

فَأَسْتَقِمْ كَمَا أُمِرْتَ

So remain on a right course as you have been commanded (11:112)

The Dual Decrees

Mercy and Justice

A Deep Exegesis of Surah Hud (Verses 69-76)
and the Sunnatullah of History

The Crucible of Makkah

Revealed during the 'Year of Sorrow' (Aam al-Huzn).

The Prophet (ﷺ) mourns the profound loss of his beloved wife Khadijah (RA) and his uncle Abu Talib.

Amidst escalating persecution, Surah Hud is revealed not just to comfort, but to establish Sunnatullah—the unchangeable divine laws regarding the rise and fall of nations.

The Command of Absolute Steadfastness

The gravity of this Surah is anchored in Verse 112:

“So remain on a right course as you have been commanded”

فَأَسْتَقِمْ كَمَا أُمِرْتَ

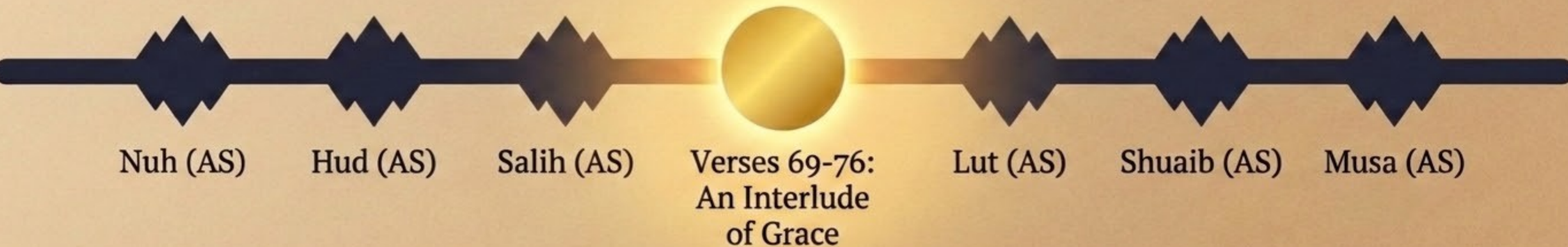
It mandates absolute adherence to the truth without deviation—a spiritual undertaking of colossal proportions.

The Heavenly Guests: Mercy, Majesty, and the Heart of Khalilullah

A Tadabbur & Tafakkur Journey through Surah Hud, Verses 69-76

Do you marvel at the decree of Allah?

An Interlude of Grace



Nestled in the heart of Surah Hud, these verses (69-76) present a serene interlude amidst the accounts of previous nations. It stands uniquely between the stories of Nuh, Hud, and Salih, and those of Lut, Shuaib, and Musa, offering a moment of warmth and divine favor.

Core Insight: This passage highlights the centrality of Ibrahim (AS) as the unifying figure and spiritual father connecting the messengers before and after him, embodying the continuity of divine guidance and grace.

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ^ج

And Our messengers came to Ibrahim with the glad tidings. They said, 'Salam-an' (Peace).
He said, 'Salam-un' (Peace)... (11:69)

The Angels' Greeting

سَلَامًا (Salam-an)

Grammar: Noun in the accusative case
(*Mansub*).

Implied Meaning: A verbal sentence ('We greet you with peace'). It represents an action or an event occurring in time.

Ibrahim's Reply

سَلَامٌ (Salam-un)

Grammar: Noun in the nominative case
(*Marfu'*).

Implied Meaning: A nominal sentence ('Peace is a permanent state upon you'). It represents constancy, permanence, and immutability.

The Tafseer reveals that Ibrahim (AS) responded with a grammatically stronger, more permanent greeting, perfectly fulfilling the Qur'anic etiquette to return a greeting with one that is better.

The Sunnah of Prophetic Hospitality

...Then he made no delay in bringing a roasted calf. (11:69)



Immediate (Fama labitha)

He made no delay. He did not ask the guests if they wanted food; he hastened quietly to prepare it.



Premium Provision (‘Ijlin Haneed)

He offered the best of what he had. He did not bring scraps; he brought a premium, fat, stone-roasted calf.



Direct Honor (Personal Service)

As the ‘Father of Hospitality,’ he served them himself. He honored the guests directly than delegating the task. task.

Hospitality in the tradition of Khalilullah is prompt, generous, and unobtrusive.

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَ لَهُمْ وَأَوْجَمَنَ مِنْهُمْ خِيفَةً...

So, when he noticed their hands not reaching for it, he found them strange and felt a bit of fright from them... (11:70)

The Human Lens - Psychology

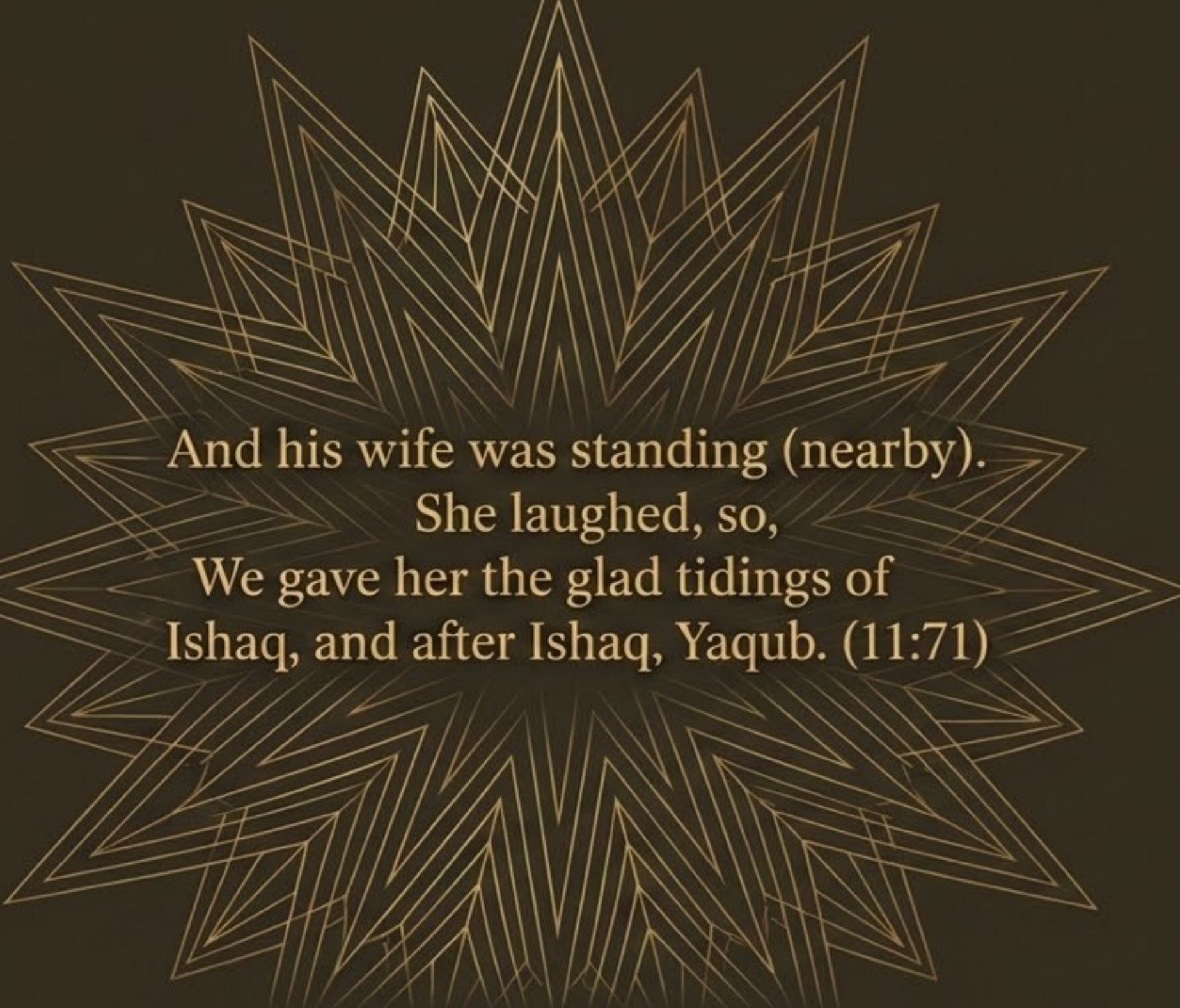
Context: In classical Bedouin culture, sharing food is a sacred pact of safety. A guest who refuses to partake in a meal signals hostile intent or impending treachery. Ibrahim's apprehension (*khīfah*) is a perfectly natural human response.



The Divine Lens - The Unseen

The Revelation: "Fear not; we have been sent to the people of Lut."

Reality: The realization strikes that these guests are Mala'ikah (Angels)—beings of light unbound by human biology, bearing a grave and terrifying mission. The fear of earthly treachery is replaced by the awe of Divine Decree.



And his wife was standing (nearby).
She laughed, so,
We gave her the glad tidings of
Ishaq, and after Ishaq, Yaqub. (11:71)

The Glad Tidings: A double miracle. Not only the impossible birth of son in extreme old age, but the guarantee that he will live long enough to bear a prophetic grandson.

The Human Astonishment

She said, “Woe is to me! Shall I give birth to a child while I am an old woman and this is my husband, an old man? This is something strange, indeed.” (11:72)

Insight: Despite being the bedrock of prophetic households, Prophets and their families experience genuine, relatable human shock when the ordinary laws of nature are entirely bypassed by their Creator.

Two Realms of Reality

Sunnatullah (Worldly Means)

- **Governing Principle:** Asbab (Cause and Effect)
- **Human Logic (Sarah's View):** Old Age + Barrenness = Biological Impossibility.
- **Nature:** The predictable physical laws established by Allah to govern the mortal universe.

Amrullah (Divine Command)

- **Governing Principle:** Kun Faya Kun ('Be, and it is')
- **Divine Reality (The Angels' View):** The Creator of the laws is never bound by the laws.
- **Nature:** The direct, immediate will of Allah that supersedes all biological, medical, and physical probabilities.

Worldly laws are creations of Allah (SWT).
We respect the *Asbab*, but our ultimate reliance is on the *Amr*.

Tafseer Focus

Why end with these specific attributes?

His Grace (Mercy and Blessings) flows directly from His Glory and His Praiseworthiness.

حَمِيدٌ مَّجِيدٌ

They said, "Do you marvel at the decree of Allah? May the mercy of Allah and His blessings be upon you, O people of the house. Surely, He is Praiseworthy (Hameed), Glorious (Majeed)." (11:73)

The Connection to Salah

This exact phrasing is the origin of the Durood Ibrahim recited in the Tashahhud of every daily prayer. When we say "...Innaka Hameedun Majeed," we are echoing the angels' reassurance to Ibrahim's household, participating in a cosmic, angelic conversation.

The Vastness of the Prophetic Heart

So, when fear left Ibrahim and the happy news came to him, he started pleading before Us for the people of Lut. (11:74)

1. Sudden Fear

2. Astonishing Joy

3. Deep Empathy

The Spiritual Lesson: Most human beings would stop at their own good news. Surrounded by the joy of an impossible child, the heart of Khalilullah (The Friend of Allah) is so vast and selfless that his immediate next thought is desperate, compassionate debate (*yujadiluna*) for a wicked people facing destruction.

The Anatomy of a Pure Heart

Surely, Ibrahim is forbearing, very penitent, ever-turning to Allah. (11:75)

حَلِيمٌ

Haleem (حَلِيمٌ) - Forbearing

He does not rush to anger. He possesses a profound patience that does not wish for the swift punishment of the ignorant.

أَوَّاهٌ

Awwah (أَوَّاهٌ) -
Tender-Hearted

A heart so full of empathy that it literally 'sighs' in compassion for the suffering of creation and in constant awe of the Creator.

مُنِيبٌ

Muneeb (مُنِيبٌ) -
Ever-Turning

He is constantly returning to Allah. This ensures his immense empathy is rooted in submission and faith, never crossing into rebellion against Divine Justice.

The Dual Mission of the Angels

Jamal

(Divine Beauty & Mercy)

The ultimate miracle of life.
The angels deliver the breath of impossible joy, fertility, and prophetic continuation to Ibrahim's household.

Jalal

(Divine Majesty & Wrath)

The ultimate decree of destruction.
The exact same angels, in the exact same journey, carry the terrifying mandate to eradicate a corrupt society.

The flawless execution of Allah's attributes across the cosmos. His Mercy and His Justice operate in the same breath, carried by the same messengers.

O Ibrahim! Leave it, in fact, the **command of your Lord** has come, and there has to come upon them a punishment, not to be **turned back.** (11:76)

The Absolute Limit of Intercession

- Even the Friend of Allah (Khalilullah), with the purest and most compassionate heart, cannot halt the Divine Decree once the time for respite has expired.
- When Amrullah (the Command) arrives, human debate ends. The balance of the universe relies on this ultimate Justice.

A Cosmic Conversation in Every Salah

Surah Hud 69-76 is not just history; it is a script we recite daily.

The Angels' Reassurance

Rahmatullah wa barakatuhu alaykum...
Innahu Hameedun Majeed.

Core Insight: Recognizing this transforms our daily prayers from a rote ritual into a conscious participation in the exact angelic blessings bestowed upon the household of Khalilullah.

Our Daily Witness

Sitting in Tashahhud.

The Durood

Allahumma barik 'ala Ibrahim...
Innaka Hameedun Majeed.

الَّيْسَ الْصُّبْحُ بِقَرِيبٍ

The Night of Decree: The Angels' Visit to Lut (AS)

A Journey of Tadabbur through Surah Hud (Verses 77-83)

Extracting Linguistic Treasures and Psychological
Depths from the Classical Tafaseer.

Two Missions, One Decree

The angels transition instantly from guests of mercy to executioners of justice.



Tafsir Insight (Maariful Quran): The striking contrast demonstrates Allah's absolute majesty. He sends the exact same emissaries to deliver miraculous life (Isaac and Jacob to Ibrahim AS) and absolute annihilation in neighboring lands. The universe is subject to a unified Divine Command.

The Weight of the Trust: This is a distressing day

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا
سِيئًا بِبِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

Linguistic Treasures (Zamakhshari & Ibn Ashur):

Sī'a bihim: He was troubled on their account. Formulated in the passive voice, reflecting the inescapable external pressure crushing down on him.

Dāqa bihim dhar'an: Literally "his arm became too short to embrace them." A visceral Arabic idiom for feeling utterly powerless, strained in the heart, and lacking the means to protect his guests.

Yawmun 'Aseeb: A "hard, tightly wound" day, wrapping around him like an unyielding knot.

The Blind Rush of Base Desires

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ

(And his people came to him, rushing upon him...)

The Concept of *Yuhra'una*:
Linguistic scholars and Ibn Kathir note this unique passive/active hybrid verb. It signifies they were driven by their own lusts like beasts being herded—a mindless, frantic rush entirely stripped of intellect (*Aql*).

Sayyid Qutb's Reflection:
Their hardened Jahiliyyah (ignorance) distorted their very nature, bringing them lower than animals. Animals are at least bound by natural instincts; these people actively deformed theirs.

The Desperate Plea for the Natural Order

The Pure Alternative

Lut (AS) offers the women of his society in lawful marriage, as Prophets are the spiritual fathers of their nations. This is the provision of the lawful, natural order (Athar - purer).

“O my people, here are my daughters; they are purer for you.”

The Code of Honor

He attempts to awaken their dormant humanity by appealing to the deeply rooted human honor of Guest Right: “do not disgrace me in my guests.”

The Death of the Conscience

“You know that we have no claim on your daughters, and you know well what we want.”

The Erosion of Haya (Modesty)

They do not hide their intent. They dismiss the lawful with brazen, aggressive entitlement.

Seeds for Tafakkur

When a society normalizes a sin, the greatest casualty is the collective conscience. The abnormal becomes the demanded standard, and the lawful is mocked as irrelevant.

The Climax of Despair: Seeking the Mighty Support

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

(He said, 'Would that I had power over you or might have some strong support for refuge.')

Sayyid Qutb's Insight:

In his severe distress as a lone immigrant without a clan, Lut temporarily overlooked that he was already leaning on the Ultimate Pillar.

The Prophetic Connection:

The Prophet Muhammad (ﷺ) beautifully reframed this moment: "May Allah have mercy on my brother Lut. He had indeed the mighty support he was looking for" (referring to Allah).

The Veil Lifted: Divine Intervention

قَالُوا يَا لُوْطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ
("O Lut, we are emissaries of your Lord. They shall
never reach you.")

The Shift in Power

The moment of ultimate worldly weakness is met with ultimate cosmic authority. Archangel Jibra'il (AS) blinds the mob with a single gesture, instantly dissolving their threat.

Balagha (Rhetorical Shift)

A breathtaking transition in the text from helpless human pleading to the absolute, immovable decree of Divine command.

The Blueprint of Escape

2. Absolute Detachment

“Let none of you look back.”
Physical salvation required total spiritual detachment from the corrupt environment.

1. Flee Under Cover

Qit'in min al-layl — Depart in the dead, absolute darkness of night.

3. The Exception

“Except your wife.” She aligned her heart with the mob, so she shares their physical fate.
Spiritual kinship (Iman) permanently supersedes biological lineage (*Nasab*).

The Promise of Dawn

أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

(Is not the morning near?)

Tadabbur

In his immense distress, Lut (AS) wished the punishment would arrive instantly. The angels comfort him with this profound rhetorical question.

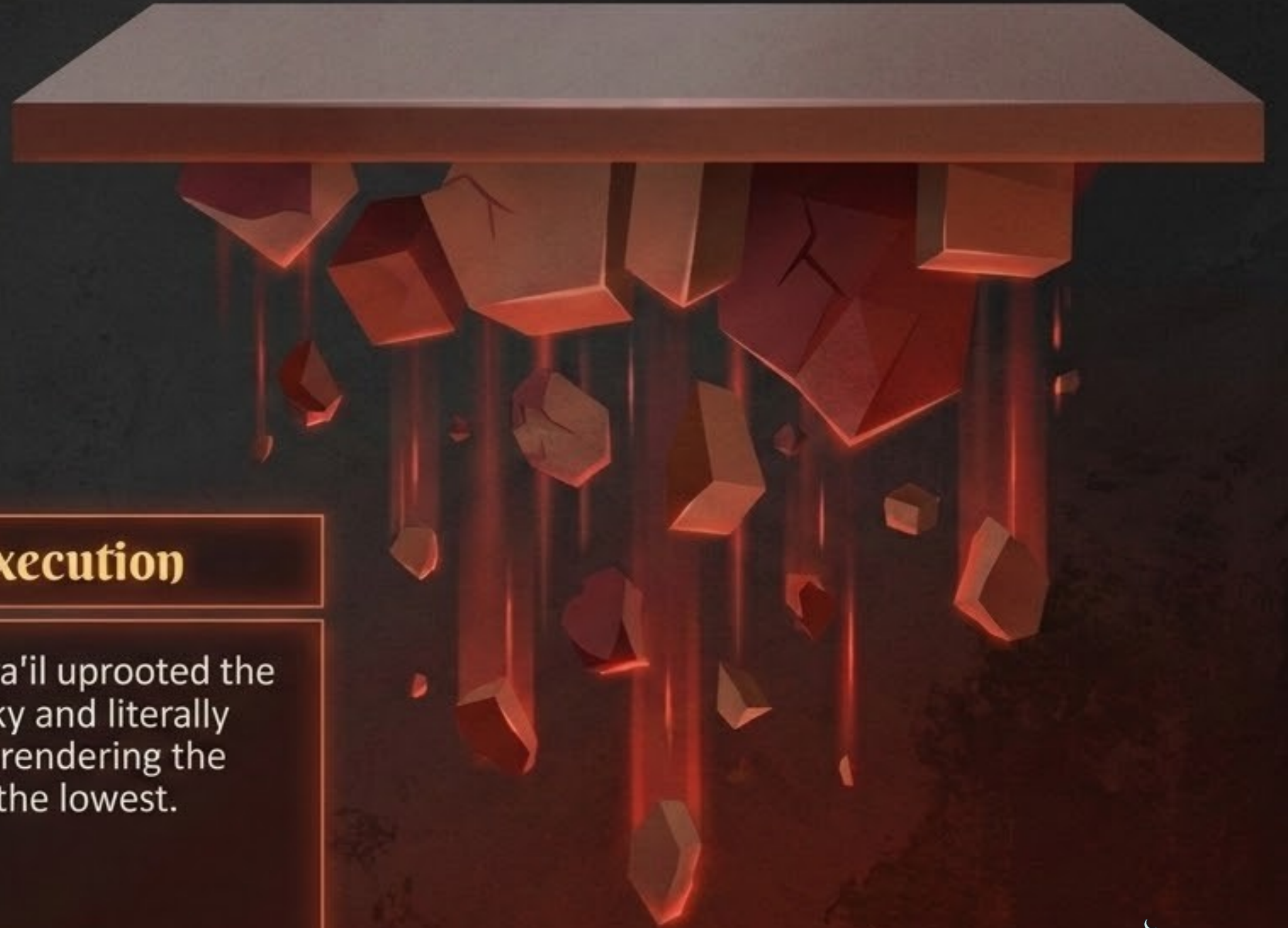
Universal Application

A timeless solace for every believer facing seemingly insurmountable oppression. The darkness of tyranny has a strict expiration date; the dawn of Divine Justice is inevitable and approaching.

The Cosmic Inversion

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا

(We turned its highest into its lowest)



Thematic Synthesis

There is profound cosmic poetry in this decree. The people of Sodom inverted the moral and natural order of humanity, Therefore, Allah inverted Allah inverted the physical order of their geography.

The Execution

Archangel Jibra'il uprooted the cities to the sky and literally flipped them, rendering the highest point the lowest.

The Precision of Divine Wrath

وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ * مُسَوَّمَةٌ عِندَ رَبِّكَ



Sijjil	Mandood	Musawwamah
Stones of baked clay / petrified mud.	Ranged, heavily layered one upon another continuously, leaving no escape.	Specifically marked. Tafsir notes each stone bore the exact name of the wrongdoer it was destined to strike.

Insight: Allah's punishment is never a random, chaotic natural disaster. It is a **meticulously guided, personalized execution** of justice.



The Hanging Sword of Justice

وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

(And it [the punishment] is not far from
the wrongdoers.)

The Ultimate Lesson

The destruction of Sodom is not ancient folklore. It is an active, living threat to any society that replicates their arrogance and moral inversion.

Prophetic Warning

The Prophet Muhammad (ﷺ) explicitly warned his Ummah against adopting the practices of the people of Lut, noting that the same punishment hangs over those who revive the sin.

Seeds for *Tafakkur* (Reflection)

Internal Inventory

Where do we compromise our own *Haya* (*modesty*) to appease the demands of the crowd?

When we feel surrounded by the darkness of our trials, do we remember to lean on our *Rukn Shadeed* (Mighty Support)?

Closing Dua:

O Allah, grant us the strength of the Prophets to hold onto purity in times of corruption. Make us of those who take refuge in Your Mighty Support, and save us from the inversion of our hearts and our deeds.