

الجزء الثامن

The Eighth Chapter



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الله
محمد
صلى
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الجزء الثامن The Eighth Chapter

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Surah An'am - The Cattle

From verse 111

What are An'am?

In verse 143, Allah ﷻ says: **ثَمَانِيَةَ أَزْوَاجٍ** they are eight mates.

Camels, cows, goats and sheep; the male and female of each animal.

Key Themes

Allah as God, Creator and Sustainer is the sole Legislator. No one else is permitted to make laws on permissibility & impermissibility.

Halal and Haram

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

(117) *Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.*

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ^{فَل} وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ ^{فَل} إِنْ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

(119) *And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors.*

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Whatever Allah has prohibited in the Qur'ān can be deemed Haram - prohibited.

It is important to mention a key Principle in Islam here:

الأصل في الأشياء الإباحة

The default of everything is permissibility

It is upon us as Muslims to research those things which we consume in order to verify whether or not they are permissible to eat, or not.

However, it is permissible for us to consume prohibited foods in times of great necessity.

Allah Does Not Need Us

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۚ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا
أَدْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ

(122) And your Lord is the Free of need, the possessor of mercy. If He wills, he can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.

Our mere creation is a mercy from Allah ﷻ. Often, in times of hardship, some people find it difficult to pray to Allah ﷻ as they allow their situations to overshadow the blessings Allah has given. Although it is important to acknowledge and work through negative emotions and events in our lives, in such times, our relationship with Allah is the most important thing.

No one person can ever truly understand the perils hidden deep in our hearts. They may sympathise, or empathise with us, they may offer us solutions or suggestions that we can act upon. But Allah, the Creator of our hearts and souls, is the only one who can ever

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قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

(162) SAY, "INDEED, MY PRAYER, MY RITES OF SACRIFICE, MY LIVING AND MY DYING ARE FOR ALLAH, LORD OF THE WORLDS.

truly help us. He is the only One who has the power to change our futures.

Prohibition of Killing Infants

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلُوا أَوْلَادَهُمْ شُرَكَاءُهُمْ لِيُرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ^ط وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ^ط فَذَرَهُمْ وَمَا يَفْتَرُونَ

(137) And likewise, to many of the polytheists their partners have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allah had willed, they would not have done so. So leave them and that which they invent.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ^ج قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ

(140) Those will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah. They have gone astray and were not [rightly] guided.

As regards the killing of their children, the Arabs committed this sin with three objects in view and the Qur'an has condemned all the three:

- 1 - They killed their daughters in order to avoid the disgrace of having a son-in-law, or lest they should fall into the hands of the enemy during their tribal wars, or they should become a cause of disgrace for them in any other way.

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2 - They killed their children for economic reasons. They feared lest the burden of their nourishment should become unbearable for them.

3 - They sacrificed their children at the altar of their gods to please them.

Allah ﷻ responds to these irrational fears by saying:

قُلْ تَعَالَوْا أَنُؤَلِّمُكُم مَّا كَرِهَ رَبُّكُمْ عَلَىٰكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۚ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ

(155) Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

The Surah's Namesake - Livestock

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

(142) And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Allah ﷻ created livestock as a means of food, conveyance and trading for humans. This Surah is named after an incident where

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the Mushriks (polytheists) of Makkah were confronted for making certain animals unlawful for themselves without reason.

Many people throughout time have transgressed the laws of Allah, and have made those animals which are prohibited halal for them, and vice versa. Furthermore, like in the story of the Banu Israil, the disbelievers even went so far as to worship a cow made of gold.

A man named Amr Bin Luhay was the person who not only changed the Aqidah (beliefs) introduced by Ibrahim (as), but the Shari'ah (religious laws) also.

Camels were an integral aspect of Arab society; they were not only used as conveyances, but they were a form of currency as well as a source of food. Amr took it upon himself to label different camels with specific attributes, deeming them impermissible to slaughter or consume - he called these camels 'al-Hāmī'. She-camels could also not be slaughtered, not could they be consumed; Amr went so far as to declare it impermissible to even drink from their milk. Such camels were to be left to roam as they pleased.

Amr stated that these animals as holy, introducing his own baseless rendition of the Shariah.

Allah ﷻ questions the Makkans in regards to this practice:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(144) Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people. "

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Surah A'raf - The Heights

Makki

This Surah was revealed in Makkah, just before the Hijra.

Key Themes

- Story of Adam (as) and the beginning of the Dunya
- Those who are placed in A'raf
- Stories of various other prophets

The Story of Adam (as)

The following verses are an exchange between Allah ﷻ and Shaytan when Adam (as) was first created, and mankind was essentially introduced to the angels of heaven.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ

(11) And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees. He was not of those who prostrated.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ^ط قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن
طِينٍ

(12) [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

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(13) [Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased.

Shaytan openly disobeyed Allah ﷻ, and when facing punishment, such was his arrogance and ego, that he put the blame for his wrongdoing upon Allah ﷻ.

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

(16) [Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.

And Shaytan swore to make it his goal to misguide this new creation of Allah.

ثُمَّ لَا يَتَّبِعُهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

(17) Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

Allah ﷻ responded:

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لِّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

(19) [Allah] said, "Get out of Paradise, reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together."

Thereafter, Allah ﷻ sent Adam and Hawa to live in paradise. They were to follow only one single rule: do not approach the tree. Unfortunately, Shaytan kept to his promise to whisper to Adam and Hawa.

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So far, throughout these chapters, we've been warned by Allah with the stories of the sinful nations of the past, however, in this Surah, Allah ﷻ presents us with the original story of Shaytan's misguidance. Allah ﷻ tells us:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

(27) O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

The reason Allah ﷻ tells us to take heed of the misdoings of 'our parents' is because throughout the history of the prophets, when being presented with the religion of Allah, people would say again and again, "We are only practicing the religion of our forefathers."

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

(28) And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"

Allah ﷻ makes it very clear, the fact that a practice has been passed down through generations, or because one has been doing something their whole lives, does not make them correct, and it definitely does not mean Allah ﷻ has ordained them.

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The Surah's Namesake - The Heights

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادُوا أَصْحَابَ
الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

(46) *And between them will be a partition, and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely.*

Al-A'raf is raised place between heaven and hell. So a person who is placed there will be able to look to their right and gaze upon those living out their eternal rewards in heaven, then look to their left and see those suffering the punishments they accumulated for their sins.

Who are the people of A'raf? There are two opinions:

- Those people whose good and bad deeds were equal.
- Those people who were not Muslims as the true religion of Islam never reached them.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ
مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

(44) *And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers."*

We should not allow our arrogance and attachment to the treasures of this world get in the way of our relationship with Allah and our Ibadah. Often, people feel too ashamed to raise their hands in dua, or to cry on their salah mats, or to even perform wudhu at work. People are too ashamed to seek forgiveness for

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the sins they have committed, knowing they may commit them again, but this should never stop us. Allah knows our souls, He knows what He created, and He knows that the hearts of man are easily swayed, but all He asks of us is to firstly try to be better, and secondly, to repent.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ
يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

(51) *Who took their religion as distraction and amusement and whom the worldly life deluded.* "So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.

However, if we do not tame our egos before it is too late, if we cannot accept that at the end of the day we are mere servants of Allah, then on the day of judgement, our egos will be crushed, and our vanity will be thrown in our faces, and we will call out in pain and anguish to those we looked down upon in this world not for help, but for a mere drop of water, a temporary reprieve from an eternity of punishment to come.

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ
اللَّهُ ۗ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ

(50) *And the companions of the Fire will call to the companions of Paradise,* "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers."



رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

(47) OUR LORD, DO NOT PLACE US WITH THE WRONGDOING PEOPLE.

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The Story of Nuh (as)

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

(59) *We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.*

Nuh (as) was one of the earliest prophets to be sent to this world. He is often referred as the Second Adam, as due to the punishment sent down to his people, the world started anew.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

(64) *But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people.*

The Story of Hud (as)

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ^{قَالَ} قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

(65) *And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"*

They were the descends of Nuh (as), and settled in Southern Arabia. The people of Ad were blessed by Allah with strength and intelligence, which allowed them to build large structures upon their mountains. They became a very proud people, and over time they began to use their skills with stone masonry to create idols and began to worship them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When Hud (as) was sent as a prophet to Ad, they rejected him, and even taunted him, telling Hud to ask his God to send His punishment.

Allah ﷻ says very simply:

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا^ط وَمَا كَانُوا مُؤْمِنِينَ

(72) So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers.

Allah ﷻ sent a drought upon the people of Ad, and after a few months, Hud (as) left with his followers and went to a place called Hadra Mawt.

A dark black cloud drifted over the city, and the people of Ad rejoiced, thinking the drought was over. However, as the rain began to fall, a storm began to rage over the city. Strong winds came and caused their buildings to crumble atop their mountain holds and homes were crushed with their inhabitants inside them.

The Story of Saleh (as)

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا

(73) And to the Thamud [We sent] their brother Salih.

Saleh (as) was from the people of Thamud, who were descendants of Ad; they are known as the Second Ad. They are most famously known for building the city of Petra. However, the rich amongst them became tyrants and the people again began to worship idols. The people of Thamud went so far as to punish those who worshipped Allah alone.

وَبِوَاكُمُ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا^ط

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(74) and settled you in the land, you take for yourselves palaces from its plains and carve from the mountains, homes.

When he came into his prophethood, Saleh introduced the concept of Tawhid to his people. His people rejected him, and demanded a miracle from him. Allah ﷻ sent a pregnant she-camel, which appeared from a mountain side. Allah ordered the people of Thamud to stay away from the she-camel.

One day, the people of Saleh asked for milk from the she-camel. Saleh (as) told them to take its milk every other day, leaving days for its baby to drink from it. The camel's milk was full of blessing and was enough to provide for all of the people.

However, the disbelievers became jealous, and were angry that they had to share their well with the she-camel. They started to whisper evil thoughts to Saleh's followers. Eventually, a group of men killed the she-camel and celebrated its murder.

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

(77) So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers."

Saleh (as) left with his followers, but before leaving, he warned the people of a punishment which would strike in three days. Arrogant and still celebrating their 'victory', the people of Thamud said, "Why in three days? Tell your God to send his punishment now."

أَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

(78) So the earthquake seized them, and they became within their home [corpses] fallen prone.

The people of Thamud hid in their large stone palaces, thinking these man-made structures would save them from their punishment. However, Allah ﷻ sent an earthquake so powerful,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

when the first wave struck, their hearts exploded in their chests and they became instantly hollow.

The Story of Lut (as)

Lut (as) was the nephew of Ibrahim (as). When Ibrahim (as) left 'Ur with his wife Sarah, Lut went along with them. After living in Egypt with them for a short while, Lut moved to the city of Sodom, which was located on the Western Shore of the Dead Sea.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

(80) 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?"

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

(81) Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."

This city was filled with evil. Its residents waylaid, robbed and killed travellers. Another common evil among them was the open and shameless practice of homosexuality. This unnatural act later became known as sodomy (after the city of Sodom).

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

(83) So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].

The people mocked and taunted Lut (as), mistreating him and his followers. So Allah sent them away, telling them to never look back. However, Lut's wife was not a true believer, and she colluded with the sinners of Sodom against her husband (this incident will be discussed in further detail in Surah Hud). Thus, she was punished, and was not allowed to escape with her family.

Allah ﷻ sent down His punishment to the people of Sodom:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ط فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

(84) *And We rained upon them a rain [of stones]. Then see how was the end of the criminals.*

Allah ﷻ rained down upon them stones of baked clay which pierced their bodies. Thereafter, an Angel was sent to raise the city from the ground, upturn it, and return it to its place. Not even remnants of the city remained. In turning the city upside down, the whole area was annihilated, and not a single trace of the people of Sodom remained.

The Story of Shu'aib (as)

Many scholars believe that Shu'aib was the elderly man who offered shelter to Musa (as) when he was travelling. He lived with him for some years, and eventually married one of his daughters.¹

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا

(85) *And to [the people of] Madyan [We sent] their brother Shu'ayb.*

The people of Madyan were Arabs which lived in a place which is now a part of modern Syria. The people of Madyan were traders and merchants, however, they were a deceptive people. They would lie about their goods, hiding their defects and use hollowed stones when weighing out measurements. In addition to this, they worshipped trees.

Saleh (as) was sent with the message of the Tawhid, but also teachings of fairness and justice.

فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

¹ There are no authentic sources to either prove, nor disprove this theory.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(85) He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation

Shu'aib reminded his people of the punishment which befell the people of Sodom. Shu'aib (as) never gave up, and preached to them day and night.

The people of Madyan forced prophet Saleh (as) and his followers out of the city.

Allah ﷻ sent scorching heat upon the people of Madyan for 7 consecutive days; their wells dried up, and all of the greenery and vegetation around them turned to dust. Thereafter, a dark cloud appeared above the city, and the people ran out of their homes, looking up at the cloud excitedly. As they all gathered under the cloud, a massive bolt of thunder struck the land around them and set their city ablaze. Thereafter, an earthquake came, and their city crumbled around them.

After the punishment subsided, Saleh (as) and his followers re-entered the city.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ

(92) Those who denied Shu'ayb - it was as though they had never resided there. Those who denied Shu'ayb - it was they who were the losers.



رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

الْخَاسِرِينَ ﴿٢٣﴾

(23) OUR LORD, WE HAVE WRONGED OURSELVES, AND IF YOU DO NOT FORGIVE US AND HAVE MERCY UPON US, WE WILL SURELY BE AMONG THE LOSERS.