

Introduction to Surah Hud:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Period of Revelation

If we consider its theme deeply, we conclude that it was revealed in Makkah during the same period as Surah Yunus (the previous Surah) and most probably followed it immediately. Like Surah Yunus it was revealed during the last stages of the Prophet's PBUH stay at Makkah. In addition, the Surah deals with the same subject as Surah Yunus, which is, invitation to the Message, admonition and warning, with this difference that the warning is sterner. This is also supported by a Tradition: It is related that after its revelation, once Hadrat Abu Bakr said to the Holy Prophet, "lately I have been noticing that you are growing older and older. What is the cause of it?" The Holy Prophet replied, "Surah Hud and the like Surah's have made me old." This shows that it was a very hard time for the Holy Prophet and these stern warnings by Allah in these Surah's added greatly to his anxieties that were caused by the persecution from the Quraish, who were doing their worst to crush down the Message of Islam. For it was obvious to the Holy Prophet that the last limit of the respite given by Allah to these people was approaching nearer and nearer and he was afraid lest the term of the respite should expire and his people be seized by the torment of Allah.

Major Issues, Divine Law, and Guidance

- Allah is the Provider and Sustainer of all creatures.
- The Qur'an is the pure Message of Allah and is not forged or made up by the Prophet.
- Story of the Prophet Nuh and his people.
- Prophets Hud, Saleh, Lut and Shu'aib's addresses to their people and consequences of their people's rejecting their messages.
- Divine law of virtues removing the evils.
- Allah has given freedom of choice to mankind (whether to believe or not to believe).

Theme

This Surah emphasizes invitation to the Message of Allah. It is an admonition and warning to the disbelievers. The invitation is to accept the Message of Allah, obey the Prophet of Allah, discard shirk, and worship Allah alone. Live your life in this world keeping in mind that you shall be held accountable for all of your actions on the Day of Judgement. The admonition is given through the example of those people who put their faith in and used their efforts for this worldly life and rejected the message of the Prophets. As a result, they met the evil consequences of their rejection. Therefore, people are advised to think seriously about whether or not they should follow the way of the arrogant, which history has proved to be the way to destruction. The warning is given to the disbelievers that they should not be deluded by the delay in the punishment of their misdeeds. The delay is only because of the respite that Allah has granted them, by His grace, to mend their ways. If they do not make use of this opportunity, they shall be inflicted with an inevitable punishment that will destroy all of them except the believers. Al-Qur'an has used the stories of the people of Nuh, Hud, Saleh, Lut, Shu'aib and Musa to achieve this purpose. The most prominent feature of these stories is to spell out how Allah passes His judgement on the people, He does not spare any disbeliever even if he/she may be a nearest relative of a Prophet of the time. The stories of Nuh and Lut clearly tell that even the Prophet's own son and wife were not spared for being disbelievers. Therefore, the believers should remember that real relationship is the relationship of faith.

Subject matter of Surah Hud

The Surah is based on the propagation of Allah's Tawheed and rejection of Shirk (Radd-e-Shirk). 'He Allah is your Lord as he created the universe and all that is in it, so worship only him alone without any 'association, intercessor or intermediary'.

This Surah has been named after Prophet Hud whose story has been related in Verses: 50-60. Prophet Hud (a.s) was sent to the tribe of 'Ad, who lived in the wind-swept hills between Yemen and Oman. He was known for his patience and tolerance. He preached against idol worship, but his wealthy, arrogant people rejected his warnings. Hud was the fifth generation after Prophet Noah. He is considered the first Arab prophet in Islamic tradition. He was sent to a tribe that was physically strong and known for building tall towers and grand structures. In biblical contexts, he is often identified or associated with the figure **Eber** (the great-grandson of Shem but Allah knows best).

NUZUL (Order)

Order of revelation: This is a Makki Surah consisting of 123 Verses, its 52nd in order of revelation (Nuzul), but 11th (after Surah Yunus) in order of the book (Quran) as placed by PBUH.

RABAT (Connection)

This Surah's connection or (Rabat) with previous Surah are as follows:

- Surah Yunus discussed how the Mushrikeen of Makkah rejected Allah's message. **Whereas this Surah shows the consequence of rejecting Allah's message. Sterner reminders and warnings/intimidation are given to the rejectors of Allah's message.**
- In Surah Yunus Allah supported his claim of Tawheed with mostly Aqli Daleels (rational evidences). **However, in this Surah, Allah uses mostly Naqli Daleel (relating stories from scriptures as evidence) to promote his Tawheed.**
- Surah Yunus discussed 'Nafi Shirk-fil-Ibaadah' (rejection of the shirk in the Ibaadah of the Mushriks), 'Nafi Shirk-fit-Duah' (rejection of the shirk in the Duah of the Mushriks) and 'Nafi Shirk-fit-Tasarruf' (rejection of the shirk of Mushriks that they thought others than Allah have powers to benefit and harm). **However, this Surah discusses 'Nafi Shirk-fil-Ilm (rejection of "associating partners with God in His knowledge." It is the belief that a human, an angel, a saint, or any other creation possesses the same all-knowing, absolute knowledge that belongs only to God). As well as this Allah touches on 'Nafi Shirk-fil-Ibaadah' (rejection of the shirk in the Ibaadah of the Mushriks).**
- In Surah Yunus the story of Nuh (a.s) is only discussed briefly by Allah. **However, In this Surah it is discussed in more detail.**
- In the end of Surah Yunus, it closed by Allah saying in verse 109: ' And follow what is revealed to you' (وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ). **Whereas in this Surah Allah starts the Surah with the reply to this (this is what is revealed to you) in verse 1: 'This is a Book whose verses are well perfected and then fully explained (this book is hakim & full of wisdom). It is from the One 'Who is All-Wise, All-Aware (كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ**
- Surah Yunus ended with Allah saying in verse 109: 'and be patient/have Sabr until Allah passes His judgment' (وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ). **However, this Surah shows examples of this patience/Sabr.**
- Surah Yunus started with Targheeb-ilal-Quran (instigation towards Quran). **This Surah also starts with this in Verse 1.**

- In Surah Yunus, verse 38: Allah gives the Disbelievers/Mushrikeen an ultimatum or demand to produce a surah like this. However, in this Surah, verse 13: Allah gives them an ultimatum or demand to produce 10 surah's like this.
- Surah Yunus discusses the story of Yunus (a.s) very briefly. Whereas this Surah discusses story of Hud (a.s) in a lot more detail.

MUMTAZ (Importance/Excellence)

The Mumtaz or importance and Excellence of this surah are many, such as:

- This Surah is based on 4 main matters/points (Masail Arba'ah).
- It discusses the story of Nuh (a.s) in detail
- It narrates Nuh (a.s) discussion/conversation with his son in verse 42 onwards
- Allah has demanded Tawbah & istighfar (repentance) from people of Shirk.
- Allah demands 10 Surah's like these in the Quran from the Kafir (disbelievers/Mushriks). This is in reply to them rejecting the Quran as the truth and thinking PBUH made it up himself.
- In this Surah, Verse 80: Allah discusses Lut (a.s) and his wish/hope to be stronger in his community & lineage in order to lead his people onto the straight path.
- Its Excellence is because in Verse 7 Allah says: "and His Throne was upon the waters" (وَكَانَ عَرْشُهُ عَلَى الْمَاءِ). Translating to Allah's Arsh (throne) was in sight or upon the waters or reflecting off the waters?? Was there water before the world or heaven and earth was made?? Something for us to look into or science yet to prove?

To further elaborate on this point of water and to raise further question's which should be open to discussion and investigation; In an authentic Hadith 'Prophet Muhammad (PBUH) said that Iblis (Satan) places his throne on the water. He then sends out his demon troops to create chaos on Earth. The demons report their evil deeds to Iblis at the end of the day. The demon who causes the most severe destruction, such as breaking up a marriage, is rewarded and brought closest to Iblis. Sahih Muslim 2813. Iblis on water??

As well as this if you look into these groups of Surah's we are studying like Surah Yunus, Surah Hud, Surah Yusuf; The stories of the Prophets discussed in these Surah's all have something to do with Water too?? For example; Yunus in the storm at sea and gets swallowed by fish – water??, Noah on the ark and great flood – Water??, Musa splits the sea and Firaun drowns in it – Water??, Yusuf gets thrown into well – Water??,

MAQSAD (Purpose)

This Surah is focused on 4 main matters/points (Masail Arba'ah) stemming from one main point which is 'ONLY WORSHIP ALLAH' = 'LILLAHI WAHDA'. We see this straight away in Verse 2 where Allah says: 'Tell them, O Prophet, "Worship none but Allah" (يَا أَيُّهَا النَّبِيُّ قُلْ لِلَّهِ الْإِسْلَامُ الْغَيْرُ الْمَلُومُ) (Allah ta'budu Illallah).

The 4 points are as follows:

- 1) Lillaahi Wahda (only worship Allah) in Verse 2
- 2) Nafi Shirk fil-Ilm (rejection of "associating partners with God in His knowledge." It is the belief that a human, an angel, a saint, or any other creation possesses the same all-knowing, absolute knowledge that belongs only to God). In Verse 5.
- 3) Instigation (targheeb) to do Tabligh (Dawah). Thus, Stay strong on the path of Dawah. Verse 12
- 4) Reassurance & comfort (tasalli) for Muhammad (PBUH) and each and every Muballigh (Da'i/preacher of Islam).

In order to establish these 4 main matters/points, Allah has discussed each of them with evidence; Daleel Aqli (rational evidence) but mainly Daleel Naqli (Textual evidence); (relating stories from scriptures as evidence/stories of ambiya/Prophets).

KHULASA (Summary)

The Surah discusses 6 Daleel Naqli (textual evidence); (stories of Prophets/Ambiya from scriptures as evidence) to prove the 4 main points (Masail Arba'ah) which we referred to in the Maqsad (purpose) of the Surah.

All 6 stories of the Prophets/Ambiya (Daleel Naqli) are based on the 1st point, the Maqsad/Dawah of this Surah which is:

- 1) 1) Lillaahi Wahda (Only worship 1 Allah)

The last 3 stories of the Prophets/Ambiya (Daleel Naqli) include the 3 other points which are:

- 1) Nafi Shirk fil-Ilm (rejection of "associating partners with God in His knowledge." It is the belief that a human, an angel, a saint, or any other creation possesses the same all-knowing, absolute knowledge that belongs only to God). In Verse 5.
- 2) Instigation (targheeb) to do Tabligh (Dawah). Thus, Stay strong on the path of Dawah. Verse 12
- 3) Reassurance & comfort (tasalli) for Muhammad (PBUH) and each and every Muballigh (Da'i/preacher of Islam).

Also, throughout the Surah Allah is intimidating/scaring or putting fear/terror towards the liars (disbelievers) who reject Allah's message of Tawheed. However, for the Momin (believers) there is glad tidings & good news (Basharat & khushkhabri) from Allah like he gave to his Prophets/Messengers.

Verses 1 & 2: Discusses Allah's book (Quran), Allah's Tawheed, and truthfulness of Muhammad (PBUH)

Verses 3 & 4: Talks of repentance, forgiveness & Iman bil Akhirah (day of Judgement)

Verses 5 – 7: Discuss Allah being the All Hearer & All Seer. Thus, Allah is the Sustainer of all creation.

Verses 8 – 14: Mankind is ever ungrateful to Allah except the believers and Al-Quran is not forged by the Prophet Muhammad (pbuh)

Verses 15 – 24: Discussion on the believers and the disbelievers; those who can see the Truth, and those who choose not to. Thus, comparison is made in Verse 24.

Verses 25 to 49 – The 1st story related to 1st point of 4 main points (Masail Arba'ah) is discussed:

The story of Nuh (a.s) is discussed, Nuh's address to his people, and Nuh's people rejected & challenged him and asked for the scourge/curse of Allah. Nuh (a.s) message like all other Prophets was at its core 'Allah's Tawheed and Nuh was the first Prophet to reject Shirk' (Radd-e-Shirk).

Verses 50 to 60 – The 2nd story related to 1st point of 4 main points (Masail Arba'ah) is discussed:

The story of Prophet Hud (a.s) is discussed. Prophet Hud's address to his people, their disbelief and its consequences. Hud (a.s) message was the same as Nuh (a.s); Worship 1 Allah alone 'Wahdahu' (قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ).

Verses 61 to 68 – The 3rd story related to 1st point of 4 main points (Masail Arba'ah) is discussed:

The story of Prophet Salih (a.s) is discussed. Prophet Salih's address to his people, their disbelief and its consequences. His message was the same; Worship 1 Allah alone 'Wahdahu' (قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ).

Verses 69 to 83 – The 4th story related to 2nd point of 4 main points (Masail Arba'ah) is discussed:

The stories of Prophet Ibrahim (a.s) & Lut (a.s) are discussed. Good news for Prophet Ibrahim, he will have a son (Isaac) and beyond him a grandson (Jacob), as well as this Prophet Lut's address to his people, their disbelief and its consequences. They also came with the common message of Worship 1 Allah alone 'Wahdahu'. However, from the stories of theirs we can see the 2nd point out of the 4 main matters/points (Masail Arba'ah) being outlined; Allah is rejecting 'Ilm-e-Ghaib' (nafi ilm-e-ghaib) or Nafi Shirk fil-Ilm (rejection of "associating partners with God in His knowledge." It is the belief that a human, an angel, a saint, or any other creation possesses the same all-knowing, absolute knowledge that belongs only to

God). Here in this story Allah is telling us that even the Prophets don't have Ilm-e-ghaib from themselves (like Ibrahim & Lut didn't know that the people who came to give them the good news were Angels in the form of men), They only have the knowledge of the unseen when Allah allows them to know some thing of the unseen and they are told or shown by Allah.

Verses 84 to 95 – The 5th story related to 3rd point of 4 main points (Masail Arba'ah) is discussed:

The story of Prophet Shuaib (a.s) is discussed. Prophet Shu'aib's address to his people who were cheating in their business transactions and their disbelief and its consequences. The message was the same; Worship 1 Allah alone 'Wahdahu' (قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ). Shuaib (a.s) had a very difficult task and went through a tuff time with his people but he stayed stront to his Tabligh (task of Dawah given by Allah). Here in the story of Shuaib (a.s) Allah shows all the 4 main matters/points (Masail Arba'ah) which we pointed out in the Maqsad (purpose) of the Surah; (1) Lillaahi Wahda (only worship Allah), (2) Nafi Shirk fil-Ilm, (3) Instigation (targheeb) to do Tabligh (Dawah), (4) Reassurance & comfort (tasalli) for Muhammad (PBUH) and each and every Muballigh (Da'i/preacher of Islam).

Verses 96 to 113 – The 6th story related to 4th point of 4 main points (Masail Arba'ah) is discussed:

The story of Musa (a.s) is discussed. The fate of Fir'on and his chiefs who were warned but they gave no heed. Once Bani Israel were liberated from Fir'on the Differences arose amongst the children of Israel about Torah given to Musa for his followers' shows their lack of belief. In these verses Allah is comparing Believer with Disbelievers and through this giving Prophet (PBUH) Reassurance & comfort (tasalli) and to each and every Muballigh (Da'i/preacher of Islam).

Verses 114 to 117: Discuss virtues remove evils through Prayer (salah) & Patience (sbar). Thus, Allah does not let the reward of the righteous be wasted.

Verses 118 & 119: Freedom of choice given to mankind is the Will of Allah

Verses 120 to 123: Allah's conclusion of the whole Surah and an Aqli Daleel (rational evidence) to end in Verse 123, That, 'To Allah alone belongs the knowledge of what is hidden in the heavens and the earth. And to Him all matters are returned. So, worship Him and put your trust in Him. And your Lord is never unaware of what you do.

SUMMARY VERSES

- Point 1 of Masail Arba'ah (4 main points), The Dawah of Surah (purpose of Surah) which is Lillaahi Wahda (only worship 1 Allah) comes in 7 Verses: 2, 14, 26, 50, 61, 84, 123.

- Point 2 of Masail Arba'ah (4 main points) which is Nafi Shirk fil-Ilm (rejecting Shirk in Knowledge) comes in 10 Verses: 5, 6, 31, 47, 49, 57, 70, 77, 78, 123.
- Point 3 of Masail Arba'ah (4 main points) which is Instigation (targheeb) to do Tabligh (Dawah). Thus, Stay strong on the path of Dawah (related to PBUH) comes in Verse 12
- Point 4 of Masail Arba'ah (4 main points) which is Reassurance & comfort (tasalli) for Muhammad (PBUH) and each and every Muballigh (Da'i/preacher of Islam) comes in Verses: 17, 28, 57, 63, 88, 112
- To prove Allah's Tawheed and that all Prophets/Ambiya came for the rejection of Shirk (Nafi Shirk); 6 stories of the past Prophets have been discussed and used as Daleel Naqli (Textual evidence).
- Regarding rejecting Shirk (Nafi Shirk), Tafsir Tabari says there are 7 Verses in this Surah which discuss false Gods (Ilah) and the Aqeeda of the Mushrikeen (disbelievers) in Verses; 9, 20, 54, 52, 87, 101, 113.
- Daleel Aqli in Verse 7
- Daleel Wahi in Verse 14
- In 4 Verses Allah is threatening, rebuking and scolding (Zajr) the disbelievers/mushrikeen; 7, 8, 9, 10
- In 20 Verses Allah is putting fear & intimidating (Takhweef) the disbelievers/mushrikeen; 15, 16, 17, 19, 20, 21, 22, 29, 44, 60, 62, 83, 94, 99, 102, 103, 107, 113, 116, 119.
- There is Targheeb to Quran (instigation towards Quran) in Verses 1 – 13 and examples are discussed on Tawheed & Shirk/Mushriks.
- There is glad tidings (Basharat) for the Believers in 8 Verses; 32, 49, 58, 66, 81, 94, 108, 119.