

PART 9: MONOTHEISM: LEGISLATION & GOVERNANCE

Tawḥeed at-Tashree' wal-Ḥākimiyyah

Kitāb at-Tawḥeed
(book of monotheism)

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18. What was the reality of polytheism (*Shirk*) for the nation of Lot?

Perhaps the best thing to conclude this present section is to revisit the previous statement that was made in part 6 of our present work (*Kitāb at-Tawḥeed*) in chapter entitled: *A misguided fatwa from Saudi, by the so-called 'Council of Senior Scholars.'* Therein the following statement was made:

But there is in fact an ugly ignorance concerning the nature and reality of the call that was made by the Prophets. It would seem that the members of this 'Council' can only conceive of that Prophetic call in a naïve and superficial manner. In their understanding, the call to worship Allah alone without partner doesn't transcend the realm of rituals or ritualistic actions, being therefore limited to only matters such as prayer, sacrificial offerings, lighting candles etc. That is a manifest lie, an evil slur which levelled by their malignant tongues against the truth of their message and call. In particular, it overlooks the nature of the call made by the Prophet Luṭ (Lot, peace be upon him); one may ask – where was the issue of bowing or prostration mentioned during that narrative? In fact, the nature of his call was foremost one that centred upon the abandonment of *istiḥlāl* (استحلال)¹, taking that which is prohibited and making it lawful, concerning the indecencies (*al-fawāḥish*) and evil matters (*al-munkarāt*). There isn't any reference or mention of

¹ As a term this relates to taking or regarding something within the law as being licit while it is prohibited.

statues, idols or prostration to a deity besides Allah or beseeching one. It would only be in the retarded mind-set of the 'Council' to claim that they did not perceive divinity other than Allah, except within a very limited sense.

Following on from this, by the grace of Allah, our attention was directed to reviewing in entirety, what has been mentioned concerning Luṭ and his people, as is found in the order presented in the noble book:

1. Allah the exalted, blessed and sanctified by his names said:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ * إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ * وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ * فَانجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ * وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

And Luṭ when he said to his people: What! do you commit an indecency which anyone in the world has not done before you? Most surely you come to males in lust besides females; nay you are an extravagant people. And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify. So We delivered him and his followers, except his wife; she was of those who remained behind.²

2. The second set of verses are:

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ * وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ * قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ * قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ * قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ

² Qur'ān, 7: 80/83

أَلَيْسَ الصُّبْحُ بِقَرِيبٍ * فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ * مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

And when Our messengers came to Lot, he was anxious for them, feeling powerless to protect them, and said, 'This is a truly terrible day!' His people came rushing towards him; they used to commit foul deeds. He said, 'My people, here are my daughters, they are more wholesome for you, so have some fear of God and do not disgrace me with my guests. Is there not a single right-minded man among you?' They said, 'You know very well that we have no right to your daughters. You know very well what we want.' He said, 'If only I had the strength to stop you or could rely on strong support!' They [the messengers] said, 'Lot, we are your Lord's messengers. They will not reach you. Leave with your household in the dead of night, and let none of you turn back. Only your wife will suffer the fate that befalls the others. Their appointed time is the morning: is the morning not near?' And so when what We had ordained came about, We turned their town upside down and rained down stones of baked clay on it, layer upon layer, marked from your Lord. It is not far from the evildoers.³

3. Allah, whose names are blessed further states:

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ * قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ * إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ * إِلَّا امْرَأَتَهُ قَدَرْنَا إِنِّهَا لَمِنَ الْغَابِرِينَ * فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ * قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ * قَالُوا بَلْ جِنَّاتِكُمْ بِمَا كَانُوا فِيهِ يَمْتَرُونَ * وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ * فَأَسْرِبْ لَهُمْ بِأَهْلِكَ يَقُطِعْ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ * وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هُوْلَاءِ مَقْطُوعٌ مُّصْبِحِينَ * وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ * قَالَ إِنَّ هُوْلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ * وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ * قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ * قَالَ هُوْلَاءِ بَنَاتِي إِن كُنْتُمْ فَاعِلِينَ * لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ * فَأَخَذْتَهُمُ الصَّيْحَةَ مُشْرِقِينَ * فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ * إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ * وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ * إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

He asked, 'Messengers, what is your errand?' They replied, 'We have been sent to a people who are guilty' But We shall save the household of Lot, all except his wife: We have decreed that she will be one of those who stay behind. When the messengers came to the household of Lot, he said, 'You are strangers.' They said, 'We have brought you what they said would never happen: we have

³ *Qur'ān*, 11: 77/83. Here and for the following verses that are quoted, the English is taken from Muḥammad Abdel-Ḥaleem's translation. Given the large grouping of verses being cited, his translation is somewhat easier to read as a bloc-narrative.

brought you the Truth. We speak truly, so leave in the dead of the night with your household, and walk behind them. Let none of you look back. Go where you are commanded.' We made this decree known to him: the last remnants of those people would be wiped out in the morning. The people of the town came along, revelling, and he told them, 'These are my guests, do not disgrace me. Fear God, and do not shame me.' They answered, 'Have we not told you not to interfere [between us and] anyone else?' "He said, 'My daughters are here, if you must.' By your life [Prophet], they wandered on in their wild intoxication and the blast overtook them at sunrise: We turned their city upside down and rained on them a shower of clay stones. There truly is a sign in this for those who can learn— it is still there on the highway— "there truly is a sign in this for those who believe. ⁴

4. Allah the almighty says:

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ * وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ

And Lot, we gave him wisdom and knowledge, and we delivered him from the town which wrought abominations, indeed they were an evil people, transgressors. And we took him into our mercy, surely he was of the good. ⁵

5. Together with the following details:

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ * إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ * إِنِّي لَكُمْ رَسُولٌ أَمِينٌ * فَاتَّقُوا اللَّهَ وَأَطِيعُوا * وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ * أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ * وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَفَلَا تُعْقِلُونَ * قَالُوا لَنْ نَمُوتَ بِمَا نَعْبُدُ * فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ * فَتَجَنَّبْنَاهُ وَأَهْلَهُ أَجْمَعِينَ * إِلَّا عَجُوزًا فِي الْغَابِرِينَ * ثُمَّ دَمَرْنَا الْأَخْرِينَ * وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ * إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ * وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

⁴ Qur'ān, 15: 57/77

⁵ Qur'ān, 21: 74/75

*The people of Lot gave the lie to the apostles. When their brother Lot said to them – will you not guard (against evil)? Surely I am a faithful apostle to you. Therefore guard against (the punishment) of Allah and obey me. And I don't ask of you any reward, my reward is only with the Lord of all creation. What!? Do you approach the males from among creation? And leave what your Lord has created for you of your wives? Nay, you are a people exceeding limits. They said: if you don't desist O Lot, you shall surely be of those who are expelled. He said: Surely, I am of those who utterly abhor your doing. My Lord! Deliver me and my followers from what they do! So we delivered him and all his followers. Except, an old woman, among those who remained behind. Then we utterly destroyed the others. And we rained down upon them a rain and evil was the rain on those warned. Most surely, there is a sign in this but most of them don't believe. And most surely, your Lord is the mighty, the merciful.*⁶

6. Allah, the Lord of majesty says:

وَلُوطاً إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ * أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ * فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ * فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَا هَا مِنْ الْغَابِرِينَ * وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ

*And Lot, when he said to his people: What! Do you commit indecency while you see? What! Do you approach me lustfully rather than women? Nay, you are a people who act ignorantly. But the answer of his people was no other except that they said: turn out Lot's followers from your town; surely they are a people who would keep pure! But we delivered him and his followers, except his wife. We ordained her to be of those who remained behind. And we rained on them a rain and evil was the rain of those who had been warned.*⁷

After this, there is also the following which is mentioned:

⁶ *Qur'ān*, 26: 160/175, Shakir

⁷ *Qur'ān*, 27: 54/58

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ: اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ * أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ مَعَ اللَّهِ بَلٌ هُمْ قَوْمٌ يَعْدِلُونَ * أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ مَعَ اللَّهِ بَلٌ أَكْثَرُهُمْ لَا يَعْلَمُونَ * أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَا تَدَّكَّرُونَ * أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَيْسَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ * أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قُلٌ هَانِئًا بَرَهَانِكُمْ إِنْ كُنْتُمْ صَادِقِينَ * قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ * بَلِ إِذْ أَرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلٌ هُمْ فِي شَكٍّ مِنْهَا بَلٌ هُمْ مِنْهَا عَمُونَ * وَقَالَ الَّذِينَ كَفَرُوا أَنْدَا كُنَّا ثُرَابًا وَآبَاؤُنَا أَنْتَا لَمُخْرَجُونَ * لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ * قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

Say: 'Praise be to God and peace on the servants He has chosen.' Who is better: God, or those they set up as partners with Him? Who created the heavens and earth? Who sends down water from the sky for you— with which We cause gardens of delight to grow: you have no power to make the trees grow in them— is it another god beside God? No! But they are people who take others to be equal with God. Who is it that made the earth a stable place to live? Who made rivers flow through it? Who set immovable mountains on it and created a barrier between the fresh and salt water? Is it another god beside God? No! But most of them do not know. Who is it that answers the distressed when they call upon Him? Who removes their suffering? Who makes you successors in the earth? Is it another god beside God? Little notice you take! Who is it that guides you through the darkness on land and sea? Who sends the winds as heralds of good news before His mercy? Is it another god beside God? God is far above the partners they put beside him! Who is it that creates life and reproduces it? Who is it that gives you provision from the heavens and earth? Is it another god beside God?' Say, 'Show me your evidence then, if what you say is true.' Say, 'No one in the heavens or on earth knows the unseen except God.' They do not know when they will be raised from the dead: their knowledge cannot comprehend the Hereafter; they are in doubt about it; they are blind to it. So the disbelievers say, 'What! When we and our forefathers have become dust, shall we be brought back to life again? We have heard such promises before, and so did our forefathers. These are just ancient fables.' Say, 'Travel through the earth and see how the evildoers ended up.'⁸

7. Allah, blessed be his names says:

⁸ Qur'ān, 27: 59/69

وَلُوطاً إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ * أَنْتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا إِنَّنَا بَعْدَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ * قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ * وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ * قَالَ إِنْ فِيهَا لُوطاً قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ * وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطاً سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعاً وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ * إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزاً مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ * وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ

And Lot: when He said to his people, 'You practise outrageous acts that no people before you have ever committed. How can you lust after men, waylay travellers,⁹ and commit evil in your gatherings?' the only answer his people gave was, 'Bring God's punishment down on us, if what you say is true.' So he prayed, 'My Lord, help me against these people who spread corruption.'

"When Our messengers brought the good news [of the birth of a son] to Abraham," they told him, 'We are about to destroy the people of that town. They are wrongdoers.' Abraham said, 'But Lot lives there.' They answered, 'We know who lives there better than you do. We shall save him and his household, except for his wife: she will be one of those who stay behind.' "When Our messengers came to Lot, he was troubled and distressed on their account. They said, 'Have no fear or grief: we shall certainly save you and your household, except for your wife— she will be one of those who stay behind— 34 and we shall send a punishment from heaven down on the people of this town because they violate [God's order].' We left some [of the town] there as a clear sign for those who use their reason.¹⁰

8. Allah the exalted states:

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّدْرِ * إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِباً إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحْرِ * نِعْمَةً مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ * وَلَقَدْ أَنْدَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّدْرِ * وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرْ * وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ * فَذُوقُوا عَذَابِي وَنُذِرْ * وَلَقَدْ يَسْرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَكِّرٍ

⁹ Literally the phrasing used is 'and you are cutting the way.' Almost all the English translations that are available have provided an interpretation in translation by mentioning that it relates to some form of highway robbery. Although the translation here doesn't specifically help with the latter discussion to follow, it does enable an easier reading of the grouped verses that are being quoted.

¹⁰ *Qur'ān*, 29: 28/35

*The people of Lot treated the warning as a lie. Surely we sent upon them a stone-storm, except Lot's followers: we saved them a little before daybreak; a favour from us, thus do we reward him who gives thanks. And certainly, he warned them of our violent seizure, but they obstinately disputed the warning. Certainly, they endeavoured to turn him from his guests, but we blinded their eyes – so taste my chastisement and my warning. And certainly a lasting chastisement overtook them in the morning – so taste my chastisement and my warning. And certainly we have made the Qur'an easy for remembrance, but is there anyone who will mind?*¹¹

Following this, comes the mention of Luṭ (peace be upon him), with emphasis upon his Prophethood, how this was rejected and the destruction of his people:

9. Allah the exalted states:

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ *
وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

*And, O my people – let no opposition to me make you guilty so that there may befall you the like of what befell the people of Noah, or the people of Hud or the people of Ṣāliḥ, nor are the people of Lot far off from you. And ask forgiveness of your lord, then turn to him; surely my lord is merciful, loving-kind.*¹²

10. Allah the exalted states:

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبْتُمْ قَوْمَ نُوحٍ وَعَادَ وَنَمُودُ * وَقَوْمَ إِبْرَاهِيمَ وَقَوْمَ لُوطٍ * وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُمُ الْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرٍ * فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرِى مُعَطَّلَةٌ وَقَصْرٍ مَشِيدٍ

And if they reject you, then already before you did the people of Noah and Ad and Samood reject (prophets). And the people of Abraham and the people of Lot, As well as those of Madyan and

¹¹ *Qur'ān* 54: 33/40. The original Arabic text carries an additional four-verses up to verse 44.

¹² *Qur'ān*, 11: 89/90

*Moses (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval. So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.*¹³

11. And Allah, glory and praise unto him says:

وَإِنَّ لُوطاً لَمِنَ الْمُرْسَلِينَ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ * إِلَّا عَجُوزاً فِي الْغَابِرِينَ * ثُمَّ دَمَرْنَا الْأَخْرِينَ * وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ * وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ

And Lot was most surely of the apostles. When we delivered him and all his followers, except an old woman amongst those who tarried. Then we destroyed the others. And most surely you pass by them in the morning. And at night, do you not then understand?¹⁴

Nothing is mentioned in the aforesaid verses except in relation to the indecencies (*al-fawāḥish*), that of lusting after men instead of women. There is only the addition that is made in chapter twenty-nine (*Surah al-Ankabut*), namely that of two crimes: committing robbery on the highway and committing evil deeds in their clubs or assemblies. Indeed, nothing is to be found that mentions deities/gods, lords, statues or idols. Neither is there any controversy in relation to bodily-resurrection (life after death and accountability), and there isn't any wording that details any discussion concerning Allah, in either his nature or attributes.

Amongst the exegetes (*mufasireen*) of the previous generations, there is however disagreement about the precise meaning of the phrases used: 'and to waylay travellers on the highway' and the statement in the same verse of: 'and commit evil in your gatherings.'¹⁵ Imām al-Māwardi lucidly presented these viewpoints within his *Tafsir*:

قوله تعالى: (أَنتُمْ لَتَأْتُونَ الرَّجَالَ) أي تنكحون الرجال. (وَتَقْطَعُونَ السَّبِيلَ) فيه ثلاثة أوجه: **أحدها**: أنه قطع الطريق على المسافرين، قاله ابن زيد؛ **الثاني**: أنهم باتيان الفاحشة من الرجال قطعوا الناس عن الأسفار حذراً

¹³ *Qur'ān*, 22: 42/45

¹⁴ *Qur'ān*, 33: 133/138

¹⁵ *Qur'ān*, 29: 29

من فعلهم الخبيث، حكاه ابن شجرة؛ الثالث: أنه قطع النسل للعدول عن النساء إلى الرجال، قال وهب: استغنوا عن النساء بالرجال. (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) أي في مجالسكم المنكر فيه أربعة أوجه: أحدها: هو أنهم كانوا يتظارطون في مجالسهم، قالت عائشة رضي الله عنها. الثاني: أنهم كانوا يخذفون من يمر بهم ويسخرون منه روته أم هانئ عن النبي، صلى الله عليه وسلم. الثالث: أنهم كانوا يجامعون الرجال في مجالسهم، رواه منصور عن مجاهد. الرابع: هو الصفير ولعب الحمام والجلاهق والسحاق وحل أزرار القيان في المجلس؛ رواه الحاكم عن مجاهد

He the exalted said: ‘How can you lust after men,’ which is having intercourse with men, ‘and to waylay travellers on the highway’. In that, there are three-viewpoints: the first, that it (relates) to cutting the highway/pathway of the traveller, it was said by Ibn Zayd. Secondly, that they lusted for abominations with men, cutting the people from travelling cautioning about their abominable acts, that was the judgement of Ibn Shajara. Thirdly, it is the cutting (off) of offspring from women unto men. Ibn Wahb said, seeking refuge from women unto men. ‘And commit evil in your gatherings,’ which is in their evil assemblies. Of this, there are four viewpoints: firstly, it is that they were breaking wind in their assemblies, as said by ‘Aisha, may Allah be pleased with her. Secondly, they were taking people along the way and mocking them, as reported by Umm Hani from the Prophet peace be upon him. Thirdly, they were gathering upon men in their assemblies, as reported by Manṣur from Mujāhid. Fourthly, it is whistling, play in the bath, throwing each other the *Julāhiq*, *Siḥāq* and the accompaniment of singing slaves in the assembly / gathering, reported by al-Ḥākam and Mujāhid.¹⁶

The statement of Imām al-Māwardi about ‘cutting the pathway,’ in the first viewpoint, where it was stated ‘that it (relates) to cutting the highway/pathway of the traveller, it was said by Ibn Zayd’. Yet that doesn’t appear correct because it would make sense to cut off a road in the context of looting and so on, not merely the act itself. In fact, this isn’t the viewpoint of Ibn Zayd, as brought forth by the exegete (*mufassir*) Imām aṭ-Ṭabari: ‘Ibn Zayd said, concerning where he said: ‘cutting off the highway,’ he said: the highway: the road, which is the way of the traveller. When the traveller, the son of the road, passed by them, they would

¹⁶ In short, a picture of debauchery is described. The last sentence contains some Arabic words that are very rare and aren’t seen that often. For example, the word ‘*al-Julāhiq*’ relates to a small ball that is made of clay. The word ‘*Siḥāq*’ literally means rubbing or grinding, at times it is translated as being lesbianism, although more accurately it perhaps should be rendered as tribadism. The presence of the word seemingly to indicate that women were also involved as well.

block the road and perform with him that filthy (*khabeeth*) deed.' Therefore, the three viewpoints all of which increased and compounded their major crimes and are added to that of entering men from behind.

As for what has been said of the second viewpoint in relation to the verse: '*And commit evil in your gatherings,*' suggested by Imām aṭ-Ṭabari by way of the report of Abu Sāliḥ Bāthām, the client of Umm Hāni, and that being reported from the Prophet peace be upon him. Abu Sāliḥ Bāthām, the client of Umm Hāni is not a strong channel, being singular and specifically discreet to that of Umm Hāni. He, having grown up in her household and led him to being a student of knowledge.

The fourth viewpoint, is completely fallen, (having a significant lacuna). Such pathways leading to either Mujāhid or Ibn 'Abbās are broken-chain reports, or containing those charged with lying and the rejected. The first viewpoint was that from the mother of the believers, 'Aisha may Allah be pleased with her. Breaking wind in the assemblies is indeed ugly, no doubt, but that is not from amongst the noxious major sins. That would have been addressed in the call by the Prophet of Allah, Luṭ.

When taking all possibilities, foundations and matters into consideration, it would appear that the third viewpoint may be the most plausible. Namely, that they were they were gathering upon men in their assemblies publicly. That would be in addition to the major crime that they were committing, which was approaching men from behind, and Allah knows best. Despite the various interpretations that are offered concerning the phrases that Allah used: '*cutting off the highway,*' and also '*and commit evil in your gatherings,*' these are not critical to the overall point or main thrust of the argument presented here. It may be of use though to mention some of the reported narrations at this juncture to provide as fuller account as possible. Writing in his *Tafsir, Jāmi al-Bayān*, Imām aṭ-Ṭabari sets out the following:

The almighty mentioned prior to that of what Luṭ said to his people: '*How can you* O people, '*lust after men,*' in their behind; '*cutting off the highway,*' saying – cutting the travellers and subjecting them to the acts that are filthy (*khabeeth*). That it was mentioned about them, they were doing these acts with those travellers who passed by as they were strangers to their land. Those who said that:

حدثني يونس، قال: أخبرنا ابن وهب، قال: قال ابن زيد، في قوله: (وَتَقَطُّعُونَ السَّبِيلَ) قال: السبيل: الطريق. المسافر إذا مرّ بهم، وهو ابن السبيل قَطَّعُوا به، وعملوا به ذلك العمل الخبيث.

Yunus narrated to me he said Ibn Wahb reported to us he said Ibn Zayd said in relation to the verse 'cutting off the highway,' he said: the road is the way of the traveler. When the traveler, the son of the road, passed by them, they would block the road and perform with him that filthy deed.

Regarding the statement: 'And commit evil in your gatherings,' there is disagreement amongst the people of interpretation regarding what this evil that Allah mentioned was, that was being undertaken in their assemblies. Some of them said, it was because there was they used to break wind in their assemblies. Of those who mentioned that:

حدثني عبد الرحمن بن الأسود، قال: حدثنا محمد بن ربيعة، قال: حدثنا رُوْح بن عُطيفة الثقفي، عن عمرو بن مصعب، عن عروة بن الزبير، عن عائشة، في قوله: (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) قال: الضراط

Abdar-Raḥman al-Aswad narrated to me he said Muḥammad bin Rabeeh' narrated to us he said Ruḥ bin 'Uṭayfa ath-Thaqafi narrated to us from 'Amr bin Muṣ'ab from 'Urwa bin az-Zubayr from 'Aisha regarding the statement: 'And commit evil in your gatherings/assemblies,' said: breaking wind.

Others said they would mock at those that passed by. Of those who mentioned that:

حدثنا أبو كُرَيْب وابن وكيع قالوا: حدثنا أبو أسامة، عن حاتم بن أبي صغيرة، عن سماك بن حرب، عن أبي صالح، عن أمّ هانئ، قالت: سألت النبي، صلى الله عليه وسلم، عن قوله: (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) قال: (كانوا يَحْدِفُونَ أَهْلَ الطَّرِيقِ وَيَسْخَرُونَ مِنْهُمْ)، فهو المنكر الذي كانوا يأتون.

Abu Kurayb and Ibn Waki' narrated to us they said, Abu Usāmah-Ḥātim b. Abi Saghirah narrated to us from Simmāk bin Ḥarb from Abu Ṣāliḥ from Umm Hāni, she said I asked the Prophet peace be upon him regarding the statement, 'And you commit evil in your assemblies,' he said: *They would cut-off wayfarers and mock them, and that was the evil they committed.*

حدثنا الربيع، قال: حدثنا أسد، قال: حدثنا أبو أسامة، بإسناده عن النبي، صلى الله عليه وسلم، مثله

Rabeeh' narrated to us he said Asad narrated to us Abu Usāmah narrated to us with a similar channel from the Prophet peace be upon him.

حدثنا أحمد بن عبدة الضبي، قال: حدثنا سليم بن أخضر، قال: حدثنا أبو يونس القُشَيْرِي، عن سِمْكَ بن حرب، عن أبي صالح مولى أم هانئ، أن أم هانئ سُئِلت عن هذه الآية (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) فقالت: سألت عنها رسول الله، صلى الله عليه وسلم، فقال: (كَانُوا يَحْذِفُونَ أَهْلَ الطَّرِيقِ، وَيَسْخَرُونَ مِنْهُمْ

Aḥmad bin Abda aḍ-Dabbi narrated to us he said Sulaym bin Akdar narrated to us he said Abu Yunus al-Qushayri narrated to us from Simmāk bin Ḥarb from Abu Ṣāliḥ, *mawla* of Umm Hāni, that Umm Hāni asked about this verse: *And you commit evil in your assemblies,* so she said: I asked the Messenger of Allah peace be upon him about it and he said: *They used to cut off wayfarers and mock them.*

حدثنا ابن حميد، قال: حدثنا يحيى بن واضح، قال: حدثنا عمر بن أبي زائدة، قال: سمعت عكرمة يقول في قوله: (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) قال: كانوا يُؤذون أهل الطريق يحذفون من مرّ بهم

Ibn Ḥumayd narrated to us he said Yaḥya bin Wāḍiḥ narrated to us he said Umar bin Abi Zā'ida narrated to us he said: I heard 'Ikrimah saying in relation to the verse: *'And you commit evil in your assemblies,'* it means that they used to molest wayfarers, shortening those who passed by them.

حدثنا ابن وكيع، قال: حدثني أبي، عن عمر بن أبي زائدة، قال: سمعت عكرمة قال: الحذف

Ibn Waki' narrated to us he said my father narrated to me from Umar bin Abi Zā'ida he said: I heard 'Ikrimah said: the shortening.

حدثنا موسى، قال: أخبرنا عمرو، قال: حدثنا أسباط، عن السدي (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) قال: كان كل من مرّ بهم حذفوه، فهو المنكر

Musa narrated to us he said ‘Amr reported to us he said Asbāṭ narrated to us from as-Suddi: *‘And you commit evil in your assemblies,’* he said (it means) they would shorten everyone who passed by them, and that was the abomination.

حدثنا الربيع، قال: حدثنا أسد، قال: حدثنا سعيد بن زيد، قال: حدثنا حاتم بن أبي صغيرة، قال: حدثنا سماك بن حرب، عن باذام- أبي صالح - مولى أم هانئ - عن أم هانئ قالت: سألت رسول الله، صلى الله عليه وسلم، عن هذه الآية (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) قال: كانوا يجلسون بالطريق، فيحذفون أبناء السبيل، ويسخرون منهم

Ar-Rabeeh’ narrated to us he said Asad narrated to us he said Sa’eed bin Zayd narrated to us he said Ḥātim b. Abi Ṣaghīrah narrated to us he said Simmāk bin Ḥarb narrated to us from Bādthām Abu Ṣāliḥ, *mawla* of Umm Hāni – from Umm Hāni, she said: I asked the Messenger of Allah peace be upon him about this verse: *‘And you commit evil in your assemblies,’* he said: *They would sit on the road shortening the route of travellers and mock them.*

Some have said it was the performance of obscenities, abominations (*fāḥishah*) in their assemblies. Of those who mentioned that:

حدثنا ابن وكيع، قال: حدثنا جرير، عن منصور، عن مجاهد، قال: كان يأتي بعضهم بعضا في مجالسهم، يعني قوله: (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ)

Ibn Waki’ narrated to us he said Jarir narrated to us from Maṣṣūr from Mujāhid he said: they would come to each other in their assemblies (have intercourse with one another), hence the meaning where he said: *‘And you commit evil in your assemblies.’*

حدثنا سليمان بن عبد الجبار، قال: حدثنا ثابت بن محمد اللبثي، قال: حدثنا فضيل بن عياض، عن منصور بن المعتمر، عن مجاهد، في قوله: (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) قال: كان يجامع بعضهم بعضا في المجالس

Sulaymān bin Abdal-Jabbār narrated to us he said Thābit bin Muḥammad al-Laythi narrated to us he said Fuḍeel bin ‘Ayyād narrated to us from Maṣṣūr bin al-Mu’tamir from Mujāhid in relation to the verse: *‘And you commit evil in your assemblies’* he said: they were gathered together (for that) in their assemblies.

حدثنا ابن حميد، قال: حدثنا حكام، عن عمرو، عن منصور، عن مجاهد: (وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ) قال: كان يأتي بعضهم بعضا في المجالس

Ibn Ḥumayd narrated to us he said Ḥakkām narrated to us from ‘Amr from Mansur from Mujāhid ‘*And you commit evil in your assemblies*’ he said: they would come to each other in their assemblies (have intercourse with one another).

حدثنا ابن وكيع، قال: حدثني أبي، عن سفيان، عن منصور، عن مجاهد، قال: كانوا يجامعون الرجال في مجالسهم

Ibn Waki’ narrated to us he said my father narrated to me from Sufyān from Manṣur from Mujāhid he said: they were gathering (upon) men in their assemblies (for intercourse).

حدثني محمد بن عمرو، قال: حدثنا أبو عاصم، قال: حدثنا عيسى، وحدثني الحارث، قال: حدثنا الحسن، قال: حدثنا ورقاء، جميعا عن ابن أبي نجيح، عن مجاهد: (وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ) قال: المجالس، و(المنكر): إتيانهم الرجال.

Muḥammad bin ‘Amr narrated to me he said Abu A’āṣim narrated to us he said E’sa narrated to us and al-Ḥārith narrated to me he said al-Ḥasan narrated to us he said Warqā’ narrated to us, all of them from Ibn Abi Najeeḥ from Mujāhid: ‘*And you commit evil in your assemblies*’ he said: the assemblies and the evil were their intercourse with men.

حدثنا بشر قال حدثنا يزيد قال حدثنا سعيد عن قتادة قوله: وتأتون في ناديكم المنكر، قال كانوا ياتون الفاحشة في ناديكم

Bishr narrated to us he said Yazeed narrated to us he said Sa’eed narrated to us from Qatādah, regarding the verse: ‘*And you commit evil in your assemblies*’ he said: means they used to commit the lewdness (*al-fāḥishah*) in their meetings.

حدثني يونس، قال: أخبرنا ابن وهب، قال: قال ابن زيد، في قوله: (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) قال: ناديمهم: المجالس، و(المنكر) : عملهم الخبيث الذي كانوا يعملونه، كانوا يعترضون بالراكب، فيأخذونه ويركبونه. وقرأ: (أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ)، وقرأ (مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ)

Yunus narrated to us he said Ibn Wahb reported to us he said Ibn Zayd said in relation to the verse: ‘*And you commit evil in your assemblies*’, he said: their meetings were the assemblies, and the abomination, filth (*khabeeth*) was their disgusting act which they would perform. They would accost a rider and seize him and mount him. And (Ibn Zayd) read: ‘*What! Do you commit lewdness (al-fāḥishah) while you see?*’¹⁷ and he read: ‘*which none of the previously amongst creation have ever done before.*’¹⁸

حدثني عليّ، قال: حدثنا أبو صالح، قال: حدثني معاوية، عن عليّ، عن ابن عباس، قوله: (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) يقول: في مجالسكم

Ali narrated to me he said Abu Ṣāliḥ narrated to us he said Mu’āwiya narrated to me from Ali from Ibn ‘Abbās regarding the verse: ‘*And you commit evil in your assemblies*’, he said: in their assemblies.

The first of these statements is the correct view, the ones who said that it means: in their assemblies, they used to cut off anyone who passed them and mock him. That is what has been mentioned from the channels reported from the Messenger of Allah peace be upon him.

In the *Tafsir* of Abdar-Razzāq it is reported:¹⁹

حدثنا عبدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا فُضَيْلٌ، عَنِ مَنصُورٍ، عَنِ مُجَاهِدٍ فِي قَوْلِهِ تَعَالَى: (وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ)، قَالَ: كَانَ يُجَامِعُ بَعْضُهُمْ بَعْضًا فِي الْمَجَالِسِ

¹⁷ *Qur’ān*, 27: 54

¹⁸ *Qur’ān* 29: 28

¹⁹ *Tafsir* Abdar-Razzāq Vol. 2 sec. 482, 2177

Abdar-Razzāq narrated to us he said Fuḍeel reported to us from Maṅṣur from Mujāhid in relation to the verse of the almighty: ‘*And you commit evil in your assemblies*’ he said: some of them were congregating (upon this) in their assemblies.

In the *Tafsir* of Mujāhid it is reported²⁰:

أَنْبَأَ عَبْدُ الرَّحْمَنِ، حَدَّثَنَا إِبْرَاهِيمُ، حَدَّثَنَا آدَمُ، حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: (وَتَأْتُونَ فِي نَادِيكُمْ
الْمُنْكَرَ)، يَعْنِي: فِي مَجَالِسِكُمْ، وَالْمُنْكَرُ: أَتَوْهُمُ الرِّجَالُ

Abdar-Raḥman reports Ibrāhim narrated to us Adam narrated to us Warqā narrated to us from Ibn Abi Najeeḥ from Mujāhid ‘*And you commit evil in your assemblies*’ he said: meaning, in your councils, assemblies and the ‘evil’ they came upon men (i.e. had intercourse with them).

In the *Tafsir* of Muqātil bin Sulaymān - ‘*And you commit evil in your assemblies*’ – meaning in their councils, assemblies; the evil, which is to say the shortening with stones. Within the *Tafsir* of Ibn Abi Ḥātim, it is reported:²¹

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ خَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ سَمَّاكِ بْنِ حَرْبٍ، عَنْ أَبِي صَالِحٍ،
عَنْ أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ قَوْلِهِ: (وَتَأْتُونَ فِي نَادِيكُمْ
الْمُنْكَرَ) فَقَالَ: كَانُوا يَحْذِفُونَ أَهْلَ الطَّرِيقِ وَيَسْخَرُونَ مِنْهُمْ

Abu Sa’eed al-Ashaj narrated to us Abu Usāma narrated to us from Ḥātim bin Abi Saghira from Simmāk bin Ḥarb from Abu Ṣāliḥ from Umm Hāni, daughter of Abu Tālib, she said: I asked the Messenger of Allah peace be upon him about his statement: ‘*and you commit evil deeds in your clubs;*’ he thus said: ‘*they would throw pebbles at the people on the pathway and make a mockery of them.*’

²⁰ *Tafsir* Mujāhid sec. 535

²¹ *Tafsir* Ibn Abi Ḥātim Vol. 9 sec. 3054, no. 17271

It is also reported widely, such as being cited in the following collections:

- *Sunan* Tirmidhi [Vol. 5 sec. 342, no. 3190]
- *Musnad* Aḥmad [Vol. 6 sec. 341, no. 26935 and Vol. 6 sec. 424, no. 27423]
- *Mustadrak* of al-Ḥākim [Vol. 2 sec. 444, no. 3537], claiming that it is authentic, or upon the conditions set out in Muslim, but they didn't record it.
- *Musnad* Ṭayālisi [Vol. 1 sec. 225, no. 2017]
- *Mu'jam al-Kabir* of Ṭabarāni [Vol. 24 sec. 412, no. 1000 and 1002]

Also in the *Tafsir* of Ibn Abi Ḥātim are the next four-reports:

حَدَّثَنَا أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى الطَّبَّاعُ، حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، حَدَّثَنَا رَوْحُ بْنُ عَطِيَّةَ بْنِ أَبِي سُفْيَانَ النَّقَّافِيُّ، عَنْ عُمَرَ بْنِ مُصْعَبِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ فِي قَوْلِهِ: (وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ) قَالَتْ: الضُّرَّاطُ

My father narrated to me Muḥammad bin E'sa aṭ-Ṭabā'ah narrated to us al-Qāsim bin Mālik narrated to us Ruḥ bin 'Aṭiyyah bin Abi Sufyān ath-Thaqafi narrated to us from Umar bin Mus'ab bin az-Zubayr from 'Urwa from 'Aisha in relation to the verse: '*And you commit evil in your assemblies,*' she said: breaking wind.

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ، حَدَّثَنَا بُكَيْرُ بْنُ خَلْفٍ، حَدَّثَنَا ابْنُ أَبِي أُوَيْسٍ حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ بَكْرِ اللَّيْثِيِّ قَالَ: سَأَلَ الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ قَوْلِ اللَّهِ: (وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ) مَا ذَلِكَ الْمُنْكَرُ؟ قَالَ: كَانُوا يَتَضَارَطُونَ فِي الْمَجْلِسِ يَضْرِبُ بَعْضُهُمْ عَلَى بَعْضٍ وَالنَّادِي: الْمَجْلِسُ

Ali bin Ḥussain narrated to us Bukeer bin Khalaf narrated to us Ibn Abi Uways narrated to us my father narrated to me from Yazeed bin Bakr al-Laythi, he said: I asked al-Qāsim bin Muḥammad about the statement of Allah: '*And you commit evil in your assemblies,*' – what was that evil? He said: in their assemblies, some of them were breaking wind on others. And the assembly, (it was) their council.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْأَحْمَسِيُّ، حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ: (وَتَأْتُونَ فِي نَادِيكُمْ
الْمُنْكَرَ) قَالَ: كَانُوا يُجَامِعُونَ الرِّجَالَ فِي مَجَالِسِهِمْ

Muḥammad bin Ismāeel al-Aḥmasi narrated to us Waki' narrated to us from Sufyān from Mansur from Mujāhid: 'And you commit evil in your assemblies,' he said: they were gathering upon men in their assemblies or councils.

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ (وَتَأْتُونَ فِي نَادِيكُمْ
الْمُنْكَرَ) قَالَ: الصَّفِيرُ وَلَعِبُ الْحَمَامِ وَالْجَلَاهِقُ ... وَحَلُّ أَرْزَارِ الْقُبَاءِ

Al-Ḥasan bin 'Arafa narrated to us Muḥammad bin Katheer narrated to us from 'Amru bin Qays from al-Ḥakam from Mujāhid: 'And you commit evil in your assemblies,' he said: it is whistling, play in the bath, *Julāhiq*...and the accompaniment of fathers.²²

This *isnād* is *munqaṭi*, all of which reported from Muḥammad bin Katheer bin Abi 'Aṭā ath-Thaqafi a ṣ-Ṣana'i and Muḥammad bin Katheer al-'Abdi didn't meet 'Amru bin Qays al-Malā'i. The text is also *munkar* and *bāṭil*.

Given the forgoing discussion and numerous channels presented, one should note that none of these can be attributed directly to the Prophet Luṭ peace be upon him. More importantly, aside from the truncated channels, there is no mention whatsoever of deities / gods, statues, idols or any form of controversy regarding resurrection etc., not a single word or letter. Similarly, that which is from severed-channel reports (*maṭṭu*) can in no way detract from the status which Prophet Luṭ peace be upon him. Indeed, he was from amongst the Messengers of which Allah has given a high-status amongst the nations. He the exalted and majestic says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

²² See footnote 16 above.

And certainly, we raised in every nation a messenger saying: worship Allah and disavow the Ṭāghut. There were some of them whom Allah guided and there were others against whom error was due; therefore, travel in the land, then see what was the end of the rejecters.²³

Also, he the exalted has said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And we did not send before you any messenger except that we revealed to him that there is no god but me, therefore worship me.²⁴

The word formulation here is instructive, as underscored in the text. It carries a linguistic form of restriction (*ṣeeghat-ḥaṣr*), - ‘and we did not...except...’ The messenger only being sent with this: ‘...that there is no god but me, therefore worship me.’ Necessity dictates that the statement would therefore be, that Allah has declared prohibited entering men from behind, so do not undertake it; painted from the picture of his saying: ‘worship Allah and disavow the Ṭāghut.’²⁵ Thus, for the people of Luṭ making licit (*istiḥlāl*) entering men from behind, is worshipping the Ṭāghut and the abandonment of worshipping Allah. By necessity, it must be *Shirk* (polytheism).

With that in tandem, bright like the burning sun, we turn to a comment that was made by Imām ar-Rāzi, in the following text. As has been reported in the *Tafsir* of ar-Rāzi, *at-Tafsir al-Kabir*:

And here are the issues, firstly: Ibrāhim said to his people – worship Allah. And here he said about Luṭ that he said to his people: (you) commit obscenities, abominations (*fāḥishah*). Thus, we say with what Allah mentioned to Luṭ when he mentioned Ibrāhim. Luṭ (who was) in the time of Ibrāhim, did not mention about that, that he commanded

²³ *Qur’ān* 16: 36

²⁴ *Qur’ān* 21: 25

²⁵ *Qur’ān* 16: 36

his people to *Tawḥeed*, as with that the Messenger is bound to say. So, we say, the narrative of Luṭ, other than it here, Allah mentioned the matter succinctly and limited it to what was specific to Luṭ, namely the prevention of obscenities, abominations (*fāḥishah*) and didn't mention about the command to *Tawḥeed*. Although he said in another place, that: '*...worship Allah, you have no god other than him...*'²⁶ because that was brought by Ibrāhim, who preceded him and was specialist in that, to which Luṭ proclaimed that about Ibrāhim. Concerning the prohibition relating to the acts undertaken by the people of Luṭ, that was specifically by way of Luṭ. But Ibrāhim did not appear with that in his time and didn't prevent them (his people) from doing so. He mentioned each of them in what was specific to him and preceded him by others.

In the aforementioned quote, Imām ar-Rāzi stated: '*Although he said in another place, that: ...worship Allah, you have no god other than him...*'²⁷ If the pronoun referred to 'he said' relates to Luṭ, that is a manifest error. The reason being (from the full context of the verse), that is the wording as it relates to Nuḥ, together with other similarly clear verses elsewhere, referring to other Prophets besides that of Luṭ. It is true that the Qur'ān doesn't mention the 'command to *Tawḥeed*,' according to ar-Rāzi, yet that seems to be in a superficially sense. In other words, with the explicit linkage to the mention of gods, statues, monuments or the like, 'with that the Messenger is bound to say that.'

The reference that is made to the story of Ibrāhim (peace and blessings be upon him) is none other than a desperate attempt to try and solve what appeared as a difficult problem and dilemma. Yet Ibrāhim (peace and blessings be upon him) wasn't sent as a messenger to the people of Luṭ originally, that much is clear from the established narrative. Even if that was to be argued, that he was in fact sent to them first and then they became involved in the matter of *istiḥlāl*, after he had departed, it would still leave us in must the same position – that this was a matter of *Shirk* and the worship of *Ṭāghut*. That is because Allah then sent them another messenger, namely Luṭ and being from amongst the noble Prophets was bound to say unto them: '*worship Allah and disavow the Ṭāghut.*'²⁸

²⁶ Qur'ān, 7: 59

²⁷ Ibid.

²⁸ Qur'ān 16: 36

Following this, we have also undertaken to examine how this narrative is expressed in the older books for the sake of completeness, although we would hasten to add, that the matter is abundantly clear, praise be to Allah. The older works are approached as always with a degree of caution because it cannot be said that they are completely free from tampering or distortion from the rabbi's, monks and scribes. Despite this, they are still the best additional source-material that is currently available.

We have found in the Old Testament, which includes the *Tawrāh*, as well as other books, mention being made of many old towns and cities of the holy land of Palestine and its environs. There are also some additional references concerning the idolatry of the time. There isn't any mention contained therein of the order of invitation of Ibrāhim or him being sent to the people of Luṭ. This is despite the extensive journeying that Ibrāhim undertook – from the arrival in Egypt and repeated journeys to the Arabian Peninsula. No further details are mentioned about the people of Luṭ, other than the issue of lusting after men, which the Qur'ān also states.

Turning to the texts now themselves, the following has been set out in the book of Genesis in chapters thirteen and fourteen, regarding the return of Ibrāhim from Egypt:

Abram and Lot Separate

13. So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him.

2. Abram had become very wealthy in livestock and in silver and gold.

3. From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier

4. and where he had first built an altar. There Abram called on the name of the Lord.

5. And Lot, who was moving about with Abram, also had flocks and herds and tents.

6. But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together.

7. And quarrelling arose between Abram's herders and Lot's. The Canaanites and Perizzites were also living in the land at that time.

8. So Abram said to Lot, "Let's not have any quarrelling between you and me, or between your herders and mine, for we are close relatives.

⁹Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

¹⁰Lot looked around and saw that the whole plain of the Jordan toward Zoar was well watered, like the garden of the Lord, like the land of Egypt. (This was before the Lord destroyed Sodom and Gomorrah.)

¹¹So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company:

¹²Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom.

¹³Now the people of Sodom were wicked and were sinning greatly against the Lord.

¹⁴The Lord said to Abram after Lot had parted from him, "Look around from where you are, to the north and south, to the east and west.

¹⁵All the land that you see I will give to you and your offspring forever.

¹⁶I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted.

¹⁷Go, walk through the length and breadth of the land, for I am giving it to you."

¹⁸So Abram went to live near the great trees of Mamre at Hebron, where he pitched his tents. There he built an altar to the Lord.

Abram Rescues Lot

14 At the time when Amraphel was king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goyim,

² these kings went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboyim, and the king of Bela (that is, Zoar).

³ All these latter kings joined forces in the Valley of Siddim (that is, the Dead Sea Valley).

⁴ For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

⁵ In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emites in Shaveh Kiriathaim

⁶ and the Horites in the hill country of Seir, as far as El Parannear the desert.

⁷ Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazazon Tamar.

⁸ Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboyim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim

⁹ against Kedorlaomer king of Elam, Tidal king of Goyim, Amraphel king of Shinar and Arioch king of Ellasar—four kings against five.

¹⁰ Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills.

¹¹ The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away.

¹² They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.

¹³ A man who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother of Eshkol and Aner, all of whom were allied with Abram.

¹⁴ When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan.

¹⁵ During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus.

¹⁶ He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

¹⁷ After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

¹⁸ Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

¹⁹ and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth.

²⁰ And praise be to God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

²¹ The king of Sodom said to Abram, "Give me the people and keep the goods for yourself."

²² But Abram said to the king of Sodom, "With raised hand I have sworn an oath to the Lord, God Most High, Creator of heaven and earth,

²³ that I will accept nothing belonging to you, not even a thread or the strap of a sandal, so that you will never be able to say, 'I made Abram rich.'

²⁴ I will accept nothing but what my men have eaten and the share that belongs to the men who went with me—to Aner, Eshkol and Mamre. Let them have their share."

Consider the mention of this truthful just king, Melchizedek king of Salem (ch. 4 verse 18), which is the old name that was given to Jerusalem (*bayt-al-maqdis*). And the priest of the temple, the servant of Allah, to whom Ibrahim gave ten of the spoils or *zakat* and received a blessing, precisely who was he? What was his name? We do not know for certain, but perhaps it is Idris, who was mentioned only twice in the Qur'ān:

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And mention Idris in the Book; surely, he was a truthful man, a Prophet.²⁹

²⁹ Qur'ān, 19: 56

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ

And Ismāeel and Idris and Zulkifl; all were of the patient ones.³⁰

Note also this featured characteristic and attribute that's given, '*a truthful man, a Prophet.*' Ibrāhim is the only one to be given that designation in the Qur'ān as well as the other revealed books of Allah:

وَأذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And mention Ibrāhim in the Book; surely he was a truthful man, a Prophet.³¹

Note is also made of his exemplary dealings with king of Sodom, refusing to take any form of grant even though he had spoils obtained by his sword. The glory of I'mān thus resides with Ibrāhim; we beseech Allah to send prayers upon him and to his family, indeed amongst all creation, he was glorious and praiseworthy!

In the previous text, it was stated that the people of Sodom were 'involved in evil and were very sinful to the Lord.' A further explanation is also given in the story concerning the arrival of the angels to the village of Luṭ, after passing by Ibrāhim. The texts read:

Sodom and Gomorrah Destroyed

19 The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground.

³⁰ *Qur'ān*, 22: 85

³¹ *Qur'ān*, 19: 41

² “My lords,” he said, “please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.” “No,” they answered, “we will spend the night in the square.”

³ But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate.

⁴ Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house.

⁵ They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”

⁶ Lot went outside to meet them and shut the door behind him

⁷ and said, “No, my friends. Don’t do this wicked thing.

⁸ Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don’t do anything to these men, for they have come under the protection of my roof.”

⁹ “Get out of our way,” they replied. “This fellow came here as a foreigner, and now he wants to play the judge! We’ll treat you worse than them.” They kept bringing pressure on Lot and moved forward to break down the door.

¹⁰ But the men inside reached out and pulled Lot back into the house and shut the door.

¹¹ Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door.

¹² The two men said to Lot, “Do you have anyone else here—sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here,

¹³ because we are going to destroy this place. The outcry to the Lord against its people is so great that he has sent us to destroy it.”

¹⁴ So Lot went out and spoke to his sons-in-law, who were pledged to marry^[a] his daughters. He said, “Hurry and get out of this place, because the Lord is about to destroy the city!” But his sons-in-law thought he was joking.

¹⁵ With the coming of dawn, the angels urged Lot, saying, “Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished.”

¹⁶ When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the Lord was merciful to them.

¹⁷ As soon as they had brought them out, one of them said, “Flee for your lives! Don’t look back, and don’t stop anywhere in the plain! Flee to the mountains or you will be swept away!”

¹⁸ But Lot said to them, “No, my lords, please!

¹⁹ Your servant has found favour in your eyes, and you have shown great kindness to me in sparing my life. But I can’t flee to the mountains; this disaster will overtake me, and I’ll die.

²⁰ Look, here is a town near enough to run to, and it is small. Let me flee to it—it is very small, isn’t it? Then my life will be spared.”

²¹ He said to him, “Very well, I will grant this request too; I will not overthrow the town you speak of.

²² But flee there quickly, because I cannot do anything until you reach it.” (That is why the town was called Zoar

²³ By the time Lot reached Zoar, the sun had risen over the land.

²⁴ Then the Lord rained down burning sulphur on Sodom and Gomorrah—from the Lord out of the heavens.

²⁵ Thus he overthrew those cities and the entire plain, destroying all those living in the cities—and also the vegetation in the land.

²⁶ But Lot’s wife looked back, and she became a pillar of salt.

²⁷ Early the next morning Abraham got up and returned to the place where he had stood before the Lord.

²⁸ He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.

²⁹ So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

After perusal one can indeed see some of the details that are provided are not of great significance. What is significant is that there is no mention of gods, statues, monuments or idols in relation to the people of Luṭ. Consequently, it must be said that what the people of Luṭ were involved in, in relation to *Shirk* and *Kufr* was only that relating to *istiḥlāl* of *al-fāḥishah* – and perhaps also the *istiḥlāl* for the other crimes that were also mentioned. The matter of their *Shirk* was none other than that relating to *Ḥākimiyyah* and nothing else. Given the compelling weight of overall evidence it cannot be said that it was otherwise.

There are a couple of small remaining matters to conclude with. One of which relates to an observation regarding the mention of those from Luṭ's relatives who didn't heed the warning of impending destruction that he gave, thinking that it was but a joke. Perhaps this helps to shed some additional light upon the matter of Luṭ's spouse, where Allah the exalted and majestic stated:

إِلَّا عَجُوزًا فِي الْغَابِرِينَ

Except an old woman, among those who remained behind.³²

Judging from the apparent, it would appear that she was originally from the filthy people of the town and Allah only knows best.

Finally, there is the issue of what was befitting that was mentioned here originally, if I had not heard it directly in an address (*khuṭba*) of one individual affiliated with *'ilm Sharī'ah*. It was alleged that the acts of the people of Luṭ is itself an act of *kufr*, although different from that of *zinā'*. The point however is terribly mistaken and a clear misreading of the language used in the actual Qur'ānic text. What is correct is that the *Shirk* and *Kufr* of the people of Luṭ related to the matter of their *istiḥlāl* of this act. That much is clearly shown by their reported words when Luṭ offered his daughters instead:

³² *Qur'ān* 26: 171. Also found at 37: 135

قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكُمْ مِنْ حَقٍّ وَإِنَّكَ لَنَتَّعَلَمُ مَا نُرِيدُ

They said: Certainly, you know that we have no right on your daughters, and most surely you know what we desire.³³

In other words, what this meant is that they believed that they had the right to the two guests that had come to Luṭ. Expressed differently, that this was ‘their right’ and what is ‘right’ (*ḥaqq*) is necessarily deemed valid and lawful (*ḥalāl*) to the viewpoint of the beholder.

³³ *Qur’ān* 11: 79