salih.}** [Al-A'raf: 73].
- And Allah Almighty said: **{And to [the people of] Madyan [We sent] their brother Shu'ayb.}** [Al-A'raf: 85].
- And Allah Almighty said: **{When their brother Hud said to them, "Will you not fear Allah?}** [Ash-Shu'ara: 124].
- And Allah Almighty said: **{When their brother Lot said to them, "Will you not fear Allah?}** [Ash-Shu'ara: 161].

This is reiterated in the Holy Quran and the Prophetic Sunnah. In the Hadith of the Night Journey, it is mentioned that the prophets are brothers, and they used to say to the Prophet

¹ Stories of the Qur'an, p. 354.

Muhammad (peace and blessings be upon him); "Welcome, O Pious Brother and Pious Prophet!".¹ The highest level of brotherhood is brotherhood in faith, which is why Allah Almighty says: {**The believers are but brothers,**} [Al-Hujurat: 10]. The Prophet Muhammad (peace and blessings be upon him) also said, "**A believer is the brother of another believer**",² deserving full rights and the highest respect. However, some extremists and zealots restricted brotherhood to this level only and objected to its use in other contexts—contrary to the Holy Quran and Sunnah—using 'brother' based on lineage, social status, tribes, customs, and religions. This has been customary throughout history and in various societal interactions, extending kindness and courtesy to others regardless of their characteristics or circumstances. In the Prophet's biography, it is documented that he addressed someone as "brother of the Arabs", a gentle and endearing term in etiquette, morals, and dealings throughout time³.

C- {"Will you not fear Allah?}:

Therefore, when you do not believe in Allah, worship Him, and adhere to His commands and prohibitions, His punishment and retribution will befall you. Righteousness and reason dictate that you should fear this. For this reason, I present to you an urging and advising call to fear Allah and His punishment, which I have warned you about in both your immediate and future life. This all points to the necessity of mental discipline, as stated in the verse: {"**Will you not fear Allah?**}.

The interrogative form in this expression conveys meanings of astonishment, surprise, and disapproval at their lack of fear. It includes the sense of urging and encouraging them to fear Allah.

¹ The Sharia of the Prophets, p. 94.

² Sunan Abi Dawud, 2/576, Allah's Law for the Prophets, Al-Zuhayli, p. 94.

³ The Sharia of the Prophets, p. 94.

The particle "And" functions emotionally in continuation of what was previously said by Noah (peace be upon him), either explicitly stated or implied, understood through logical necessity¹.

- {"Will you not fear Allah?}: This phrase warns against Allah's immediate and future punishment, and taking what remains of it seriously. It implies seeking His rewards eagerly and striving for what leads to success, especially for those who believe and submit².

Verily, piety (taqwa)³ in its essence involves seeking protection from Allah's punishment by performing acts of obedience and avoiding prohibitions. Moreover, the Holy Quran often links obedience to piety, indicating that true piety, as commanded, is only achieved through obedience to the Prophet and following his guidance⁴.

Indeed, the one who reflects on the Book of Allah finds that piety is among the most emphasized matters in the Holy Quran, urging souls to pay attention to it. The essence of piety lies in protection, and it has various stages:

The first stage: Avoiding polytheism.

The second stage: Avoiding major sins.

As for the third stage, in which piety is completed: Avoiding minor sins⁵.

¹ Noah, peace be upon him, and the great flood, al-Sallabi, p. 125.

² Noah, peace be upon him, and his people, Abd al-Rahman Habanka, p. 64.

³ piousness, fear of Allah, love for Allah, and self restraint.

⁴ The Story of Noah, peace be upon him, The Life of Noah's Faith, p. 38.

⁵ Noah, peace be upon him, and the great flood, p. 128.

And the scholars have mentioned numerous definitions of piety, varying in their wording and expressions. Some of these definitions include:

- Piety is to obey Allah and not disobey Him, to remember Him and not forget Him, and to be grateful to Him and not deny His favors.

- Another definition of piety is: That your Lord does not see you where He has forbidden you¹.

D- {Indeed, I am to you a trustworthy messenger.}:

He does not betray, cheat, add anything to, or subtract anything from what he was entrusted with in conveying. The meaning is: "I am a messenger sent by Allah and entrusted with the messages of my Lord. I deliver them to you exactly as I receive them through revelation from Him. I do not add to them nor do I subtract from them." Being a messenger of Allah, entrusted with conveying His messages, entails that they are commanded by Allah to obey Him. Therefore, He said to them:

E- {So fear Allah and obey me.}:

Meaning: So fear the punishment of Allah and obey me in what I call you to. For if you do not obey me in what I call you to, while I am a messenger conveying from Allah, then you deserve His punishment and wrath. The matter is not about me; rather, it is about Allah, my Lord and your Lord².

¹ Previous source, p. 129.

² Noah, peace be upon him, and the great flood, p. 204.

2- {And I do not ask you for it any payment. My payment is only from the Lord of the worlds.} [Ash-Shu'ara: 164]:

A- {And I do not ask you for it any payment.}:

When it came to the minds of the people invited to a principle, idea, knowledge, or group, that they might accuse the caller of having personal gain that he acquires through their following of him, it was wise in the call for the Messenger to declare his detachment from any personal gain he might receive from his people whom he invites to the religion of Allah Almighty, his Lord and theirs. It is known that the least and most subtle of gains he could seek from them is their acknowledgment of his teaching, advice, and guidance. It appears that disassociating oneself from even the smallest and most inconspicuous gains requires explicitly disavowing what is hardest on the souls of the people and more intense. Thus, Lot showed (peace be upon him) that he did not ask them for any reward for what he gave them, no matter how little and light it was, as evidenced by his saying: **{And I do not ask you for it any payment.}**

B- {My payment is only from the Lord of the worlds.}:

This does not mean that he does not seek any reward at all; it is an idealistic statement for humanity, which he does not claim for himself. Instead, he guarantees a reward that he will receive from the Lord of the worlds. Allah Himself undertakes the reward for the callers to His religion and worship. Thus, Lot (peace be upon him) said: **{My payment is only from the Lord of the worlds.}**; Meaning, the reward that I deserve is solely under the guarantee of the Lord of the worlds; He alone is the Guarantor,

and the One in whom I trust that He will grant it to me.¹ Since my reward is from the Lord of the worlds, my call to you to monotheism, to worship Him alone, to be mindful of Him, and to obey me in what I command you, is solely for the sake of Allah Almighty.

3- {Do you approach males among the worlds (165) And leave what your Lord has created for you as mates? But you are a people transgressing." (166)} [Ash-Shu'ara: 165-166]:

After Prophet Lot (peace be upon him) called his people to fear Allah Almighty, instructed them to be mindful of Him, informed them that Allah had sent him as a messenger to them, and assured them of his trustworthiness in delivering the message to guide them towards goodness and virtue, he also confronted them about their prominent vices and worst deeds, particularly their heinous acts and wicked behavior².

A- { Do you approach males among the worlds}:

The verse began with an interrogative expression of disapproval, expressing astonishment and wonder at its content. How can a male commit adultery with someone like him? The denial is presented in the present tense to indicate the recurring nature of this crime, time after time, until it became a natural habit in their lives, as if it were among their daily routines.

{**males**}: Those who they approach instead of their women are not females and are not a place for fulfilling desire. They are complete males, possessing masculinity fully. So how do these males turn into females³?

¹ Previous source, p. 204.

² The Quranic Structure in Surah Lut, p. 111.

³ Qur'anic Stories, 1/491, The Quranic Structure, p. 111.

{**among**}: To specify, meaning do you approach males from among the children of Adam excessively due to their abundance and diverse genders. Therefore, the intended {the worlds} are the people, because those who approach males from them are particularly addressed. Meaning; O people of Lot, you are exclusively involved in this obscenity, which no one else does besides you. Hence, {the worlds} refers to everyone who engages in such approach.

And the preferred view is the first one: those whom you approach are males among the worlds, not females¹.

In this despicable and great degradation, the people of Lot distinguished themselves by committing an act that no other humans had preceded them in. This is a crime unprecedented because it is a vile act and an extremely terrible matter. Allah Almighty has provided them with an alternative to committing this great abomination and widespread corruption:

B- {And leave what your Lord has created for you as mates?}:

Lot continues to confront his people with denial and rebuke, expressing in the present tense {**And leave**}, indicating renewal, occurrence, and persistence. This underscores the astonishingly bad state of that action, meaning they abandoned the right path for deviation and regression in character, seeking a perverted pleasure.

{**what your Lord has created for you**}; Meaning: You forsake what Allah has ordained as a way to fulfill desires and a means to produce offspring, achieving the peak of pleasure through it, as Allah, glorified be He, says: {**Your wives are a place of cultivation [i.e., sowing of seed] for you,**} [Al-Baqarah: 223], and His saying: {**then come to them from where Allah**

¹ The Quranic Structure in Surah Lut, p. 111.

has ordained for you.} [Al-Baqarah: 222]. In these two verses lies the correct path to fulfill one's needs¹.

{your Lord has created for you}: This indicates that the purpose of this creation is for their sake. This is an allusion to inferring the innate validity of an action based on the invalidity of an action that opposes it, because it is contrary to nature. It is a result of Satan's manipulation and corruption of the order of creation, as stated: **{and I will command them so they will change the creation of Allah."}** [An-Nisa: 119]².

- **{as mates?}**: "as" here serves to specify, meaning you abandon the approach of your spouses' vulvas³.

C- {But you are a people transgressing."}:

- **{But}**: to transition from the position of preaching and reasoning to the position of reproach, emphasizing the denunciation after its leniency, because the honor of the message necessitates proclaiming the rejection of wrongdoing and taking the most explicit ranks of declaration. If one can use harsh denunciation with his tongue, he should not descend to leniency. He should begin with leniency, and if it does not work, he should move to what is harsher. Lot (peace be upon him) transitioned from saying: **{Do you approach males}** to saying: **{But you are a people transgressing."}** without saying "But you were a people transgressing" to emphasize attributing aggression to them. By making the statement **{a people transgressing."}** instead of merely "transgressing" it is highlighted that aggression is a nature within them, as if it is a component of their identity⁴.

¹ The Quranic Structure in Surah Lut, p. 112.

² Liberation and Enlightenment, 8/113.

³ The Quranic Structure in Surah Lut, p. 113.

⁴ Liberation and Enlightenment, 8/403.

And the transgressor: is the one who has exceeded the bounds of truth to falsehood. It is said: he transgressed against him, meaning: he wronged him. Their aggression: is their departure from the limit set by the natural disposition to what is contrary to it, surrounded by the corruptions of altering nature¹.

Sheikh Muhammad Ahmad al-Adawi (may Allah have mercy on him) said: They became a people who transgressed the boundaries, exceeding them, as they were described in another verse as: **{a transgressing people.}** and **{a people behaving ignorantly.}**; meaning: you are ignorant of Allah's law in His system. By that act, they committed two crimes:

The first: corrupting the men and destroying their honor, breaking their pride and noble traits.

The second: depriving the women of the enjoyment they were created for.

And following that: exposing them to fornication and eliminating progeny, which is contrary to the system of life and a destruction of the fabric of society².

His people responded to this advice and guidance, and his fear for them from Allah's wrath and displeasure, and His punishment and vengeance, by saying:

4- {They said, "If you do not desist, O Lot, you will surely be of those evicted."} [Ash-Shu'ara: 167]:

The people of Lot (peace be upon him) were unable to defend their falsehood against the evidence and arguments that Lot (peace be upon him) presented to them. Their minds were bankrupt, unable even to think of a pretext to cling to their falsehood. Their falsehood disintegrated in the face of the

¹ Liberation and Enlightenment, 8/403.

² The Messengers' Call to Allah Almighty, 1/295.

brilliance of the truth, their efforts diminished before Lot's steadfastness, their resolve weakened before his patience, and their strength collapsed before the power of the truth. Thus, they had no recourse but to ask him to stop calling them to his religion and to stop explaining their misguidance, the extinction of their natural disposition, and their sinking into the swamp of sins. They resorted to using threats and force by expelling him from their city and banishing him, thinking that this would rid them of the disturbance and save them from repeated defeats. Therefore, they said: **{ "If you do not desist, O Lot, you will surely be of those evicted. }**. Subhan Allah! A messenger who calls people to purity, endeared them to integrity, and prevents them from the corruption of their nature, his reward from his people is to threaten him with expulsion and exile. His only fault in their eyes is his purity of purpose, the nobility of his principles, and the nobleness of his intentions. That is his crime according to his people, as they explicitly stated in Surah Al-A'raf when they said: **{ "Evict them from your city! Indeed, they are men who keep themselves pure. "**} [Al-A'raf: 82]¹.

And so it is with tyrants, resorting to power, threats, and warnings when they find themselves surrounded by the arguments of truth and sound reasoning. Thus, the transgressors, the excessive, the criminals, the ignorant, the unjust, and the sinful revealed their ugly faces and exposed their malicious ways. Lot (peace be upon him) realized that their hardened hearts would not soften. He responded to them by denouncing and detesting their actions, and he turned to Allah seeking safety for himself and his family from them:

¹ The Messengers' Call to Allah Almighty, 1/295.

5- {He said, "Indeed, I am, toward your deed, of those who detest [it]. (168) My Lord, save me and my family from [the consequence of] what they do." (169)} [Ash-Shu'ara: 168-169]:

A- {"Indeed, I am, toward your deed, of those who detest [it].}:}

Meaning: from those who hate it intensely¹.

{**of those who detest [it].}**: This is more expressive in description than saying; "I detest it" similar to saying "so-and-so is among the scholars", which is more expressive than saying "so-and-so is a scholar", because it acknowledges his being counted among them and recognized for his contribution alongside them in knowledge. It is also possible that it means "from those who intensely hate your actions".

And "detestation": refers to intense hatred, as if it is a hatred that burns the heart and liver. This indicates the enormity of the sin. The intention here is "detestation" in terms of religion and piety, where one's commitment to the religion of Allah becomes so strong that their dislike for sins approaches the level of abhorrence felt towards mountains².

Lot indeed responded to them with intense dislike for their actions, casting his truthful words into their darkened faces, expressing visible disgust at their vile deeds. Then, he turned to his Lord in repentance, humble and broken before Him, praying to be saved along with his family from the city of evil, filth, and immorality.

¹ Objective Interpretation, 6/182.

² Tafsir al-Kashshaf, 6/261.

B- {My Lord, save me and my family from [the consequence of] what they do."}:

When Lot (peace be upon him) saw that the remedy had become difficult, that the disease had worsened, and that his efforts had been exhausted without avail, he called upon Allah with this supplication. He prefaced his request with the appellation {My Lord} seeking and pleading for Allah's help, while asking for salvation for himself and his believing family.

Indeed, Lot's (peace be upon him) intention in seeking salvation for himself was to fulfill his mission and ensure the continuity of his message for as long as possible, so that it could bear the desired fruits.

Lot (peace be upon him) then turned to his Lord for the second time with a supplication, saying: **{He said, "My Lord, support me against the corrupting people."}** [Al-'Ankabut: 30]. Lot directed this prayer to Allah after he reiterated his advice to his people, reminded and warned them of Allah's punishment for their committing indecencies. However, the people rebelled and grew arrogant, saying to Lot: "If you are truthful in what you threaten us with, then bring upon us the punishment from Allah".

When Lot (peace be upon him) despaired of them, he sought help from Allah and prayed for salvation for himself and his believing family¹.

¹ The supplication of the prophets and messengers, Dr. Mohamed Mahmoud, Dr. Musa Al-Khatib, p. 115.

6- {So We saved him and his family, all, (170) Except an old woman among those who remained behind. (171) Then We destroyed the others. (172) And We rained upon them a rain [of stones], and evil was the rain of those who were warned. (173)} [Ash-Shu'ara: 170-173]:

A- {So We saved him and his family, all,}:

{So} here is for following, meaning his salvation came after his supplication, as necessitated by the shortest time between the prayer and Allah's command to him to leave with his family from the city of evil¹.

B- {Except an old woman among those who remained behind.}:

{an old woman} refers here to the wife of Lot (peace be upon him)².

Al-Nasafi (may Allah have mercy on him) said: {**Except an old woman**} refers to the wife of Lot, and she was content with that. One who is content with sin is judged as sinful, and exempting the disbelieving woman from the family while they were believers is due to the sharing of this name, even if she did not share with them in faith³.

{**among those who remained behind.**} refers to the destruction and punishment of those who did not survive. It is said

¹ Liberation and Enlightenment, 8/403.

² Liberation and Enlightenment, 8/403.

³ Tafsir al-Nasafi, 3/193.

that she perished with those who left the city because of the stones that rained down on them¹.

C- {Then We destroyed the others.}:

{Then} indicates the gradual destruction, which was their doom, as they were uprooted by the earth swallowing and the raining down of stones upon them.

D- {And We rained upon them a rain [of stones], and evil was the rain of those who were warned.}:

And what befell them from the stones was termed as {rain} because it descended upon them from the sky. Some say these were projectiles from volcanic eruptions in their lands, stirred by earthquakes and described vividly².

{and evil was}: a reproachful verb meaning "woe". In the phrase {of those who were warned.}; it marks them as having been warned but they did not heed the warning³.

7- {Indeed in that is a sign, but most of them were not to be believers. (174) And indeed, your Lord - He is the Exalted in Might, the Merciful. (175)} [Ash-Shu'ara: 174-175]:

A- {Indeed in that is a sign, but most of them were not to be believers.}:

{Indeed in that is a sign,}: Meaning that in the comprehensive divine punishment inflicted upon the people of Lot, there is a lesson for those who reflect and ponder, who do

¹ Tafsir al-Kashshaf, /261.

² Liberation and Enlightenment, 8/404.

³ Previous source, 8/404.

not let their desires override them and whose vision is not clouded by their desires.

{but most of them were not to be believers.}: This phrase indicates that some of them, albeit few, feared this consequence, but their blind loyalty to their people made them continue with them despite their fear of what Lot (peace be upon him) warned them about.

From this, it is inferred that one of the social phenomena in human society is the conformity of some people to the majority, relinquishing their own concepts regarding the influence of collective conformity. The story encompasses two contrasting phenomena: first, the complete destruction of Lot's people as a manifestation of Allah's sovereignty and overwhelming power; and second, the deliverance of Lot (peace be upon him) and his family, preserved under Allah's protection, care, and mercy. Allah Almighty concluded the narrative with:

B- {And indeed, your Lord - He is the Exalted in Might, the Merciful.}:

{And indeed, your Lord - He is the Exalted in Might,} for His enemies, and **{the Merciful.}** and for His allies.¹ Thus, in this conclusion, His name **{the Exalted in Might}** is mentioned, meaning the powerful and dominant, and His name **{the Merciful.}** is mentioned, indicating the completeness of precision and eloquence in Allah's speech, and how beautifully articulated it is².

The story of Lot (peace be upon him) concludes in Surah Ash-Shu'ara with a noble divine address from the Merciful Lord, directing it to the Seal of His Prophets and Messengers. It reminds

¹ Facilitation in hadiths' interpretation, Muhammad al-Makki al-Nasiri, 4/362.

² Noah, peace be upon him, and his people in the Glorious Qur'an, Al-Maydani, p. 76.

him that He is vigilant over His enemies and provides His allies with mercy, assistance, and support.

Fourth: Lot (peace be upon him) in Surah An-Naml

Allah Almighty said: {And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing? (54) Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly." (55) But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure." (56) So We saved him and his family, except for his wife; We destined her to be of those who remained behind. (57) And We rained upon them a rain [of stones], and evil was the rain of those who were warned. (58)} [An-Naml: 54-58].

Surah An-Naml discusses the story of Moses (peace be upon him), then it highlights Allah's blessings upon David and Solomon (peace be upon them). It further narrates Solomon's encounters with the ant, the hoopoe bird, and the queen of Sheba and her people. The surah also recounts the story of Salih (peace be upon him) and his people Thamud, detailing the schemes of the corrupt and concludes with the story of Lot (peace be upon him) and his people who rejected the truth and deviated from their natural disposition¹.

This is the fourth story in this surah, intended—as with the previous stories—to warn against disobeying Allah's commands, committing grave sins or transgressions, so that the sinners may not suffer the same punishment as those before them.

¹ The Quranic Structure in Surah Lut, p. 58.

The story of Thamud is followed by the story of Lot in accordance with the Quranic method of arranging the narratives of those nations. The people of Lot came chronologically after the people of Thamud. What raises the question here is the focus on the story of Lot without the stories of 'Aad and the people of Midian, despite their proximity to the kingdom of Solomon, adjacent to the dwellings of Lot's people, situated between the lands of Thamud and Palestine. Their territories lay along the path taken by Quraysh to the Levant. Allah Almighty said: **{And indeed, they [i.e., those cities] are [situated] on an established road.}** [Al-Hijr: 76]. And He, the Exalted, said: **{And indeed, you pass by them in the morning}** [As-Saffat: 137]. The story begins with Lot (peace be upon him) calling his people and advising them to abandon immoral acts¹:

1- {And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing?} [An-Naml: 54]:

And this structure reiterates Lot's denial once again, indicating their awareness that their actions were abhorrent. The term "immorality" refers to whatever its ugliness is recognized and its repugnance intensified. Here, it refers specifically to the crime of homosexuality. Lot (peace be upon him) affirmed his denial of committing this act, describing their state during its occurrence with the words: **{while you are seeing?}**. The conjunction "while" emphasizes condemnation, reproach, and rebuke. **{while you are seeing?}** indicates their persistence in committing the immoral act. The use of the present tense in the narrative serves to emphasize their continued practice of this act until it became widely known among people during their lives, witnessed and openly committed during the daytime. The phrase;

¹ The Quranic Structure in Surah Lut, p. 59.

{**you are seeing?**} derives from "to see", which refers to the sense of sight, i.e., the eye, or knowledge. According to this, there are three meanings mentioned by scholars of interpretation:

- One interpretation is that they openly declared that sin, looking at each other while committing it, without covering themselves or avoiding displaying it. They were indifferent to the heinous sin, and none of them denied this act despite its enormity. Publicizing sin is in itself another sin because it indicates approval and is a disregard for prohibitions. The Prophet Muhammad (peace and blessings be upon him) said: "**Every one of my followers will be forgiven except those who expose (openly) their wrongdoings**". Among forms of publicizing sins is when a person commits an act during the night and then, in the morning, Allah has covered his sin, but he says, "O so-and-so, I did such and such yesterday," thus removing Allah's covering from himself in the morning¹.

- Another interpretation is that {**seeing**} refers to the insight of the heart (insightfulness), meaning they knew that it was a heinous sin which they had not preceded others in committing. Knowledge of the sin makes it more repugnant, and committing it in such a state is a greater sin².

- And a third interpretation is: you witness the consequences left by the sinners before you and what befell them, yet you do not take heed from them and continue in their acts of disobedience and even exceed them.³ Thus, this is a method of warning and intimidation.

These three interpretations are presented within a framework of condemnation and rebuke. This method, based on rebuke and

¹ The Quranic Structure in Surah Lut, p. 60.

² The Quranic Structure in Surah Lut, p. 60.

³ The Quranic Structure in Surah Lut, p. 60.

condemnation, is an effective behavioral approach known in psychology as aversion therapy¹.

In this eloquent arrangement, Allah informs us about Lot's (peace be upon him) call to his people, his sincerity in what he called them to, his denial of their sinful acts, and his affirmation of this by illustrating their wretched condition. It depicts the depths of degradation they reached in their disobedience, indulgence in desires, deviation from natural inclinations, and disregard for human norms, as they openly looked upon each other².

2- {Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.} [An-Naml: 55]:

- The verse begins with a rhetorical question: **{Do you indeed}**; It is a questioning rebuke used for emphasis, leading to the clarification of the heinous sin that the people of Lot indulged in deeply.

- **{approach men}**: The verse explicitly mentions the sin that the reader would inquire about, similar to the structure found earlier in Surah Al-A'raf.

The verse reiterates Lot's (peace be upon him) denial and rebuke of his people once again. It explicitly states the nature of the sin they committed by direct declaration, after initially hinting at it, to have a greater impact on the reader. The affirmation with emphatic particles underscores that its content is unbelievably vile. Describing their indulgence in desire is a layer of ugliness upon ugliness, as it is not within its proper bounds. This indicates

¹ The Call to Allah, Abd al-Rab Nawab, p. 274.

² The Quranic Structure in Surah Lut, p. 60.

they were mistaken in their actions, surpassing even the bounds of women who are naturally appropriate objects of desire.

The term {men} in the verse refers to a mental construct indicating generality. Mentioning the word "men" emphasizes further repugnance and denial, as they are men like themselves, meaning they are human beings, unlike the term "males" which includes both young and old males of humans and other species¹.

Then He described them with attributes indicating their simple-mindedness, lack of understanding, impoverished thinking, and lack of knowledge, portraying their degraded state and miserable condition, saying: {**Rather, you are a people behaving ignorantly.**"}

{**Rather,**}: A transitional shift from denial to informing about their condition that led them to commit abominations and follow their desires, indicating that they were a people of ignorance which drove them to such indecency.

Ignorance is the opposite of knowledge, meaning you are unaware of the consequences of what you are doing, or you act like ignorant people despite knowing it is indecent. Alternatively, ignorance here could imply foolishness and recklessness that they were accustomed to².

The purpose of this shift is to criticize and belittle, and to alert to the reality of their situation. It is expressed through the nominal sentence and the present tense verb to indicate their ongoing persistence in committing that indecency and their steadfastness upon it³.

¹ The Quranic Structure in Surah Lut, p. 116.

² The Quranic Structure in Surah Lut, p. 116.

³ The Quranic Structure in Surah Lut, p. 116.

Indeed, Lot (peace be upon him) launched a severe campaign against this indecency.

- His saying {**men**} refers to a deviation rejected even by animals.
- And His saying {instead of women?} indicates a deviation from the natural order, a significant error, and a reprehensible act.
- {**Rather, you are a people behaving ignorantly.**} Is a firm description attached to them, indicating that they commit acts characteristic of foolish, ignorant people who do not comprehend or distinguish between what is good and what is ugly¹.

Lot (peace be upon him) described his people, as we have encountered in Surah Al-A'raf and Surah Ash-Shu'ara', as:

- Transgressing people: {**Rather, you are a transgressing people.**} [Al-A'raf: 81].
- He also described them as "Transgressors people" in: {**But you are a people transgressing.**} [Ash-Shu'ara: 166].
- Ignorant people: {**Rather, you are a people behaving ignorantly.**} [An-Naml: 55].

Indeed, ignorance encompasses the worst attributes: it promotes excess and transgressing, and it is pervasive and accessible:

- They were ignorant of the true purpose for which woman was created.
- They were ignorant of their Lord, His religion, and the teachings brought by Lot (peace be upon him).
- They were ignorant of their own selves and their human dignity.

¹ The Quranic Structure in Surah Lut, p. 116.

- They were ignorant of the danger of their excessive behavior and aggression.
- They were ignorant of the path of righteousness, guidance, and success.

This noble verse; **{Rather, you are a people behaving ignorantly.}** clarifies that ignorance of Allah Almighty—His obedience that is obligatory, His punishment, and the enduring bliss in His presence—is the root cause of all evil and corruption on earth. Therefore, the path to reforming humanity and elevating their aspirations to seek excellence and spiritual advancement lies in obedience to Allah, distancing oneself from disobedience through divine knowledge that fosters fear, hope, and love of Allah. This is the correct path to rectifying human conditions and achieving the desired perfection.

So look at the people of Lot, and how Allah Almighty described them as ignorant, which led them to indulge in abominations. Thus, they became the epitome of disgrace and corruption, resulting in severe punishment for their heinous deeds.

Indeed, ignorance is nothing but darkness among the darkneses. Whoever remains ignorant has lost the light of Allah and wanders aimlessly without guidance. Instead of making his determination his beacon to illuminate his path and encourage him to acquire knowledge from any source, his low aspirations become the cause of his darkness. This is because he is preoccupied with everything that distances him from Allah Almighty, increasing his ignorance, backwardness, and loss,

leading to a fall into the sinful quagmire filled with obscenities and evils¹.

Lot (peace be upon him) described his deviant people as ignorant, and we note that the verb **{behaving ignorantly.}** in the verse is absolute, encompassing all forms, types, and conditions of ignorance.² Due to their ignorance, which dominated them, the people of Lot did not heed Lot's advice and guidance. Instead, their ignorance, disobedience, injustice, excess, and criminality led them to commit another serious crime, expressed in the Holy Quran by saying:

3- {But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."}
[An-Naml: 56]:

After Lot (peace be upon him) called his people to natural disposition, chastity, and purity, and commanded them to uphold truth and refrain from evil, and rebuked them attributing their actions to ignorance, they responded with exaggeration and harm,³ boasting about their indecency. Their response to him (peace be upon him) was not fitting for anyone except those with corrupted nature and impaired intellects:

A- {But the answer of his people was not except that they said,}:

The verse begins with a conjunction; **{But}** indicating a sequence, reflecting the response of the people who had settled on their decision and were content with it, as indicated by the exception introduced by the negation which implies specification:

¹ Determination in light of the Holy Qur'an, an objective study, Abdul Aziz Salem Al-Ruwaili, Dar Al-Sumaie for Publishing and Distribution, 2015, p. 154.

² Objective Interpretation, Al-Khalidi, p. 96.

³ The Quranic Structure in Surah Lut, p. 77.

{**was not except that they said,**}. This confirms Lot's (peace be upon him) commitment to calling his people, advising them, and being eager for their guidance. After advising them and guiding them towards the path of salvation, Allah Almighty pointed out their persistence in ignorance, saying: {**But the answer of his people was not except that they said,**}. They had no valid argument to refute what Lot described them with, nor any excuse in their response, except that they affirmed their ignorance and boasted about it, demonstrating their persistence and deepening in wickedness.¹ This was the reason for the command to expel Lot's family from the city, limited to this response:

B- {"Expel the family of Lot from your city.}:

They explicitly stated whom they should expel, referring to Lot's family, without mentioning Lot himself (peace be upon him), even though it would have been more appropriate to expel him in their view, as he was their leader. Alternatively, by {**the family of Lot**}; They may have meant the category that opposes what they are doing, thereby including Lot (peace be upon him) but not explicitly mentioning or intending his wife, because she did not oppose them. With this statement directing the expulsion {**the family of Lot**}, they aimed to rid themselves of anyone who reminded them of their sinful actions or advised them against them².

- {**from your city.**}: They added the {**city**} to them, indicating their association with this city to the extent that it seemed as if Lot (peace be upon him) and his family were not considered part of the city's inhabitants. The process of expelling them was depicted as simple and easy, suggesting the

¹ Nazm al-Durar, Al-Biq'a'i, 4/270.

² The Quranic Structure in Surah Lut, p. 78.

insignificance of Lot's family and the lack of supporters or defenders for them¹.

C- {Indeed, they are people who keep themselves pure."}:}

In this report, the reason for their expulsion from the village is stated as follows: they are people who commit obscenities openly and encourage others to do the same, particularly engaging in anal intercourse, promoting and defending it. Therefore, the family of Lot must be expelled from the city, as the criminal people punished them for their purity and chastity².

4- {So We saved him and his family, except for his wife; We destined her to be of those who remained behind.} [An-Naml: 57]:}

Allah Almighty saved Lot (peace be upon him) and his family from the punishment that befell his people, as mentioned in His saying:

{So We saved him and his family,}: His wife was excluded from the ultimate consequence with the statement: **{except for his wife; We destined her to be of those who remained behind.}**. This means we decreed upon her with our might and power a firm decree that does not change due to her disbelief. The decree is applicable to the event and specifically refers to her. Thus, we decreed her fate to remain with the rest in punishment³.

Al-Hafiz Ibn Kathir (may Allah have mercy on him) said regarding his interpretation of the verse; **{except for his wife;**

¹ The Quranic Structure in Surah Lut, p. 78.

² The Quranic Structure in Surah Lut, p. 78.

³ The Quranic Structure in Surah Lut, p. 220.

We destined her to be of those who remained behind.} meaning among those who perished with his people, because she was an aid to them in their misguidance and she consented to their heinous deeds. She would guide her people to Lot's guests, encouraging them to approach them and commit indecent acts with them.

5- {And We rained upon them a rain [of stones], and evil was the rain of those who were warned.} [An-Naml: 58]:

And do not think that the rain with which Allah destroyed them was praiseworthy, abundant in goodness and blessings. Rather, it was a rain of stones appropriate to their deviant and unprecedented condition, alongside hardened hearts inclined towards aberrant desires. Allah Almighty described this rain in several places in His Noble Book, including His saying: **{So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] (82) Marked from your Lord. And it [i.e., Allah's punishment] is not from the wrongdoers [very] far. (83)}** [Hud: 82-83]. And also His saying: **{And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.}** [Al-Hijr: 74].

So the Holy Quran explains parts of itself through other parts, and far be it from the words of Allah to contradict or differ¹.

{and evil was the rain of those who were warned.}: This means their rain is indeed wretched, and so is their punishment, because they were warned and cautioned, yet they did not desist

¹ Objective Interpretation, 6/266.

or heed the warnings. Therefore, Allah decreed upon them a severe punishment¹.

Fifth: Lot (peace be upon him) in Surah As-Saffat

Allah Almighty said: **{And indeed, Lot was among the messengers. (133) [So mention] when We saved him and his family, all, (134) Except an old woman [i.e., his wife] among those who remained [with the evildoers]. (135) Then We destroyed the others. (136) And indeed, you pass by them in the morning (137) And at night. Then will you not use reason? (138)}** [As-Saffat: 133-138].

A brief overview of the story of Lot (peace be upon him) is mentioned in Surah As-Saffat, highlighting Allah's honoring of His prophets (peace be upon them), placing them among the honored. Indeed, they are the honored ones. The surah does not delve into the details of what transpired between Lot and his people; rather, it focuses on what Allah specifically singled out for Lot and what befell his people. Then, it admonishes the Arabs who pass by their dwellings morning and evening, criticizing their lack of remembrance and rebuking them for not using their intellects in what is beneficial for them².

Interpretation of the noble verses:

1- {And indeed, Lot was among the messengers.}:

Allah Almighty emphasizes the message of Lot (peace be upon him) by beginning his story in Surah As-Saffat with the conjunction **{And}**, which serves as a link connecting it with all

¹ Tafsir Al-Saadi, p. 807.

² Stories of the Holy Qur'an, Dr. Fadl Hassan Abbas, p. 368.

the preceding narratives mentioned in the surah.¹ This wise arrangement includes brief accounts of Noah, Abraham, Ishmael, Isaac, Moses, Aaron, and Elijah before detailing the story of Lot and Jonah (peace be upon them all).

And **{when}** is a temporal adverb related to **{the messengers.}**. The meaning is that at the time when Allah brought him salvation and destroyed his people, he was steadfast in conveying the message from Allah, speaking as Allah had commanded him. The use of "when" specifically highlights the moment of his deliverance among the messengers, because that moment is indicative of the circumstances that affirm his message, similar to the situations of other messengers before and after him².

2- {[So mention] when We saved him and his family, all,}:

The observer of the verb form **{We saved him}** will notice the classification depicted in the word.³ When discussing the salvation of Lot (peace be upon him) in the noble surahs, the verb appears in the past tense in Surah Al-A'raf and Surah An-Naml: **{So We saved him}**, and in the past tense in Surah Al-Anbya, Surah Ash-Shu'ara, and Surah As-Saffat: **{We saved him}** and in Surah Al-Qamar: **{We saved them}**. In the future tense in Surah Al-Ankabut: **{We will surely save him}**. In the form of supplication and request in Surah Ash-Shu'ara: **{save me}**. We notice here the story using various verb forms in its verses; the past tense—which is the most used—in various forms, even though they all convey the same meaning of reporting the realization of salvation. The past tense is used to indicate the

¹ The eloquence of Qur'anic systems in Surah As-Saffat, Dr. Shuma Muhammad Al-Balawi, Dar Al-Sumaie for Publishing and Distribution, 2019, p. 516.

² Liberation and Enlightenment, 9/441.

³ From the eloquence of the Qur'anic Structure in Surah As-Saffat, p. 517.

certainty of the action occurring. The verb "saved" is used to indicate a quick result, while "Survived" is used for a more deliberate and careful process. Therefore, "saved" implies a quicker relief from distress and hardship compared to "Survived". The linguistic structure of each form reflects this distinction¹.

When Allah said in Surah Al-A'raf and Surah An-Naml: {**So We saved him**}, this was after describing the state of the people and characterizing them as excessive and ignorant. Their punishment for him was expulsion from the city and exile for his denunciation of them, and they deserved the punishment for their disbelief. However, in Surah Al-Anbya, Surah Ash-Shu'ara, and Surah As-Saffat, Allah said: {**We saved him**}, where the context was about reporting the disbelief of Lot's people and his salvation (peace be upon him). Therefore, there was no need for a swift result. And Allah knows best.

The form; {**We will surely save him**} is used only once, and that is when Abraham (peace be upon him) argued with the angels about Lot (peace be upon him), where he said to them: {[**Abraham**] **said, "Indeed, within it is Lot."**} [Al-'Ankabut: 32]. This is a form of subtle indication, as the intention was not merely to inform them of his presence there, but rather to argue on his behalf. When they mentioned that the reason for destroying the people was their wrongdoing, he objected by pointing out that there was an innocent person among them, demonstrating compassion and the duty of a believer to support his brother and fear for his safety from harm or damage. This is an example of eloquent and subtle indication².

¹ The Eloquence of the Word in Quranic Expression, Fadel Saleh Al-Samari, Dar Ibn Kathir, 2nd edition, 1437 AH, p. 70.

² The table in the parsing, morphology, and explanation of the Qur'an, Mahmoud Al-Safi, Madin Publications, 1st edition, 1411 AH, 20/333.

They responded to Abraham (peace be upon him) in a way that reassured him. Allah Almighty says: **{They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."}** [Al-'Ankabut: 32]. Here, they promised Abraham the salvation of Lot (peace be upon him) and the believers, using the form **{We will surely save him}**. The promise of the Generous One is certain and binding.

The active participle, which indicates certainty and permanence, is used in the same surah. This is evident in the angels' words to Lot (peace be upon him): **{Indeed, we will save you and your family, except your wife;}** [Al-'Ankabut: 33]. This means that this act of saving is undoubtedly going to happen.¹

The verb of supplication and appeal "save me", is used in his saying: **{My Lord, save me and my family from [the consequence of] what they do.}** [Ash-Shu'ara: 169]. This indicates that Lot (peace be upon him) requested safety for himself and his family from the actions of his people and their consequences. This implies that when Lot (peace be upon him) despaired of his people, he sought help from Allah, asking for steadfastness in faith and safety from punishment².

Dr. Muhammad Hilal said regarding Allah's saying: **{[So mention] when We saved him}** [As-Saffat: 134]; It means: remember when We saved him, or remember the time when We saved him and his family. **{We saved him}** indicates the extended duration of his call to his people.³ The emphatic form **{We saved him}** in Surah As-Saffat signifies the certainty of this

¹ The Quranic Structure in Surah Lut, p. 301.

² The Quranic Structure in Surah Lut, p. 301.

³ The rich and comprehensive Interpretation of the Qur'an, 9/474.

deliverance and its comprehensive nature, including all those believers without exception¹.

3- {Except an old woman [i.e., his wife] among those who remained [with the evildoers].} [As-Saffat: 135]:

An exception method, and in the exception, there is an emphasis on her departure from them, that is, from her surviving people, and a confirmed declaration of it.

- **{Except an old woman [i.e., his wife] among those who remained [with the evildoers].}**; Lot's wife was an old woman among those who remained, and Allah Almighty decreed that she stay with those who remained, and that she perish with them. **{those who remained [with the evildoers].}** refers to the people of Lot who were punished and destroyed².

Al-Raghib said about the meaning of **{those who remained [with the evildoers].}**: Allah Almighty said: **{Except an old woman [i.e., his wife] among those who remained [with the evildoers].}**; meaning among those whose lives were prolonged, and it was also said: among those who stayed and did not leave with Lot.³

The most likely interpretation is that they are those who remained, meaning those who stayed in their city awaiting the punishment to befall them. Thus, that old woman remained with those who stayed and perished with the punished and destroyed ones⁴.

¹ From the eloquence of the Qur'anic Structure in Surah As-Saffat, p. 518.

² Qur'anic Stories, 1/514, from The Quranic Structure, p. 518.

³ Strange Vocabulary in the Qur'an, p. 601.

⁴ Quranic Stories, 1/515.

4- {Then We destroyed the others.}:

After Allah Almighty explained His favor upon Lot (peace be upon him) by granting him the message and saving him and his believing family, He then warned and admonished: **{Then We destroyed the others.}**. This was connected to the blessing of the message and salvation with **{Then}** which indicates a sequence with delay. The reason for this delay is that the destruction and annihilation occurred after Lot and his believing family were saved; there was a period in between. The salvation did not come after the destruction but before it. Then Allah warned of what happened to the wrongdoers: **{We destroyed the others.}** meaning that by His power, He annihilated the remaining people who persisted in their disbelief, just as He destroyed those who remained in disbelief from Lot's people, like his wife who disbelieved and sided with her corrupt people, leaving none of them remaining.

And He expressed it in the past tense to affirm their destruction and annihilation, and attributed the action to the **{We}** of Majesty to indicate the severity of their destruction, as it is a matter of utmost greatness. He defined **{the others.}** in the plural to encompass the entire group, indicating that none of them remained, and only Lot (peace be upon him) and his believing family were saved.¹ Allah mentioned this story for the disbelievers of Quraysh to take heed, as these stories were narrated for their admonition. He said:

5- {And indeed, you pass by them in the morning (137) And at night. Then will you not use reason? (138)} [As-Saffat: 137-138]:

Meaning: O people of Mecca, you pass by the dwellings of Lot's people during your trade journeys to the Levant, and you

¹ The Quranic Structure in Surah Lut, p. 243.

see the signs of their destruction by day and by night. Do you not reflect and fear that the same fate might befall you?¹ The statement was emphasized with **{And indeed,}** to affirm the meaning in **{And indeed, you pass}**, indicating that this news is meant for alertness and understanding, not merely for information. **{And at night.}** refers to your travels at night. This was followed by a rhetorical question maintaining the order and continuation: **{Then will you not use reason?}** indicating their lack of insight, as those remnants signify the wrath of Allah that befell Lot's people due to their denial of Allah's messenger, their indulgence in immoral acts, and their failure to repent. Specifying the times of morning and night with **{...in the morning (137) And at night....}** serves as a reminder of their situation and an indication that most travelers move during the morning and evening to avoid the heat of the sun, as their journey was in the summer. Morning was mentioned before night because visibility is clearer, and the perception of the remnants is more evident².

- **{Then will you not use reason?}**: This is a rhetorical question and a rebuke for their lack of reflection and consideration.³ Here, the question is a criticism of their failure to comprehend, while simultaneously urging them to do so⁴.

- **{Then will you not use reason?}** The signs and lessons, so you avoid what leads to destruction⁵.

- **{Then will you not use reason?}**; Meaning: Will you not reflect upon them and how Allah destroyed them, and learn that the disbelievers have similar examples⁶?

¹ The Quranic Structure in Surah Lut, p. 243.

² The Quranic Structure in Surah Lut, p. 244.

³ Interpretation of the rich and comprehensive Qur'an, 9/476.

⁴ From the rhetoric of Qur'anic Structure, p. 518.

⁵ Tafsir Al-Saadi, p. 947.

⁶ Tafsir Ibn Kathir, 7/38.

There is no doubt that the end of every arrogant person carries profound lessons and clear warnings that the wise reflect upon, especially when the remnants of the arrogant endure, with empty dwellings and desolate ruins that people pass by day and night, like the people of Thamud and the people of Lot (peace be upon them).

The Holy Quran directs people to consider the fate of the people of Lot, upon whom a rain of stones was sent. They were among the defiantly disobedient, coarse-hearted individuals with hardened dispositions. The Holy Quran guides people to reflect on their destiny for several reasons:

- That they have enduring traces until the Day of Judgment, unaffected by the passage of days and the darkness of nights. Allah Almighty said: **{And We have certainly left of it a sign as clear evidence for a people who use reason.}** [Al-'Ankabut: 35].
- That the enduring traces are accessible to every observer and person of reason. Allah, exalted is He, said: **{"And indeed, you pass by them in the morning (137) And at night. Then will you not use reason? (138)}** [As-Saffat: 137-138].
- In those enduring traces are clear signs, lessons for those who reflect. Allah Almighty said: **{Indeed in that are signs for those who discern. (75) And indeed, they [i.e., those cities] are [situated] on an established road. (76) Indeed in that is a sign for the believers. (77)}** [Al-Hijr: 75-77]. These signs indicate the dominance of the Almighty, the Compeller, affirm the truthfulness of the messengers, and warn of the dire fate of those who reject the truth¹.

¹ The Call to Allah, Abd al-Rab Nawab al-Din, p. 288.

Sixth: Lot (peace be upon him) in Surah Al-Qamar:

Allah Almighty said: **{The people of Lot denied the warning. (33) Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn. (34) As favor from Us. Thus do We reward he who is grateful. (35) And he had already warned them of Our assault, but they disputed the warning. (36) And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning." (37) And there came upon them by morning an abiding punishment. (38) So taste My punishment and warning. (39) And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (40)}** [Al-Qamar: 33-40].

The story of Lot (peace be upon him) is briefly mentioned in Surah Al-Qamar following the accounts of the people of Noah; Aad, and Thamud. The theme of this surah, like other Makkan surahs, emphasizes the fundamentals of Islamic creed. It warns the disbelievers of Mecca of a similar punishment to that inflicted upon previous nations mentioned in the surah, as a consequence of their rejection of the messengers. Each narrative is distinct, followed by a chilling statement invoking wonder: **{And how [severe] were My punishment and warning.}** [Al-Qamar: 16], This is coupled with the declaration: **{And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?}**. The surah admonishes the polytheists of Quraysh for their negligence towards these warnings and cautions them of a fate similar to that of those nations—destruction and

defeat in this world, and the severest punishment in the Hereafter, accompanied by humiliation and disgrace, dragged upon their faces in the Fire. Thus, they are in deviation and punishment.¹

In Surah Al-Qamar, Allah Almighty indeed mentioned the fourth narrative, the story of the people of Lot, highlighting the consequence of rejecting the messengers, committing indecencies, and the explicit description of severe punishment, which is destruction and annihilation. This serves as a lesson for all people, teaching them that there is no destruction except after a warning of punishment by the tongue of a messenger from Allah, followed by their rejection².

1- {The people of Lot denied the warning.} [Al-Qamar: 33]:

The noble verses clarify that the people of Lot (peace be upon him) denied their messenger, opposed him, and rejected the signs with which he warned them, and they committed immorality.³ Allah's statement; **{the warning.}**, refers to the messengers and the matters they warned about through their words. Rejecting one prophet is akin to rejecting all prophets due to their agreement on the fundamental principles of divine laws and their unified goal and methodology. The verses here directly transport us to the scene of punishment and retribution⁴:

¹ Al-Tafsir Al-Munir, Al-Zuhayli, 14/155.

² Al-Tafsir Al-Munir, Al-Zuhayli, 14/185.

³ Al-Tafsir Al-Munir, 14/185.

⁴ Tafsir Al-Shaarawi, 24/14782.

2- {Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn.}
[Al-Qamar: 34]:

A- {Indeed, We sent upon them a storm of stones,}:

It means: "Indeed, We sent upon them a storm of stones, which destroyed them". The severity of the punishment is emphasized with the emphatic particle **{Indeed, We}**, and the sentence structure indicates the certainty and establishment of their punishment. The statement is phrased in the past tense to affirm the realization of their punishment and its occurrence upon them.

{We sent}: This phrase emphasizes the actual sending upon them, and the use of the pronoun **{We}** emphasizes the greatness of the Sender, glorified be He, and the certainty of His command. The phrase **{upon them}** indicates their lowly state before Allah, highlighting the severity and permanence of the punishment upon them. Then, the punishment is described with the phrase **{a storm of stones,}**; Meaning small stones that destroy whoever they strike by the command of Allah Almighty. Thus, **{Indeed, We sent upon them a storm of stones,}**, the phrase indicates the continuous pelting of stones upon them and its steadfastness until none of them remained. Therefore, Allah Almighty exempted the family of Lot (peace be upon him) from the general punishment with His statement:

B- {except the family of Lot - We saved them before dawn.}:

Meaning: They left in the early hours of the morning and were saved from what afflicted their people. None among Lot's people believed in him except for his family, not even a single man. Even Lot's wife suffered the same fate as her people. Thus, the Prophet of Allah and his daughters emerged safely from among them, untouched by harm¹.

{We saved them}: The verb is in the past tense in an exaggerated form to emphasize and confirm their salvation. The verb is attributed with the emphatic pronoun **{We}** to exalt the status. **{before dawn.}**: Meaning they were saved during the time of dawn, indicating the moment just before the punishment. The term **{before dawn.}** here refers to the time of the night of the punishment, suggesting that their deliverance occurred shortly before the onset of the punishment, which began with the statement, **{And there came upon them by morning an abiding punishment.}** [Al-Qamar: 38]. That is: The punishment befell upon them in the morning.² Then He, the Almighty, explained the reasons for the salvation of Lot (peace be upon him) and his family from the punishment:

3- {As favor from Us. Thus do We reward he who is grateful.} [Al-Qamar: 35]:

A- {As favor from Us.}:

That is: a favor and grace from Allah upon them, that is; We saved Lot and his family from the punishment that descended

¹ Tafsir Ibn Kathir, 7/480.

² The Quranic Structure in Surah Lut, p. 226.

upon his people, as a grace bestowed by Us upon them. {**favor**}; as salvation is indeed a favor, and it is a general term implying specificity, meaning that their salvation is among the greatest favors upon them. {**from**} specifies the Bestower, exalted be He, and {**Us.**} indicates possession, meaning that the command to save them comes from Him, exalted be He, not from anyone else. The pronoun {**Us.**} is for magnification, pointing to the Bestower, exalted be He, and it emphasizes greatly this grace, because it comes from the Bestower, exalted be He, whose favors are countless and immeasurable¹.

B- {Thus do We reward he who is grateful.}:

With such a reward from the grace. The result is that we reward every grateful person among those who do what we command and refrain from what we forbid. In the verse, there is a promise to the grateful believers of being saved from every harm, so that they increase in obedience to their Lord².

{**thus**} is used to emphasize the greatness of the favor of being saved by Allah Almighty. The present tense verb {**We reward**} indicates the continuous renewal and occurrence of the salvation of the believers whenever punishment comes. The relative pronoun in {**he who**} is used to indicate generality and inclusiveness for everyone. Mention of the favor precedes gratitude as a way of stating the cause before the effect, where the favor that necessitates gratitude is mentioned first, as it is the reason for it, since there is no gratitude except after a favor³.

¹ Liberation and Enlightenment, 11/162, Quranic Structure , p. 226.

² The spirit of meanings, 14/90, The Quranic Structure, 227.

³ The Quranic Structure, 227.

4- {And he had already warned them of Our assault, but they disputed the warning.} [Al-Qamar: 36]:

Indeed, their prophet warned them of the severe punishment and the severe retribution of Allah if they did not believe, before it befell them. However, they did not pay attention to it nor did they listen. Instead, they doubted the warning, did not believe in it, and denied their prophet¹.

{but they disputed the warning.} means: they persisted in their doubts and denials of it, and then they continued in the indecency which they committed.²

5- {And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."} [Al-Qamar: 37]:

A- {And they had demanded from him his guests,}:

Lot (peace be upon him) intended to defend his guests, while his people intended to seize them, and the two intentions conflicted. The persuasion was: **{And they had demanded from him his guests,}**, the outcome was the defeat of the deviant people in their deviant intentions and the victory of Lot (peace be upon him) in his noble and honorable intention³.

B- {but We obliterated their eyes, [saying], "Taste My punishment and warning."}:

This noble verse, and those following it, suggest that the punishment befell them in two stages:

The first stage: Allah obliterated their eyes and made them blind. This occurred at night when they intended to assault Lot

¹ Al-Tafsir Al-Munir, 14/186.

² Tafsir Al-Shaarawi, 24/14784.

³ Quranic Stories, 1/501.

regarding his angelic guests. The angels commanded Lot to depart with his believing family at dawn, and they blinded the deviant people gathered at Lot's house. Thus, they were struck with blindness, returning unable to see anything and groping about blindly.

The second stage: Their destruction came upon them at dawn the next day; **{ "And there came upon them by morning an abiding punishment. }** [Al-Qamar: 38].

The angels informed Lot (peace be upon him) that the punishment would befall his people in the morning, when they would be awake: **{ And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning. }** [Al-Hijr: 66]. When morning came and the sun rose, they were seized by a shriek: **{ So the shriek seized them at sunrise. }** [Al-Hijr: 73]. After the shriek, Allah overturned the town upside down,¹ and He rained upon them stones of baked clay as mentioned in the preceding Surahs.

Imam al-Tabari (may Allah have mercy on him) said regarding Allah's saying: **{ but We obliterated their eyes, }**: This means that We obliterated their eyes completely, until we made them look like the rest of their faces, with no part of them visible, so they could not see Lot's guests. And concerning Allah's statement: **{ [saying], "Taste My punishment and warning." }**: Allah Almighty said: So taste, O people of Lot, people of Sodom, My punishment that befell you, and My warnings that I warned others among the nations from calamities and retributions.²

¹ Quranic Stories, 1/517.

² Jami' al-Bayan, 27/106.

6- {And there came upon them by morning an abiding punishment.}:

Al-Tabari (may Allah have mercy on him) said: "He, glorified be He, says: 'the people of Lot came upon them {**by morning an abiding punishment.**}'. This indicates that it occurred at the break of dawn".

And His saying: {punishment.}, means the overturning of the earth upon them, followed by rain of stones of hard clay, meaning consecutive.

And His saying {**an abiding**} means: This punishment settled upon them until the Day of Resurrection, whereupon they will face Allah's greatest punishment in Hell.¹

7- {[saying], "Taste My punishment and warning."} [Al-Qamar: 39]:

He, glorified be He, says to them: "So taste My punishment and My warnings, O people of Lot, for what I have allowed to befall you due to your disbelief in Allah, your rejection of His messenger, and My warning of you to nations other than you; of the punishment I sent down upon you²".

8- {And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?} [Al-Qamar: 40]:

Al-Tabari (may Allah have mercy on him) said: "Allah, exalted be He, says: 'And We have certainly made the Qur'an easy for remembrance for those who wish to be admonished and reflect upon it, so is there any who will remember? so they may be

¹ Jami' al-Bayan, 27/106.

² Jami' al-Bayan, 27/107.

deterred from what Allah has forbidden and adhere to what He has commanded and permitted¹".

Siddiq Hasan Khan (may Allah have mercy on him) said: "Perhaps the reason for emphasizing the ease of recitation and remembrance of the Qur'an in this Surah is to indicate that it is a great favor that no one should neglect to be grateful for. In every story, there is a reminder that the denial of every messenger necessitates the descent of punishment, and listening to every story calls for reflection and admonition. This is the wisdom behind the repetition in Allah's statement: **{So which of the favors of your Lord would you deny?}** [Ar-Rahman: 30], repeated after every verse in Surah Ar-Rahman. Similarly, the repetition of narratives and stories themselves serves to present these lessons vividly to the hearts, depicted in the minds, mentioned unforgotten in every time²".

Seventh: The wife of Lot (peace be upon him) in Surah At-Tahrim:

Allah Almighty said: **{Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter."}** [At-Tahrim: 10]:

In this noble verse, there is a clear mention of the stance of the wives of Noah and Lot (peace be upon them). They remained upon their disbelief, so their marriage to the noble prophets did not avail them.

¹ Jami' al-Bayan, 27/107.

² Fath al-Bayan, 13/304.

1- {Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot.}:

The example here serves to highlight that guidance is solely by the command of Allah. He guides whom He wills and leads astray whom He wills, as Allah says: **{Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.}** [Al-Qasas: 56]. Therefore, a disbeliever persists in disbelief even if they live in a faith-based environment surrounded by believing and monotheistic companions, and they recognize truth from falsehood, good from evil. This was evident in the cases of these two women. It is inconceivable that Noah (peace be upon him) and Lot (peace be upon him) did not exert effort in calling their wives to Allah, faith, truth, virtue, kindness, and goodness. However, diseased hearts refuse anything but disbelief, even if under the care of a blessed prophet or a righteous man¹.

2- {They were under two of Our righteous servants}:

The phrase **{two of Our righteous servants}** in reference to both Noah and Lot (peace be upon them) purifies their status. Not only that, Allah further dignifies them by saying **{righteous}**, affirming their sincere devotion to Allah Almighty, along with their achievement of righteousness. This indicates their rectitude in faith and their sound relationships with people. Therefore, the call to righteousness was indeed the call of the prophets. Joseph (peace be upon him), after being granted kingship, elevation, status, honor, and prestige, declared to his Lord (Exalted be He): **{My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and**

¹ The subtle gestures of explicit proverbs in the Qur'an, Abdul Sattar Al-Marsoumi, Dar Al-Miraj, 2016 AD, p. 295.

the Hereafter. Cause me to die a Muslim and join me with the righteous."} [Yusuf: 101]. Similarly, Solomon (peace be upon him) said as mentioned in the Holy Quran about him: **{So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."}** [An-Naml: 19].

As stated in this explicit example, the word **{under}** signifies the marital relationship, indicating that both Noah and Lot (peace be upon them) were the authoritative figures in the hierarchical structure of their households¹.

3- {but betrayed them, so they [i.e., those prophets] did not avail them from Allah at all,}:

What comes to the minds of most people is marital betrayal, which is something that should not be attributed to the prophets (peace be upon them). Prophets have been endowed with special qualities to ensure that people do not turn away from them and their calls. Some of these qualities include:

The absence of contagious diseases, integrity from lying and betrayal, and safeguarding one's honor, so people find no fault in them. However, betrayal here is of a different kind.² Ibn Kathir (may Allah have mercy on him) said: **{but betrayed them,}**; meaning in faith, as they did not agree with them in faith nor did they believe in their message, so all of that did not avail them anything nor did it protect them from the harm. Therefore, Allah said: **{so they [i.e., those prophets] did not avail them from Allah at all,}**. It was said to the two women: **{"Enter the Fire**

¹ The subtle gestures of explicit proverbs, the previous source, p. 318, Noah and the Great Flood, p. 318.

² Noah and the Great Flood, p. 318.

with those who enter."}; and the meaning of His saying: **{but betrayed them,}** is not that the betrayal was in immorality, but in religion. For the women of the prophets are protected from falling into immorality due to the sanctity of the prophets¹.

A- Betrayal by Noah's wife (peace be upon him):

The wife of Noah (peace be upon him) did not believe in him; rather, she used to tell people that he was mad (Allah forbid). It is mentioned in the interpretation of Ibn Jarir al-Tabari that Ibn Abbas was asked while he was near the Kaaba about the saying of Allah Almighty: **{but betrayed them,}**, he replied, "Verily, it was not in adultery, but she told people that he was mad. Or her betrayal was that she informed the rulers of that time about the names of those who believed in Noah (peace be upon him)". Al-Mawardi said in "Al-Nukat wa Al-Uyun": "The betrayal of the wife of Noah (peace be upon him) was that she told people that he was mad, and when someone believed in him, she would inform the tyrants".² Some scholars also said that she died before the flood³.

B- Betrayal by Lot's wife (peace be upon him):

Her betrayal towards her husband Lot (peace be upon him) was that she used to inform the people of Lot when the guests would come to him. She was a disbeliever and sided with her disbelieving people, and her betrayal was not in committing immorality. Ad-Dahhak reported from Ibn Abbas: "No wife of a prophet ever committed immorality. Allah destroyed her along with the disbelievers of her people, as Allah turned their land upside down"⁴.

¹ Tafsir Ibn Kathir, 4/393.

² Tafsir Al-Mawardi, Abu Al-Hasan Al-Mawardi, Dar Al-Kutub Al-Ilmiyyah, 2008 AD, 6/46-47.

³ Noah, peace be upon him, in the Holy Qur'an, Al-Maydani, p. 310,

⁴ Previous source, p. 310.

4- {and it was said, "Enter the Fire with those who enter."}:}

It means that Allah decreed a firm judgment upon them by admitting them into the Fire, despite them being wives of two messengers from Allah. On the Day of Judgment, they will be among the companions of the Fire,¹ so there is no honor or intercession in matters of disbelief and faith, and the issue of betrayal in creed, even concerning the wives of the prophets².

Eighth: References to consider the story of Lot (peace be upon him) in other surahs:

The story of Lot (peace be upon him) is mentioned in various surahs of the Quran, with lessons to be drawn from it, including:

1- {Has there not reached them the news of those before them - the people of Noah and [the tribes of] 'Aad and Thamūd and the people of Abraham and the companions [i.e., dwellers] of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.} [At-Tawbah: 70]:

Allah warns those who walk the path of destruction without taking heed: "Has the news not reached them of those before them - the people of Noah, who were overwhelmed by the flood and drowned in the terrifying torrent of annihilation, becoming inhabitants of the realm of Barzakh until the Day of Resurrection? And Aad, who were destroyed by a fierce windstorm; Thamud, who were seized by the shriek; the people of Abraham, whose tyrannical ruler perished while Abraham was saved; the companions of Midian, who were struck by a trembling and

¹ Previous source, p. 310.

² In the shadows of the Qur'an with disposition, 6/3621.

overshadowed by a cloud of punishment; and the overturned cities of the people of Lot.¹ Allah turned the houses of the people of Lot upside down when He destroyed them, making their tops their bottoms, thus they became {**overturned?**}, meaning scattered and overturned.

The punishment of the people of Lot (peace be upon him) was commensurate with their crimes and deviations. Punishment and retribution are in accordance with the deeds committed. Those deviants abandoned natural relations between women and men, satisfying their desires with others of the same sex. In doing so, they distorted truths and values, perverted nature and logic, and transformed the male, whom Allah created to seek women and act with them, into an object sought by deviant men, passive and used by them. This is the essence of falsehood, the distortion of truths, and the deviation from natural inclinations to perversion.

Therefore, it was fitting that Allah Almighty overturned their houses after they had perverted their nature and masculinity, turning their tops into their bottoms. This was because they used to engage in sexual relations with men instead of women, whereas the natural order is for men to seek women² according to Allah's decree in marriage between male and female and the legitimate contracts of marriage.

Allah Almighty speaks in the noble verse about nations that oppressed themselves and followed their own desires despite Allah's decree: {**And Allah would never have wronged them,**}; rather, {**but they were wronging themselves.**}. They incurred Allah's punishment due to their own wrongdoing, as they dared

¹ In the shadows of the Qur'an with disposition, 3/1674.

² Qur'anic Stories, 1/521.

to commit sins, disobeyed their messenger, and followed the orders of every arrogant tyrant¹.

2- The people of Lot are mentioned in Surah Al-Hajj:

The Almighty said: {And if they deny you, [O Muhammad] - so, before them, did the people of Noah and 'Aad and Thamūd deny [their prophets], (42) And the people of Abraham and the people of Lot. (43) And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach. (44) And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace. (45) So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts. (46)} [Al-Hajj: 42-46].

Allah Almighty says to His Chosen Prophet Muhammad (may Allah's prayers and peace be upon him): If these polytheists deny you, then you are not the first messenger to be denied, and they are not the first nation to deny its Messenger; **{And if they deny you, [O Muhammad] - so, before them, did the people of Noah and 'Aad and Thamud deny [their prophets], (42) And the people of Abraham and the people of Lot. (43) And the inhabitants of Madyan.};** That is: the people of Shuayb. **{And Moses was denied, so I prolonged enjoyment for the**

¹ Tafsir Al-Saadi, p. 429.

disbelievers;} The deniers, so I did not hasten their punishment, but rather gave them respite.

- {**and how [terrible] was My reproach.**}; This means the denial of their disbelief and rejection. How was it? They faced severe punishments and terrifying examples. Among them, some were drowned by Us, some were seized by the shriek, some were destroyed by the barren windstorm, some were swallowed by the earth, and some faced the punishment on the Day of the overshadowing cloud. Let these deniers take heed that they could face the same fate, as they are no better than those before them. There is no exoneration written for them in the Books revealed by Allah, and many similar deniers faced destruction and torment.

- {**did We destroy**}; with severe punishment and abasement in this world.

- {**while it was committing wrong**}; in their disbelief in Allah and rejection of His messengers, so Our punishment upon them was not unjust.

- {- **so it is [now] fallen into ruin –**}; Meaning their homes with their palaces and walls collapsed upon their thrones, thus they became ruins after once being inhabited, and desolate after being populated by their inhabitants.

- {**and [how many] an abandoned well and [how many] a lofty palace.**}; Meaning how many wells were once crowded with people and their livestock coming to drink, but now their inhabitants are gone and nothing flows in or out of them. How many palaces were built and embellished by their people, who exerted effort in constructing, raising, fortifying, and decorating them, but when the command of Allah came to them, nothing could avail them, and they became empty of their inhabitants.

They have become a lesson for those who reflect, an example for those who contemplate and observe¹.

- Therefore, Allah called upon His servants to travel through the earth, to observe and reflect. He said: **{So have they not traveled through the earth}** with their bodies and their hearts.

- **{and have hearts by which to reason}**; They ponder over the signs of Allah and contemplate the lessons therein.

- **{and ears by which to hear?}**; To hear about the stories of past nations, the news of the punished generations. Otherwise, merely seeing and hearing without contemplation and reflection is not beneficial and does not lead to the desired understanding.

- **{For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.}**; This blindness in religion is the blindness of the heart towards the truth, so it cannot perceive it just as a visually impaired person cannot see physical objects. As for the blindness of sight, its extent and benefit are worldly².

3- Mention of the punishment of the people of Lot in Surah Al-Furqan:

The Almighty said: **{And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant. (35) And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction. (36) And the people of Noah - when they denied the messengers, We drowned them, and We made them for mankind a sign. And We have prepared for the**

¹ Tafsir Al-Saadi, p. 711.

² Tafsir Al-Saadi, p. 711.

wrongdoers a painful punishment. (37) And [We destroyed] ‘Aad and Thamūd and the companions of the well and many generations between them. (38) And for each We presented examples [as warnings], and each We destroyed with [total] destruction. (39) And they have already come upon the town which was showered with a rain of evil [i.e., stones]. So have they not seen it? But they are not expecting resurrection . (40)} [Al-Furqan: 35-40].

Allah Almighty pointed to these stories and elaborated on them in other verses to warn those addressed against persisting in their denial of their messenger. They would face the same fate as those nations who were similar to them and whose stories are well known and widely circulated. Some even witness their remains, like the people of Thamud and the city upon which a rain of stones of hard clay was sent down. They pass by these sites during their travels by day and night. However, those past nations are not worse than the current deniers, nor are their messengers better than the messengers sent to the present deniers. As mentioned in Surah Al-Qamar: **{Are your disbelievers better than those [former ones], or have you immunity in the scriptures}** [Al-Qamar: 43]. What prevented these deniers from believing despite witnessing the signs was their lack of hope in resurrection and reckoning. They did not hope to meet their Lord, nor did they fear His punishment. Therefore, they persisted in their stubbornness. Otherwise, the signs sent to them were clear of any doubt, uncertainty, dispute, or hesitation¹.

¹ Tafsir Al-Saadi, p. 722.

4- The people of Lot in Surah Sad:

Allah Almighty said: **{The people of Noah denied before them, and [the tribe of] ‘Aad and Pharaoh, the owner of stakes, (12) And [the tribe of] Thamūd and the people of Lot and the companions of the thicket [i.e., people of Madyan]. Those are the companies. (13) Each of them denied the messengers, so My penalty was justified. (14)}** [Sad: 12-14].

Allah Almighty warns the people of Mecca and mankind in general not to be dealt with as He dealt with the nations before them, who were stronger in might and more obstinate in adhering to falsehood.

- **{The people of Noah denied before them, and [the tribe of] ‘Aad and Pharaoh, the owner of stakes,}**; This refers to those who possessed immense armies and great power.

- **{And [the tribe of] Thamud}** refers to the people of Salih.

- **{and the people of Lot and the companions of the thicket [i.e., people of Madyan].}** refers to the people of Shuayb. {the thicket} here symbolizes the lush gardens and orchards they enjoyed.

- **{Those are the companies.}**; Who gathered their strength, numbers, and resources to oppose the truth, but nothing availed them.

- **{Each of them denied the messengers, so My penalty was justified.}**; So Allah's punishment was justified upon them¹.

¹ Tafsir Al-Saadi, p. 953.

5- Lot's brothers are mentioned in Surah Qaf:

Allah Almighty said: {**The people of Noah denied before them, and the companions of the well and Thamūd (12) And 'Aad and Pharaoh and the brothers [i.e., people] of Lot (13) And the companions of the thicket and the people of Tubba'. All denied the messengers, so My threat was justly fulfilled. (14)**} [Qaf: 12-14].

That is; those nations before them also denied their noble messengers and great prophets. The people of Noah denied him, Thamud denied Salih, 'Aad denied the prophet Hud, the brothers of Lot denied Lot, and the people of the thicket denied Shu'ayb. As for the people of Tubba',¹ they denied the messenger sent to them by Allah, although Allah did not inform us specifically about who that messenger was and which Tubba' of the Tubba's they were, because, as far as we know, it was known among the pure Arabs who could not keep their situations hidden, especially such a great incident. All of them denied the messengers sent to them by Allah. Hence, Allah's punishment was justified upon them, and you who deny Muhammad (peace and blessings be upon him) are not better than them, nor are your messengers more noble to Allah than your messenger. So, beware of their guilt, lest what befell them befall you².

6- Mention of the overturned towns in Surah An-Najm:

Allah Almighty said: {**And that He destroyed the first [people of] 'Aad. (50) And Thamud - and He did not spare [them] – (51) And the people of Noah before.**

¹ each king of Yemen in ancient times before Islam.

² Tafṣīr Al-Saadi, p. 1090.

Indeed, it was they who were [even] more unjust and oppressing. (52) And the overturned towns He hurled down. (53) And covered them by that which He covered. (54) Then which of the favors of your Lord do you doubt? (55)} [An-Najm: 50-55].

- {**And that He destroyed the first [people of] ‘Aad.**}; They were the people of Hud (peace be upon him), when they denied Hud, so Allah destroyed them with a screaming, violent wind.

- {**And Thamud**}; The people of Salih (peace be upon him); Allah sent him to Thamud, but they denied him. So Allah sent them the she-camel as a sign, but they hamstrung her and opposed Salih. Therefore, Allah destroyed them.

- {**and He did not spare [them] -}**: So there did not remain from them anyone at all; rather, He obliterated them from their last trace.

- {**And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing**} than these nations, so Allah destroyed them and drowned them.

- {**And the overturned towns**}; they were the people of Lot (peace be upon him). {**He hurled down.**} means that Allah afflicted them with a punishment unlike any inflicted upon anyone in the worlds, turning their upper part of their dwellings to their lower part, and rained stones of hard clay upon them. Therefore, He said, {**And covered them by that which He covered.**}, meaning He enveloped them with a severe and tremendous punishment that cannot be described¹.

¹ Tafsir Al-Saadi, p. 1114.

7- Mention of the overturned towns in Surah Al-Haqqah:

Allah the Almighty said: **{And there came Pharaoh and those before him and the overturned cities with sin. (9) And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity]. (10)}** [Al-Haqqah: 9-10].

Meaning: Just as 'Aad and Thamud, these oppressive nations came, among them Pharaoh of Egypt, to whom Allah sent His servant and messenger, Moses son of Imran (peace be upon him), showing them clear signs which they recognized as the truth, yet they denied them with injustice and arrogance. And before them came similar deniers. **{and the overturned cities}** refers to the towns of the people of Lot (peace be upon him). All of them came **{with sin.}**; Meaning with tyrannical deeds, which include disbelief, denial, injustice, defiance, and various other types of sins and disobedience.

- **{And they disobeyed the messenger of their Lord,}**; Is a collective term, meaning all of them denied the messenger whom Allah sent to them. Therefore, Allah seized them all with **{a seizure exceeding [in severity].}** and beyond what was necessary for their destruction¹.

¹ Tafsir Al-Saadi, p. 1197.

Section Five:

The Reasons for The Destruction of Lot's People, and The Reasons for his (peace be upon him) Survival

First: The reasons for the destruction of the people of Lot

The Holy Qur'an mentions the stories of the earlier peoples who were punished by Allah with annihilating punishment. They include the people of Noah, 'Aad, Thamud, the people of Lot, the people of Shu'ayb, Pharaoh and his people, Qarun, those who disobeyed in entering the town, the people of the Sabbath, the people of the secure town mentioned in Surah An-Nahl, the people of Ar-Rass, the people of Tubba', the people of the Elephant. By looking at the periods in which these mentioned people lived, it becomes clear that the divine punishment of annihilation began with the first nation that deviated from the right path, the people of Noah. Then followed the nations that were arrogant, disbelieved, committed injustice, or denied the messengers and strayed from the path of worshiping Allah alone, each following the other, and meeting the same fate. And it continued until the period preceding the birth of the Prophet Muhammad (peace and blessings be upon him), where the destruction of the People of the Elephant occurred. In the Holy Qur'an's narration of the perished nations, there is an emphasis on mentioning the reasons that led to their destruction. For each of these nations, Allah mentioned the causes of their downfall.¹ In

¹ The causes of the destruction of previous nations as stated in the Holy Qur'an, Saeed Muhammad Baba Sila, Dar Ibn al-Jawzi, 2000 AD, p. 458.

this discussion, we will talk about the reasons for the destruction of the people of Lot, the most significant of which are:

1- Polytheism:

Allah Almighty said: {**So We brought out whoever was in them [i.e., the cities] of the believers. (35) And We found not within them other than a [single] house of Muslims. (36)**} [Adh-Dhariyat: 35-36].

In these two verses, there is evidence that there was no believer or Muslim in the town of the people of Lot except the family of Lot. If this is the case, then the remaining people must have been either polytheists or disbelievers denying the Creator. If they were polytheists, it is certain that Lot (peace be upon him) called them to monotheism. The call of all the prophets is based on inviting nations and peoples to monotheism and dedicating worship to Allah Almighty. Ibn Taymiyyah (may Allah have mercy on him) explained that the people of Lot were polytheists in addition to committing the immorality for which they were not preceded by anyone¹.

Thus, Lot called his people to monotheism and focused his call on forbidding the immorality for which they were notorious².

2- Injustice/Wronging:

Injustice/Wronging: placing something in a position where it does not belong. It is of three types:

1. Associating partners with Allah, the Almighty.
2. A person wronging themselves.
3. A person wronging others.

¹ The causes of the destruction of previous nations, p. 111.

² The causes of the destruction of previous nations, p. 111.

Allah Almighty said: **{And when Our messengers [i.e., angels] came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers."}** [Al-'Ankabut: 31].

The people of Lot fell into all three types of injustice¹.

Among the verses in which injustice/Wronging is mentioned as a cause of destruction are:

- **{And We had already destroyed generations before you when they wronged,}** [Yunus: 13].
- **{And those cities - We destroyed them when they wronged,}** [Al-Kahf: 59].
- **{So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.}** [Al-An'am: 45].
- **{And how many a city which was unjust have We shattered and produced after it another people.}** [Al-Anbya: 11].
- **{And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace.}** [Al-Hajj: 45].

And there are other verses that mention injustice/wronging as a reason for the destruction of the perished nations. The foremost type of injustice mentioned is polytheism. Their destruction was due to this and other sins committed by them².

3- Crime:

It is similar to injustice, encompassing polytheism and other sins. Polytheism is the most heinous and abhorrent type of crime.

¹ The Story of our Master Lot, Fath al-Rahman Othman, p. 28.

² The causes of the destruction of previous nations, p. 113.

The polytheist commits a grave offense against his Lord by worshiping someone who does not deserve worship alongside the One who deserves it. He also commits a grave offense against himself by humiliating himself to others besides Allah, leading himself to ruin in this world and condemning himself to the abode of destruction in the Hereafter.¹ Allah Almighty said: **{Then see how was the end of the criminals.}** [Al-A'raf: 84].

The retribution against the people of Lot was due to their crimes against their Creator through polytheism and against Lot (peace be upon him) through denial and harm.

4- Denying Lot (peace be upon him):

The people of Lot denied their prophet and persisted in their obstinacy. Consequently, their fate was that Allah hastened upon them a severe punishment and made them a lesson for those who possess understanding. Allah, the Exalted, said: **{The people of Lot denied the messengers}** [Ash-Shu'ara: 160]. And He said: **{The people of Lot denied the warning.}** [Al-Qamar: 33].

Many verses indicate that the denial of messengers was a reason for the destruction of previous nations, including the people of Lot. These verses clearly and explicitly show the relationship between the denial of messengers and the subsequent destruction and ruin that befell them. Among these verses is the statement of Allah Almighty: **{And if they deny you, [O Muhammad] - so, before them, did the people of Noah and 'Aad and Thamūd deny [their prophets], (42) And the people of Abraham and the people of Lot. (43) And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach. (44)}** [Al-Hajj: 42-44].

¹ The causes of the destruction of previous nations, p. 113.

These verses and their counterparts are mentioned in the context of consoling the Prophet Muhammad (peace be upon him) regarding the rejection and turning away he faced from his people. Allah, glorified and exalted be He, presents clear evidence by narrating the stories of those who denied among the previous nations, detailing how they rejected their messengers and the consequences that befell them, leading to their destruction. This serves to alleviate the pain and sorrow the Prophet Muhammad (peace be upon him) felt due to the disbelief of these rejectors. He was not the first of the messengers to face denial; rather, messengers before him were also denied. Furthermore, these stories serve as a warning and admonition to those who reject the Prophet Muhammad (peace be upon him) from his people, cautioning them that their fate may be similar to the fate of their ancestors who denied their messenger and were swiftly seized by Allah's punishment¹.

5- Immorality:

Allah Almighty said: **{And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.}** [Al-Anbya: 74].

Verily, one of the reasons for their destruction was their indulgence in immorality. The verse describes the state of the people of Lot, stating that they were a people of evil, wickedness, transgression, indecency, and flagrant deviation from the path of Allah, from the natural disposition that Allah created them upon, from the right path, from morality, and from human values².

Indeed, disobedience to Allah and falling into sin leads to both worldly and afterlife destruction. When Allah Almighty

¹ The causes of the destruction of previous nations, p. 192.

² Interpretation of Surah Al-Anbya, Dr. Ahmed Nofal, p. 365.

intends to destroy a community, He commands them to obey Him, but they turn away. Then Allah inflicts upon them the deserved punishments, as He says: **{And when We intend to destroy a city, We command its affluent¹ but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.}** [Al-Isra: 16].

6- Corruption:

The people of Lot indeed spread corruption on earth, and they were dominated by these vile characteristics. They corrupted beliefs, behaviors, morals, and societal norms. Because of the great corruption they committed, the divine decree of Allah proceeded against them to destroy the corrupt. They committed such enormities that became a scourge upon their society and high morals. Lot (peace be upon him) prayed against them, saying: **{"My Lord, support me against the corrupting people."}** [Al-'Ankabut: 30]. Allah Almighty answered his prayer.

7- Harming Lot (peace be upon him):

Lot (peace be upon him) faced harm from his people as they conspired to expel him and those with him. They attempted to assault his guests, who were actually angels sent to destroy them, appearing in the form of handsome men. The Holy Quran recounts their crime of trying to commit lewd acts against Lot's guests, despite the sacredness of hospitality and the rights of guests. When the criminals learned of Lot's guests, they rushed to Lot's house with the intention to commit their vile acts forcefully and against their will. Lot (peace be upon him) endured immense distress, anguish, and tightness that only Allah knows, but relief

came from Allah. The wrongdoers did not achieve their evil intentions¹.

Allah Almighty answered the prayer of Lot (peace be upon him) and saved him and his family from what they were doing. The divine decree of Allah proceeded against them and destroyed them.

8- Their disbelief in Allah's blessings upon them:

Lot (peace be upon him) reminded his people of one of the greatest blessings upon all humanity, which is the blessing of creating males and females, and making each inclined towards the other, finding comfort with one another. This leads to marriage, bringing with it affection and mercy, followed by reproduction and multiplication. From this arise many worldly and otherworldly benefits and advantages. This blessing, like others, must be appreciated, following what Allah Almighty has ordained and observing its limits. However, Lot's people deviated in their nature and their instincts became corrupted. They exceeded the limits of this blessing to what Allah had prohibited. They invented the abomination of approaching males with desire instead of females. Lot (peace be upon him) condemned this deviation and perversion, reminding them of the blessing mentioned earlier. He said, as Allah recounted about him: **{Do you approach males among the worlds (165) And leave what your Lord has created for you as mates? But you are a people transgressing." (166)}** [Ash-Shu'ara: 165-166]. However, their love for immorality had taken root, and neither admonition nor reminders benefited them. Thus, they were destroyed like others who were destroyed².

¹ The causes of the destruction of previous nations, p. 340.

² The causes of the destruction of previous nations, p. 378.

9- Publicly displaying sins, transgressions, and immoralities:

The emergence of sin from individual actions to collective behavior, and then openly flaunting it, warns of a dire outcome. The people of Lot were given the worst example in committing immorality; they deviated from pure, natural disposition and exceeded the limits set by Allah Almighty. Their prophet Lot (peace be upon him) described them as a transgressing people in the verses: **{Rather, you are a transgressing people.}** [Al-A'raf: 81], and: **{But you are a people transgressing}** [Ash-Shu'ara: 166], and he described them as ignorant as stated: **{Rather, you are a people behaving ignorantly.}** [An-Naml: 55], and corrupt as Allah described their town as one that practiced wicked deeds: **{And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.}** [Al-Anbya: 74]; referring to its inhabitants¹.

The angels described them as disobedient in the verse: **{Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient.}** [Al-'Ankabut: 34]. Among the people of Lot, all righteous values became distorted, and their pure nature was corrupted due to their evil deeds².

Thus, that society became characterized by obscenity, aggression, disobedience, evil, corruption, extravagance, injustice, wickedness, ignorance, criminality, shame, disgrace, and scandal, among other traits.

¹ The causes of the destruction of previous nations, p. 426.

² Cultural circulation in the Holy Qur'an, Dr. Faraj Allam, p. 178.

And thus, openly displaying sins and disobedience became natural for them, surpassing the bounds of modesty to the realm of commonality, even pride. They made the reason for seeking the departure of Lot and his family that they were people who sought purity, viewing them as deviants from their society who did not conform to prevailing norms and values, no matter how strange or base these might appear to the discerning eye. Divine punishment was imminent and the decree of Allah for their destruction was manifest. Moreover, the punishment inflicted upon the people of Lot was severer than that upon others. Allah annihilated them with various forms of punishment:

- Rain: **{And We rained upon them a rain [of stones]. Then see how was the end of the criminals.}** [Al-A'raf: 84].

- Stones marked from layered hard clay: **{So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] (82) Marked from your Lord. And it [i.e., Allah's punishment] is not from the wrongdoers [very] far . (83)}** [Hud: 82-83].

- The shriek: **{So the shriek seized them at sunrise.}** [Al-Hijr: 73].

- Overturning their cities by making the high ones the lowest ones: **{And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.}** [Al-Hijr: 74].

- A storm of stones: **{Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn.}** [Al-Qamar: 34].

The people of Lot disobeyed Allah and openly committed sins to the extent that their actions became a challenge to Allah and His Messenger. They mocked their prophet and transgressed

against his household. As a punishment, Allah inflicted various types of punishment upon them, unlike any other people before them. Allah has mentioned their story in the Holy Quran and detailed it in different surahs as a lesson for those who reflect and a reminder for those who heed¹.

The punishment inflicted upon the people of Lot was a swift retribution for their indulgence in and persistence upon obscenity. It served as a deterrent and warning for those who would follow in their footsteps. However, what Allah has prepared for them in the Hereafter is more severe and disgraceful. Allah Almighty does not decree anything except by His wisdom, whether we understand it or not. There are various forms of punishment with Allah, different from what was inflicted upon the people of Lot, and He decrees for those who choose their path as He wills, whether in this world or the Hereafter².

And Allah, after mentioning the destruction of the people of Lot and describing their deeds, said: **{And it [i.e., Allah's punishment] is not from the wrongdoers [very] far.}** [Hud: 83]. Ibn Kathir (may Allah have mercy on him) commented: "And this punishment is not far from those who resemble them in their wrongdoing³".

10- The Sunnah of Replacement:

Allah Almighty said: **{And if you turn away [i.e., refuse], He will replace you with another people; then they will not be the likes of you.}** [Muhammad: 38].

It is the Sunnah (way) of Allah in human societies that whenever He destroys a people, He establishes after them another people who will inhabit the earth. This process of the passing

¹ The spirit of meanings, 27/90.

² The causes of the destruction of previous nations, p. 427.

³ Tafsir Ibn Kathir, 2/471.

away of one community and the rise of another is not random or coincidental; rather, it is Allah's established Sunnah among nations and states. It allows for the renewal of human societies, the circulation of civilized life among people, and the continuation of the world based on sound beliefs and solid foundations conducive to survival¹.

Just as civilizations have ways of rise and fall, they also have ways of renewal, emergence, and replacement. The Holy Quran has mentioned the concept of civilizational replacement, as happened to the people of Lot where causes of destruction accumulated among them. It was the Sunnah of Allah to eliminate them and replace them with another people.

11- The Sunnah of Collective Destiny:

Allah Almighty said: **{And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].}** [Al-A'raf: 34].

Allah has appointed an appointed time for every individual that marks the end of their worldly life. Similarly, He has set appointed times for nations and civilizations, which come to their conclusion, reach their end, and the curtain falls upon them. Likewise, for the collective movements of nations throughout history, there are numerous precise laws and ways that they follow, ordained by the Wise and All-Knowing, which are neither shortened nor exceeded. Their times are defined, and their events are predestined and recorded. As Allah Almighty says in the Holy Quran: **{And for every nation is a [specified] term.}** [Al-A'raf: 34]².

¹ Sunnahs of the Qur'an regarding the rise and fall of civilizations, Muhammad Heshour, p. 73.

² Divine Laws in Creation, Abdul Hamid Tahmaz, p. 35.

Due to these appointed times being fixed and determined in Allah's knowledge, as part of a cohesive cosmic system, and according to temporal scales that may seem lengthy to humans with their limited relative capacities, and considering that Allah's will and wisdom in His creation have ordained these durations to allow each nation or civilization the opportunity to atone for its injustices and transgressions and to strive towards the path of justice and righteousness, some imagine themselves to be immune from Allah's punishment. They perceive no decline or downfall, as Allah Almighty says in the Holy Quran: **{They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.}** [Ar-Rum: 7].

Some others, however, go to extremes and hasten their fate as a challenge or provocation, saying: **{And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."}** [Al-Anfal: 32]. Yet, both these groups fail to realize that their appointed time has not yet come, and when it does arrive, they will have no choice but to face the consequences they have crafted for themselves beforehand. As Allah says: **{And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].}** [An-Nahl: 61].¹

Allah also says: **{For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it].}** [Yunus: 49]. This means that every community has an appointed time for the completion of their duration and lifespan in this world. When the time comes

¹ Social Sunnahs in the Holy Qur'an, 1/367.

for their term to end and their lives to perish, they will neither delay it for an hour nor bring it forward. The addition of an hour is the least measure of time, and they will not bring it forward by the same measure because Allah has decreed this from the beginning¹.

And Allah says: **{And We did not destroy any city but that for it was a known decree. (4) No nation will precede its term, nor will they remain thereafter. (5)}** [Al-Hijr: 4-5]. This noble verses clarifies that every destroyed city had a predetermined term for its destruction due to the establishment of evidence upon its people, warning in advance, granting respite, and following the ordained laws of gradual consequence².

The Sunnahs of Allah remain steadfast, whereby the destruction of nations is tied to their appointed term. The destruction decreed by Allah for them is based on their conduct, actions, beliefs, and perceptions. Through this, Allah's will is fulfilled, and it should not deceive the deniers that Allah's punishment may be delayed for a period of time. It is part of Allah's justice that each individual tastes the consequences of their deeds and behavior. Allah's established Sunnah progresses steadily towards the predetermined end given to those cities, leaving no remnant of goodness behind. Thus, when their term arrives, they reach their destined fate³.

And there is no nation that has known prosperity and then turned away from the truth, deviated from justice, except that Allah will destroy it before the Day of Judgment or punish it severely. This is a decree ordained in the written Book. Allah says in the Holy Quran: **{And there is no city but that We will**

¹ Sunnahs of the Qur'an regarding the rise and fall of civilizations, p. 302.

² Sunnahs of the Qur'an regarding the rise and fall of civilizations, p. 302.

³ Sunnahs of the Qur'an regarding the rise and fall of civilizations, p. 302/

destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.} [Al-Isra: 58]. This is what happened to the people of Lot, where Allah sent them a messenger to guide them, but they arrogantly and stubbornly rejected his call. They opposed it with defiance, denied it, transgressed, and lived in excess. As a result of their sins, divine punishment befell them according to Allah's decree for them, following His established Sunnah: **{For every nation is a [specified] term.}** [Al-A'raf: 34]. Therefore, the knowledge of Allah does not change, His sunnah (way) does not alter; it continues to govern and judge according to His will, knowledge, and wisdom, exalted is He¹.

12- The Sunnah of destruction:

Verily, Allah, glorified and exalted be He, has decreed to establish accountability and recompense on the Day of Judgment. However, His Sunnah in this world has been to distinguish between the people of truth and the people of falsehood for a sublime divine wisdom. This is manifested by the destruction of the unjust and the salvation of the believers in the ongoing struggle between the messengers (peace be upon them) and their enemies. In this struggle, the cycle continues according to the decree of Allah upon the people of wickedness. Some of them were drowned by the flood, others were struck by barren winds, some were silenced by a shriek, and some were seized by an earthquake, leaving them prostrate in their homes. Others had stones of hard clay rained upon them by your Lord, destined for the criminals, and He made the highest part of the town its lowest, as occurred with the people of Lot.

The destruction that befell those oppressors is only a disgrace for them in this world, a victory for the believers, and a

¹ Noah, peace be upon him, and the great flood, p. 344.

lesson for the nations to come after them, so they may heed the fates of those who have passed. They should steer clear of the paths of Satan that led to the destruction of the generations who opposed Allah and His Messenger. Verily, Allah's Sunnah in the destruction of the oppressors continues, as clearly stated by Allah Almighty in His Book for reflection and admonition, as it occurred with the people of Lot.

13- The Sunnah of loss:

The Sunnah of loss was realized in the people of Lot (peace be upon him). Allah Almighty said: **{To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is those who are the losers.}** [Az-Zumar: 63]. It is Allah's decree that the disbelievers will not succeed, that they are indeed losers, and this decree is irrevocable. Just as success is for the believers, a part of the grand design.¹ The decree of loss has indeed passed upon the people of Lot.

14- Neglecting the causes of destruction:

One of the causes of the destruction of the people of Lot, and the realization of Allah's Sunnah upon them, was their neglect of the causes of their own destruction. They did not pay attention to the seriousness of these causes, but rather engaged in them at both individual and societal levels. The Holy Quran, in the story of Lot (peace be upon him), draws attention to reflecting on their circumstances, which are rich with lessons, insights, benefits, and the laws of Allah concerning the rise and fall of civilizations.

And here are some of the reasons I have come across in researching the factors leading to the destruction of the people of Lot. What is striking is that these reasons are repeatable. Allah, glorified and exalted be He, said: **{And it [i.e., Allah's**

¹ In the shadows of the Qur'an, 4/2483.

punishment] is not from the wrongdoers [very] far.} [Hud: 83].

Second: The reasons for the survival of Lot (peace be upon him) and his family and his most important characteristics :

Among the reasons for the salvation of Lot (peace be upon him) and his family were their faith in Allah, their piety, obedience, and their sincere devotion to worshiping Him alone. They fought against polytheism in all its forms, adhered to the divine law and guidance of Allah, and sought His protection through supplication. As mentioned in the Quran in the words of Lot (peace be upon him): **{My Lord, save me and my family from [the consequence of] what they do.}** [Ash-Shu'ara: 169]. As for the most important qualities of Lot (peace be upon him), they include:

1- The believer who migrates for the sake of Allah Almighty:

Prophet Lot (peace be upon him) believed in his uncle Abraham (peace be upon him), the intimate friend of the Most Merciful, and migrated with him from the land of Iraq to the lands of the Levant. Allah, exalted is He, said: **{And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise.}** [Al-'Ankabut: 26]. In this migration, the Holy Quran clearly states its purpose: migration for the sake of Allah and for the sake of His religion¹.

2- A trustworthy messenger:

The Holy Quran describes Lot (peace be upon him) as a messenger calling to faith and piety, trustworthy in delivering the

¹ The Quranic Structure in Surah Lut, p. 41.

message, and sincere in his advice. Allah, exalted is He, said: **{When their brother Lot said to them, "Will you not fear Allah? (161) Indeed, I am to you a trustworthy messenger. (162)}** [Ash-Shu'ara: 161-162]. This means he was truthful in conveying the message from Allah, trustworthy among his people. They had known his trustworthiness and sincerity in all his words and actions. Whoever is truthful and trustworthy in worldly matters cannot lie to his Lord, and similarly, all the prophets of Allah are truthful and trustworthy¹.

3- The sincerity of Lot (peace be upon him):

One of the qualities that Prophet Lot (peace be upon him) possessed and was known for was his sincerity towards Allah. His migration with Prophet Abraham (peace be upon him) from Iraq to the Levant was a clear testament to his dedication to Allah. His intention, both outwardly and inwardly, in this migration was solely for the sake of Allah. Allah Almighty said: **{[Abraham] said, "Indeed, I will emigrate to [the service of] my Lord.}**. Sincerity is a closely held attribute of the prophets (peace be upon them) and their righteous followers².

The goal of Prophet Lot (peace be upon him) in his mission was to save his people from sins, obscenities, and immorality, and to teach them monotheism, dedicating worship exclusively to Allah, glorified and exalted be He. He was sincere in this effort, seeking no reward or wealth from them. Allah Almighty said: **{And I do not ask you for it any payment. My payment is only from the Lord of the worlds.}** [Ash-Shu'ara: 164]. Prophet Lot (peace be upon him) did not leave any occasion or place without reminding his people of the fear of Allah. He and his household endured the presence of these people who engaged in the most

¹ The flaws mentioned in the Torah regarding the Prophet Lot, p. 279.

² The flaws mentioned in the Torah regarding the Prophet Lot, p. 277.

heinous acts of immorality. Despite this, he did not abandon his people to their fate of destruction. Instead, he exerted every effort to save them. Lot's sincerity in obedience to Allah was evident when he was commanded to leave with his apparent family members, without looking back at the fate of his people, including his wife who was among them. Lot and those with him obeyed Allah's command without argument or discussion, affirming that the bond of faith is stronger than the bonds of blood, kinship, or marriage. Allah Almighty said: **{So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.}** [Al-Hijr: 65].

Thus, the sincerity of Prophet Lot (peace be upon him) and those with him was the reason for their salvation from destruction. They did not look back, obediently following Allah's command, and went where they were instructed to go. Therefore, they deserved salvation in this world and the Hereafter¹.

4- The purity of Lot (peace be upon him):

The purity of Prophet Lot (peace be upon him) and his household stood out conspicuously as a clear distinction among his people, who were deeply immersed in corruption and deviation from the natural inclinations upon which Allah created mankind. The people of Lot had deviated greatly in their thoughts and behaviors, to the extent that their deviation reached the core concepts and values. Purity became a crime punishable by the laws of the corrupt among them, and Lot was seen as a stranger among them whom they could not comprehend because of his purity. To them, purity was like a foreign concept they could not tolerate, akin to germs that cannot survive in clean and pure environments. The people of Lot testified to his and his family's

¹ The flaws mentioned in the Torah regarding the Prophet Lot, p. 278.

purity. Allah, exalted is He, said: **{But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."}** [An-Naml: 56]. This means they criticized them—without any fault—because they kept themselves pure from evil deeds¹.

The purity of Prophet Lot (peace be upon him) and his household was indeed a reason for their salvation from destruction, ruin, and corruption among the deviant people. Purity is an essential trait for prophets (peace be upon them) and for the divine callers who came after them. It requires purity of belief, thought, heart, and conduct, as well as purity in vision, speech, and actions. This purity enables them to enjoin good and forbid evil in their words and communities, thereby uplifting them towards lofty values and noble divine ethics².

5- Lot's (peace be upon him) trust in Allah and his resort to supplication :

Prophet Lot (peace be upon him) was profoundly reliant on Allah, which is a fundamental trait in the hearts of believers. When Lot (peace be upon him) despaired of all worldly means to save him from the distress, hardship, and trials he faced, he turned to Allah, placed his trust in Him, and sought His help. Allah responded to his supplication:

- **{He said, "My Lord, support me against the corrupting people."}** [Al-'Ankabut: 30].

- **{My Lord, save me and my family from [the consequence of] what they do."}** [Ash-Shu'ara: 169].

¹ The flaws mentioned in the Torah regarding the Prophet Lot, p. 282.

² The flaws mentioned in the Torah regarding the Prophet Lot, p. 282.

He fiercely defended his guests, was diligent in inviting his people to righteousness, and utilized both material and spiritual means. Throughout, he relied and trusted completely in Allah.

6- The generosity of Lot (peace be upon him):

The quality of generosity is evident in Prophet Lot (peace be upon him), as highlighted in the Quranic verse: **{[Lot] said, "Indeed, these are my guests, so do not shame me.}** [Al-Hijr: 68]. This verse informs us that when the angels came to Lot's people as guests, he welcomed them generously and honorably. He protected his guests and urged his people not to commit indecency against them. It was a duty to honor guests, and Lot emphasized this by instructing his people to refrain from harming his guests. The fact that guests visited him from time to time indicates his generosity¹.

7- Lot (peace be upon him) commanded his people to do good and forbid them to do evil:

Allah Almighty said: **{Do you approach males among the worlds (165) And leave what your Lord has created for you as mates? But you are a people transgressing." (166)}** [Ash-Shu'ara: 165-166].

Prophet Lot (peace be upon him) condemned the major sins of his people, focusing specifically on social reform in his call to them. He guided them towards goodness, steering them away from indulging in desires².

¹ Aspects of reform in the story of Lot in the Holy Qur'an, Dr. Amer Al-Qaisi, Dr. Ali Asaad, Jordanian Journal of Islamic Studies, 2017, p. 235.

² The Quranic Structure in Surah Lut, p. 41.

8- The knowledge and wisdom of Lot (peace be upon him):

Allah Almighty said: {**And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient. (74) And We admitted him into Our mercy. Indeed, he was of the righteous. (75)**} [Al-Anbya: 74-75].

The wisdom and prophethood entail knowledge and understanding of religious matters, as well as the ability to judge between disputants. The noble verses in Surah Al-Anbya highlighted four aspects of the blessings bestowed upon Prophet Lot (peace be upon him)¹.

- Judgement, that is; Wisdom, which refers to prophethood.
- Knowledge.
- The salvation of Prophet Lot (peace be upon him) from the town that engaged in wicked deeds.
- His entry into the mercy of Allah due to his prophethood.

The enumeration of these blessings upon Prophet Lot (peace be upon him) in the Holy Quran serves as an honor for him due to what he endured with his people because of their disbelief and committing indecencies. Allah honored him by granting him wisdom and knowledge, then further bestowed upon him by saving him from the town engulfed in wickedness, and subsequently admitting him into His mercy as he rightfully deserved this mercy for being among the righteous².

¹ Tafsir al-Razi, 11/192, Tafsir al-Qurtubi, 6/309.

² The flaws mentioned in the Torah regarding the Prophet Lot, p. 289.

Section Six:

Homosexuality in the modern era; Its causes and treatment

Sexual relations considered "deviant from nature" have posed a significant challenge to human life on this earth, heralding ruin, destruction, and divine retribution due to these acts adorned by Satan for humanity, causing some to become entangled in sinful desires.

Scholars, thinkers, and intellectuals have spoken about the dangers of deviant sexual relations, including among them:

Sheikh Dr. Abdul Malik bin Abdul Rahman al-Saadi, in his book "Forbidden Sexual Relations and Their Punishment in Sharia and Law", dedicated the second chapter to appendices on adultery, addressing issues of sexual deviance and detailing Islamic Sharia rulings related to it:

- The major homosexuality: which is the penetration of a male into his anus, similar to the penetration of an ineligible woman's anus. Its prohibition is established in the Holy Quran, Sunnah, consensus, and rational thinking¹.

The minor homosexuality: is when a man approaches his wife from behind (anus). It is termed minor because the wife is the place of the man's conjugal relations. The prohibition of this vile act is clarified, and evidence is drawn from the hadith of the Prophet Muhammad (peace and blessings be upon him): "**Allah**

¹ Forbidden sexual relations and their punishment in Sharia and law, Dr. Abdul Malik bin Abdul Rahman Al-Saadi, Dar Al-Anbar, Baghdad, 1989 AH, 1/191.

is not too shy to tell the truth, three times; “Do not have intercourse with women in their buttocks”.¹

And in his saying (peace and blessings be upon him): **"Cursed be he who has intercourse with a woman in her anus"**,² and the scholar provided strong and firm evidence from other sources in this regard.

- Lesbianism: is the sexual relations between women, and this act is unanimously prohibited.

- Bestiality: is forbidden by consensus.

Sheikh al-Saadi detailed the rulings, reasons, opinions of jurists and scholars, and clarified the prohibition of deviant sexual relations.

Dr. Nahla Adnan al-Qatargi: She addressed this topic extensively in her book titled "Sexual Deviance in Western Thought". In it, she discussed sexual deviance throughout history, the historical evolution of the concept of deviance, sexual deviance in ancient civilizations, divine laws, Islamic history, Western thought and its countries, the development of Western thought on deviance, the feminist movement in the West and its role in supporting deviance, the societal impacts of adopting deviant ideologies in Western societies, the nature of relationships among homosexuals, Western social and legal support, and the Western societal stance against sexual deviance. Dr. Nahla also discussed deviance in the Arab world, including Egypt, North African countries, Iraq, Syria, and other states. She explored the contributing factors to its prevalence in literature, arts, media, and civil society organizations supporting deviance.

¹ Musnad of Imam Ahmad, 2/655.

² Sunan al-Tirmidhi, 4/58, Sunan Abi Dawud, 1/498.

She proposed measures to counteract Western trends towards deviance:

- The role of family and school education in addressing sexual deviance.
- The role of faith-based therapy in eliminating deviance.
- Combating deviant Western ideologies.

This book filled a gap in the subject of sexual deviance, gathering most of what has been scattered on this topic. It discussed the foundations of sexual deviance rationally and logically, substantiating them with scientific evidence and proofs.

Among the books that addressed this topic are "Homosexuality: Claims and Responses" by Dr. Haitham Talaat, and his other book "Homosexuality: Crime and Punishment." Additionally, there is "Sexual Pornography: Time to Settle the Bill" by Ismail Arefa. Also, "Sex Crimes and Sexual Deviance in Islamic Law and Positive Laws" by Dr. Khalil Ibrahim Ali Al-Halbusi.

First: Same-sex marriage and Satanic laws:

Islamic Sharia and other divine laws have come to regulate the manner of satisfying sexual instincts in humans and the method of reproduction between genders, preserving the overarching objective of preserving progeny. This fundamental principle, agreed upon by divine laws, ensures the continuity of the human species and safeguards their rights throughout ages and times.

Therefore, the wise Sharia legislated marriage between male and female as a means to satisfy natural instincts and desires in a manner consistent with sound nature and human civilization. This achieves noble Sharia purposes and lofty goals, ensuring the well-being and success of individuals and society. Since the

creation of Adam (peace be upon him) and Eve, people have continued to reproduce and marry between males and females as ordained by divine laws, up until the time of the people of Lot whose sexual nature deviated, leading men to approach men instead of women, as mentioned in the Holy Quran. Their consequence was what Allah Almighty described as a severe outcome. This serves as a universal precedent for those who deviate from the natural order established by Allah until the Day of Judgment.

Sexual deviance and homosexuality have persisted throughout history, with successive generations witnessing deviations where base desires dominated their minds. They came to love only those of their own sex, whether males or females, and their sexual desires were only satisfied through such deviations. This continued until same-sex marriage became legally regulated in the constitutions of some countries in our contemporary world. It has also become an educational approach enforced in elementary schools and beyond, supported by major international organizations catering to those who deviate from their natural instincts. This has been promoted globally by powerful entities and various satanic organizations using modern means, exploiting the globalization of the contemporary world through the internet and modern media channels. Thus, they succeeded in spreading and promoting this malignant call and satanic desire across various parts of the inhabited world, including the Islamic world. Unfortunately, there were those who responded to this destructive satanic call wherever it appeared. The voices advocating for pornography grew louder, pushing for legislation that legalizes

deviance, akin to countries and societies that have strayed from their natural inclinations and divine laws¹.

The call for same-sex marriage and the enactment of legislation and laws to protect it are considered:

- A crime against one of the five universal purposes that divine laws have aimed to preserve, namely "the preservation of progeny".
- Same-sex marriage is a deviation from the sound nature that Allah has created for the human species.
- Same-sex marriage includes the same reason for which Allah destroyed the people of Lot, so it cannot be ruled out that the wrath and punishment of Allah may descend upon any society that adopts same-sex marriage as one of its practices.

The pressures exerted by powerful forces and dominant systems in economic and media spheres of major countries have specifically targeted the Islamic world to legislate laws and amend systems that permit same-sex marriage. They aim to nullify systems that prohibit it under the guise of human rights or within misleading international agreements aimed at eradicating human identity in general and specifically targeting Islamic identity².

1- Definition of same-sex marriage in terminology:

It is a contract that allows enjoyment between two individuals of the same gender, either two males or two females. It is formalized between two individuals of the same gender, similar to how marriage is contracted between a man and a woman, making them partners in worldly life. They engage in

¹ Same-sex marriage in light of the purposes of Islamic Sharia, Ibrahim bin Tijan Jakiti, Bahayettet Center for Women's Studies, 2016, p. 8.

² Previous source, p. 9.

what married men and women do. This is a modern phenomenon that was not known before. Homosexuality and lesbianism existed, but they were not legislated in the laws and constitutions of nations and states until recent times¹.

2- Words related to same-sex marriage:

A- Sodomy:

In Sharia, it is defined as: the penetration of a male into another male through the anus or its equivalent².

The Sharia distinguish between major homosexuality, which involves the penetration of a male into another male's anus, and minor homosexuality, which refers to a man approaching his wife from behind (anal intercourse), as explained in the narration of Abdullah bin Amr (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings be upon him) said: "**It is the minor homosexuality; a man approaching his wife through her anus**"³.

B- Lesbianism:

Lesbianism, in terminology, refers to when a woman engages in activities with another woman that resemble in form what a man does with her⁴.

C- Sexual deviance:

It is engaging in sexual acts that violate the laws of Allah, such as adultery between men and women who are not lawful

¹ Previous source, p. 19.

² Dictionary of Terms and Words, 3/186.

³ Musnad of Imam Ahmad, 11/309.

⁴ Kuwaiti Encyclopedia of Fiqh, 25/251.

partners, homosexuality between men, and lesbianism between women¹.

D- Homosexuality:

Homosexuality is a term coined to refer to sexual relationships between individuals of the same sex (male-male or female-female). It was introduced by the Swiss thinker "Benkert" in 1869, and since then, the term has become widely used in natural sciences, psychology, social sciences, and law².

The relationship between same-sex marriage and these terms is that same-sex marriage is a contract that allows sexual enjoyment between two individuals of the same gender. It constitutes deviation from the normative structure, categorized as homosexuality because it involves a sexual relationship between individuals of the same sex. If between two men, it is called Sodomy, and if between two women, it is called lesbianism³.

3- History of same-sex marriage:

Homosexuality before becoming an official marriage in the laws of some countries in this era has gone through many stages. The first people known for this heinous vice and unheard-of crime were the people of Lot (peace be upon him), as explained in the noble verses as mentioned before. The verses indicate that they practiced this vice openly, as interpreted by interpreters in explaining His saying: **{And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing?}** [An-Naml: 54].

Many researchers affirm that the first to engage in lesbianism were the women of the people of Lot, due to the widespread

¹ Same-sex marriage in light of the purposes of Islamic Sharia, p. 23.

² Same-sex marriage in light of the purposes of Islamic Sharia, p. 22.

³ Same-sex marriage in light of the purposes of Islamic Sharia, p. 23.

practice among their men of engaging in sexual relations with other men and turning away from women. When their desires intensified, they turned to lewdness and lesbianism until they faced destruction. This behavior was known in many ancient civilizations, such as the ancient Egyptians, Babylonians, Chaldeans, Canaanites, Greeks, and others. This practice also existed among the Arabs in ancient times, though it was not openly prevalent in society, leading some to deny its existence among the Arabs. Conversely, some researchers denied the existence of sexual deviation among the ancient Arabs, citing the statement of the Umayyad Caliph Abdul-Malik ibn Marwan: "Had Allah not narrated to us the story of Lot in the Quran, I would not have believed that a male would have sex with a male¹".

Some contemporary primitive tribes in India, China, and South Africa predominantly exhibit male homosexuality (sodomy), although female homosexuality (lesbianism) also existed, albeit less prominently than the former.

Currently, many countries around the world have criminalized sexual deviation and homosexuality in various forms within their legislation. Such acts are considered social crimes in societies before being recognized as legal offenses. Penalties for these offenses range from one year to twenty years imprisonment in some countries, and life imprisonment in others. The severity of punishment varies from one country to another. Some countries have repealed legislation that prohibited homosexuality, aligning with international treaties within the United Nations, and recognizing sexual orientation as a human right that should be protected like other rights. At the International Conference on Population and Development held in

¹ Same-sex marriage in light of the purposes of Islamic Sharia, p. 26.

Cairo under the auspices of the United Nations from September 5-13, 1994, the conference called for changing the family structure to accommodate families composed of homosexuals. United Nations committees concerned with human rights welcomed this and included the issue of homosexuality within human rights matters since 1994¹.

The Beijing Declaration of 1995, which was the outcome of the World Conference on Women, marked a point of recognition for the rights of homosexuality. This document adopted the term "gender" as a substitute for "sex," with the aim of rejecting the notion that the difference between male and female is divinely ordained by Allah Almighty. Instead, it posits that this difference is a result of social and familial upbringing and the environment controlled by men. Consequently, it recognized homosexuality as a right, leading to the acknowledgment of the right to same-sex marriage and the right to have children through adoption or surrogacy.

The special session of the United Nations General Assembly titled "Women 2000: Gender Equality, Development, and Peace" also called for the recognition of homosexuality as a human right. Consequently, the issue became an international matter under the United Nations umbrella. Several countries enacted laws that legalized homosexuality, considering it a human right, and established legal regulations regarding same-sex marriage in many countries².

The countries that have officially legalized same-sex marriage and enacted legal regulations regarding same-sex marriage, in chronological order, are as follows:

¹ Same-sex marriage in light of the purposes of Islamic Sharia, p. 28.

² Same-sex marriage in light of the purposes of Islamic Sharia, p. 28.

- Netherlands (2001)
- Belgium (2003)
- Massachusetts, USA (2003)
- Canada (2005)
- Spain (2005)
- South Africa (2006)
- Norway (2009)
- Sweden (2009)
- Portugal (2010)
- Argentina (2010)
- Mexico (Quintana Roo)(2011)
- Denmark (2012)
- Uruguay (2013)
- New Zealand (2013)
- France (2013)
- Brazil (2013)
- Britain (England, Wales, and Scotland) (2014)
- Ireland (2015)

Thus, the legalization of same-sex marriage spread in some countries around the world, allowing homosexuals to marry. The United Nations, through its branches, institutions, and associations, continues to exert significant efforts to compel the

remaining countries to accept the decriminalization of homosexuality in general as a human right¹.

Undoubtedly, the interests protected by the United Nations and human rights organizations in their advocacy for the legalization of homosexuality and same-sex marriage, and the justifications they provide, are not considered valid by religious law or reason. They are imaginary and have no basis in reality. Instead, same-sex marriage (sodomy - lesbianism) is a deviation from natural instinct and an absolute corruption, without any social or individual benefit whatsoever, for the following reasons:

- Allah Almighty has definitively prohibited sodomy, describing it in the harshest terms and referring to the people of Lot with the most severe condemnations. This indicates definitively a deviation from the sound nature upon which people were created and a departure from the dictates of Sharia and reason. Some of these descriptions include:
- **Immorality:** Allah Almighty said: **{And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]} [Al-A'raf: 80].** Ibn Al-Qayyim (may Allah have mercy on him) said, "Whoever contemplates His saying: **{And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.}** [Al-Isra: 32], and His saying about sodomy: **{"Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]} [Al-A'raf: 80],** will understand the difference between them. He Almighty described immorality in adultery in a general sense, indicating that it is one form of immorality, while He described it in sodomy in a specific

¹ Same-sex marriage in light of the purposes of Islamic Sharia, p. 30.

sense, indicating that it encompasses the complete meanings of immorality, emphasizing that the attribute has become so established in its immorality that it is self-evident and does not refer to anything else¹.

- Aggression and transgressing: Allah Almighty said: **{But you are a people transgressing.}** [Ash-Shu'ara: 166] and **{Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.}** [Al-A'raf: 81].
- Wicked deeds and evil: Allah Almighty said: **{And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.}** [Al-Anbya: 74].
- Corruption: Allah Almighty said: **{He said, "My Lord, support me against the corrupting people.}"** [Al-'Ankabut: 30].
- Injustice: Allah Almighty said: **{And when Our messengers [i.e., angels] came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers.}"** [Al-'Ankabut: 31].
- Wickedness: Allah Almighty said: **{And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds.}** [Al-Anbya: 74].
- Ignorance: Allah Almighty said: **{Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.}** [An-Naml: 55].

¹ The sufficient answer for those who ask about the panacea, Ibn al-Qayyim, Ibn al-Qayyim al-Jawziyyah, Ibn Taymiyyah Library, 1st edition, 1417 AH, p. 263.

- Crime: Allah Almighty said: **{And We rained upon them a rain [of stones]. Then see how was the end of the criminals.}** [Al-A'raf: 84].
- Shame: Allah Almighty said: **{[Lot] said, "Indeed, these are my guests, so do not shame me.}** [Al-Hijr: 68]¹.
- Same-sex marriage is a deviation from the sound and natural disposition and the proper instinct of human beings. Therefore, it is repulsive to the wise and rational individuals from all schools of thought and beliefs whose natures have not been altered or deviated from.
- Same-sex marriage is a fundamental cause of many life-related harms, religious, health, psychological, and social damages. This will be detailed in a separate discussion, Allah willing.
- Same-sex marriage contradicts one of the five universal purposes agreed upon by divine laws, which is the preservation of lineage and the quest for offspring. This underscores the invalidity of this type of marriage and exposes the fallacy of the supposed benefits advocated by the United Nations for legitimizing such unions².
- Sexual deviation and same-sex marriage do not fulfill the objectives of marriage in Islamic Sharia.

4- The objectives of Islamic Sharia related to marriage:

Allah Almighty legislated marriage and encouraged it for great purposes and noble wisdom. The Holy Quran has pointed to this by saying: **{And of His signs is that He created for you from yourselves mates that you may find tranquility in them;}** [Ar-Rum: 21].

¹ Same-sex marriage in light of the purposes of Islamic Sharia, p. 78.

² Same-sex marriage in light of the purposes of Islamic Sharia, p. 79.

Among the purposes of marriage are:

A- The purpose of reproduction and the desire for a child:

The purpose of reproduction and the desire for offspring are indeed the original purposes behind legislating marriage. Some scholars have included it among the necessities that all divine laws aim to preserve. Through reproduction, the continuity of human life is ensured, the human species is preserved from extinction, and the objective of stewardship and development of the earth is fulfilled, as stated by Allah Almighty: **{And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."}** [Al-Baqarah: 30].

Ibn Kathir (may Allah have mercy on him) said regarding the interpretation of this verse: "Meaning: a people who succeed one another generation after generation and century after century¹".

It is a natural instinct ingrained in humans, where both males and females are inherently inclined towards the opposite sex. The Sharia texts have encouraged marriage for the purpose of reproduction and seeking offspring. This is reflected in the verse of the Holy Quran where Allah says: **{So now, have relations with them and seek that which Allah has decreed for you [i.e., offspring].}** [Al-Baqarah: 187]. Seeking in this verse has been interpreted as a request for a child².

Narrated by Ma'qil ibn Yasar (may Allah be pleased with him): A man came to the Prophet Muhammad (peace and blessings be upon him) and said: "I have found a woman of status

¹ Tafsir Ibn Kathir, 1/124.

² Same-sex marriage, p. 34.

and beauty, but she does not give birth. Should I marry her?" The Prophet (peace and blessings be upon him) said, "**No**". Then another man came to him with the same question, and he gave him the same answer. When a third man came with the same question, the Prophet (peace be upon him) said, "**Marry women who are loving and very prolific, for I shall outnumber the peoples by you**¹".

The one who reflects on the verses and hadiths related to marriage finds that they unanimously agree that the ultimate purpose and highest goal of marriage is reproduction and seeking offspring. This ensures the continuity of the human species and fulfills the objective of stewardship on earth, allowing the servants of Allah to focus on worship².

B- Preserving lineage and kinship:

One of the primary purposes for which marriage was legislated in Islamic Sharia is to preserve lineage and kinship, ensuring they are not mixed with others or clouded by doubt. The Wise Legislator commanded that children be attributed only to their fathers, as stated by Allah, exalted be He: **{Call them by [the names of] their fathers; it is more just in the sight of Allah.}** [Al-Ahzab: 5].

If it were not for divine legislation allowing marriage between male and female, lineages would have mixed, kinship ties would have dissolved, family structures would have disintegrated, and society would have collapsed. Human life would resemble animal life—devoid of lineage, paternity, affection, mercy, kinship, or connection.

¹ Sunan Abi Dawud, No. 355.

² Same-sex marriage in light of the purposes of Islamic Sharia, p. 35.

To ensure the achievement of this great purpose, the Wise Legislator prohibited adultery. Allah Almighty said: **{And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.}** [Al-Isra: 32]. This prohibition is because adultery contradicts the goal of preserving lineages and chastity. It also violates the honor of others and transgresses the boundaries set by Allah Almighty for humanity.

Similarly, He prohibited corrupt and invalid forms of marriage that contradict this purpose, such as temporary marriage (mut'ah) and invalid marriages like marriage for the purpose of making someone permissible for another (tahleel). These prohibited forms of marriage lead to the mixing and loss of lineages¹.

C- Residential comfort and Courtship:

Residential and spiritual tranquility, peace of mind, the prevalence of affection, and mercy between spouses are considered significant objectives of marriage. By "residential comfort," it means the dwelling of one heart to another of the same kind, so that they become one spirit and two hearts beat as one. Gender naturally inclines and finds comfort in its counterpart, indicating this through many texts, including:

- The Almighty's saying: **{It is He who created you from one soul and created from it its mate that he might dwell in security with her.}** [Al-A'raf: 189].

- The Almighty's saying: **{And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.}** [Ar-Rum: 21].

¹ Same-sex marriage in light of the purposes of Islamic Sharia, p. 36.

Many scholars and interpreters have pointed out that among the objectives of marriage are residential comfort, affection, love, and mercy. Al-Kasani (may Allah have mercy on him) said: "Indeed, among the objectives of marriage are offspring and residential comfort".

D- The goal of achieving human nature and satisfying it through marriage:

Marriage in Islamic Sharia was legislated for the purpose of fulfilling sexual desires in a lawful manner and establishing lineage. This objective is unanimously accepted and endorsed by divine laws, as well as by sound minds and natures alike. Allah, may He be exalted, instilled in men a natural inclination towards the opposite sex, and likewise in women towards men, and He embedded in each of them sexual desire. To safeguard honor, lineage, and protect society from moral decay and improper conduct, the wise legislator established regulations for the lawful fulfillment of these desires and organized them through marriage.¹ Allah Almighty said: **{And they who guard their private parts (5) Except from their wives or those their right hands possess, for indeed, they will not be blamed– (6)}** [Al-Mu'minun: 5-6].

Thus, marriage and right hand possession are the only legitimate ways in Islamic Sharia to satisfy sexual instincts and allow both spouses to enjoy each other.² As Al-Shinqiti (may Allah have mercy on him) said: "Marriage is also intended for fulfilling sexual needs, because fulfilling these needs is among its comprehensive objectives³".

¹ Same-sex marriage in light of the purposes of Islamic Sharia, p. 38.

² Same-sex marriage in light of the purposes of Islamic Sharia, p. 38.

³ Al-Muwafaqat, Ibrahim bin Musa Al-Shatibi, Dar Ibn Affan, 2007 AD, 1/397.

E - The purpose of getting to know people and strengthening the bond of affection and love between them:

One of the great purposes for which marriage was legislated in Islam is to achieve the goal of mutual acquaintance among people, strengthening the bonds of affection and love between them, which leads to cooperation and solidarity among tribes and families. Allah Almighty said: **{O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.}** [Al-Hujurat: 13].

Marriage extends life through the connection with extended family and in-laws, which significantly impacts fostering acquaintance, affection, good relations, and peaceful coexistence among people. Human beings are inherently civil, and marriage is one of the fundamental bonds between them, as stated in the Holy Quran: **{And it is He who has created from water [i.e., semen] a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].}** [Al-Furqan: 54].

The scholar Ibn Ashur (may Allah have mercy on him) said regarding the interpretation of this verse: "When He created from this water a great creation, endowed with intellect and thought, He specifically designated the establishment of ties of lineage and marriage. This forms the basis of human social organization in forming tribes and peoples, and facilitating their cooperation¹".

¹ Liberation and Enlightenment, 19/58.

Al-Khatib Al-Shirbini (may Allah have mercy on him) said: "Among the objectives of marriage is the connection of tribes for the purpose of mutual support, assistance, and unity of purpose¹".

And what has been mentioned briefly does not encompass the abundance of benefits of marriage in Islamic Sharia. Same-sex marriage, involving Sodomy or lesbianism, contradicts these legitimate purposes, as well as the spiritual, ethical, and human meanings altogether².

5- The ruling on same-sex marriage in Islamic Sharia:

Same-sex marriage cannot be devoid of one of two conditions:

- The first: Between two males (sodomy).
- The second: Between two females (lesbianism).

A. The ruling on same-sex marriage between two males:

The Islamic jurists unanimously agree across their different fiqh³ schools on the absolute prohibition of Sodomy, considering it a major sin, an abominable act contrary to human nature, and a crime against decency. This consensus is based on clear texts from the Holy Quran and Hadith. I have clarified the relevant Quranic verses and cited authentic Prophetic hadiths that indicate the prohibition of Sodomy. Among them:

- On the authority of Jabir (may Allah be pleased with him) who said: The Prophet Muhammad (may Allah's prayers and peace be upon him) said: "**The thing I fear most for my people is what Lot's people did⁴**".

¹ Same-sex marriage in light of the purposes of Islamic Sharia, p. 40.

² Same-sex marriage in light of the purposes of Islamic Sharia, p. 40.

³ Knowledge of practical Sharia rulings deduced from their detailed evidence.

⁴ Sunan al-Tirmidhi, No. 354, Al-Albani said it is authentic.

- On the authority of Ibn Abbas (may Allah be pleased with him), that the Prophet Muhammad (may Allah 's prayers and peace be upon him) said: "**Accursed is he who does what Lot's people did, Accursed is he who does what Lot's people did, Accursed is he who does what Lot's people did**"¹.

- On the authority of Ibn Abbas (may Allah be pleased with them both), on the authority of the Prophet Muhammad (may Allah's prayers and peace be upon him) who said: "**Whoever you find doing as the people of Lot did (i.e. homosexuality), kill the one who does it and the one to whom it is done**".²

The evidence from the preceding hadiths indicates clearly that sodomy deserves the curse of Allah upon its practitioner, and it warrants the punishment of execution for both the one who does it and the one to whom it is done. It is among the gravest sins that the Prophet Muhammad (peace and blessings be upon him) warned his ummah against. This demonstrates that sodomy is a major sin. Numerous scholars of the ummah have unanimously agreed on its prohibition, as evidenced by the following statements³:

- Ibn Hazm (may Allah have mercy on him) said: "They unanimously agreed that the sexual intercourse between a man and another man is a great crime"⁴.

- Ibn Qudamah al-Maqdisi (may Allah have mercy on him) said: "The people of knowledge are unanimous in the prohibition of sodomy"⁵.

¹ Musnad Imam Ahmad, 5/26.

² Branches of faith, Al-Bayhaqi, 4/351, in its chain of transmission there is an article.

³ Same-sex marriage, p. 47.

⁴ Ranks of consensus, p. 215.

⁵ Al-Mughinin, 12/348.

- Al-Dhahabi (may Allah have mercy on him) said: "The Muslims are unanimous that sodomy is among the major sins that Allah has prohibited¹".

B- The Sharia ruling on same-sex (lesbian) marriage:

The texts of the Holy Quran and Sunnah, as well as the consensus of Muslims, clearly indicate the prohibition of lesbianism and sexual relations between women as an absolute prohibition. Many hadiths have been narrated that affirm the prohibition of lesbianism among women, including:

- The statement of the Prophet Muhammad (peace be upon him): **"man must not look at a man's private parts nor must a woman look at a woman's private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover²".**

Sheikh Abdul Qadir Awda (may Allah have mercy on him) said: "This text is authentic regarding the prohibition of lesbianism, as it refers to one woman lying with another woman³".

Many scholars have reported a consensus on the prohibition of lesbianism. Among these statements is the following:

- Ibn Hazm (may Allah have mercy on him) said: "They unanimously agreed that lesbianism between women is prohibited⁴".

- Sayyed Sabik (may Allah have mercy on him) said: "Lesbianism is prohibited by consensus of the scholars⁵".

¹ Major Sins, Al-Dhahabi, p. 55.

² Sahih Muslim, Book of Menstruation, 1/266.

³ Criminal Legislation in Islam, 2/368.

⁴ Ranks of consensus, p. 217.

⁵ Jurisprudence of the Sunnah, 2/278.

In the Kuwaiti Encyclopedia of Fiqh, it states: "There is no difference among the jurists that lesbianism is prohibited, due to the saying of the Prophet Muhammad (peace and blessings be upon him): 'Lesbianism is adultery among women'¹".

What indicates the prohibition of same-sex marriage in Islamic Sharia is its contradiction with the fundamental purpose of marriage, which is procreation and the continuation of the human species until Allah inherits the Earth and all that is on it. Additionally, this type of marriage leads to religious, psychological, and health harms for individuals, as well as significant societal harms. These harms leave no room for doubt about its prohibition, categorization among major sins, and the severity of punishment for those involved².

6- Punishment for Sodomy:

Jurists and interpretive scholars differed regarding the punishment for sodomy, and were divided into three opinions:

First Opinion: The first opinion is that the perpetrator of this indecency (homosexuality) should be killed without exception, both the one who does it and the one to whom it is done, whether they are married or not. This is the opinion attributed to Ali ibn Abi Talib and Abdullah ibn Abbas (may Allah be pleased with them). Some have attributed consensus among the Companions on this matter, and it is the opinion of the Imams Malik, Shafi'i, and Ahmad in one narration. The evidence for this opinion includes the hadith narrated by Ibn Abbas (may Allah be pleased with him) where the Prophet (peace be upon him) said: "**Whoever you find doing as the people of Lot did (i.e. homosexuality), kill the one who does it and the one to whom it is done**".³

¹ Kuwaiti Encyclopedia of Fiqh, 24/251.

² Same-sex marriage in light of Islamic Sharia, p. 51.

³ Sunan Abi Dawud, No. 4462, Sahih Al-Jami' Al-Saghir, No. 6589.

There is a difference of opinion on how the punishment should be carried out. Some scholars have said that the punishment should be stoning until death, which is the view of Imam Malik and one of the opinions attributed to Imam Shafi'i and Ahmad in one narration. This view emphasizes the severity of the punishment because this indecency is considered more severe than adultery. As prohibitions become more severe, so do their punishments. Engaging in sexual relations with someone who is never permissible under any circumstances is more prohibited and a greater offense than engaging in relations that are permissible under certain conditions.¹ Others have said that the perpetrator should be killed by the sword because when the killing is generally permitted, it is directed towards the use of the sword. The hadith was loose and not restricted².

It has been said that the punishment should be burning by fire. It is narrated that Abu Bakr (may Allah be pleased with him) burned a man involved in such acts (sodomy) upon the counsel of the Companions³.

And it has been said that the punishment could involve collapsing a wall upon them or throwing them from a height followed by stoning, mirroring the manner of destruction of the people of Lot⁴.

The second opinion: The punishment for such acts should be the same as for adultery: stoning to death if the perpetrator is married, and flogging and exile if unmarried. This view is popularly attributed to one of the opinions of Imam Shafi'i and one of the narrations from Imam Ahmad. It is also supported by the companions of Abu Hanifa. They have cited the hadith narrated

¹ Zad Al-Ma'ad, 5/41.

² Rawdat al-Talibin, al-Nawawi, 10/91.

³ The great Sunnahs, Al-Bayhaqi, 8/232-233.

⁴ The causes for the destruction of previous nations, p. 439.

by Abu Musa al-Ash'ari (may Allah be pleased with him): "**When a man engages in sexual intercourse with another man, they are both committing adultery, and when a woman engages in sexual intercourse with another woman, they are both committing adultery**".¹ Because this act involves forbidden penetration, it resembles adultery and therefore takes on its ruling².

The Third opinion: There is no prescribed punishment for such acts, but rather it is considered a lesser offense. The offender may be imprisoned until death or until repentance. This view is attributed to Imam Abu Hanifa, and it differs from the opinions of his two companions as mentioned earlier. According to this view, if someone persists in homosexual acts, the Imam (ruler) may decide to execute them, whether they are married or unmarried. The argument behind this opinion is that such acts do not fall under the category of adultery, as they do not lead to illegitimate children or confusion of lineage, which are consequences associated with adultery³.

Sheikh Saeed Muhammad Baba Silla favored the first opinion and considered it more likely. He argued for its validity based on the authenticity of the hadith it relies upon and the lack of strong opposing evidence. He also emphasized that this punishment serves as a strong deterrent against committing such a heinous sin⁴.

Dr. Ibrahim bin Tejan Jokiti stated after presenting various opinions on the matter and discussing their evidences, that the apparent view, in his estimation (and knowledge is with Allah),

¹ Sunan al-Bayhaqi, 8/233, al-Shanqeeti's chain of transmission was weak.

² the provisions of the Qur'an, Ibn al-Arabi, 2/317.

³ Explanation of Fath Al-Qadeer, 5/263, Al-Mabsoot, 9/78.

⁴ The causes for the destruction of previous nations, p. 441.

is that the punishment for sodomy is execution in all cases. This conclusion is based on several factors:

- The texts explicitly mention execution without differentiating between the married and unmarried, thereby implying a general application since there is no specific evidence indicating otherwise.
- The Companions (may Allah be pleased with them) did not report anything other than execution for this act (sodomy). Though they differed in the method of execution, consensus was reached during their time on execution for those who commit acts of sodomy.
- Given that this act is a manifest evil and causes great harm, Allah (glorified and exalted be He) eradicated the people of Lot from the earth until no trace of them remained. Therefore, it is fitting to eradicate anyone who commits this heinous sin by any means necessary. Regarding the method of punishment, it is preferable for them to be executed by stoning, as Allah Almighty destroyed the people of Lot. Allah says in the Holy Quran: **{So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]}** [Hud: 82].

This opinion is held by Umar, Ali, Ibn Abbas, and a group of the Companions (may Allah be pleased with them), as well as many of the early scholars and most of the jurists of the different Islamic regions. It is also the chosen view of Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him)¹.

The condition for establishing the punishment of sodomy on the one who does it and the one to whom it is done is that both

¹ The collection of fatwas, 28/335.

must be adults. If they are not adults, then the adult among them is to be stoned to death, while the non-adult is to be punished in a manner less severe. Shaykh al-Islam Ibn Taymiyyah cautioned about this, saying: "Most of the early scholars held this view and they said: Allah stoned the people of Lot and legislated stoning for the adulterer by way of analogy with the stoning of the people of Lot. Therefore, both are to be stoned equally whether they are free men, slaves, or one of them is a slave and the other is free, if both are adults. If one of them is not an adult, he is punished with something less severe, and stoning is only applied to adults¹".

7- Punishment for lesbianism:

The scholars of the four Sunni Islamic schools of thought unanimously agree that the punishment for lesbianism is ta'zeer² (discretionary punishment):

Ibn Abd al-Barr (may Allah have mercy on him) said: "For two women proven to have committed lesbianism, the prescribed punishment is severe discipline³".

B. Al-Mawardi (may Allah have mercy on him) said: "What is obligatory in this case - meaning lesbianism - is disciplinary punishment without the prescribed punishment due to the absence of penetration between them⁴".

C. Ibn Qudamah (may Allah have mercy on him) said: "There is no prescribed punishment upon them - meaning the lesbians - because it does not involve penetration. It resembles intimacy without vaginal intercourse, and they are to be disciplined⁵".

¹ The collection of fatwas, 28/335.

² punishment for offenses at the discretion of the judge (Qadi) or ruler of the state.

³ Al-Kafi, 2/1073.

⁴ Al-Hawi Al-Kabir in Shafi'i fiqh, Abu Al-Hasan Al-Mawardi Al-Basri, Dar Al-Kutub Al-Ilmiyyah, 1st edition, 2006 AD, 13/224.

⁵ Al-Mughni, Ibn Qudamah, 12/350.

Ibn Shahab al-Zuhri (may Allah have mercy on him) disagreed with the earlier consensus and set the punishment for lesbianism at one hundred lashes. He said regarding this: "Our scholars have reached consensus that when a woman engages in 'lesbianism' and similar acts, she is to receive one hundred lashes¹".

The correct view is what held by scholars is that disciplinary punishment is prescribed for lesbianism.

Second: The harms resulting from sexual deviation on human life:

The actions of the people of Lot lead to significant calamities and various severe harms on multiple levels: individual, societal, and national. These include religious, moral, social, economic, psychological, and health-related damages.

1- Religious damages:

The act of the people of Lot is considered a major sin among the greatest sins, indeed it is regarded as the greatest sin after disbelief in Allah (Glory be to Him). Ibn al-Qayyim (may Allah have mercy on him) said: "There is no sin more corrupting than this corruption - referring to the corruption of homosexuality - and it follows the corruption of disbelief²".

Verily, homosexuality is a grave sin that our Lord (Glorified and Exalted be He) has warned against. He punished the nation that committed it with the severest and most repulsive punishments. It leads to Allah's severe displeasure and painful punishment, both in this world and the Hereafter. It poses a danger to monotheism, as it can lead to desires which in turn lead

¹ Musannaf Abd al-Razzaq, 7/334, al-Muhalla, 13/219.

² The Sufficient Answer, p. 266.

to associating partners with Allah Almighty. Ibn al-Qayyim (may Allah have mercy on him), after discussing sins and disobedience, and how monotheism purges and removes their impurities, said: "However, the impurity of adultery and homosexuality is more severe than other impurities because they corrupt the heart and severely weaken monotheism. Hence, those who indulge in these impurities are more likely to commit polytheism. The greater the prevalence of polytheism in a person, the more impure and corrupt they become. Conversely, the more sincere a person is in monotheism, the further they are from such impurities, as Allah Almighty said: **{And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.}** [Yusuf: 24]; Indeed, infatuation with forbidden images is a form of worship, and it is among the highest forms of worship, especially when it seizes the heart and dominates it. The lover becomes devoted to their beloved, and often their infatuation, remembrance, longing, and efforts to please them outweigh everything else. This can completely take over the lover's heart, making them attached to their beloved images as if they were idols. The beloved image becomes their deity beside Allah (Mighty and Majestic), prioritizing its pleasure and love over the pleasure and love of Allah. They seek closeness to it in ways they do not seek closeness to Allah Almighty, spending on its pleasures what they would not spend for the sake of Allah's pleasure. They avoid angering it in ways they do not avoid angering Allah Almighty. Thus, their beloved image becomes more beloved to them than their Lord, in terms of love, submission, humility, listening, and obedience.

In this context, infatuation and polytheism are intertwined. Allah Almighty narrates about infatuation among the polytheists of the people of Lot and regarding the woman of the Aziz who was a polytheist at that time. Whenever polytheism strengthens

in a servant, infatuation with images softens, and whenever monotheism strengthens, it turns away from them.

Adultery and homosexuality reach their utmost pleasure only when accompanied by infatuation, which is inseparable from them. Their adherents are constantly engaged in shifting from one object of desire to another; their infatuation is not limited to a single place but divided among many targets—each beloved having a share of their admiration and devotion. Indeed, no sins corrupt the heart and religion more than these two obscenities, as they have a particular quality in distancing the heart from Allah. They are among the gravest impurities, causing the heart to become more distant from Allah when it becomes tainted with them¹.

Ibn al-Qayyim (may Allah have mercy on him) also mentioned in another context, speaking about infatuation and its link to homosexuality: "By Allah, it is the severe disease and deadly poison that, once it attaches to the heart, pulls it away from all dignity and redemption. Once its fire ignites in one's soul, it becomes exceedingly difficult for people to extinguish".

Infatuation has different types. Sometimes it constitutes disbelief, such as when someone takes their beloved as an object of devotion, loving them as they love Allah. How much worse if their love for this object exceeds their love for Allah in their heart? Such love is unforgivable by Allah for its owner, as it is among the greatest forms of polytheism. Allah does not forgive associating partners with Him, except through sincere repentance. A sign of this polytheistic and blasphemous love is when the lover prioritizes the satisfaction of their beloved over the satisfaction of their Lord. When faced with a conflict between the rights of their

¹ Relief to the anxious in the traps of Satan, Shams al-Din Ibn al-Qayyim al-Jawziyyah, edited by: Muhammad Izzi Shams and others, Jeddah, Islamic Jurisprudence Academy, 1432 AH, pp. 70-71.

beloved and the rights of their Lord, and between obedience to their Lord and obedience to their beloved, they prioritize the rights and obedience of their beloved over those of their Lord, preferring their satisfaction and exerting immense effort to please them. They devote themselves to pleasing their beloved and drawing close to them, even if it means neglecting their obligations to their Lord. They grant their beloved precedence and prioritize them over their Lord in their actions, if they even grant anything to their Lord, and they expend all their efforts to please their beloved and obey them, while making their Lord - if they obey Him - subordinate to their beloved in terms of their time and dedication¹.

Then he (may Allah have mercy on him) said: "Reflect on the state of most image lovers; do you find it anything other than what has been described? Then weigh their state against their monotheism and their faith. Then weigh them with a balance that pleases Allah and His Messenger and conforms to justice, and you will see the truth. Perhaps one of them openly declares that the union with their beloved is dearer to them than the monotheism of their Lord, just as one of them admitted that the union with their beloved is more delightful to them than the mercy of their Lord. We seek refuge in Allah from such abandonment".

Undoubtedly, this kind of infatuation constitutes one of the greatest forms of polytheism. Many lovers openly admit that there is no place left in their hearts for anyone other than their beloved. Their beloved has completely dominated their heart, making them a devoted servant in every way to their beloved. This satisfaction has led to replacing the worship of the Creator, Glorified and Exalted be He, with the worship of a creature, whose power of

¹ The Sufficient Answer, pp. 296-297.

love, submission, and humility has overtaken them. Thus, they have granted their beloved the essence of their devotion¹.

One of the religious harms of this infatuation is that it leads its owner to other sins, just as it leads them to abandon the religious obligations they used to observe. How many have indulged in intoxicants because of it? How many have forsaken congregational prayers and gatherings because of it? How many conflicts and enmities have been stirred up because of it?

Moreover, excessive indulgence in this matter leads a person to love what is indecent and despise chastity. They fall into loving what Allah dislikes and hating what Allah loves. Persisting in and continuing on this path may lead them to persist in it without repentance, and it may even lead them, may Allah protect us, to consider it permissible².

Verily, the obscenity of homosexuality deserves the curse and wrath of Allah, because it is a deviant and forbidden act in heavenly religions. It contradicts sound intellect, natural disposition, and noble moral values. It indicates the degradation of its practitioner into the abyss of impurities, misguidance, and depravity, leading them away from qualities of manliness, modesty, and honor, which are characteristics of dignity, bravery, and valor.

2- Ethical Harms:

As for the ethical harms of homosexuality, they are numerous. Homosexuality represents a corruption of character and a deviation from natural disposition. Among the moral evils that accompany this cursed obscenity are:

¹ The Sufficient Answer, p. 297, The indecent act of the people of Lot, Muhammad Ibrahim al-Hamad, p. 28.

² The indecent act of the people of Lot, Muhammad Ibrahim al-Hamad, Dar Ibn Khuzaymah, 1st edition, 1415 AH, p. 28.

A- Lack of modesty:

Among the fruits of rampant homosexuality are shamelessness and a lack of modesty. You find those who engage in this act shamelessly defiant, unconcerned with their actions or the rights of others. They may have completely shed any sense of shame, unaffected by people's knowledge of their disgraceful state and actions. In fact, they might even openly inform others about their misconduct. When a person reaches this state, rectifying their behavior becomes difficult and their treatment challenging.

B. Moral Corruption:

With the vile act of homosexuality, various aspects of moral corruption become evident, including:

- Elimination of courage, bravery, valor, and dignity.
- Promotion of evil, aggression, inclination towards crime, and daring to commit it.
- Reversal of natural disposition, corruption of character, and deterioration of moral standards¹.
- Removal of jealousy from the heart, replaced by betrayal.
- Loss of prestige and status, replaced by humiliation, disgrace, and abasement.
- Foolishness, extravagance, improper behavior, and recklessness.
- Weakening of willpower and lowering of ambition.
- Loss of trust in the perpetrator and viewing them with suspicion.

¹ The indecent act of the people of Lot, p. 30.

- Shame and darkness upon their face, to the extent that they become unrecognizable.
- Deprivation of knowledge and elevation in the ranks of perfection and virtue.
- Loss of courage; this heinous act suppresses the soul, diminishes it, belittles it, weakens it, and humiliates it, resulting in the loss of courage and the emergence of cowardice, fear, panic, and terror in its place¹.

3- Social damages:

Among the evils and harms that occur to social life:

- Disappearance of blessings and divine favors.
- Imposition of punishments and afflictions.
- Decreased security, prevalence of chaos, widespread fear, and increased disturbances.
- Deprivation of true happiness, strength, and dignity from peoples, nations, societies, and families.
- Dissolution and decay of society, spread of animalistic behavior and immoralities.
- Disintegration of families and breakdown of homes.
- Fragmentation of society and division of its bonds.
- Collapse of noble principles and authentic values.
- Elimination of seriousness, diligence, and striving.
- Spread of epidemics and diseases that afflict society.
- Decline in men's inclination towards marriage.

¹ The indecent act of the people of Lot, p. 30.

- Homosexuality threatens to extinguish progeny.
- It leads to backwardness and imitation, as when a nation abandons its ethics and principles, deviations begin to erode its body, weakening it and depriving it of its character and status. Thus, it becomes a defeated nation, following and imitating, lagging behind in various fields. History bears witness to this; many nations built glory and civilization while adhering to their values and principles. However, after losing these, they descended into insignificance and fell from their heights¹.

4- Economic damages:

This sin - also - affects the economy, and its economic harms include the following:

- Squandering financial resources in pursuit of forbidden desires.
- Expenditure on purchasing low-quality magazines and explicit tapes that stimulate base instincts and provoke hidden desires.
- Funds allocated for studying this phenomenon and researching ways to address it.
- The expenses incurred for treating those afflicted with deviant diseases are substantial. For instance, considering that gonorrhea affects 200,000 to 500,000 individuals annually, mostly in their prime youth. Each diagnosis and treatment for gonorrhea costs between \$250 to \$400 per person. Imagine the costs for syphilis or herpes, let alone HIV/AIDS, which is even more perilous.

¹ The indecent act of the people of Lot, p. 34.

- **Unemployment:** In societies where homosexuality spreads, unemployment among its members increases. This adversely affects the economy in multiple ways. Not only do they fail to contribute economically, but they also consume resources and seek public support for their indulgences and deviations. Furthermore, they divert attention from productive activities as efforts are directed towards managing and discouraging their behaviors. This undoubtedly leads to regression across various domains. Homosexuality distracts individuals from both their religious and worldly interests. Ibn al-Qayyim (may Allah have mercy on him) said, "Nothing wastes religious and worldly interests more than the infatuation with images. Religious interests depend on the heart's purity and its inclination towards Allah, and infatuation with images is the greatest distraction and scattering of these interests. As for worldly interests, they are indeed connected to religious interests. If religious interests are neglected and lost, worldly interests will also be lost and wasted¹".

5- Psychological damages:

Among the harms of this shameful act are the psychological harms that befall its perpetrator as a result of this act, including:

A- Extreme fear, loneliness and confusion:

Whoever practices this deed, you see him only as fearful and terrified, thinking every shout is against him, and every misfortune is directed at him. You find him only with his heart as if it is in the wings of a bird; this is because obedience is the greatest fortress of Allah Almighty, whoever enters it is among the secure, and whoever leaves it is surrounded by fears from

¹ The Sufficient Answer, p. 299.

every side. Whoever obeys Allah turns fears into security for him, and whoever disobeys Him, his securities turn into fear. Whoever fears Allah, He will secure him from everything, and whoever does not fear Allah, He will make him fearful of everything¹.

The punishment matches the deed; whoever seeks security and comfort in disobeying Allah, his situation will be turned upside down, and his security will become fear, and his comfort will turn into worry and distress².

B- Fear and anxiety:

It is an immediate punishment for those who love for other than Allah's sake or become attached to anything other than Allah. Love for immoral acts, evils, and major sins causes a person to deviate from their nature, which finds happiness in obedience to Allah Almighty.

According to the extent of that love or attachment, a person will experience suffering, sadness, pain, and anxiety. Ibn Taymiyyah (may Allah have mercy on him) said: "Know that whoever loves something for other than Allah, their beloved will inevitably harm them and be a cause of their torment³".

C- Incurring incurable diseases:

This immoral act makes its perpetrator susceptible to abnormal nervous diseases and disgraceful psychological complexes; it deprives them of the joy of life and robs them of security and peace of mind⁴.

¹ The Effect of Sins on the Destruction of Nations and Peoples, Muhammad Mahmoud Al-Sawaf, United Publishing and Distribution Company, 1st edition, 1402 AH, pp. 46 to 51.

² The indecent act of the people of Lot, p. 37.

³ The indecent act of the people of Lot, p. 38.

⁴ The indecent act of the people of Lot, p. 38.

D- The desire for isolation and introversion:

The one who practices this immoral act develops a desire for isolation and withdrawal, finding comfort only with those who share similar morals and traits. This leads to other psychological diseases:

- Mood swings, weak personality, and lack of independence.
- Defeatism and lack of self-confidence.
- The feeling that people know about his disgraceful actions, leading to bad assumptions about others.
- Frequent obsessions and delusions, and suffering from sexual obsession disorder.
- Psychological tension, indecision, cowardice, apathy, confusion, despair, pessimism, boredom, and emotional numbness.
- It affects the nerves; this habit invades the soul and specifically affects the nerves. One of its results is psychological relapse in the individual's character, leading to an internal feeling that he was not created to be a man. This feeling transforms into sexual deviation, causing him to incline towards his own gender. His thoughts then focus on his reproductive organs, revealing the true cause of some young men's excessive indulgence in adornment and imitation of women¹.

E- Influence on the mind:

Sodomy also causes significant imbalance in a person's mental equilibrium, general confusion in their thinking,

¹ The indecent act of the people of Lot, p. 38.

stagnation in their perceptions, clear dullness in their mind, and severe weakness in their willpower.

There is a close relationship between Neurasthenia and sodomy. The perpetrator of sodomy experiences foolishness, folly, and distracted thoughts, as well as a loss of intellect and guidance¹.

6- Health damages:

Modern medicine occasionally reveals newly discovered diseases that were unknown to ancestors and never crossed their minds. There is no surprise in this, as these diseases result from turning away from Allah Almighty, His wise laws, and transgressing His boundaries. It is established from the Prophet Muhammad (peace be upon him) that he said: "**Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers**".² Therefore, these diseases and epidemics serve as immediate punishment for those who engage in sexual deviation and same-sex marriage, while the Hereafter holds greater and more severe consequences.

Doctors have noted that a significant number of sexually transmitted diseases stem from engaging in sexual deviation, including³:

- AIDS (the plague of the era).
- Loss of desire for women.

¹ The indecent act of the people of Lot, p. 40.

² Sunan Ibn Majah, Book of Trials, No. 668.

³ The indecent act of the people of Lot, p. 89.

- Acute and chronic prostatitis.
- Kaposi's sarcoma, a malignant tumor that spreads among homosexuals and is considered a prominent sign of AIDS.
- Hepatitis B virus, prevalent among homosexuals.
- Mouth and tongue cancer, appearing as white patches on the sides of the tongue and mouth, which quickly transform into cancer. This disease is more common among homosexuals, associated with immune deficiency, and linked to two types of viruses:

Papilloma virus

herpes virus

- Anal and rectal cancer.

Whoever wants to expand on the harmful effects of health, should review these books:

- "Sexual Crimes and Homosexuality in Islamic Sharia and Contemporary Context" by Dr. Khalil Ibrahim Al-Halbusi.
- "Same-Sex Marriage in Light of the Objectives of Islamic Sharia" by Ibrahim bin Tijan Jikiti.
- "Immorality as the Deed of Lot's People: Harms, Causes, Prevention, and Treatment" by Muhammad Ibrahim Muhammad.
- "The Natural Crime as the Deed of Lot's People" by Muhammad bin Ibrahim.
- "Sexual Pornography: Time to Settle the Bill" by Isma'il Arefa.

Third: Reasons for falling into immorality and homosexuality:

The scholars and interpreters of religious texts have mentioned numerous reasons for falling into immorality and sexual deviation. Some have elaborated extensively while others have summarized, and the best approach lies in moderation. Among the most important reasons are:

1- Weak faith in Allah:

Faith in Allah, glorified and exalted be He, His angels, His Books, His messengers, the Last Day, and in divine destiny, whether good or bad, serves as a protective shield against falling into sins, immorality, and major transgressions. It safeguards the believer from committing sins and disobedience. When faith weakens, Satan finds a way to adorn immorality and whisper temptations, leading people into his traps and snares. The Prophet Muhammad (peace and blessings be upon him) negated faith from those who commit major sins, saying: **"The adulterer is not a believer at the moment when he is committing adultery, and the wine drinker is not a believer at the moment when he is drinking wine, and the thief is not a believer at the moment when he is stealing, and the robber is not a believer at the moment when he is robbing and people are looking on".**¹

Indeed, many people have strayed from the right path, deviated from the correct course, forgotten the watchfulness of Allah Almighty, and entangled themselves in the swamps of Satan with immorality, both visible and hidden. As a result, evil has become good, and good has become evil. Can a man who believes in Allah Almighty and the Last Day, believes in the teachings of the Holy Quran, and follows the example of the Master of the Messengers, commit the act of the people of Lot,

¹ Narrated by Al-Bukhari, No. 2475.

knowing the punishment that Allah inflicted upon them, a punishment that was not inflicted on anyone else in the world?

The weakness of faith in Allah is the main reason for the spread of immorality in general and sexual deviation in particular. Whoever is not restrained by faith and prevented by piety will not be deterred by anything.

2- Negligence in raising children:

The ignorance of people regarding Luqman's (peace be upon him) advice in raising his son, and their failure to emulate him in instilling faith in Allah, monotheism, and exclusive worship of Him, combating polytheism, and educating them on the awareness that Allah, The Subtle One, The All-Acquainted, knows the innermost secrets and hidden matters, even if it were the weight of a mustard seed in the heavens or the earth, Allah will bring it forth. This includes the consequences of faith in Allah and His observance, such as establishing prayer, enjoining good and forbidding evil, patience with Allah's decrees, adhering to the moral system based on humility, avoiding arrogance, raising voices, and vanity, and committing to the ethics of the people of faith. All of this has made the shortcomings in raising children evident.

Neglecting the upbringing of children and failing in their educational rights has resulted in disasters in communities and nations. This necessitates a reassessment and serious consideration of developing educational curricula derived from the Holy Quran and the noble prophetic traditions to save the youth from the claws of devils, pornography institutions, and the enemies of virtue and noble morals.

3- Free time:

Sheikh Abdullah Alwan said: "One of the main factors leading to a child's deviation is the failure to utilize the free time

that dominates young children and adolescents. It is well-known that from an early age, a child is fond of playing, inclined to boast, and loves recreation and enjoying natural scenery. If they are not provided with places for innocent play and amusement, suitable sports clubs for building strength, swimming pools for training and education, and outings for activity and vitality, they will likely mix with bad companions and corrupt peers, which will inevitably lead to their misery and deviation¹".

Psychologists and educators assert that when a young person is alone during their free time, they are beset by dreamy thoughts, wandering concerns, and arousing sexual fantasies. They find their desires stirred and their instincts provoked by this wave of imaginations².

Therefore, it is our duty to devise well-studied plans to fill the free time of the youth, connecting them with the Holy Quran through memorization, understanding, and practice, maintaining the five daily prayers and voluntary prayers, encouraging them to fast, instilling a love for voluntary acts, and presenting exemplary figures for them to emulate, such as Joseph (peace be upon him), Ishmael (peace be upon him), the Companions of the Cave, and the young people who surrounded the Prophet Muhammad (peace and blessings be upon him), like Sa'd bin Abi Waqqas, Az-Zubair bin Al-Awwam, Ali bin Abi Talib, Mus'ab bin Umair, and many others. By learning from their stories, they can draw inspiration and create living examples of building the earth according to Allah's methodology.

¹ Raising Children in Islam, Abdullah Nasih Alwan, Dar Al Salam for Printing, Publishing and Distribution, 3rd edition, 1401 AH, 1/127.

² The story of our master Lot, peace be upon him, Fath al-Rahman Othman, p. 132.

4- Bad company and bad relationships:

Human beings are inherently social; they love companionship, interaction, association, friendship, acquaintance, and cooperation. It is natural for humans to be influenced by those they associate with, hence the need to be cautious of wicked and evil companions, as their company leads to ruin in both this world and the Hereafter. Allah Almighty says: **{And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. (27) Oh, woe to me! I wish I had not taken that one as a friend. (28) He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter". (29)}** [Al-Furqan: 27-29].

Abu Musa (may Allah be pleased with him) reported that the Prophet Muhammad (peace and blessings be upon him) said: **"The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell".¹**

A bad companion brings harm to his associate in every way and is a source of misfortune in both this world and the Hereafter. Among the harms of a bad companion are:

- A bad companion can lead you away from your true beliefs. For instance, reflect on the story of Abu Talib's death in disbelief and the role his bad companion played in his state.

¹ Al-Bukhari, No. 5534.

- A bad companion may influence you to engage in prohibited and sinful acts. As Uthman (may Allah be pleased with him) said, "The adulteress wishes that all women were adulteresses¹".
- Seeing or being with a bad companion can remind you of sins, whether they are overtly committing them or hiding them. This can make sinful thoughts enter your mind, even if you were previously unaware or distracted from them.
- Being connected with bad people can harm you, and they may be even worse than the bad companion himself.
- Associating with a bad companion can lead others to have a negative opinion of you due to your association with them².

Abdullah Alwan (may Allah have mercy on him) said: "One of the major factors leading to deviation and sexual deviance is bad companionship and corrupt company, especially if the child is dull-witted, weak in faith, and easily influenced in character. Soon, he acquires from them the worst habits and the ugliest morals³".

This is the nature of bad companionship: it beautifies the ugly and makes the beautiful ugly, it leads to various obscenities. A person is influenced by their companion, and a man follows the religion of his friend. It is said: Nothing indicates something more than a companion does to another companion⁴.

And indeed, there are those who have become tools of Satan in seducing people, portraying their sins in visual recordings. Their purpose in this is several things, most importantly to

¹ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 133.

² The story of our master Lot, peace be upon him, Fath al-Rahman, p. 133.

³ Raising Children, 1/121.

⁴ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 133.

involve others in their crimes, ensuring they do not repent. Therefore, they hinder repentance by threatening them with certain images and films they possess¹.

Let us not forget the words of Allah Almighty: **{Close friends, that Day, will be enemies to each other, except for the righteous}** [Az-Zukhruf: 67]. And Allah Almighty says: **{His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."}** [Qaf: 27].

This is the dismal conclusion for these criminals from the people of immorality, where remorse will not benefit them in that great scene.

5- Drug abuse:

Drugs are a deadly weapon exploited by followers of Satan to destroy societies, morals, values, and principles. Through this dangerous scourge, the addict becomes a slave to forbidden desires and fleeting pleasures. Drugs lead their user to commit forbidden acts².

The addict to alcohol and drugs is characterized by despicable traits and adopts vile habits such as lying, cowardice, disregarding values, morals, and lofty principles. They are driven to commit crimes like theft, engaging in prostitution, and harming others. Their character deteriorates, their will weakens, and they lose their sense of duty. They spend their time in secretive dens with criminals and companions of wickedness, where they indulge in every vice and violate every sanctity with them³.

¹ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 134.

² The story of our master Lot, peace be upon him, Fath al-Rahman, p. 135.

³ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 136.

6- Adornment and mingling:

Today, the Islamic nation faces dangers from all sides: the dangers of doubts and misconceptions in beliefs and worship, the dangers of desires affecting behavior and interactions. This increases the risk of attempts to undermine Muslim modesty, in the most dangerous scheme harnessed in the war against Islam. It is the most dangerous conspiracy against the Islamic nation adopted by the followers of Satan through institutions, organizations, and some state systems, promoting the theory of mixing truth with falsehood, and promoting what is right alongside what is wrong, and what is good with what is evil .

This theory of mixing is the most insidious trap to dissolve religion in the hearts of believers and transform individuals of the nation into defeated herds submerged in their desires. It drives societies towards ostentation, mixing, and lewdness, leading to widespread corruption, great immorality, and destructive decadence. It raises sinful slogans to overthrow and remove the veil, promoting ostentation, lewdness, nudity, and mingling. This results in a state where the tongue of the woman who flaunts herself says to the immoral, "Come and enjoy with us, O perverts". Incessant efforts by corrupt institutions and organizations to spread ostentation and lewdness aim to violate dignity, spread adultery and promiscuity, effeminize men, masculinize women, destroy life, erase decency and modesty, and eliminate shame. Historically, it is known that ostentation, mingling, and the spread of obscenities such as adultery and homosexuality are among the greatest causes of the collapse of civilizations and the decline of nations. This path follows that of those who have earned the wrath of Allah, the followers of Satan,

accepting their ideas, following their footsteps, and tracing their paths¹.

Destructive agendas aim to support trends of promiscuity, drug abuse, and the spread of obscenity within Muslim societies at large, if not for the mercy of Allah. Some may argue that ostentation and mixing lead to adultery, not to sexual deviance. However, upon closer examination, one would realize that the sight of women flaunting themselves naked ignites the fires of desire in adolescents. They cannot control themselves in front of these provocative attractions and indecent clothing. If a teenager lacks a shield of faith and piety, he may resort to relieving this lust through masturbation, sodomy, or even bestiality. Thus, sexual deviance spreads, diversifies in its forms, and those who promote it become more creative in its manifestations².

7- Difficulty in marriage:

Marriage protects society from moral decay, protects individuals from social disintegration, and thereby protects people from deadly diseases that spread as a result of forbidden intercourse and the spread of immorality.

Currently, society has made marriage difficult, placing numerous obstacles and hurdles before young men and women that prevent them from marrying. One of the greatest obstacles is the exorbitant dowry (Mehr), causing young men or women to deviate in seeking to satisfy their instincts and desires. Thus, society inadvertently contributes to the spread of corruption when it makes marriage difficult. The situation worsens when many young people are deterred from marriage, as long as they find the Haram path easier. Consequently, some fulfill their desires anywhere and in any form, wasting the energy of youth. This

¹ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 136.

² The story of our master Lot, peace be upon him, Fath al-Rahman, p. 140.

results in significant losses for society, leading to destructive effects on individuals, families, communities, and nations.

Islam is the religion of natural disposition. Therefore, it opposed monasticism because it contradicts human instinct, and it encouraged marriage as a protective shield for Muslims.¹ Anas (may Allah be pleased with him) reported in Sahih Bukhari and Sahih Muslim that three men came to the houses of the Prophet Muhammad (peace and blessings be upon him) inquiring about his worship. When they were informed about it, they considered it little. They said, "Where are we compared to the Messenger of Allah (peace and blessings be upon him), for his past and future sins have been forgiven by Allah?" One of them said, "As for me, I shall pray all night long forever". Another said, "I shall observe fasting perpetually and never break it". The third one said, "I shall abstain from women and shall never marry". The Prophet Muhammad (peace and blessings be upon him) then came to them and said, **"Are you the ones who said such and such? By Allah, I am the most Allah-fearing among you and the most pious, yet I fast and I break my fast; I pray and I sleep; and I marry women. He who is displeased with my Sunnah has nothing to do with me".**²

8- Looking at what is forbidden:

Looking at what is forbidden is a cause of the greatest trials. Many worshippers have become corrupted because of it, and many people have fallen into adultery and obscenity, seeking refuge with Allah. Because looking at what is forbidden leads to the occurrence of indecencies, the Sharia commands to turn away from it, regardless of its consequences. Allah Almighty says in the Holy Quran: **{Tell the believing men to reduce [some] of**

¹ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 140.

² Al-Bukhari, No. 5063.

their vision and guard their private parts. That is purer for them. Indeed, Allah is [fully] Aware of what they do. (30) And tell the believing women to reduce [some] of their vision and guard their private parts (31)} [An-Nur: 30-31].

Ibn al-Qayyim (may Allah have mercy on him) said: "Verily, calamities begin with the glance, just as most fires originate from tiny sparks. It starts with a glance, then a dangerous thought, then a step, and finally a sin. For this reason, it is said: 'Whoever safeguards these four things safeguards their religion: moments, thoughts, words, and steps'. Therefore, a person should guard themselves against these four gates. Through them, the enemy gains access, prowling through the hearts and causing corruption. It is also said: 'The forbidden glance is the root of most calamities that befall a person'. The glance leads to a dangerous thought, which leads to desire, then strengthens into a firm resolve, ultimately resulting in action unless prevented by a deterrent. It is therefore said: Patience in lowering the gaze is easier than patience in dealing with its consequences".

And among the harms of the gaze is that it leads to regrets, sighs, and burning remorse. A person sees what they are not capable of attaining or enduring patiently, and this is among the greatest forms of torment¹.

Verily, the forbidden gaze often leads its owner into the valley of destruction, the deserts of loss, and the depths of carnal desires.

9- Keeping company with the beardless and looking at them:

Ibn Taymiyyah (may Allah have mercy on him) said: "Looking at the face of a beardless young man with desire is like looking at the face of a foreign woman with desire, whether that

¹ The Sufficient Answer, p. 226.

desire is for sexual intercourse or for the pleasure derived from looking. Just as it is well known to everyone that looking at the face of a foreign woman is forbidden, similarly, looking at the face of a beardless young man is unanimously prohibited by the scholars¹".

And he said: "Finding pleasure in touching a beardless young man, such as shaking hands with him or similar actions, is unanimously prohibited by the Muslims. In fact, most scholars assert that this is a greater sin than finding pleasure in touching a foreign woman². Likewise, handsome beardless young men should not appear in places and times where there is fear of temptation involving them, except out of necessity. They should not be enabled to engage in flaunting themselves (*tabarruj*), nor should they sit in public baths among strangers, nor should they dance among men or engage in similar activities that may cause temptation among people.³ As for the practice of being alone with a beardless handsome youth in seclusion, such as staying overnight with him or engaging in specific companionship practices with him, this is considered one of the gravest offenses among Muslims, Jews, Christians, and others alike. Similarly, the preliminaries to lewdness, such as finding pleasure in kissing, touching, or looking at a handsome youth, are unanimously forbidden among Muslims.⁴

He also said: "If someone who considers what Allah has forbidden permissible is a disbeliever, then what about someone who considers it a means of drawing closer to Allah? How about someone who deems committing major sins and lesser sins permissible and considers it a form of worship and a path... Even

¹ The collection of fatwas, 15/413.

² The collection of fatwas, 15/424.

³ Previous source, 15/417-419.

⁴ Previous source, 11/542-543.

if a group of philosophers and those who agree with their misguided views consider admiring beautiful forms as a way to purify souls, this is not the religion of Muslims, Jews, or Christians... If the companionship of beardless young men excludes prohibited acts, it can be a means and reason for it. Sufyan al-Thawri (may Allah have mercy on him) said: "Indeed, with a woman is one devil, and with the young man are two devils".¹

Taking beardless men for committing lewd acts is opposition to Allah, His religion, His Books, and His messengers.² Engaging in admiration of men's images is a frightening path that leads its adherent to destruction, ensnaring them in the devil's trap. They find themselves akin to the people of Lot in their deeds, crimes, transgressions, injustices, extravagance, and ignorance, thereby drawing upon themselves the wrath, anger, and punishment of Allah.

10- Infatuation:

Ibn al-Qayyim (may Allah have mercy on him) said: Among the snares and traps - meaning those of Satan - is what he uses to tempt the lovers of images. By Allah, this is the greatest trial and the most severe affliction which has enslaved souls to other than their Creator, and has made hearts subject to humiliation by those who love them. It has ignited war between infatuation and monotheism, calling to allegiance with every rebellious devil. Thus, it has made the heart a captive to desires, appointing them as rulers and princes over it, widening the hearts' trials and filling them with temptation. It has diverted them from the path they sought and advertised them in the market of slavery, selling them for the lowest prices and offering them the smallest

¹ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 144.

² Relief for the Anxious, p. 496.

shares and least demands compared to the highest of paradise's chambers. All this instead of proximity to the Most Merciful. They have settled for that despicable beloved whose torment is manifold its pleasure, and achieving it and reaching it is the greatest cause of its harm. For scarcely is a beloved almost an enemy from nearby. His lover would disavow him if possible, as if he never had a beloved. If he enjoys it in this world, he will find the greatest pain in the end. Especially when on that Day, allies will become enemies to each other except for the righteous¹.

In the danger of Infatuation, Ibn al-Qayyim (may Allah have mercy on him) says: "Then the connection between them intensifies until they call it marriage, saying so-and-so married so-and-so, just as the mockers of the signs of Allah and His religion do, from the reckless sinners. Those present endorse it, laugh at it, and admire such jesting and coupling. Perhaps some heretics among them may even say: 'The beardless is beloved to Allah, and the one with a beard is an enemy of Allah'".²

And what Ibn al-Qayyim (may Allah have mercy on him) narrated six centuries ago has now become a tangible reality. He said: "They call it marriage," and today, some countries and systems have legalized it by issuing laws permitting the marriage contract between men, and thousands of associations, clubs, and institutions have formed to support the affairs of those who are sexually deviant. They advocate for them and demand their rights in indecency, obscenity, immorality, crime, and excess.

11- Satan:

There is no cause of falling into specific immorality or general sins except that Satan is the cause, the inviter to it, and the one who encourages it. How could it not be, when the

¹ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 147.

² The story of our master Lot, peace be upon him, Fath al-Rahman, p. 149.

accursed one swore by his Lord that he will mislead them all except the sincere servants of Allah?¹ Allah Almighty says: **{[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all (39) Except, among them, Your chosen servants." (40)}** [Al-Hijr: 39-40].

A- {[Iblees] said, "My Lord, because You have put me in error,}:

Dr. Ahmed Nofal said, "This is the most audacious statement uttered by Satan, as he intends to imply that his misleading came from Allah, not from himself. Rather, it is the most wicked statement uttered by this criminal since the dawn of creation²".

Sheikh Muhammad Mutawally Al-Sha'rawi said, "Indeed, Allah Almighty did not mislead him [Satan], rather He gave him the choice, through which he could believe and obey, or disobey and be punished. So, Allah, glorified be He, enabled Satan to choose between action and inaction. Satan disobeyed the command of Allah and rebelled against Him³".

B- {I will surely make [disobedience] attractive to them [i.e., mankind] on earth,}:

I will surely beautify for them [Satan speaking] every ugly deed, and I will surely make every misguiding ideology and reprehensible behavior attractive for them, beliefs and schools of thought, philosophies and behaviors, conflicts, laws, evils, natures, wars, ambitions, corruption, and indecencies⁴.

¹ The story of our master Lot, peace be upon him, Fath al-Rahman, p. 149.

² Interpretation of Surah Al-Hijr, p. 238.

³ Tafsir Al-Shaarawi, 12/7703.

⁴ Interpretation of Surah Al-Hijr, p. 238.

- {on earth,}:

In this world, which is the abode of deception. That is: "I will adorn it [Satan speaking] in their eyes". The term "attractive" here implies its widespread presence among all beings and their conditions on earth,¹ with its many desires and long-term aspirations, causing them to turn away from worshiping Allah and obeying him, and to neglect the Hereafter and its accountability and retribution².

Indeed, one of Satan's tactics is to beautify falsehood for the children of Adam on earth, and to make every evil and forbidden thing appear attractive to them. Satan (may Allah curse him) is the one who adorned disbelief and disobedience for previous nations, making them incline towards rejection and turning away from the call of Allah conveyed by His prophets, until Allah seized them with the consequences of their actions³.

The enemy of Allah, Satan, has indeed misled many people by beautifying falsehood. He has made the ugly appear pleasing, adorned the obscene, embellished vice, justified indecency, and blinded eyes to see immorality, vice, and prohibitions in an appealing guise, concealing their true venom and deep-seated harm⁴.

Thus, he presents falsehood in the guise of truth, accompanied by desires to allure sick souls, making them prey to Satan who lies in wait for evil, leading them to their destruction and loss. The enemy of Allah knows that the way to ensnare the children of Adam in the trap of disobedience and ultimately

¹ Liberation and Enlightenment, 7/50.

² The story of the beginning of creation, Al-Sallabi, p. 759.

³ Satan's enmity toward man and its treatment, Abdel Moneim Hawass, Dar Ibn al-Jawzi, 1st edition, 1425 AH, p. 309.

⁴ Previous source, p. 315.

deliver them to Hellfire lies in indulging in prohibitions, committing sins, and giving free rein to desires to satisfy their voracious appetites by any means¹.

Satan has declared war on noble ethics, chastity, and modesty, urging the use of nudist clubs, magazines, novels, and modern technology for corruption. He has waged this war against morals and higher ideals in the name of freedom, which in reality is a call to a life of wilderness, carnal desires, and worldly destruction, earning Allah's wrath in the Hereafter. Satan's adornment of falsehood for people has reached such a level that he has adorned worship of him besides Allah.² There have been worshippers of Satan both in ancient times and today, with temples dedicated to Satan throughout history and in our modern era in places like America, Europe, and beyond, notably in countries like France, Switzerland, Italy, and others in this strange world. They have their own rituals and engage in occult sciences associated with Satan³.

Satanic rituals often regard sex as a fundamental basis, prominently observed in gatherings where such worship occurs. Dancing, nudity, debauchery, and intoxication are the hallmarks of Satan worshippers, known for their deplorable character and behavior. According to Time magazine, "Satanic worshippers are among the most deeply immersed in secret and overt evil, immorality, and debauchery⁴".

¹ Previous source, p. 317.

² Previous source, p. 328.

³ Previous source, p. 337.

⁴ Previous source, p. 338.

C- {and I will mislead them all}:

{**Mislead**}: Misleading through temptation, embellishment, and deception. The third person pronoun (them) refers to Adam and his descendants¹.

And misleading is contrary to righteousness, and righteousness is a high degree of insight where one is guided to the truths of existence, distinguishing clearly between truth and falsehood².

The difference between guidance (righteousness) and misguidance is like the difference between light and darkness, life and death, wisdom and folly, and between what Allah wants for us and what Satan wants for us. Indeed, Satan's cornerstone strategy includes adornment and seduction. Satan has employed numerous methods to seduce humanity, demonstrating cunning and mastery in roles aimed at the destruction of human beings. Here are some of these methods:

- Doubt encompasses various aspects, including questioning the existence of the Creator, doubting Allah's exclusivity in worship, urging people to worship idols, and questioning faith-based beliefs such as denying the existence of angels, the sending of prophets, the Day of Judgment, and others.
- Satan adorns indulgence in desires and sins. Among these sins that Satan eagerly tempts the children of Adam with are drinking alcohol, sexual corruption including adultery, homosexuality, fornication, usury, and shedding blood through igniting unjust wars, along with other immoral acts and wrongdoings. His aim is to subjugate them and make them his

¹ Interpretation of Surah Al-Hijr, p. 240.

² Adam, peace be upon him, Al-Khouli, p. 84.

followers. Allah Almighty says: **{Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.}** [Al-Mujadila: 19]¹.

Therefore, it is obligatory to beware of this enemy who desires nothing but the destruction, disbelief, polytheism, transgression, and injustice of humanity.

12- Media:

The media outlets affiliated with advocates of sexual deviance have contributed to spreading the obscenity of homosexuality. They have used media as tools for demolition, sabotage, corruption, and moral decay to dilute ethics and promote scientific training in committing obscenities:

- Tabloid journalism.
- Pornographic literature.
- Radio.
- Satellite TV channels.
- Social media platforms, and all modern media channels have been employed by advocates of obscenities to spread them among people. They have infiltrated homes, schools, universities, etc.

13- Jewish deception:

The aim of Jewish cunning is to corrupt the youth of Muslims and humanity, drowning them in desires, until control over them is achieved. Jewish schemes have implemented the teachings of the corrupted Torah and Talmud, which call for corrupting the world through various means and all avenues. They used every

¹ The World of the Jinn in the Light of the Qur'an and Sunnah, Abdul Karim Obaidat, Dar Ishbilila, 2nd edition, 1419 AH, p. 542.

possible method to fight religions, spread atheism, promoted gender revolution and sexual freedom, and gained control over media and guidance centers. They worked to spread immorality and all vices, foremost among them homosexuality and adultery, as they are among the strongest tools to destroy virtue and morals.

And the obscene theories of Freud, which view life only through the lens of sexual deviancy, and the lewd magazines that inflame desires, trade in dishonor, and openly call for immorality, and the video films, cinema industry, brothels, and houses of corruption, are but examples of their crimes and schemes aimed at drowning people in the swamp of vice and the valleys of misguidance. In their plans, along with their followers, they targeted the corruption of the children of Muslims, tearing apart the Islamic nation by spreading immorality among them, dragging them into vice and drowning them in desires until their emotions become clouded, making them slaves to desires and entangled in doubts, thereby weakening their resolve and collapsing their resistance, making it easy to eliminate them¹.

Similarly, the new Crusaders spare no effort in corrupting Muslims and turning them away from their religion. Their main goal is to convert as many Muslims as they can to Christianity. If they fail in this, at the very least, they strive to corrupt them,² lead them astray, and drown them in immorality, desires, major sins, and disobedience.

These are the most important reasons, and there are other reasons that I left for brevity.

¹ Contemporary intellectual doctrines, Muhammad Qutb, pp. 107-114, *An Islamic vision of the world and contemporary conditions*, Muhammad Qutb, p. 108.

² The indecent act of the people of Lot, p. 81.

Fourth: Ways to prevent and treat the indecency of the people of Lot:

The greatest means of prevention and treatment from immorality, major sins, and disobedience is the knowledge of correct doctrine, proper worship, and good morals. This knowledge is based on science derived from the Book of Allah Almighty and the teachings of the noble Prophet Muhammad, and his profound upbringing that aims to purify the souls through obedience and free them from sins. It relies on the Wise Quran, the Book that falsehood cannot approach from before it or behind it, which addresses the rational human mind, the sound human nature, and human conscience, so that the spirit may move in its light and purity towards the satisfaction of the Great Creator. This knowledge reveals to humans the truths of doctrines, ideas, and perceptions, the world of emotions and sincerity, with the understanding of the Quranic balance explained by Allah Almighty through the procession of prophets and messengers, presenting monotheism and exclusive worship of Him, and the dangers of disbelief, polytheism, disobedience, and immorality on individuals and societies.

The prevention and treatment of destructive vices begin with instilling and solidifying the correct doctrine in people's hearts, clarifying it for them, and educating them about it. This involves explaining the unity of lordship, the unity of worship, and the unity of names and attributes, and believing in all that Allah Almighty has informed us about the angels, the Book, the prophets, divine decree, both its good and its evil, and the Last Day. It also includes affirming the message of the messengers (peace be upon them) and believing in everything they have reported. So, with the blessing of Allah, we begin by clarifying the methodology of prevention and treatment through these principles:

1- Introducing the Great Creator:

We will not find anything like the Holy Quran in defining for people the Great God they should worship. The Prophet Muhammad (peace and blessings be upon him) used to educate his Companions with those magnificent verses and left us with a coherent and blessed methodology until Allah Almighty inherits the earth and all that is on it. From the very first day, he was keen to ensure that people had the correct understanding of their Lord and His rights over them, knowing that this understanding would lead to belief and certainty in those whose souls were pure and whose natures were upright. The Prophet Muhammad's focus in this understanding derived from the Holy Quran was based on several aspects, including:

- He is free from any deficiency and described with infinite perfections. He is, glorified and exalted, One without partner, who neither took a consort nor had a child.
- He, glorified and exalted, is the Creator and Owner of everything, and the Manager of its affairs: **{Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.}** [Al-A'raf: 54].
- He, glorified and exalted, is the source of every blessing, whether small or great, apparent or hidden, in this existence: **{And whatever you have of favor - it is from Allah. Then when adversity touches you, to Him you cry for help.}** [An-Nahl: 53].

- The knowledge of Allah encompasses everything, and nothing is hidden from Him in the earth or in the heavens: **{It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.}** [At-Talaq: 12].
- He, glorified and exalted, binds the actions of humans through angels, recording every deed, small or large, in a book that will not omit anything. It will be disclosed at the appropriate moment and the right time: {He [i.e., man] utters no word except that with him is an observer prepared [to record].} [Qaf: 18].
- He, glorified and exalted, tests His servants with situations that may contradict their desires and inclinations, to distinguish among people and see who accepts and submits to Allah's decree, both outwardly and inwardly. Thus, they prove themselves worthy of caliphate, imamate,¹ and sovereignty. Those who become angered and resentful will face the wrath of Allah: **{[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving –}** [Al-Mulk: 2].
- He, glorified and exalted, grants success, support, and victory to those who seek refuge in Him, rely on His protection, and implement His judgment in all matters: **{Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous.}** [Al-A'raf: 196].
- He, glorified and exalted, has the right upon His servants to worship and unify Him alone, without associating any partners

¹ leadership for the political and religious affairs of the Islamic nation.

with Him: **{Rather, worship [only] Allah and be among the grateful.}** [Az-Zumar: 66].

- He, glorified and exalted, has defined the essence of this worship and monotheism in the Holy Quran¹.

The Prophet Muhammad (peace and blessings be upon him) was keen on teaching and nurturing his Companions to understand the attributes and beautiful names of Allah, and to worship Him accordingly. They elevated Allah Almighty in their hearts, making His satisfaction the ultimate goal and pursuit. They felt His constant watch over them at all times, restraining their souls from slipping, knowing that Allah was aware of their actions. The companions of the Prophet Muhammad (peace and blessings be upon him) purified themselves from all forms of polytheism, whether in belief in any entity having control alongside Allah in the management of the universe—creation, sustenance, life, death, seeking good, averting harm—without permission from Allah, or in believing in any challenge to His attributes and qualities, such as knowledge of the unseen, greatness, majesty, absolute sovereignty, absolute obedience, and similar aspects².

Verily, the sound Prophetic upbringing of individuals on monotheism is the foundation upon which Islamic civilization was built. It is the methodology followed by all the prophets and messengers before. Every messenger called their people to worship Allah alone, such as Noah, Salih, Hud, Shuayb, Abraham, Moses, and Jesus (peace be upon them). In essence, all the prophets (peace be upon them) advocated for the monotheistic

¹ The Messenger's approach, may Allah bless him and grant him peace, in instilling the jihadist spirit, p. 16.

² The Importance of Jihad in Spreading the Call, Ali Al-Olayani, Dar Al-Tayba, 1st edition, 1405 AH, p. 53.

worship of Allah, which entails worshipping Him alone and rejecting false deities and idols¹.

Prevention and treatment from immorality, sins, and major transgressions begin with knowledge of Allah Almighty and achieving worship seeking His pleasure and approval. The Prophet Muhammad's (peace and blessings be upon him) upbringing of his Companions bore blessed fruits, evident in their adherence to the divine methodology in ethics, values, worship, legislation, and dealings. The Holy Quran emphasized the creed of monotheism, affirmed the message of Prophet Muhammad (peace and blessings be upon him) to humanity and jinn, clearly outlined the six pillars of faith touching hearts, appealing to minds, and resonating with the sound innate disposition.

2- Belief in the Last Day:

The Holy Quran indeed emphasized the Day of Judgment extensively. It's notable that there are Meccan surahs where aspects of the Day of Resurrection, the conditions of those blessed, those punished, the gathering of people, accountability, retribution, intercession, and the scales are vividly described. These descriptions are so detailed that they allow a person to envision the Day of Judgment as if seeing it with their own eyes—from the resurrection and gathering to the judgment, rewards, intercession, and the balances, among other aspects.

The Quranic verses came with clear descriptions of Heaven, which deeply affected the hearts of the Companions of the Prophet Muhammad (peace and blessings be upon him) and anyone who followed their path. Among the descriptions of Heaven mentioned in the Holy Quran are:

¹ The Prophetic Biography: Presentation of Events and Analysis of Incidents; Lessons and Insights, Ali Al-Sallabi, Damascus, Dar Ibn Kathir, 9th Edition, 2019, 1/126.

- Unlike any other.
- Comprising levels or ranks.
- In it flow rivers.
- And springs.
- With trees, fruits, and crops.
- Descriptions of their food and drinks.
- Their garments and adornments.
- Their gatherings and conversations.
- The women of Heaven with large, beautiful eyes.
- The best of what the inhabitants of Heaven are given.
- Their final invocation being: "Praise to Allah, Lord of the worlds".

The Prophet Muhammad (peace and blessings be upon him) used to educate his Companions to strive for the pleasure of Allah Almighty so He admits them into His great Heavens. He described these Heavens to them through the Quranic teachings, such that the Companions would see Heaven presented before them in that moment, reacting to it as if they were seeing it in the tangible world, not merely imagining its future occurrence. This eloquence in Quranic expression makes the Hereafter, which has not yet come, appear as if it is the present moment that humans experience, and the present that they truly live through becomes like a fleeting past, with only readiness and distance separating them from it¹.

This splendid depiction of the gardens, and the firm belief in them, contributed to restraining the desires of the soul,

¹ Quranic Studies, Muhammad Qutb, Dar Al-Shorouk, 1st edition, 2007 AD, p. 221.

distancing from sins and transgressions, and urging the companions to convey the messages of Allah. It also spurred them to confront tyranny and oppressive regimes prevalent at the time in the Persian and Roman empires, and to build the divine Islamic civilization with its monotheistic, ethical, devotional, and legislative systems. Their pursuit of martyrdom for the sake of Allah's pleasure, longing for His vast gardens, and attention to noble values, virtues, and principles has profoundly influenced the Islamic nation. This belief and vision continues to impact them to this day, empowering them with determination, perseverance, and steadfastness in honoring the religion of Allah. I have noticed in the decisive battles and great victories achieved by the nation in its illustrious history that among the clear reasons behind them was the love of leaders and fighting soldiers for martyrdom in the path of Allah, their longing for His gardens, and their worship of Allah through the obligation of jihad.¹ There are many examples of this, such as the Battle of Qadisiyyah led by Sa'd ibn Abi Waqqas (may Allah be pleased with him) against the Persians, Khalid ibn al-Walid in the Battle of Yarmouk against the Romans, the Battle of Al-Zallaqah in Andalusia where the Almoravids under Yusuf ibn Tashfin defeated the Christians, as well as the Battle of Hattin led by Salah ad-Din al-Ayyubi, the Battle of Ain Jalut led by Qutuz, and the conquest of Constantinople led by Mehmed the Conqueror.

Prophetic upbringing combined both desire and awe, and the Holy Quran's descriptions of Hell had a profound impact on the noble companions' souls. They feared and revered Allah, seeking His mercy. The upbringing by the Prophet Muhammad (peace and blessings be upon him) had a tremendous effect on their souls, and the Quranic teachings deeply influenced them because the Holy Quran vividly depicts the horrors of Judgment Day,

¹ Jihad is a broad term in the Holy Qur'an and its basic meaning is 'struggle', 'striving' and 'exertion'.

including the gripping of the earth, the folding of the sky, the crumbling of mountains, the explosion and raging of seas, the blazing of the heavens, the splitting of the sky, the folding of the sun, the eclipsing of the moon, and the scattering of the stars.

The Holy Quran depicts the state of disbelievers, criminals, oppressors, and sinners with their humiliation, disgrace, regret, punishment, and the frustration of their deeds. It illustrates the disputes between the worshipers and the idolaters, the followers and the leaders of misguidance, the weak and the powerful, and the disputation between the disbeliever and their companion Satan, akin to the soul and body's internal struggle. The Holy Quran also speaks about justice among creation and how retribution will be on the Day of Judgment. It emphasizes the sanctity of blood and the weighing of deeds on scales on Judgment Day. The Prophet Muhammad (peace and blessings be upon him) informed about the Basin and those who will return to it, and those who will be denied it. The Holy Quran describes the gathering of disbelievers to Hell, the passage of believers and hypocrites over the path (Al-Sirat),¹ and the salvation of believers alone.² This discourse had a profound impact on the souls of the noble Companions (may Allah be pleased with them). The Holy Quran vividly portrays the various forms of punishment in Hellfire, making it palpable to the first generation as if seen with their own eyes, delineating the specifics for each category:

- The food and drink of the people of Hellfire.
- The clothing of the people of Hellfire.
- Images of the punishment of the people of Hellfire.

¹ the razor-edged bridge by which all who enter paradise must pass.

² Moderation in the Holy Qur'an, Ali Muhammad Al-Salabi, Iqra Library, 1st edition, 2008 AD, p. 402.

- The varying degrees of punishment for the people of Hellfire.
- Their being gathered on their faces, with the breath of Hellfire enveloping them and their faces turning black.
- The encompassing of Hellfire around the disbelievers.
- Hellfire glaring at the hearts.
- The shackles, chains, and fetters of the people of Hellfire.
- Their idols and devils joining them in Hellfire.
- Their regret, remorse, and prayers for death upon themselves.

Prophetic upbringing also emphasized the concept of "Fate and Decree" and its impact on the Companions, defining for them the reality of humanity through the story of Adam (peace be upon him) in the Holy Quran. It highlighted Allah's honoring of Adam and his descendants in various ways, such as:

- Allah singled out humanity by creating them with His own hands.
- Endowing them with a beautiful form and balanced stature.
- Granting them intellect, speech, and the ability to discern.
- Allah's honoring of humanity by preferring them over much of His creation.

.Allah's honor for humanity by sending messengers to them -

- Allah's preservation and care for humanity.

3- Purifying souls through various types of worship:

What helps humans achieve purity of soul, purification of the self, and distancing from both apparent and hidden indecencies is the knowledge of the Prophet Muhammad's guidance in nurturing

souls. The Messenger of Allah (peace and blessings be upon him) raised his Companions to purify their souls and guided them on the path that would help them achieve this goal through the Holy Quran. Among the most important aspects are:

- Reflecting deeply on the creation of Allah Almighty and His creatures, and on the Holy Quran, so that they may feel the greatness and wisdom of the Creator, glorified and exalted is He.
- Contemplating Allah's comprehensive knowledge and His complete encompassment of everything in the universe, including the unseen and the seen, fills the soul and heart with the greatness of Allah and purifies the self from doubts and ailments. Allah Almighty says: **{And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record. (59) And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein [i.e., by day] that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do. (60)}** [Al-An'am: 59-60].
- Worshiping Allah, glorified and exalted be He, is one of the greatest means of nurturing the soul and the most honorable in rank. Worship is the pinnacle of humility before Allah alone, deserving of which is none but Allah Himself. Thus, Allah Almighty says: **{And your Lord has decreed that you worship not except Him,}** [Al-Isra: 23] .

The acts of worship that elevate the spirit and purify the soul are of two types:

The first type: Obligatory acts of worship, such as purification (taharah), prayer (salah), fasting (siyam), almsgiving (zakat), pilgrimage (hajj), and others.

The second type: Acts of worship in the broad sense, which encompass every action a person performs or refrains from, and every feeling or intention that draws a person closer to Allah Almighty. As long as the worshipper's intention in these actions is to please Allah, all such matters, when done with the intention of seeking closeness to Allah, are acts of worship for which the doer is rewarded, nurturing their soul in a virtuous manner¹.

Purifying the soul through prayer, recitation of the Holy Quran, remembrance of Allah Almighty, and glorifying Him is crucial in Islam. If the human soul does not cleanse itself from its impurities and does not connect with its Creator, it will not fulfill its religious obligations and will become entangled in indecencies, sins, and major sins.

Verily, worship and its consistency provide the soul with fuel, sustenance, and motivation to fulfill what it is commanded to do. This is evidenced by Allah's command to the Prophet Muhammad (peace and blessings be upon him) in the third Surah revealed to him, emphasizing prayer, remembrance, and the recitation of the Quran. Allah Almighty says: **{O you who wraps himself [in clothing] (1) Arise [to pray] the night, except for a little – (2) Half of it - or subtract from it a little (3) Or add to it, and recite the Qur'ān with measured recitation. (4) Indeed, We will cast upon you a heavy word. (5) Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words. (6) Indeed, for you by day is prolonged occupation. (7) And remember the name of**

¹ Story of the Call, Abd al-Halim Mahmoud, 1/471-472.

your Lord and devote yourself to Him with [complete] devotion. (8)} [Al-Muzzammil: 1-8].

Preparing for heavy responsibilities and enduring hardships is achieved through standing in night prayers, consistently engaging in remembrance and recitation of the Holy Quran. The Prophet Muhammad (peace and blessings be upon him), guided by his Lord, glorified and exalted be He, was keen from the outset of Islam to nurture his companions in purifying and refining their souls through worship¹.

A- The Importance of Prayer:

The Quranic verses from the Makkan period emphasized the establishment of prayer, praised those who humble themselves in their prayers, and those who forsake their beds to invoke Allah and engage in His remembrance. Allah, exalted be He, said: **{Certainly will the believers have succeeded: (1) They who are during their prayer humbly intent (2) And they who turn away from ill speech (3) And they who are observant of zakah(4) }** [Al-Mu'minun: 1-4]. Also, Allah said: **{And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.}** [Hud: 114]. And the Almighty said: **{So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting, (39) And [in part] of the night exalt Him and after prostration [i.e., prayer]. (40)}** [Qaf: 39-40].

And these last verses indicate that in times of difficulty and hardship, one should increase in prayer, remembrance (of Allah),

¹ The importance of jihad in spreading the message, p. 69.

recitation of the Holy Quran, turning to Allah alone, and making abundant supplications¹.

Indeed, prayer stands at the forefront of acts of worship that have a profound impact on purifying the soul of a Muslim. Among its prominent effects on the Muslim individual are:

- Compliance with the command of Allah and demonstrating servitude to Him, exalted is He. Allah Almighty says: **{And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend,}** [Ash-Shuraa: 38]. The sincere meanings of true servitude to Allah, glorified and exalted be He, are only realized through sincerity in turning towards Him and being devoted exclusively to Him. Allah Almighty says: **{Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (162) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims". (163)}** [Al-An'am: 162-163]. Each act of worship, including prayer, has its own specific servitude and effect on the soul. Reciting Surah Al-Fatiha with contemplation makes them feel their servitude to Allah, as when the servant recites Allah's words: **{[All] praise is [due] to Allah, Lord of the worlds –}** [Al-Fatihah: 2], praising Him for enabling obedience and granting blessings, and extolling His beautiful attributes and names.² Likewise, when reciting: **{It is You we worship and You we ask for help.}** [Al-Fatihah: 5], they affirm monotheism and seek His help alone. Allah alone is worshipped and He alone is sought

¹ The Prophetic Biography, Al-Sallabi, 1/161.

² The Islamic approach to purifying the soul and its impact on the call to Allah, Anas Karazon, doctoral dissertation, Umm Al-Qura University, Faculty of Fundamentals of Religion, Department of Doctrine, 1415 AH, 1/121.

for help; seeking help from other than Allah leads to disappointment and humiliation.

And when he recites; {Guide us to the straight path –} [Al-Fatihah: 6], he acknowledges his need for guidance and steadfastness on the right path, recognizing his dependence on the fruits of guidance, seeking to increase in it, and to distance himself from the path of those who have incurred Allah's anger and those who have gone astray.¹ When he bows down in bowing (ruku),² he magnifies his Lord, articulating His glorification, and in this posture, there is a convergence of submission of the limbs and submission of the heart. Then comes the prostration (sujud),³ where the servant places the noblest parts of his body in humility before Allah, exalted is He. This is followed by the submission and humility of the heart, as it prostrates to its Lord just as the body does⁴.

And it is imperative in this state that he be as close as possible to his Lord. The more humble and submissive he becomes in his prostration to his Lord, the closer he draws near to Him, as indicated by Allah's saying: **{No! Do not obey him. But prostrate and draw near [to Allah].}** [Al-'Alaq: 19]. In the noble Prophetic Hadith: **"The closest that the slave comes to his Lord is when he is prostrating, so invoke Allah much (in prostration)"**⁵.

And when he sits upright, he symbolizes humility before his Lord, repenting for his sins, seeking forgiveness, and mercy from Him. This is how the acts of worship in prayer manifest the

¹ Balancing the taste of listening and the taste of prayer and hearing, Ibn al-Qayyim al-Jawziyyah, Dar Ibn Hazm, 1st edition, 2004 AD, pp. 35 to 40.

² A part of prayers; After the recitation of the prayers, the head is bowed and the knees are bowed with both hands, which is one of the essential parts of the prayers.

³ the act of prostration to Allah, where the forehead is placed on the ground as an awareness of the Muslim being the servant of Allah.

⁴ Humility in Prayer, Ibn Rajab Al-Hanbali, Dar Al-Risala, 1st edition, 2006 AD, pp. 20-21.

⁵ Muslim, Book of Prayer, No. 482.

servant's devotion to Allah, turning to Him alone, strengthening faith which is the foundation of purification. This is the greatest outcome of prayer, enlightening the path of life for the servant, purifying the heart, and granting tranquility to the soul¹.

- Prayer prevents immorality and wrongdoing. Allah Almighty says: **{Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.}** [Al-'Ankabut: 45]. Muslims perform their prayers so that their souls may find tranquility in them, and they are provided with a strong motivation to do good deeds and stay away from evil. Prayer instills in their hearts the mindfulness of Allah Almighty and the safeguarding of His boundaries, enabling them to overcome the impulses of desires and strive against the self. Thus, prayer becomes a formidable barrier protecting them from falling into disobedience.² A Muslim believes that prayer expiates sins and elevates ranks, as Allah Almighty says: **{And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.}** [Hud: 114]. And besides that, there are educational and positive psychological effects that converge, which the praying servant benefits from. Prayer fulfills its role in purifying and cleansing the soul, thus realizing the statement of the Prophet Muhammad (peace and blessings be upon him): **"Prayer is a light"**.³

Thus, prayer illuminates the path of guidance for its practitioner, prevents him from committing sins, guides him

¹ The Islamic Approach to Purifying the Self, 1/222.

² Previous source, 1/227.

³ Muslim, No. 223.

towards righteous deeds, and serves as a light in his heart, enhancing his faith and the sweetness of supplication to his Lord. It is a visible light on the face of those who establish it in this world, manifesting the radiance and splendor of their countenance unlike those who neglect prayer.¹ Moreover, it will be a light for them on the Day of Judgment².

B- Fasting:

Allah Almighty praised the month of Ramadan and distinguished it among all other months for the revelation of the Holy Quran. He said: **{The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion.}** [Al-Baqarah: 185].

The first noble verse clarifies the great benefit attained by sincere fasters, which is the attainment of the degree of piety. Allah Almighty says: **{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous –}** [Al-Baqarah: 183]. Fasting, for the Islamic community, is a unique school and a training course in purifying the soul from its ailments, adorning it with virtues, and ascending in the levels of piety and righteousness³.

Due to the importance of fasting in the upbringing of the Muslim community, the Prophet Muhammad (peace and blessings be upon him) encouraged fasting on specific days, urged its observance, and emphasized the rewards and blessings from Allah Almighty. Thus, fasting became a school that keeps its doors open throughout the year. Muslims are encouraged to undertake fasting whenever they feel hardness in their hearts, a need to discipline themselves, and a desire for more rewards and

¹ The Islamic Approach to Purifying the Self, 1/223.

² Explanation of Al-Nawawi on Sahih Muslim, 3/100.

³ Islam's Approach in Purification, 1/251-252.

virtues from Allah Almighty. It is reported in a hadith narrated by Abu Huraira (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings be upon him) said: "**Whoever fasts one day in the cause of Allah, the Mighty and Sublime, Allah will separate his face from the fire by (a distance of) seventy years¹**".

Indeed, fasting is a divine school aimed at purifying and cleansing the soul, purging it from impure traits and immoral conduct. Hence, Allah Almighty says: {that you may become righteous –}. Through fasting, a person's soul is purified, and the pathways of Satan are constricted, weakening his influence. Consequently, one refrains from indulging the desires of the self and distances oneself from sins and transgressions. The Prophet Muhammad (peace and blessings be upon him) advised: "**Young man, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire²**".

And fasting weakens and diminishes desire. This is a prophetic guidance for those unable to marry to use fasting as a means to reduce the intensity of desires, suppress instincts, and restrain the self from commanding evil. Fasting is a path to the pleasure of obedience, the sweetness of worship, closeness to Allah Almighty, love for Him, and yearning for Him. For those afflicted with falling into sins, fasting serves as a remedy. It is a cure not only for this ailment but for all sins and transgressions³.

¹ Al-Bukhari, No. 2840.

² Al-Bukhari, No. 5062.

³ The story of our master Lot, peace be upon him, p. 195.

C- Abundant remembrance of Allah and supplication:

The Prophet Muhammad (peace and blessings be upon him) emphasized to his ummah¹ the necessity of feeding the heart through remembrance, supplication, and recitation of the Holy Quran, as a means of fortification against ailments and afflictions. He clarified what is recommended for a Muslim in terms of prayers and supplications in the morning and evening, upon entering or leaving the home, entering the market, eating, dressing, and other daily activities. This continuous practice keeps one protected from all kinds of illnesses. If afflicted with temporary ailments such as anxiety, sadness, or nervous disorders, these supplications and remembrances act as a healing balm that soothes hearts and rejuvenates souls. Among the supplications and invocations taught by the Prophet Muhammad (peace and blessings be upon him) to his Companions is the supplication for times of difficulty and distress, which includes the following words: "There is no deity worthy of worship except Allah, the Mighty, the Forbearing. There is no deity worthy of worship except Allah, Lord of the Great Throne. There is no deity worthy of worship except Allah, Lord of the heavens, and Lord of the earth, and Lord of the Noble Throne²".

The Prophet Muhammad (peace and blessings be upon him) taught his companions how to turn to Allah in times of distress, seeking security and tranquility, so they do not panic or feel anxious. They were assured that Allah is with them, supporting them, taking care of their affairs, and responding to the prayers of those in need³.

¹ Nation.

² Al-Bukhari, No. 6345.

³ The Islamic Approach to Purifying the Self, 1/331.

Allah Almighty said: **{Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.}** [An-Naml: 62].

Remembrance, supplication, recitation of the Holy Quran, night prayers, and voluntary acts of worship in their various forms have a profound impact on purifying the soul, elevating the spirit, and distancing oneself from both outward and inward sins.

4- Cultivating noble morals:

Educating people on noble manners is one of the primary objectives of the Islamic message carried out by the Prophet Muhammad (peace and blessings be upon him) with his Companions. High moral conduct is an integral part of faith, as true faith cannot exist without good manners. The Prophet (peace and blessings be upon him) raised his Companions to embody noble manners through diverse methods. Upon reflection of the Holy Quran, one finds it replete with exhortations towards noble manners and purifying the soul from anything that impedes its journey towards Allah. The Prophet of guidance (peace and blessings be upon him) is the perfect example and compassionate educator for the entire ummah, characterized by sublime conduct.¹ As Allah states in the Holy Quran: **{And indeed, you are of a great moral character.}** [Al-Qalam: 4]. This verse indicates that what he commanded is from Allah's command, and what he forbade is from Allah's prohibition, thus affirming his exemplary conduct as outlined in the Holy Quran².

Aisha (may Allah be pleased with her) said, when asked about the character of the Messenger Muhammad (peace and

¹ The importance of jihad in spreading the message, pp. 64, 65.

² Tahdheeb Madarij as-Salikeen, 2/653.

blessings be upon him): "Verily, the character of the Prophet of Allah (peace and blessings be upon him) was the Quran¹".

Allah the Almighty has gathered for our Prophet noble virtues in His saying: **{Take what is given freely, enjoin what is good, and turn away from the ignorant.}** [Al-A'raf: 199]. Mujahid explained the meaning of the verse: "It means: Take forgiveness as part of people's manners and deeds without belittling them, such as accepting excuses, forgiving, being lenient, refraining from thorough investigation and searching into their private matters²".

The Prophet Muhammad (peace and blessings be upon him) used to cultivate his companions in good character and encourage them towards it. It is narrated from the Prophet (peace and blessings be upon him) that he said: **"Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language³".**

The intertwined ethical system, coupled with creed and acts of worship, has elevated the Muslim individual to advanced levels of obedience, distancing them from sins, transgressions, and obscenities. The Prophet Muhammad (peace and blessings be upon him) has left for us a comprehensive methodology on how to emulate him in character, derived from the Holy Quran. He elucidated it for people and instilled it deeply in the hearts of his companions, thereby establishing a strong and cohesive bond between ethics, creed, and worship.

Allah Almighty said: **{Certainly will the believers have succeeded: (1) They who are during their prayer humbly**

¹ Muslim, No. 746.

² Tahdheeb Madarij as-Salikeen, 2/655.

³ Sunan Abi Dawud, No. 4799.

intent (2) And they who turn away from ill speech (3) And they who are observant of zakah (4) And they who guard their private parts (5) Except from their wives or those their right hands possess, for indeed, they will not be blamed – (6) But whoever seeks beyond that, then those are the transgressors – (7) And they who are to their trusts and their promises attentive (8) And they who carefully maintain their prayers – (9) Those are the inheritors (10) Who will inherit al-Firdaus. They will abide therein eternally. (11)} [Al-Mu'minun: 1-11].

Ethics in prophetic upbringing is comprehensive, encompassing every aspect of human behavior, feelings, emotions, and thoughts. Prayer has its ethics, such as humility. Speech has its ethics, such as refraining from vain talk. Sexual relations have their ethics, which include adhering to the boundaries and sanctities set by Allah. And so forth, for every aspect of life.

This is one aspect, and the more important aspect is that ethics in the Quranic sense are for Allah, not for humans or anyone else besides Allah. Truthfulness is for Allah, loyalty is for Allah, abstaining from prohibitions is for Allah, seeking justice against injustice is for Allah, and perfecting actions is for Allah. All of these are acts of worship presented solely to Allah out of fear and hope for His pleasure. They are not a human transaction of profit and loss, but rather a covenant made with Allah alone¹.

¹ Quranic Studies, Muhammad Qutb, p. 139.

Among the most important morals and values in preventing and treating the indecency of the people of Lot:

A- Patience:

Patience is a praiseworthy quality, a desirable virtue, and a unique character trait. Its consequences are beautiful, its effects are commendable, its essence is noble, and its outcomes are generous. It is a beneficial remedy and cure. Those afflicted with trials should seek refuge in patience, shield themselves with it, practice and internalize it, endure its bitterness to taste its sweetness, and thereby become tranquil and composed through it¹.

Ibn al-Qayyim (may Allah have mercy on him) says: "Patience in abstaining from desires is easier than enduring the consequences they entail. They may lead to pain and punishment, or cut short a pleasure greater than itself, or waste time that one regrets and laments, or harm one's honor, which preserving it is more beneficial than its harm. They may take away what is more precious in one's remaining than what is spent in indulgence, or diminish one's status and dignity, which maintaining it is better than degrading it. They may deprive one of a blessing whose continuity is sweeter and more delightful than fulfilling the desire, or open a path to disgrace that was not there before. They may bring worry, sorrow, grief, and fear that do not compare to the pleasure of desire, or cause one to forget knowledge whose remembrance is more delightful than that desire. They may cause joy to an enemy and sadness to a friend, or cut off the path to

¹ The story of our Master Lot, p. 193.

future blessings, or create a flaw that remains a lasting trait. Indeed, actions inherit qualities and morals¹".

B- Sincerity:

It is the elixir of deeds, that which, when placed in a little, increases it, and in a weak person, strengthens them. Allah does not accept deeds except those done sincerely for His noble countenance, as He said: **{Unquestionably, for Allah is the pure religion.}** [Az-Zumar: 3].

And how excellent is what Ibn al-Qayyim (may Allah have mercy on him) said: "There is no remedy for the love of images and committing lewd acts more beneficial than sincerity to Allah. It is the remedy mentioned by Allah in His book, where He said: **{And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.}** [Yusuf: 24]. Thus, Allah informed that He averted evil and immorality from him through his sincerity. For when the heart is purified and one dedicates their actions sincerely to Allah, it becomes immune to the love of images and instead is filled with devotion²".

C- Sincere repentance:

One must immediately cease committing sin, feel remorse for it, and resolve firmly not to return to it, so that repentance may be accepted. It is incumbent upon those afflicted with such vices to firm their determination, rectify their intentions, seek Allah's help, and promptly repent sincerely from all sins without hesitation or delay in returning. They should purify their repentance from any impurities that might affect its validity and beware of procrastination, for it is among the greatest weapons of the cursed Satan. Hasten and rush to repentance, and take the

¹ The benefits, Ibn Al-Qayyim, p. 204.

² The Sufficient Answer, p. 313.

initiative in seeking forgiveness. Beware that Satan tempts you to delay repentance, sealing upon you a bad end and an outcome that is not praiseworthy. You will be resurrected based on what you died upon of your ugly deeds. Where is the escape and refuge then? Where is the sanctuary and deliverance? This is misery and wretchedness, and that is evident loss. Roll up your sleeves and hasten to your Merciful and Compassionate Lord, who rejoices in your repentance and return. He is more merciful to His servant than a mother to her child. Praise be to Allah, you still have time to act. Join the ranks of those who repent sincerely, and board the ship of the saved. Allah is the Forgiving, the Merciful, who forgives sins, accepts repentance, and covers faults. So, rejoice, O repentant one, in forgiveness and mercy¹!

Know that whoever leaves something for the sake of Allah, Allah will compensate him with something better. So, if you are truthful in your repentance, turn sincerely to your Lord, forsake what you desire for the sake of His pleasure, fearing His displeasure and painful punishment, then surely He will accept you and not abandon you. Understand that what matters is the perfection of the outcome, not the imperfection of the beginning².

Allah Almighty said: **{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." (53) And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. (54)}** [Az-Zumar: 53-54]. And He said: **{O you who have believed, repent to Allah with sincere repentance.}** [At-Tahrim: 8].

¹ The story of our master Lot, peace be upon him, p. 191.

² The indecent act of the people of Lot, p. 108.

The Noble Prophet (may Allah bless him and grant him peace) said: **“Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west¹”**.

The Prophet Muhammad (peace and blessings be upon him) said: **"Allah accepts a servant's repentance till he gives up his spirit in death".²** It is narrated in the story of the woman from the tribe of Ghamid who committed adultery and was stoned to death as punishment, and the Messenger of Allah (peace and blessings be upon him) led her funeral prayers. Umar asked him, "O Messenger of Allah! She committed Zina and you have performed funeral prayer for her?" The Prophet (peace and blessings be upon him) replied; **"Verily, she made repentance which would suffice for seventy of the people of Al-Madinah if it is divided among them. Can there be any higher degree of repentance than that she sacrificed her life voluntarily to win the Pleasure of Allah, the Exalted?"³**

Verily, among the conditions of repentance are abandoning the sin, feeling remorse, resolving firmly to remain upright, returning what is unjustly taken to its rightful owners, demonstrating steadfastness, and adhering to internal and external reform.

Among the most important means of repentance are sincere advice, abandoning bad companions and places of sin, striving against Satan, self-accountability, continuous remorse, frequent seeking of forgiveness, engaging in righteous deeds, whether

¹ Muslim, No. 2759.

² Sunan al-Tirmidhi, No. 3537.

³ Muslim, Book of Punishments, Chapter on Whoever Admits Adultery to Himself, 2/53.

obligatory or voluntary, and maintaining hope and good expectations of Allah.

5- Marriage:

It is one of the most beneficial remedies, known both by Islamic Sharia, reason, and societal norms, that Allah Almighty has instilled in humans the natural sexual inclination, which must be fulfilled. Marriage is the only lawful way to satisfy this inclination, except for what is within one's right hand possesses. Allah Almighty says in the Holy Quran: **{And they who guard their private parts (5) Except from their wives or those their right hands possess, for indeed, they will not be blamed– (6)}** [Al-Mu'minun: 1-11].

Marriage aligns with human nature, inclinations, desires, and instincts. The Prophet Muhammad (peace and blessings be upon him) said, **"yet I fast and I break my fast; I pray and I sleep; and I marry women. He who is displeased with my sunnah has nothing to do with me".¹** Marriage contributes to societal stability by preventing moral decay, ensures social cohesion, and protects individuals from harmful diseases that can spread due to sexual deviance. That's why the Prophet Muhammad (peace and blessings be upon him) advised the youth, saying; **"Young man, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire²".**

And he (may Allah's prayers and peace be upon him) said: **"When someone with whose religion and character you are satisfied asks your daughter in marriage, accede to his**

¹ Al-Bukhari, No. 140.

² Al-Bukhari, No. 5066.

request. If you do not do so there will be temptation in the earth and extensive corruption¹”.

And through marriage, young men and women achieve the true love they seek and for which they are willing to sacrifice everything. Ibn al-Qayyim (may Allah have mercy on him) said: "As for the love of wives: there is no blame on the lover in it; rather, it is a part of his perfection. And Allah Almighty has favored His servants with it when He said: **{And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.}** [Ar-Rum: 21]. Thus, He made the woman a source of tranquility for the man, and placed between them pure love²".

Marriage is the best means to eradicate the disease of lust; in fact, it is the permissible way to channel this overwhelming drive³.

Facilitating marriage for young men and women helps protect them from falling into this vice, which is abhorred by a sound nature. It is also a means to protect the Muslim community from the evils and harms of this immorality, which devastate societies and nations, consuming both the green and the dry⁴.

6- Lowering one's gaze:

Gazing is a poisoned arrow from the arrows of Satan, and all incidents start from looking. When Islam commands lowering the gaze, it aims at a great objective, which is establishing a healthy, clean society where desires are not provoked, and instincts are not stirred. One of the greatest means to protect from

¹ Sunan al-Tirmidhi, No. 1084.

² The Sufficient Answer, p. 349.

³ The story of our master Lot, peace be upon him, p. 194.

⁴ Same-sex marriage, p. 103.

desires is lowering the gaze. Ibn al-Qayyim (may Allah have mercy on him) said: "As for the way to prevent this disease - meaning homosexuality - it involves two things: one of them is lowering the gaze, as mentioned earlier, for the gaze is a poisoned arrow from the arrows of Satan, and whoever releases his glances will endure lasting regrets. Lowering the gaze has several benefits:

- It is an obedience to Allah's command, which is the ultimate happiness for the servant in his life and hereafter.
- It prevents the arrival of the poisoned arrow, which might cause his heart's ruin.
- It brings the heart closer to Allah and keeps it focused on Him, for releasing the gaze drowns the heart and distances it from Allah. There is nothing more harmful to the heart than letting the gaze roam freely, as it causes estrangement between the servant and his Lord.
- It strengthens and gladdens the heart, whereas letting the gaze roam weakens and saddens it.
- It enshrouds the heart with light, while letting the gaze roam envelops it in darkness.
- It endows the heart with true insight, enabling it to discern between truth and falsehood, and between the honest and the deceitful. Shuja' al-Kermani used to say: "Whoever fills his outward appearance with following the Sunnah, his inner self with constant watchfulness, lowers his gaze from forbidden things, restrains himself from desires, and feeds on what is lawful, will have accurate insight". Shuja' never missed in his insights, and true insight is obtained by the heart's perception. In contrast to this, Allah Almighty described the sodomites with blindness, which is the opposite of insight. He said: {**By**

your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly.} [Al-Hijr: 72]. Thus, Allah described them with intoxication, which corrupts the mind, blinds insight, and intoxicates the heart.

- It endows the heart with steadfastness, courage, and strength. According to the tradition: "The one who opposes his desires, the devil fears even his shadow".
- It blocks the devil's entry to the heart, for he enters with the gaze and penetrates the heart faster than air entering an empty space. He beautifies the image of the observed object, adorns it, and makes it an idol that the heart is devoted to, then he promises and entices.
- It frees the heart to focus on its interests and engage in them, while releasing the gaze causes one to forget this. Allah Almighty said: **{and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.}** [Al-Kahf: 28]. Releasing the gaze results in these three consequences accordingly.
- There is a direct connection and path between the eye and the heart, leading to the transfer of influence between them, such that one is rectified by the rectitude of the other and corrupted by its corruption. When the heart is sound, the gaze is sound; when the gaze is sound, the heart is sound. Conversely, in the realm of corruption, if the eye is ruined and corrupted, the heart is likewise ruined and corrupted, becoming like a garbage dump full of filth and impurities. Such a heart cannot comprehend the knowledge of Allah, love Him, turn to Him,

find solace in Him, or rejoice in His closeness. Instead, it harbors the opposites of these virtues".¹

Allah Almighty said: **{Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is [fully] Aware of what they do.}** [An-Nur: 30].

7- Taking care of raising children:

It is incumbent upon us to follow the Islamic approach in raising children, addressing their deviations, correcting their behavior, and rectifying their souls through correct beliefs, noble principles, and high moral standards.

It is crucial that children are raised upon correct beliefs, establishing prayer, enjoining good, forbidding evil, and cultivating noble qualities and virtues such as valor, chivalry, generosity, modesty, and courage. They should be warned against moral vices such as cowardice, moral decay, miserliness, lowliness, and degradation. They should also steer clear of corrupt influences that propagate ugliness, promote indecency and scandals, and encourage indulgence in desires through explicit images, provocative films, and romantic narratives².

Indeed, Allah Almighty has outlined for us a methodology in His Noble Book on how to raise children. It is essential to benefit from these teachings, as well as from the guidance of the noble Prophet Muhammad (peace and blessings be upon him). One of the most luminous landmarks and advices is that of Luqman to his son, as mentioned in Surah Luqman. Instilling these teachings in the hearts of our children and raising them accordingly is one of the most important goals in safeguarding

¹ The Sufficient Answer, pp. 264–268.

² The story of our master Lot, peace be upon him, p. 182.

our children and protecting them from the Hellfire. Allah Almighty says: **{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones,}** [At-Tahrim: 6].

The Prophet Muhammad (may Allah's prayers and peace be upon him) said: **“All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects¹”**.

The Noble Prophet (may Allah bless him and grant him peace) said: **“Command your children to perform Salat (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together”²**.

Al-Mannawi (may Allah have mercy on him) said, "and do not let (boys and girls) sleep together, meaning: separate your children in their beds where they sleep, once they reach the age of ten, as a precaution against the stirrings of desire³".

This falls under Sharia measures aimed at protecting the Muslim community from vice and falling into indecency. These are significant preventive measures for those with understanding hearts or attentive ears.

The duty of families to protect their children from within becomes increasingly important and urgent in our era. This is because families today face organized attacks aimed at

¹ Al-Bukhari, No. 893.

² Sunan Abi Dawud, Book of Prayer, Chapter: When is a boy commanded to pray, 91.

³ Fayd al-Qadir Sharh al-Jami' al-Saghir, Muhammad Abd al-Raouf bin Taj al-Arifin bin Ali bin Zain al-Abidin al-Hadadi al-Manawi, the Great Commercial Library, Egypt, 1st edition, 1356 AH, 5/656.

undermining their foundations and altering their structures, especially as they have become the last resilient institution against globalization. What assists in fulfilling this task includes:

- Adherence to Islamic Sharia, which Allah has chosen for us, is crucial. Through it, we organize our lives, raise our generations, and gain insights into life's realities. We should understand that without Islam, there is no progress, advancement, or civilized witness for us.
- Focusing on Islamic education within the family, including sexual education, by educating and raising awareness among its members about the Islamic rulings on deviation and its consequences.
- Warning against the dangers of cultural and media invasion from Western civilization, characterized by fragmentation, dispersion, and the absence of religious, ethical, and educational bonds among its members in various media platforms¹.

8- Supplication:

Supplication is one of the most powerful means of protection against all harm and one of the greatest remedies sought for all ailments, especially when the supplicant is confident in the response, fulfills the conditions for the acceptance of supplication, and avoids hindrances. Turning sincerely to their Lord and passionately imploring Him, it is indeed one of the most effective medicines. It benefits in both preventing and alleviating afflictions, being an enemy to disease and calamity, defending against them, treating them, and averting or reducing their impact.

¹ Homosexuality in Western Thought, Dr. Noha Adnan Al-Qateji, Dar Al-Fikr Al-Gharbi, 1st edition, 2017 AD, p. 23.

The Prophet Muhammad (peace and blessings be upon him) said in a hadith: **"Verily, supplication is the weapon of a believer¹".**

Ibn al-Qayyim (may Allah have mercy on him) said: "Supplication during calamity has three positions":

One of them: That the supplicant is stronger than the calamity, so they repel it.

The second: That the supplicant is weaker than the calamity, so the calamity prevails over them, afflicting the servant, yet it may be lessened.

The third: That they confront each other and each prevents the other's owner².

Al-Hakim narrated in his Sahih from Aisha (may Allah be pleased with her) that she said: The Messenger of Allah (peace and blessings be upon him) said: **"Precaution has no effect against fate, and supplication is beneficial regarding things which have happened and things which have not happened. Indeed, calamity descends and the supplication faces it, so they strive together until the Day of Resurrection³".**

Verily, when a servant is afflicted with sins and transgressions, if they sincerely pray, seek refuge in Allah, glorified and exalted be He, knock on His doors, and earnestly supplicate before Him, Allah aids them in moving from disobedience to obedience, and from darkness to light. Indeed, the resolution of all matters, before and after, rests solely in the hands of Allah Almighty.

¹ Al-Mustadrak on the Two Sahih, Imam Abu Abdullah Al-Hakim Al-Naysaburi, edited by: Mustafa Abdul Qadir Atta, Dar Al-Kutub Al-Ilmiyyah, Beirut, first edition, 1411 AH, 1990 AD, 1/392.

² The Sufficient Answer, p. 18.

³ Al-Hakim fi Al-Mustadrak, Book of Supplication, 1/492.

9- Enjoining good and forbidding evil:

How much the ummah needs those who enjoin good and forbid evil in accordance with the required Sharia principles! How essential it is for those immersed in sins, transgressions, and entangled in the depths of immorality and sins to have advisors who counsel and guide them, commanding them to do what is right and forbidding what is wrong, directing them firmly towards truth and restraining them from deviating. This is essential for achieving goodness within the virtuous ummah and strengthening faith, as Allah Almighty said: **{You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.}** [Ali 'Imran: 110].

Therefore, it is incumbent upon everyone—leaders and governed, parents and educators—to combat those who promote obscenity among the believers, engage in trafficking in promiscuity, immorality, sodomy, adultery, and lesbianism, inflame carnal desires, and sell sexual stimulants and the like¹.

10- State authority:

When the Muslim community is able to establish a political authority based on clear principles, explicit rules, and solid foundations derived from the Holy Quran, the governance system of the Prophet Muhammad's era (peace and blessings be upon him), and the righteous caliphs' time, where the sovereignty belongs to the Sharia of Allah, justice among people, equality, the emergence of responsibilities for both the ruler and the subjects, the application of the consultative system (Shura), along with establishing Islamic life by enjoining good and forbidding evil, calling to Allah, and enforcing legal punishments. And all of this is a practical translation of the saying of Allah Almighty: **{[And**

¹ The story of our master Lot, p. 184.

they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.} [Al-Hajj: 41]. As Dr. Mustafa al-Sibai (may Allah have mercy on him) said: 'Indeed, the noble verse declares the outcomes that result from the victory of the believers in this legitimate struggle. It is not about colonizing peoples, consuming their resources, seizing their wealth, or humiliating their dignity. Rather, it is for humanitarian benefits and the welfare of societies. These outcomes include

- To spread spiritual elevation in the world through worship: **{establish prayer}**.
- To promote social justice among peoples through zakah: **{and give zakah}**.
- To achieve cooperation for the well-being and dignity of society: **{and enjoin what is right}**.
- To collaborate in combating evil, crime, and corruption: **{and forbid what is wrong.}**

These are the objectives outlined for a state authority based on Islamic principles.

The implementation of Sharia legislation aimed at protecting moral values, such as laws concerning punishments and retribution, which safeguard individuals and society from the vices of indecency, and violations of chastity such as adultery, sodomy, false accusations of adultery, lesbianism, unjust killing, and squandering of intellect, is the duty of state authorities through their various institutions. It is incumbent upon the state to activate each of these measures:

A- Educational institutions:

Among the most prominent are schools, institutes, and the administrations overseeing them. The duty upon these institutions is great, and their role assigned to them is substantial, as they are the primary nurseries of upbringing, guidance, and education. Therefore, what they should undertake for the prevention, elimination, or mitigation of the spread of these phenomena includes:

- Reviving faith in the hearts of students and spreading belief within the school.
- Carefully selecting teachers who are exemplary in religion, knowledge, integrity, and righteousness.
- Raising awareness about the dangers of such crimes.
- Taking care of students and attempting to understand what is on their minds, either through suggestion boxes, surveys, or purposeful dialogue between students and teachers, so that teachers can be aware of the problems students are facing and address them. Teachers should feel the responsibility placed on their shoulders to protect their students from the organized invasion of our societies by indecencies, sins, and major offenses.

B- Summer centers:

Summer centers play a commendable role in educating youth, preserving their time, honing their talents, and protecting them from deviation. It is incumbent upon the relevant state institutions to support these centers materially and morally, provide scholars and educators to carry out the task of upbringing and education, instill noble values, and warn against major offenses.

C- Security institutions:

It is incumbent upon these institutions to block the path for promoters and advocates of these vices by eliminating their various means of dissemination within society and neutralizing factors that contribute to their spread.

Sexually deviant individuals in Islamic countries and elsewhere typically gather in hidden places and venues to coordinate and engage in acts of homosexuality or lesbianism. These locations vary from one country to another; in some, they meet in schools and universities, while in others, they meet in markets, street corners, during parties, or in massage parlors, discos, and cafes.

In order to protect society from the evils of this vice and the organized invasion by external hostile entities supporting it, it is essential to monitor these institutions and their followers closely. A rigorous security plan should be put in place to disperse gatherings of deviants and their locations, and they should be brought to court to be judged according to Islamic law. It is crucial to combat these harmful practices that detract from blessings and provoke the wrath of the Almighty.

Today, there are thousands of pornographic websites on the internet, and a large number of specialized lists that have become more specific. There are lists specifically for homosexuals and others classified under specific countries. What is shameful and saddening is that there are Arabic-named deviant sites, and worse, there are links between some pornographic lists and Islam, such as a site called (Muslim lesbians), and so on¹.

Among the means to protect the Muslim community from the harms of this vice are: regulating internet services, blocking

¹ Same-sex marriage in light of Islamic Sharia, p. 108.

prohibited websites that propagate sexual deviance, pornography, and destructive ideas; having specialized authorities monitor these websites, pages, and groups, identifying their owners and supporting institutions, and combating their criminal activities aimed at disrupting society¹.

D- Activating the role of the morality police:

Many individuals with weak souls are not benefited by calling, guidance, advice, or direction. They require fear, punishment, and corporal punishment. This is the legal wisdom behind the implementation of Hudud² punishments. Indeed, Allah Almighty instills fear through authority that cannot be instilled through the Quran alone. Therefore, law enforcement officers play a crucial role in combating corruption, monitoring those inclined to deviation, immorality, and obstinacy. However, above all, those entrusted with this sensitive role should be known for their virtue, religiosity, integrity, and trustworthiness, so they can fulfill this responsibility in the best possible manner. Among the tasks that law enforcement officers should undertake in this regard, in addition to their current responsibilities, include:

- Recognizing the danger of this crime to security, as the spread of indecency and violations of dignity are among the greatest causes of chaos and insecurity.
- Monitoring suspicious gatherings and dealing firmly with criminals.
- Making efforts to eliminate means that facilitate such crimes, such as drugs and intoxicants.

¹ Previous source, p. 108.

² punishments that under Sharia are mandated and fixed by Allah.

When the police fulfill their duties and apprehend criminals involved in these indecencies, it is then the role of the courts¹.

E- The judicial institution:

The judiciary plays a significant role in eradicating these heinous crimes by cutting off their roots through issuing strict judgments and imposing deterrent punishments. Implementing Allah's law upon the perpetrators of these crimes serves as discipline and deterrence, protecting society from indecency and showing mercy to those who have fallen victim to criminals. It is also a mercy to the criminals themselves, as such measures may lead them to repent and desist from their wrongdoing. Conversely, leniency and laxity only embolden fools and criminals, failing to restrain them and possibly leading some individuals to take justice into their own hands, resulting in unintended and regrettable consequences².

The implementation of Sharia judicial rulings on deviants protects society from their harms and indecencies. Among the benefits of applying punishments are the promotion of security, tranquility, and stability within the community. Conversely, failure to enforce these punishments or being lenient with them leads to the proliferation of crimes and indecencies among members of society. The realities of the contemporary world bear witness to this fact³.

Ibn Taymiyyah (may Allah have mercy on him) said: "Indeed, all Sharia punishments are beneficial remedies by which Allah cures the illnesses of hearts. They are from Allah's mercy and compassion towards His servants, as indicated in His saying: **{And We have not sent you, [O Muhammad], except as a**

¹ The story of our Master Lot, p. 185.

² The immoral act of the people of Lot, p. 95.

³ The Sharia objectives of punishments in Islam, Dr. Rawiya Ahmed, p. 68.

mercy to the worlds.} [Al-Anbya: 107]. Whoever forsakes these beneficial mercies out of compassion will find them in the affliction and destruction they face".¹ Sheikh Abu Zahrah (may Allah have mercy on him) said: "The purpose of punishment in Islamic Fiqh is twofold:

- One: Protecting virtue and safeguarding society from being dominated by vice.
- Two: Public benefit or interest''².

The commitment of Islamic communities to apply the punishment for sodomy and lesbianism ensures the protection of society from the harms and corruptions of these vices³.

F- Media:

The media plays a significant and pivotal role in directing and influencing people. When placed in trustworthy hands and guided by constructive policies, it can have a profoundly positive impact on the well-being of societies, protecting them from corruption and deviation. It is incumbent upon the media to fulfill its role in safeguarding communities from deviation and corruption by adopting a strategic, civilizational, and cultural vision. This includes confronting counterproductive media influences, promoting the banner of virtue, disseminating the teachings of the Holy Quran, and showcasing pure examples among people through all available media channels. Moreover, it involves raising awareness about the dangers of vices, addressing societal issues, and actively seeking solutions to mitigate them⁴.

The state must work to contain, prevent, and confront satellite channels and media outlets that disseminate sexual

¹ The collection of fatwas, 15/290.

² Punishment, p. 27.

³ Same-sex marriage in light of Islamic Sharia, p. 106.

⁴ The indecent act of the people of Lot, p. 104.

deviance and pornography among people. The authority of the state is required to develop a comprehensive governmental plan to achieve these objectives, which include:

- Encouraging the establishment of purposeful and attractive media outlets as alternatives to direct satellite television broadcasts, and limiting unethical channels.
- Establishing a cybercrime unit within public security to receive reports and complaints from victims of cybercrimes, including unethical activities.
- Developing electronic and telephone mechanisms to receive reports related to immoral content in media, electronic games, and storage media, ensuring immediate coordination and collaboration between relevant authorities.
- Providing the Ministry of Culture and Media, the Communications and Information Technology Authority, with contact numbers for unethical satellite channels through a technical mechanism to block and prevent access from within the country. Additionally, studying the development of software programs to automatically detect advertised phone numbers on these channels for easier monitoring¹.

Generally, there are Islamic countries that have developed detailed plans to protect their societies from sexual deviation, which can be beneficial, such as those implemented by the Kingdom of Saudi Arabia during the reign of King Abdullah bin Abdulaziz (may he rest in peace). The governmental plan of the Kingdom to combat pornography included twenty-nine steps to regulate ethical content in information technology, combat internet pornography, and control satellite channels. This plan was formulated by a governmental team appointed by King

¹ Same-sex marriage in light of Islamic Sharia, p. 111.

Abdullah, comprising sixteen governmental bodies, approved by the Saudi Consultative Council.¹ It is an advanced plan that can be utilized by Islamic countries and those opposed to sexual deviation.

The authority of the state can achieve great accomplishments by directing state institutions, promoting genuine public awareness, and fostering the development of individuals proud of their identity, civilization, culture, traditions, values, and religion. This can be achieved through:

- Intensifying Quranic circles in society and spreading its teachings.
- Caring for youth.
- Focusing on reformative and educational roles in prisons.
- Strengthening the General Directorate for Drug Control.
- Supporting divorced women and wives of prisoners.
- Assisting prisoners upon their release.
- Establishing health centers and hospitals to treat these diseases.
- Empowering mosque imams and preachers in raising awareness.
- Establishing beneficial cultural libraries in urban and rural areas.
- Enhancing the cultural, civilizational, and religious level of sports clubs.
- Focusing on social care roles... and so forth².

¹ Same-sex marriage in light of Islamic Sharia, p. 111.

² The indecent act of the people of Lot, p. 106-86.

11- The intensification of Islamic countries with peoples and countries:

Islamic countries should form an opposing front with peoples and states that reject the erasure of human nature and legislated laws against sexual deviation. They should refrain from signing United Nations resolutions that legalize sexual deviation or abolish the criminalization of homosexuality, as these directly contradict Islamic Sharia teachings and human nature. This action allows for the activation of the principle of differentiation between cultures and civilizations, between good and evil, between sound and deviant nature, between what endures and what fades away, between proximity to Allah and His law, and distancing from His anger and displeasure.

These are general values and principles to combat this crime, work on prevention, and provide treatment for those affected by it.

The concerted efforts of individuals, communities, and nations are capable of weakening this obscenity that Satan and his followers strive to spread among people. Allah Almighty said: **{If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].}** [An-Nisa: 31]. And He also said: **{But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.}** [Taha: 82].

Glory be to You, O Allah, and with Your praise. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You.

Conclusion and results

The Holy Quran is the decisive Book of Allah, revealed to His Prophet Muhammad (peace and blessings be upon him) as the seal of celestial scriptures, a constitution, and a guide for the followers of the religion chosen by Allah for all mankind. It is the essence of Islamic existence, made by Allah as a guidance for all beings—human and jinn alike. It stands as a perpetual and continuous miracle among the miracles granted to His final prophets. Its miraculous nature extends beyond its eloquence and rhetoric to encompass countless other dimensions of miraculousness.

One of the miraculous aspects of the Holy Quran is its account of previous nations and the stories of prophets and messengers, all presented in various styles, including the Quranic narrative style. Every detail in these stories holds wisdom, as Allah Almighty has narrated to us in His Book the best of stories, as mentioned in His statement: **{We relate to you, [O Muhammad], the best of stories}** [Yusuf: 3] .

From here arises the importance of studying Quranic stories. Such studies serve as a field to elucidate the facets of the miraculous nature of the Holy Quran, including its prophetic and historical miraculous aspects. Moreover, they provide avenues for deriving numerous judgments, guidance, and contemporary relevance. Quranic narratives stir emotions, touch hearts, and provide evidence of the divine message's truth and the authenticity of revelation and its unity. The religion in its entirety emanated from a single source, and Allah sent resolute messengers and prophets to convey the message of Islam from our father Adam to the seal of prophets and messengers, Muhammad (peace and blessings be upon him). Allah Almighty says in the Holy Quran: **{And indeed this, your religion, is one religion, and I am your Lord, so fear Me.}** [Al-Mu'minun: 52]

These motivations were behind the composition of this book, which explores the story of the Prophet Lot (peace be upon him), as mentioned in several Surahs of the Holy Quran. It connects the narrative episodes from these chapters, elucidates the various presentations of the story—whether in overview or detail—and attempts, in some instances, to highlight aspects of eloquence, rhetoric, and nuances of language. Additionally, it points out some of the guidance and rulings that can be derived from the story.

The results I reached in the book “Lot (peace be upon him) and his call to confront corruption, homosexuality, and Allah’s punishment of the oppressors” can be summarized as follows:

1. The first creed known on earth is the creed of Islam, based on the monotheism of Allah Almighty, dedicating worship to Him alone without partners.
2. Islam is the religion of all prophets and messengers. Since the time Adam (peace be upon him) descended, his religion has been Islam, calling to submission to Allah Almighty, His unity, and worshiping Him alone without partners.
3. Islam entails submission to Allah alone. Whoever submits to Him and others besides Him commits polytheism. Whoever does not submit to Him shows arrogance towards His worship and is a disbeliever in associating partners with Him. Submission to Allah alone includes worshiping Him alone and obeying Him alone. This is the religion of Islam, which Allah accepts no other besides it.
4. Mention of Prophet Lot (peace be upon him) appears in the Holy Quran twenty-nine times across fourteen chapters. His mention in these chapters occurs in three contexts: Firstly, detailed narratives of his story with his people, highlighting

their deviation, perversity, his call to them, and the subsequent punishment inflicted upon them. Secondly, brief references to his story. Thirdly, inclusion of his name among the names of other prophets (peace be upon them).

5. Linguists have debated the origin and derivation of the name Lot, which is of non-Arabic origin. Non-Arabic names typically do not have linguistic derivations. The word "Laat" in Arabic has various derivations and meanings in different languages, but the name "Lot" attributed to this noble prophet (peace be upon him) is not derived from these linguistic origins, as is correct.
6. Narrations agree that Lot (peace be upon him) is from the household of Abraham (peace be upon him). However, there is disagreement whether he is from Abraham's offspring or from the offspring of his brother. The correct view is that Abraham (peace be upon him) is his uncle, and Lot is the son of his brother Haran.
7. Prophet Lot (peace be upon him) was born in the land of the Chaldeans in Iraq, specifically in the region of Babylon. He grew up in an environment where idol worship was prevalent, and the society was moderate in its circumstances. He was greatly influenced by the call of his uncle Abraham (peace be upon him). Lot did not conform to the practices of his grandfather and father but rather followed the example of his uncle Abraham, whom he saw as a good role model. He was raised under Abraham's guidance, benefited from his knowledge, believed in his call, and remained steadfast in that belief.
8. The society of Lot (peace be upon him) in the land between the two rivers consists of three classes: The first class is the class of the free people. The second class is the middle class, known as "Al-Muskinium" composed of the children of the middle class who form military units, armed and organized to work in

the camps. The third class is the class of the poor and slaves, composed of war captives, prisoners, and those sold in slave markets.

9. Lot (peace be upon him) believed in the prophethood of Abraham (peace be upon him) after witnessing the miracle of the fire that did not burn the beloved of Allah, Abraham (peace be upon him). He became certain that Abraham was a prophet sent by Allah, and what had occurred was not a passing event but a miracle crafted by the hand of the Great Creator.
10. There is a distinction between a prophet and a messenger: a prophet comes to affirm the Sharia of those before him, while a messenger introduces a new Sharia specifically entrusted to him. Therefore, every messenger is a prophet, but not every prophet is a messenger.
11. The message is essential for people, and they must have it. Their need for it surpasses their need for anything else. A person needs the message to improve their conditions in this life and the hereafter. There is no salvation in the hereafter except by following the message. Thus, they are compelled to adhere to the divine law. For this necessity, the messengers were sent to reform and purify souls, to warn against sin, to guide creation to the right path, to direct them to the correct methodology, to encourage noble virtues and good morals, and to discourage them from vices and evils.
12. The prophets (peace be upon them) are from the descendants of Adam, and they have human characteristics and attributes. They experience what humans experience, such as forgetfulness, sleep, wakefulness, satisfaction, anger, sadness, joy, eating, drinking, walking among people in the markets, and facing trials and hardships. They marry and have offspring, parents, relatives, and tribes. In all of this, they do not depart from their human nature. However, Allah the Almighty chose them from among His servants and blessed

them by selecting them to deliver the messages. He endowed them with certain special characteristics. The profound wisdom in having the prophets be human is so they can serve as role models, and their circumstances can be a source of emulation. Among these characteristics are: being chosen for revelation and the message, their eyes sleep but their hearts do not, they are given a choice at death, they are buried where they die, the earth does not consume their bodies, they are alive in their graves, and they are not inherited after their death.

13. Human minds cannot comprehend many unseen matters, so they need someone to teach them these things. This includes knowing the names and attributes of Allah, understanding the angels, jinn, and devils, and learning what Allah has prepared for the obedient in His abode of pleasure and honor, as well as what He has prepared for the disobedient in His abode of wrath and humiliation. Therefore, their need for someone to teach them these truths and reveal these unseen matters is essential.
14. The messengers (peace be upon them) came to reform, purify, and cleanse souls, and to warn them against sin. They were sent to guide creation to the straight path, direct them to the correct way, and steer them towards good morals, while dissuading them from vices and reprehensible behaviours.
15. Allah the Almighty tasked the prophets and messengers (peace be upon them) with achieving great purposes, significant duties, and noble goals, including: calling people to worship Allah alone and abandon the worship of anything else, conveying the divine law to the people, clarifying what has been revealed of the religion, giving glad tidings and warnings to the servants, and establishing and implementing Allah's law among the people.
16. Studying the lives of the prophets (peace be upon them) through Qur'anic stories acquaints people with Allah's laws regarding change, transformation, and trials. It also reveals His

ways in contention, defense, and selection. Additionally, it uncovers for those who call to Allah the ongoing and enduring struggle between truth and falsehood, and that ultimately, the outcome will favor the truth and its followers.

17. Lot (peace be upon him) called his people to believe in Allah alone and forbade them from disbelief and polytheism. He invited them to goodness and virtue and prohibited them from immorality and wrongdoing. He fulfilled his duty excellently and delivered his message as required. He was well-acquainted with the call of his uncle, the Messenger of Allah, Abraham (peace be upon him) before his own prophethood. In fact, Lot (peace be upon him) followed the same approach in his call as that of Abraham (peace be upon him).
18. The story of Lot (peace be upon him) is intertwined with the story of Abraham (peace be upon him) in Surah Hud. The Holy Qur'an honours Abraham (peace be upon him) during his childhood, youth, and manhood, and continues to honor him in his old age in his new homeland, highlighting the wealth, blessings, and high status granted to him by Allah. The angels of the Lord visited him, bringing good news and informing him about the punishment for the people of Lot, who had transgressed, committed crimes, and violated Allah's boundaries.
19. The stories in the Qur'an are absolute and pure truth. It is not permissible to mix them with the myths, fabrications, and falsehoods of the Israeli stories, including their misattributions and slanders against the prophets, which are unfounded and do not reflect the true nature of the prophets.
20. The Islamic nation has fallen short in conveying the messages of Allah globally and has lagged behind in the march of civilization and human progress. This is due to its intellectual rigidity, social stagnation, economic deviation, moral weakness, political authoritarianism, scientific ignorance, and

absence of international and global media, promotional, cultural, educational, and awareness efforts. As a result, it has failed in its religion and its mission in life, following the civilization of Satan that leads humanity towards crime, deviation, misery, unhappiness, distortion of nature, and destruction of human values and ethics.

21. Humanity is in dire need of the teachings of the Holy Qur'an and the knowledge of the histories of peoples and civilizations through the stories of the prophets and messengers mentioned in the Holy Qur'an. These stories guide humanity towards the correct path in its spiritual, ethical, economic, psychological, and social achievements. This is the message of the Islamic nation to resume its role on the global stage, to forbid wrongdoing on a global scale, and to offer salvation to humanity as a whole.
22. One of Allah's Sunnahs in His creation is the removal of societies where corruption prevails and diseases spread unchecked, and they cannot be reformed. Allah has indeed destroyed misguided nations who deviated from the ways of the prophets and messengers, each with a type of punishment. As for the people of Lot, Allah destroyed them with various forms of punishment, each sufficient to annihilate and uproot them.
23. Surah Al-Ankabut tells the story of Abraham (peace be upon him), his call to his people to monotheism and piety, to worship and thank Allah alone, to convince them of resurrection, accountability, and the Hereafter, and his trials and tests. It mentions his deliverance from adversity, his survival from the fire, Lot's belief in him, Lot's migration with Abraham (peace be upon him), leaving behind the land of Iraq for the sake of Allah. They moved to the land of the Levant, calling people there to worship Allah, the Lord of all creation.

It also highlights Lot's stance against the great deviations of the criminal, excessive, and corrupt people.

24. After Abraham (peace be upon him), no prophet came except from his descendants, and no scripture was revealed except upon his descendants, until the sealing of prophethood with his greatest son, Muhammad (peace be upon him and his family). This is among the greatest virtues and honors, that guidance, mercy, happiness, success, and salvation were granted through his descendants. It was by their hands that the guided were guided, the believers found security, and the righteous achieved rectitude.
25. The peoples of Noah, Abraham, and Lot (peace be upon them) did not have well-known names, so their prophets were mentioned first. As for the people of 'Aad, Thamud, and Midian, they were known by the names of well-known peoples' and had known towns. Therefore, the original intent of the message and guidance is for these peoples, thus they are mentioned first as they are the essence of the message. The messenger is not a role designated by Allah for an individual among the people.
26. Among the people of Lot, perversion and immorality became widespread. The Holy Quran mentions that this was the first occurrence of such behavior in human history. From the discourse of Lot (peace be upon him) as presented in the Quranic narrative, it is evident that corruption had deeply permeated them in all its forms. They engaged in acts of immorality that had not been committed by anyone before them in the world, demonstrating deviant and vile behavior that signifies a profound deviation and corruption of human nature at its core.
27. Today, the corruptors of the earth are promoting sodomy and lesbianism through media channels. They resort to manipulation to impose these ideas on the intellectual scene by

stirring up debate around the topic. Discussions range from condemnation to scholarly analysis and informed commentary. They have now progressed to portraying brothels as symbols of sexual freedom, with news about their leaders and their images dominating the media, presenting them as stars applauded by admirers and influencing teenagers.

28. The spread of homosexuality without standing against it, clarifying its dangers, and highlighting its consequences through human history and Allah's law concerning corruptors, warns of an impending catastrophe beyond imagination if we do not fulfill our duty to advise, enjoin what is right, forbid what is wrong on a global and civilizational level.
29. Verily, the obscenity that the people of Lot introduced is among the greatest and most heinous of obscenities. It is a dangerous deviation from human nature, resulting in harmful effects not limited to the perpetrator alone, but extending to the society in which the obscenity is committed.
30. Lot (peace be upon him) described his people as "criminals" because they associated partners with Allah, committed egregious obscenities with {**males among the worlds**} [Ash-Shu'ara: 165], a behavior unprecedented among mankind. They engaged in these acts openly during the day, rejecting their prophet (peace be upon him). They were criminals in three respects: foremost for their association with Allah and rejection of the prophets, committing obscenities, and their aggression and transgression. The context indicates they targeted those who disagreed with them, attacked them, coerced them into committing obscenities, and shamelessly pursued the guests of their prophet, mistaking them for mere mortals.
31. The people of Lot (peace be upon him) transgressed against themselves by committing the crime of having relations with men and satisfying their sexual desires through a satanic

means. Since this act, which is adultery, deserved stoning, Allah Almighty punished them not with stones from the earth but with stones from the sky, raining down upon each of them specifically named stones that targeted them individually, leaving none of them spared and annihilating them from the face of the earth.

32. The story of Lot (peace be upon him) appears in Surah Al-A'raf following the mention of verses that narrate about Adam, Noah, Hud, and Salih (peace be upon them). It is a blessed series from the history of prophets and messengers, recounting nations and great civilizations, ultimately reaching the era of humanity during the time of Abraham (peace be upon him). It describes how human societies spread, multiplied, and various civilizations emerged within them.
33. Extravagance is indeed one of the strongest factors leading to social disintegration, because indulging in forbidden desires and satisfying unrestrained instincts extinguishes feelings of nobility, kills the sense of shame and self-respect, and normalizes vices in the life of the society led by the extravagant. These vices become arenas for immoral competition, where no one dares to oppose them openly. Instead, within the community, those who reject vices are criticized by the arrogant and extravagant, making moral virtues and spiritual values seem strange in the eyes of this deteriorating society.
34. The propagators of corruption succeeded in preventing people from responding to the call of Lot (peace be upon him). He found no one willing to accept his message beyond the confines of his household, as sin extended even into his own home through the disbelief of his wife.
35. Allah Almighty described the people of Lot as criminals, and He mentioned various characteristics of these criminals, including: supporting falsehood and promoting it through

various means, disbelief in Allah and associating partners with Him, rejecting His messengers, denying belief in the Hereafter, rewards, and punishments, committing obscenities, permitting what Allah has forbidden, accumulating sins, and committing wrongs without fear or restraint.

36. Allah mentioned Lot in Surah Al-Anbya among the prophets discussed therein. It recounts his migration with Abraham and the blessed offspring granted by Allah to the father of prophets through Ishmael and Isaac (peace be upon them). The verses also highlight Allah's favor upon Lot, his wisdom and knowledge, his deliverance from the city engaged in wicked deeds, his entry into Allah's mercy, and his description as one of the righteous .
37. Verily, among the devastating effects of associating partners with Allah and harmful disbelief are falling into obscenities, major sins, and immoral acts, as well as committing sins.
38. Lot (peace be upon him) begins in Surah Ash-Shu'ara' with his people as Noah, Hud, and Salih began: he criticizes their indifference, stirs their hearts with the conscience of piety, invites them to faith and obedience to Allah, and assures them that guiding them will not diminish anything from their wealth. Then he confronts them with disapproval of their egregious sin, for which they became known in history.
39. The divine message at its core is one: a call to monotheism, and sincere devotion to Allah. Whoever rejects it has indeed rejected all the messengers, as this is the call of all of them combined.
40. The Holy Quran emphasizes the call to monotheism and reaffirms it in numerous places and various forms. It is because monotheism is a fundamental principle of Islamic belief that encompasses all calls. Through it, humanity as a whole is divided into two groups: the ranks of believing monotheists and the ranks of misguided disbelievers, throughout the ages .

41. Lot (peace be upon him) was not a brother to his people in lineage; rather, he was a resident among them. The people of Lot were Canaanites from the land of Palestine, while Lot was a Hebrew, the nephew of the beloved of the Merciful, our master Abraham (peace be upon him). When Lot settled among them, lived with them, and integrated into their society, he became like a brother to them in appearance and association.
42. The fear of Allah is among the most emphasized matters in the Holy Quran, directing attention towards it and urging souls to prioritize it. The essence of piety is prevention, and it progresses through stages: firstly, avoiding polytheism; secondly, avoiding major sins. The third stage completes taqwa by abstaining from minor sins.
43. Lot (peace be upon him) called upon his people, commanded them to fear Allah Almighty, informed them that Allah had sent him as a messenger to them, and assured them that he was trustworthy in delivering the message. He guided them towards goodness and virtue, and he confronted them regarding their prominent vices and evil deeds, particularly their heinous acts and wicked behaviors.
44. The people of Lot distinguished themselves by committing an act unprecedented among the worlds: engaging in relations with males, a crime never before seen due to its abominable nature and extreme severity. In committing this act, they committed two heinous crimes: first, corrupting the males and destroying their nobility, breaking their sense of pride and honor. Second, obstructing themselves from enjoying women, who were created for that purpose. This led to exposing women to adultery and the destruction of progeny, which opposes the natural order of life and undermines the foundation of society.

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46. Surah An-Naml tells the story of Moses (peace be upon him), then highlights Allah's blessings upon David and Solomon (peace be upon them), followed by the story of Solomon interacting with the ant, the hoopoe, and the queen of Sheba and her people. It then narrates the story of Salih (peace be upon him) and his people Thamud, discussing the plotting of mischief-makers against the truth. The surah concludes with the story of Lot (peace be upon him) and his people, who turned away from the truth and went against their natural inclinations.
47. In Surah As-Saffat, there is a brief mention of the story of Lot (peace be upon him), emphasizing Allah's honoring of His prophets (peace be upon them), placing them among the honored ones, indeed the most honored. The surah does not detail what transpired between Lot and his people but focuses instead on what Allah singled him out for and the consequences that befell his people. It then admonishes the Arabs who pass by their dwellings morning and evening but fail to remember and are reproached for not using their intellects in what is beneficial for them.
48. The Holy Quran directs people to reflect on the people of Lot who were afflicted with a rain of evil and were among the

obstinate sinners, with hearts hardened and characters unyielding. The Holy Quran urges people to consider their fate for several reasons: first, they left enduring, everlasting effects that persist until the Day of Judgment, untouched by the passage of days and the cycle of nights. Second, these lasting consequences are accessible to every discerning and rational person. Third, within these consequences lie clear lessons and admonitions, serving as a place of reflection and insight.

49. The story of Lot (peace be upon him) is briefly mentioned in Surah Al-Qamar after recounting the stories of the people of Noah, 'Aad, and Thamud. This surah, like other Meccan Surahs, aims to establish the foundations of Islamic creed. It warns the disbelievers of Meccan of a similar punishment to that of previous nations mentioned in the surah, as retribution for their rejection of the messengers. Each story is distinct and concludes with a chilling statement invoking wonderment: **{And how [severe] were My punishment and warning.}** [Al-Qamar: 16].

50. The story of Lot (peace be upon him) and his people in Surah Al-Qamar is the fourth narrative, illustrating the consequence of rejecting the messengers, committing indecencies, and highlighting the severe punishment of destruction and annihilation. This serves as a lesson for all people to understand that no destruction comes except after a warning of punishment from a messenger of Allah, followed by their denial.

51. The punishment upon the people of Lot occurred in two stages: The first stage: Allah blinded their eyes during the night when they intended harm to Lot and his angelic guests. The angels instructed Lot to leave with his believing family at dawn, and they blinded the deviant people gathered at Lot's house. They were struck blind and could not see anything nor defend themselves. The second stage: Their destruction was

brought upon them in the morning of the following day: {**And there came upon them by morning an abiding punishment.**} [Al-Qamar: 38].

52. Allah endowed the prophets (peace be upon them) with special qualities to prevent people from being repelled by them or their call. These qualities include being free from infectious diseases, immunity from lying and betrayal, and safeguarding their honor, ensuring people find no fault in them.
53. The betrayal of Lot's wife (peace be upon her) was that she informed the people of Lot when the two guests arrived. She was misguided and sided with her disbelieving people. Her betrayal did not involve committing the immoral act itself, as no wife of a prophet has ever committed such a betrayal.
54. The punishment of the people of Lot (peace be upon him) came in proportion to their crimes and deviation. Their retribution matched their deeds, as those deviant ones abandoned women for men and satisfied their desires with those like them of the same gender. In doing so, they distorted truths and values, and overturned nature and reason.
55. Allah Almighty has referred to the stories of the prophets (peace be upon them) briefly in some places and elaborated on them in other verses. This was to warn those addressed against persisting in their denial of their messenger, lest they suffer the same fate as those nations who were close to them. They are familiar with their stories due to what has been narrated and widely known about them. Some even witness their remains, like the people of Thamud and the village that was rained upon with stones of hard clay.
56. Surahs (Al-Tawbah), (Al-Najm), and (Al-Haqqah) alluded to the people of Lot without mentioning their name, and agreed in describing them as ‘the overturned towns’.
57. The Quranic narratives of the destroyed nations highlight the mention of the reasons that led to their destruction. Each of

these nations, without exception, Allah mentions the causes of their destruction. He mentioned the reasons for the destruction of the people of Lot, including: polytheism, injustice, criminality, denial of the messenger, disobedience, corruption, harm to Lot, ingratitude for Allah's blessings upon them, open defiance of sins, and negligence towards the causes of destruction.

58. The people of Lot fell into corruption on the earth, and this characteristic dominated them. They corrupted their beliefs, behaviors, morals, and society. Because of the grave sins they committed, the divine decree of Allah came upon them to destroy the corrupt.
59. Allah destroyed the people of Lot with various types of punishment, which included rain, stones of hard clay, a loud shriek, overturning their cities and making their highest parts their lowest, and a storm of stones.
60. The Sunnah of loss befell the people of Lot (peace be upon him), as Allah says: **{And they who disbelieve in the verses of Allah - it is those who are the losers.}** [Az-Zumar: 63]. It is from the decree of Allah that the disbelievers do not succeed, and that they are indeed losers. This is an effective decree that does not fail to come to pass.
61. One of the reasons for the destruction of the people of Lot and the enactment of Allah's Sunnah upon them was their negligence towards the causes of their destruction. They did not heed the seriousness of these causes, but rather practiced them at both individual and societal levels. The Holy Quran directs attention to their circumstances in the story of Lot (peace be upon him), which is rich with lessons, insights, benefits, and norms concerning Allah's laws regarding the movements of societies and the factors leading to the decline of civilizations.

62. Indeed, among the reasons for the salvation of Lot (peace be upon him) and his people were their faith in Allah, their piety, obedience to Him, sincere belief in His Oneness, dedicating worship exclusively to Him, combating all forms of polytheism, adhering to the divine law and guidance of Allah, and seeking refuge in Him through supplication. Allah Almighty says: **{My Lord, save me and my family from [the consequence of] what they do."}** [Ash-Shu'ara: 169].
63. Among the attributes of Lot (peace be upon him) mentioned by Allah in His book are that he was a believer who migrated for the sake of Allah, a trustworthy messenger, sincere and pure, reliant on Allah, noble, and enjoining good and forbidding evil.
64. The purity of Lot (peace be upon him) and his household was a prominent sign and distinct characteristic among his people, who were deeply immersed in moral decay and deviated from the path of humanity and natural disposition that Allah created people upon. The people of Lot were peculiar in their thoughts and behaviors, to the extent that their deviation in thinking reached the core of concepts and values. Purity in their eyes became a crime punishable by the laws of the corrupt, and Lot himself became a stranger to them, someone they could not comprehend among themselves because of his purity.
65. The purity of Lot (peace be upon him) and his household was one of the reasons for their salvation from destruction and ruin among the deviant people. Purity is an essential attribute of the prophets (peace be upon them), as well as for the righteous callers who came after them.
66. Non-normative sexual relationships, which deviate from natural disposition, have become a significant challenge to human life on this earth. They are heralds of destruction, ruin, and divine retribution due to these acts that Satan has adorned for humanity.

67. The Islamic Sharia and other divine laws have come to regulate the fulfillment of human sexual instincts and reproductive methods between genders, preserving the overarching goal of safeguarding progeny. This fundamental principle, unanimously upheld by divine laws, ensures the continuity of the human species and protects their rights across ages. Therefore, the wise legislator ordained marriage between male and female as a means to satisfy natural instincts and desires in harmony with sound human nature and civilization, achieving noble Sharia objectives and lofty goals.
68. The term "homosexuality" was coined to refer to sexual relationships between individuals of the same sex (male-male or female-female). It was introduced by the Swiss scientist Karl Heinrich Ulrichs in 1869, and the term gained widespread use in natural sciences, psychology, social sciences, and law.
69. Advocating for so-called same-sex marriage and enacting legislation and laws to protect it is considered a crime and a violation against one of the five fundamental objectives that divine laws have aimed to preserve: the preservation of progeny. Just as same-sex marriage deviates from the natural instinct that Allah has instilled in humanity, it includes the same reason for which Allah destroyed the people of Lot. Therefore, it is not unlikely that Allah's wrath and punishment could descend upon any society that adopts same-sex marriage as one of its practices.
70. The pressures from major powers in this era have been particularly focused on the Islamic world to legislate laws that allow same-sex marriage and to abolish systems that prohibit it under the guise of human rights or deceptive international charters aimed at eradicating human identity in general, and specifically targeting the Islamic identity.
71. Same-sex marriage has passed through various stages. The first known instance of this abhorrent immorality and heinous

crime was among the people of Lot (peace be upon him), as clarified by the Quranic verses from previous times, indicating that they openly practiced this vice.

72. The Beijing Declaration of 1995, a product of the World Conference on Women, marked a point of recognition for LGBTQ rights. This document adopted the term "gender" as a substitute for "sex", aiming to deny the fact that the difference between male and female is ordained by Allah Almighty. Instead, it framed this difference as a result of social, familial, and environmental upbringing controlled by man. Consequently, it acknowledged LGBTQ rights, leading to recognition of same-sex marriage rights and the rights to adopt or use surrogacy for having children .
73. Allah Almighty legislated marriage and encouraged it for great purposes and noble wisdoms. The Holy Quran affirms this by stating: **{And of His signs is that He created for you from yourselves mates that you may find tranquility in them;}** [Ar-Rum: 21].
74. Among the purposes of marriage in Islamic Sharia are: the purpose of reproduction and seeking offspring, the purpose of preserving lineage, the purpose of emotional and psychological tranquility, the purpose of fulfilling and satisfying human nature through marriage, the purpose of fostering social bonds and mutual acquaintance among people, and the purpose of strengthening bonds of affection and love among them.
75. The purpose of reproduction and seeking offspring is considered the primary purpose of marriage in Islamic Sharia. It is indeed among the necessities for both religious and worldly interests, as some scholars have included it among the five essentials that all divine laws aim to preserve.

76. One of the primary purposes for which marriage was legislated in Islamic Sharia is the preservation of lineage and ensuring that kinship remains clear from any mixture or doubt.
77. One of the purposes for which marriage was legislated in Islamic Sharia is to fulfill natural desires in a permissible manner and to satisfy sexual urges within the lawful bounds. This purpose is unanimously acknowledged and accepted by divine laws, sound minds, and upright natures alike.
78. One of the great purposes for which marriage was legislated in Islam is to foster mutual acquaintance among people, strengthen bonds of affection and love between them, and consequently promote cooperation and solidarity among tribes, families, and communities.
79. Islamic jurists and scholars unanimously agree, across their various fiqh schools, on the prohibition of homosexuality, considering it a heinous and reprehensible act, a grave crime contrary to human nature and in opposition to innate disposition. This consensus is based on the convergence of textual evidence from the Holy Quran and Hadith affirming this stance.
80. Scholars have differed regarding the punishment for sodomy into three opinions: The first opinion is that the perpetrator of this obscenity should be killed, regardless of whether they are the active or passive participant, whether married or unmarried. The second opinion is that they should be subjected to the punishment for adultery: stoning if married and lashing and exile if unmarried. The third opinion is that there is no fixed punishment, rather they are to be reprimanded and imprisoned until death or repentance. Many scholars, both ancient and modern, have favored the first opinion, considering it to be in accordance with the correct religious evidence. Likewise, the consensus among the four major

schools of thought is that the punishment for lesbianism is disciplinary rather than punitive.

81. The actions of the people of Lot have significant and diverse consequences, causing severe harm on individual, societal, and national levels, including religious, moral, social, economic, psychological, and health-related damages. These damages encompass religious, ethical, social, economic, psychological, and health-related harms.
82. Among the harms and damages that affect social life in societies are: the disappearance of blessings and prosperity, the prevalence of punishments and deterrents, decreased security, widespread chaos and fear, and increased instability. Additionally, societies, nations, and communities are deprived of true happiness, strength, and dignity. This leads to societal breakdown and dissolution, the spread of animalistic behavior and unethical conduct. Families disintegrate, homes are scattered, and societies fragment, causing the collapse of higher values and authentic meanings, undermining seriousness and diligence. Consequently, this results in the spread of epidemics and diseases that afflict the community, reluctance of men to marry, and unparalleled social disorder.
83. Economic harms of homosexuality include the wastage of financial resources in pursuit of forbidden desires, expenditure on purchasing indecent magazines and explicit videos that stimulate base instincts and awaken latent tendencies. Additionally, funds are allocated for studying this phenomenon, researching ways to address it, and treating those afflicted with related disorders, alongside contributing to unemployment and a shortage of available labor.
84. Among the psychological harms inflicted upon individuals involved in homosexuality are: severe fear, loneliness, disturbance, anxiety, susceptibility to stubborn illnesses, desire for isolation, and introversion .

85. Among the diseases mentioned by specialized doctors related to the practice of sexual deviancy are: AIDS (the plague of the era), aversion to women, acute and chronic prostatitis, Kaposi's sarcoma, a malignant tumor prevalent among homosexuals and considered a prominent sign of AIDS, hepatitis, and hepatitis B virus, which is widespread among homosexuals, oral and anal cancer.
86. Scholars have cited numerous reasons for falling into obscenities and sexual deviancy. Some have elaborated extensively while others have summarized. Among the most significant reasons are: weak faith, shortcomings in child upbringing, idleness, bad company, drug abuse, immodesty and mixing freely with the opposite gender, difficulty in marriage, disregarding what is prohibited, associating closely with men and gazing at them, infatuation, influence of Satan, and exposure to media influences.
87. Neglecting the upbringing of children and failing in their educational rights has resulted in disasters in societies and nations, necessitating a serious reconsideration and thoughtful approach to develop educational curricula derived from the Holy Quran and the noble Sunnah. This is essential to rescue youth from the clutches of demons, pornographic institutions, and enemies of virtue and noble morals.
88. It is our duty to devise thoughtful plans to occupy the time of youth, connect them with the Holy Quran through memorization, understanding, and application, encourage them to maintain the five daily prayers and supererogatory prayers, urge them to fast, endear them to voluntary acts of worship, and present exemplary models of steadfastness for them to emulate. Examples include Joseph (peace be upon him), Ishmael (peace be upon him), the Companions of the Cave, and the young companions around the Prophet Muhammad (peace and blessings be upon him) like Sa'd ibn

Abi Waqqas, Zubayr ibn al-Awwam, Ali ibn Abi Talib, Mus'ab ibn Umair, and many others. They should draw lessons from their lives and emulate them as living models in building society according to the methodology of Allah.

89. Drugs are a deadly weapon exploited by followers of Satan to destroy societies, morals, and values. Through this serious affliction, the addict becomes a slave to forbidden desires and fleeting pleasure.

90. The Islamic nation in our present time faces dangers from all sides, including the spread of doubts in beliefs and practices, the dangers of indulging in forbidden desires in behavior and social interactions. This deepens the risk of attempts to undermine Muslims' lives in the most dangerous plan harnessed for a war against Islam, and the most dangerous conspiracy against the Islamic nation embraced by the followers of Satan through institutions, organizations, and systems of some countries, promoting the theory of confusion between truth and falsehood, good and evil, and righteousness and corruption

91. The demons among humans and jinn have declared war on noble morals, chastity, and modesty. They promote the use of nudist clubs, magazines, novels, and modern technology for corruption, framing it as a war on morals and higher principles in the name of freedom. In reality, this is an invitation to a life of wilderness, carnal desires, worldly destruction, and the displeasure of Allah in the Hereafter.

92. Media outlets affiliated with advocates of sexual deviancy have contributed to the spread of the obscenity of homosexuality. They have used media as tools of demolition, sabotage, corruption, and moral decay to dilute ethics and promote the scientific training in committing obscenities. They have employed available means such as tabloid press,

pornographic literature, radio, satellite channels, and social media for this purpose.

93. The Jewish deception aims to corrupt Muslim youth and humanity, drowning them in desires until they are controlled. Jewish schemes have executed teachings from the corrupted Torah and Talmud, calling for global corruption through various means and methods. They have utilized every conceivable method to fight religions, promote atheism, advocate sexual revolution and freedom, and gained control over media and guidance centers. They have worked to spread obscenity, disseminate all forms of vice, foremost among them homosexuality and adultery.
94. The greatest means of prevention and remedy from obscenities, major sins, disobedience, and transgressions lie in knowing the correct creed, engaging in righteous worship, and embodying noble morals. This knowledge begins with understanding derived from His Noble Book and the methodology of the chosen Prophet Muhammad (peace and blessings be upon him), coupled with deep nurturing aimed at purifying souls through obedience and freeing them from sins.
95. Since the beginning of the Islamic call, the Prophet Muhammad (peace and blessings be upon him) was keen to ensure that people have the correct perception of their Lord and understand His rights over them. He emphasized that this perception would lead to belief and certainty among those who purify their souls and uphold their innate integrity. The Prophet's focus on this perception, derived from the Holy Quran, included several aspects: that Allah is free from imperfection and characterized by perfections, that He is the Creator and Owner of everything, the source of all blessings whether small or great, that His knowledge encompasses everything, that He assigns angels to record human actions, that He tests His servants with trials as a means of testing and

examination for them, that He grants success, support, and victory to those who seek refuge in Him and rely on His protection, and that it is the right of His servants to worship Him without associating anything with Him.

96. The Prophetic upbringing centered on monotheism is the foundation upon which Islam was built. It is the methodology followed by all prophets and messengers before, as every messenger called upon their people to worship Allah alone. Prophets such as Noah, Salih, Hud, Shuayb, Abraham, Moses, and Jesus (peace be upon them) all called the oneness of Allah, which involves worshipping Him alone, rejecting false deities and idols.

97. The Holy Quran emphasizes the Day of Judgment extensively. It is rare to find a Meccan surah that does not mention aspects of the Day of Resurrection, the conditions of the blessed and the punished, how people will be gathered and held accountable. The Holy Quran vividly portrays the Day of Judgment as if one can see it with their own eyes, covering resurrection, gathering, accountability, recompense, intercession, scales of justice, and more.

98. Prophetic education focused on the concept of divine decree and its impact on the companions. It defined for them the reality of humanity through the story of Adam (peace be upon him) in the Holy Quran, emphasizing Allah's honoring of Adam and his descendants in various ways. Allah specifically created humans with His own hands, endowed them with a beautiful form and balanced stature, granted them intellect, speech, and discernment. Allah Almighty honored humanity by preferring them over many of His creations and by sending messengers to guide them .

99. The Prophet Muhammad (peace and blessings be upon him) raised his Companions to purify their souls and guided them towards the straight path that helps them achieve this goal

through the Holy Quran. Among the most important teachings were: reflecting upon the existence of Allah and His creations, contemplating the Holy Quran to realize the greatness and wisdom of the Creator, pondering over Allah's comprehensive knowledge encompassing everything in the universe, both seen and unseen realms, and worshipping Allah Almighty.

100. Educating on noble morals is one of the primary objectives of the Islamic message implemented by Prophet Muhammad (peace and blessings be upon him) with his Companions. High ethics are an integral part of Islamic belief. True belief is only realized through good character, which is why the Prophet Muhammad (peace and blessings be upon him) nurtured his companions on noble morals through various effective methods.

101. Among the most important morals and values in preventing and treating the obscenity of the people of Lot are: patience, sincerity, sincere repentance, marriage, lowering one's gaze, caring for the upbringing of children, supplication, enjoining what is good and forbidding what is evil, having a deterrent authority for this obscenity by the state, educational institutions working on raising awareness of the danger of this obscenity, activating the roles of police and moral authorities, and activating the role of judicial institutions in criminalizing these obscenities to eradicate them completely.

102. Islamic countries should form a united front with peoples and states opposed to obliterating human nature and legislating laws that legalize sexual deviance. They should refuse to sign United Nations resolutions that endorse the legalization of sexual deviation or the decriminalization of homosexuality, as they directly contradict the teachings of Islamic Sharia and human nature. This action provides a broad scope to activate the principle of cultural and civilizational clash, good versus evil, sound and deviant nature, the affirmation of good and the

elimination of impurities, drawing nearer to Allah and His Sharia, and staying away from His anger and displeasure.

103. The concerted efforts of individuals from within the nation, along with communities and states, are effective in weakening the obscenities that Satan and his followers strive to spread among people. This jihad and righteous work ultimately lead to the forgiveness and mercy of Allah Almighty. He, glorified and exalted, says: **{If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].}** [An-Nisa: 31]. And He says: **{But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.}** [Taha: 82].

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- 2. {But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot".}

3. {And his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.}
4. {She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"}
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3- {[The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy."}

4- {He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"}.....

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11- {And when the messengers came to the family of Lot, (61) He said, "Indeed, you are people unknown." (62) They said,.....}

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2- {And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.}

3- {And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from

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.....

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4- {And placed it near them; he said, "Will you not eat?"}

5- {And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy.}

6- {And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"}

7- {They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."}

8- {"Then what is your business [here], O messengers?"}

9- { They said, "Indeed, we have been sent to a people of criminals}

10- {To send down upon them stones of clay,}

11- {Marked in the presence of your Lord for the transgressors."}

12- {So We brought out whoever was in them [i.e., the cities] of the believers.}

13- {And We found not within them other than a [single] house of Muslims.}

14- {And We left therein a sign for those who fear the painful punishment.}

Section Four

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1- {And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]?}.....

2- {Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."}.....

3- {But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."}.....

4- {So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].}

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1- {And We delivered him and Lot to the land which We had blessed for the worlds [i.e., peoples].}

2- {And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.}

3- {And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.}

4- {And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.}

5- {And We admitted him into Our mercy. Indeed, he was of the righteous.}

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1- {The people of Lot denied the messengers (160) When their brother Lot said to them, "Will you not fear Allah? (161) Indeed, I am to you a trustworthy messenger. (162) So fear Allah and obey me. (163)}

2- {And I do not ask you for it any payment. My payment is only from the Lord of the worlds.}.....

3- {Do you approach males among the worlds (165) And leave what your Lord has created for you as mates? But you are a people transgressing." (166)}

4- {They said, "If you do not desist, O Lot, you will surely be of those evicted."}

5- {He said, "Indeed, I am, toward your deed, of those who detest [it]. (168) My Lord, save me and my family from [the consequence of] what they do." (169)}

6- {So We saved him and his family, all, (170) Except an old woman among those who remained behind. (171) Then We

destroyed the others. (172) And We rained upon them a rain [of stones], and evil was the rain of those who were warned. (173)}
.....

7- {Indeed in that is a sign, but most of them were not to be believers. (174) And indeed, your Lord - He is the Exalted in Might, the Merciful. (175)}

Fourth: Lot (peace be upon him) in Surah An-Naml.....

1- {And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing?}

2- {Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly."}

3- {But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."}

4- {So We saved him and his family, except for his wife; We destined her to be of those who remained behind.}

5- {And We rained upon them a rain [of stones], and evil was the rain of those who were warned.}

Fifth: Lot (peace be upon him) in Surah As-Saffat.....

1- {And indeed, Lot was among the messengers.}.....

2- {[So mention] when We saved him and his family, all,}.....

3- {Except an old woman [i.e., his wife] among those who remained [with the evildoers].}

4- {Then We destroyed the others.}.....

5- {And indeed, you pass by them in the morning (137) And at night. Then will you not use reason? (138)}

Sixth: Lot (peace be upon him) in Surah Al-Qamar.....

1- {The people of Lot denied the warning.}

2- {Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn.}

3- {As favor from Us. Thus do We reward he who is grateful.}

4- {And he had already warned them of Our assault, but they disputed the warning.}

5- {And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."}

6- {And there came upon them by morning an abiding punishment.}.....

7- {[saying], "Taste My punishment and warning."}

8- {And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?}

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3- {but betrayed them, so they [i.e., those prophets] did not avail them from Allah at all,}.....

4- {and it was said, "Enter the Fire with those who enter."}.....

Eighth: References to consider the story of Lot (peace be upon him) in other surahs.....

1- {Has there not reached them the news of those before them - the people of Noah and [the tribes of] 'Aad and Thamūd and the people of Abraham and the companions [i.e., dwellers] of Madyan and the towns overturned? Their messengers came to

them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.}

2- The people of Lot are mentioned in Surah Al-Hajj.....

3- Mention of the punishment of the people of Lot in Surah Al-Furqan.....

4- The people of Lot in Surah Sad.....

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7- Mention of the overturned towns in Surah Al-Haqqah.....

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Author's biography

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Books published by the author

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2. Biography of the first Caliph Abu Bakr Al-Siddiq, may Allah be pleased with him: His personality and era.
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