

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

Prophet Lut^{-as} meant daughter of his^{-as} nation

The following Verse is frequently mis-interpreted,

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 رَشِيدٌ {11:78}

And his people came to him, rushing on towards him, and they had been doing evil deeds from before. He said: 'O people! These are my (Community's) daughters - they are purer for you, so fear Allah and do not disgrace me with regards to my guests; isn't there among you one right-minded man? [11:78]

The speech of Allah^{-azwj} (Holy Verses) is not like the speech of Human beings, as Amir Al-Momineen Ali^{-asws} Ibn Abi Talib^{-asws} explained to a man:

أن رجلا قال له أمير المؤمنين علي بن أبي طالب (عليه السلام): «إياك أن تفسر القرآن برأيك حتى تفقهه عن العلماء، فإنه رب تنزيل يشبه كلام البشر، و هو كلام الله، و تأويله لا يشبه كلام البشر، كما ليس شيء من خلقه يشبهه،

'There was a man, Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said to him: 'Beware of interpreting the Quran by your opinion until you understand it from the knowledgeable ones^{-asws}, for it is such that the Lord^{-azwj} Revealed it in a Speech of the humans, and it is the Speech of Allah^{-azwj}. And its explanation cannot be resembled with the speech of the humans just as there isn't anything from His^{-azwj} creatures resembling Him^{-azwj}. (Hadith to follow in article).¹

See more Ahadith related to interpretation of the holy Quran:

Quran Understanding Tafseer Interpretation (hubeali.com)

التوحيد: 5 / 264 ¹

In addition, all Prophets^{-as} are infallible so all of their talk has been true and within laws of Allah^{-azwj}, and at many places in the Holy Quran the apparent meanings of their words are not what they in fact implied, e.g., Imam Ali Reza^{-asws} in a long Hadith says:

And regarding what the Honourable the Exalted Allah^{-azwj} said about Joseph^{-as} (Yousuf), **'And (with passion) did she desire him, and he would have desired her ...** 'This means that he^{-as} got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allah^{-azwj} Changed his (Joseph's) mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honourable the Exalted Allah's words, **... thus (did We order) that We might turn away from him (all) evil and shameful deeds ... (12:24)** meaning killing and adultery (an extract - for full Hadith and more details, see Infallibility of Prophets (as) (hubeali.com)).²

Also, the daughters of the Prophets^{-as} are 'Tahira' (clean and pure), for example;

أبي، عن سعد، عن ابن عيسى، عن علي بن الحكم، عن أبي جميلة، عن أبي جعفر عليه السلام قال: إن بنات الانبياء صلوات الله عليهم لا يطمثن....

My father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Abu Jameela,

'From Abu Ja'far^{-asws} having said: 'The daughters of the Prophets^{-as} do not menstruate (an extract).³

Therefore, for the 'kuff' (match) the man from the nation of a Prophet cannot be a match for the daughters of a Prophet^{-as}, but match would be a son of a Prophet^{-as}.

With this background, we present a Hadith, clarifying the meanings of the Holy Verse 11:78:

فَقَالَ إِبْرَاهِيمُ يَا جَبْرِئِيلُ رَاجِعْ رَبِّكَ فِيهِمْ - فَأَوْحَى اللَّهُ كَلِمَ الْبَصَرِ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا - إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ - وَ إِنَّمْ آتَيْهِمْ عَذَابٌ غَيْرُ مَرْذُودٍ فَخَرَجُوا مِنْ عِنْدِ إِبْرَاهِيمَ عَ فَوَقَفُوا عَلَى لُوطٍ فِي ذَلِكَ الْوَقْتِ - وَ هُوَ يَسْقِي زَرْعَهُ فَقَالَ لَهُمْ لُوطٌ مَنْ أَنْتُمْ - قَالُوا نَحْنُ أَبْنَاءُ السَّبِيلِ أَضِفْنَا اللَّيْلَةَ، فَقَالَ لَهُمْ يَا قَوْمُ إِنَّ أَهْلَ هَذِهِ الْقَرْيَةِ قَوْمٌ سَوَاءٌ - لَعَنَهُمُ اللَّهُ وَ أَهْلَكَهُمْ - يَنْكِحُونَ الرِّجَالَ وَ يَأْخُذُونَ الْأَمْوَالَ فَقَالُوا فَقَدْ أَبْطَأْنَا فَأَضِفْنَا - فَجَاءَ لُوطٌ إِلَى أَهْلِهِ وَ كَانَتْ مِنْهُمْ - فَقَالَ لَهَا إِنَّهُ قَدْ آتَانِي أَضْيَافٌ فِي هَذِهِ اللَّيْلَةِ - فَاتَّصِمِي عَلَيْهِمْ - حَتَّى أَعْفُو عَنْكَ جَمِيعَ مَا كَانَ مِنْكَ إِلَى هَذَا الْوَقْتِ - قَالَتْ أَفْعَلُ وَ كَانَتْ الْعَلَامَةُ بَيْنَهَا وَ بَيْنَ قَوْمِهَا - إِذَا كَانَ عِنْدَ لُوطٍ أَضْيَافٌ بِالنَّهَارِ - تُدْخِنُ فَوْقَ السَّطْحِ - وَ إِذَا كَانَ بِاللَّيْلِ تُوقِدُ النَّارَ، فَلَمَّا دَخَلَ جَبْرِئِيلُ وَ الْمَلَائِكَةُ مَعَهُ بَيْتَ لُوطٍ ع وَ تَبَتِ امْرَأَتُهُ عَلَى السَّطْحِ - فَأَوْقَدَتْ نَارًا - فَعَلِمَ أَهْلُ الْقَرْيَةِ وَ أَقْبَلُوا إِلَيْهِ مِنْ كُلِّ نَاحِيَةٍ كَمَا حَكَى اللَّهُ عَزَّ وَ جَلَّ وَ جَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ أَيْ يُسْرِعُونَ وَ يَعْدُونَ - فَلَمَّا صَارُوا إِلَى بَابِ الْبَيْتِ قَالُوا يَا لُوطُ أَوْ لَمْ نَنْهَكَ عَنِ الْعَالَمِينَ فَقَالَ لَهُمْ كَمَا حَكَى اللَّهُ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ - فَاتَّقُوا اللَّهَ وَ لَا تَحْزُونِ فِي ضَيْفِي - أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ.

(In Tafseer e Qummi) Prophet Abraham^{-as} said, "O Gabriel, return them to your Lord (don't destroy the nation of Prophet Lut^{-as} to allow for more time for repentance)." Then Allah^{-azwj},

² 192 ص : ج 1 : ع 1 : عيون أخبار الرضا (ع) ج 1 : ص 192

³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, Ch 5 H 22

immediately Revealed: O Abraham, turn away from this - for the command of your Lord^{azwj} has come - and they are faced with an unending torment.

So, they went out from Abraham^{as}'s side and stood on (near) Prophet Lut^{as} at that time he^{as} was watering his plantation, Lut^{as} said to them (the angels of torment for the nation of Prophet Lut^{as}), "Who are you?" – they said, "We are the sons of the sabeel, we added (we will stay here) tonight, and he (Lut^{as}) said to them, 'Folk, the people of this village are bad people.'. May Allah^{azwj} Curse them and Destroy them - they squirmed the men and took the money but they (angels) said we slowed down here and we retire here (for tonight) - and Lut^{as} came to his^{as} family and she (his wife) was from among them - and he^{as} told her that he had come (home) with them (guests) who would stay tonight - so keep silent on them (their staying here)- so that I^{as} would forgive you all that which had been from you until this time - She said I do, and the sign was between her and her people—if Lut^{as} had some staying with him by day—(she would ignite) smoking on the roof—and if at night she lit a fire, when Gabriel^{as} and the angels entered Lut^{as}'s house with him and to stay, Lut^{as} his wife went on the top of the roof—and she lit a fire.

و حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ عَمْرٍو رَحِمَهُ اللَّهُ فِي قَوْلِ لُوطٍ ع «هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ» قَالَ عَنَى بِهِ أَزْوَاجُهُمْ - وَ ذَلِكَ أَنَّ النَّبِيَّ أَبُو أُمْتَيْهِ، فَدَعَاهُمْ إِلَى الْحَلَالِ وَ لَمْ يَكُنْ يَدْعُوهُمْ إِلَى الْحَرَامِ، فَقَالَ أَزْوَاجُكُمْ هُنَّ أَطْهَرُ لَكُمْ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ - وَ إِنَّكَ لَتَعْلَمُ مَا تُرِيدُ فَقَالَ لُوطٌ لَمَّا بَيَّسَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

And it is in a Hadith (narrated by) my father, from Muhammad Bin Amro, may Allah^{azwj} have Mercy on him, regarding the people of Lut^{as} ***These are my (Community's) daughters - they are purer for you, [11:78].*** 'He (Lut^{as}) meant their own wives by it, and that is because the Prophet^{as} is a father^{as} of his^{as} community. He^{as} called them to the Permissible and did not happen to call them to the Prohibited, so he^{as} said: 'They are purer for you. ***They said: 'You have known there is not right for us regarding your (community's) daughter, and you know what we want [11:79].*** Lut^{as} said when he^{as} had despaired: ***'If only there was strength for me against you, or a recourse to a strong support' [11:80]'***.⁴

In another Hadith from Imam Abu Abdullah^{asws} (6th Imam^{asws}), see Appendix;

فجاءوا إلى الباب ليدخلوا، فلما رآهم لوط قام إليهم فقال لهم: يا قوم اتقوا الله ولا تحزروا في ضيفي أليس منكم رجل رشيد؟ وقال: هؤلاء بناتي هن أطهر لكم؛ فدعاهم إلى الحلال فقالوا: مالنا في بناتك من حق وإنك لتعلم ما نريد، قال لهم: لو أن لي بكم قوة أو آوي إلى ركن شديد.

They came to the door in order to enter. When Lut^{as} saw them, stood up to them and said to them: ***fear Allah and do not disgrace me with regards to my guests; isn't there among you one right-minded man? [11:78].*** And said: ***'O people! These are my (Community's) daughters - they are purer for you [11:78]'***. He^{as} called them to the Permissible, but they said, ***there is no right for us regarding your daughters, and you know what we want [11:79]*** He said: ***'If***

تفسير القمي، ج1، ص: 335⁴

only there was strength for me against you, or a recourse to a strong support' [11:80]. (an extract)⁵

شى: قوله تعالى: " هؤلاء بناتي هن أطهر لكم " قال أبو عبد الله عليه السلام: عرض عليهم التزويج.

The Words of the Exalted: ***These are my (Community's) daughters - they are purer for you [11:78]***. Abu Abdullah^{-asws} said: 'Presented to them for the marriage'.⁶

⁵ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 27

⁶ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 29

APPENDIX:

Additional Ahadith related to the Prophet Lut^{-as}

عن أبي يزيد الحمار، عن أبي عبد الله عليه السلام قال: إن الله بعث أربعة أملاك في إهلاك قوم لوط: جبرئيل وميكائيل وإسرافيل وكروبييل، فأتوا لوطا وهو في زراعة قرب القرية، فسلموا عليه وهم متعممون، فلما رآهم رأى هيئة حسنة عليهم ثياب بيض وعمائم بيض،

From Abu Yazeed Al Himar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Sent four Angels regarding the destruction of the people of Lut^{-as} – Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Karoubeel^{-as}. They^{-as} came to Lut^{-as} while he^{-as} was in a farm nearby the town. They^{-as} greeted unto him^{-as}, and they^{-as} were turbaned. When he^{-as} saw them^{-as}, he^{-as} saw well-built having white clothes upon them^{-as} and their^{-as} turbans were white.

فقال لهم: المنزل؟ فقالوا: نعم، فتقدمهم ومشوا خلفه فندم على عرضه المنزل عليهم، فقال: أي شيء صنعت؟ آتي بهم قومي وأنا أعرفهم! فالتفت إليهم فقال: إنكم لتأتون شرارا من خلق الله

He^{-as} said to them: 'The lodging?' They^{-as} said: 'Yes'. He^{-as} preceded them^{-as} and they^{-as} walked behind him^{-as}. He^{-as} regretted upon his^{-as} presenting the lodgement to them. He^{-as} said (within himself^{-as}): 'Which thing have I^{-as} done? I^{-as} am going with them^{-as} to my^{-as} people although I^{-as} recognise them^{-as}!' So, he^{-as} turned towards them and said: 'You^{-as} all have come to the evils of the creatures of Allah^{-azwj}!'

فقال جبرئيل: لا تعجل عليهم حتى يشهد عليهم ثلاث مرات، فقال جبرئيل: هذه واحدة، ثم مضى ساعة ثم التفت إليهم فقال: إنكم لتأتون شرارا من خلق الله، فقال جبرئيل: هذه اثنتان،

Jibraeel^{-as} said (within himself^{-as}): 'There will be no haste upon them until he^{-as} testifies against them three times'. Jibraeel^{-as} said (within himself^{-as}): 'This is one'. Then he^{-as} continued for a while, then turned towards them^{-as} and said: 'You^{-as} all have come to the evilest of the creatures of Allah^{-azwj}'. Jibraeel^{-as} said (within himself^{-as}): 'These are two'.

ثم مشى فلما بلغ باب المدينة التفت إليهم فقال: إنكم لتأتون شرارا من خلق الله، فقال جبرئيل: هذه الثالثة، ثم دخل ودخلوا معه حتى دخل منزله

Then he^{-as} walked. When he^{-as} reached the gate of the city, turned towards them and said: 'You^{-as} all have come to the evilest of the creatures of Allah^{-azwj}'. Jibraeel^{-as} said (within himself^{-as}): 'These are three'. Then he^{-as} entered and they^{-as} entered along with him^{-as} until they^{-as} entered his^{-as} house.

فلما رأته امرأته رأت هيئة حسنة فصعدت فوق السطح فصفقت فلم يسمعوها: فدخلت فلما رأوا الدخان أقبلوا يهرعون حتى جاؤوا إلى الباب فنزلت المرأة فقالت: عنده قوم ما رأيتم قوما قط أحسن هيئة منهم،

When his^{-as} wife saw them^{-as}, she saw well-built bodies, so she climbed above the roof and whistled. But, they did not hear. So, she created smoke. When they saw the smoke, they came hurriedly until they came to the door. The wife descended and she said, 'There are people with him^{-as} I have not seen at all any people of more beautiful build than them'.

فجاؤوا إلى الباب ليدخلوا، فلما رآهم لوط قام إليهم فقال لهم: يا قوم اتقوا الله ولا تحزون في ضيفي أليس منكم رجل رشيد؟ وقال: هؤلاء بناتي هن أطهر لكم؛ فدعاهم إلى الحلال فقالوا: مالنا في بناتك من حق وإنك لتعلم ما نريد، قال لهم: لو أن لي بكم قوة أو آوي إلى ركن شديد.

They came to the door in order to enter. When Lut^{-as} saw them, stood up to them and said to them: ***fear Allah and do not disgrace me with regards to my guests; isn't there among you one right-minded man? [11:78]***. And said: ***'O people! These are my (community's) daughters - they are purer for you [11:78]'***. He^{-as} called them to the Permissible, but they said, there is no right for us regarding your daughters, and you know what we want [11:79] ***He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]'***.

قال: فقال جبرئيل: لو يعلم أي قوة له.

He^{-asws} said: 'Jibraeel^{-as} said (within himself^{-as}): 'If only he^{-as} knew what strength there is for him^{-as}'.

قال: فكاثروه حتى دخلوا البيت فصاح به جبرئيل فقال: يا لوط دعهم يدخلون، فلما دخلوا أهوى جبرئيل بإصبعه نحوهم فذهب أعينهم وهو قول الله: " فطمسنا أعينهم " ثم ناداه جبرئيل: " إنا رسل ربك لن يصلوا إليك فأسر بأهلك بقطع من الليل "

He^{-asws} said: 'They contended with him^{-as} until they entered the house. Jibraeel^{-as} shouted with him^{-as} and said: 'O Lut^{-as}! Leave them to enter!' When they had entered, Jibraeel^{-as} gestured by his^{-as} finger around them, and their eye-sights were gone, and it is the Word of Allah^{-azwj}: ***'but We Blinded their eyes [54:37]***. Then Jibraeel^{-as} said: ***They said: 'O Lut! We are the Messengers of your Lord; they will never reach you. So travel with your family in a part of the night [11:81]***.

وقال له جبرئيل: إنا بعثنا في إهلاكهم، فقال: يا جبرئيل عجل، فقال: إن موعدهم الصبح أليس الصبح بقريب؟

And Jibraeel^{-as}: 'Verily we^{-as} have been Sent to destroy them'. He^{-as} said: 'O Jibraeel^{-as}, hurry!'. He^{-as} said: ***Their appointed time is the morning; is not the morning near? [11:81]***.

فأمره فتحمل ومن معه إلا امرأته، ثم اقتلعها - يعني المدينة - جبرئيل بجناحه من سبع أرضين، ثم رفعها حتى سمع أهل السماء الدنيا نباح الكلاب وصراخ الديوك ثم قلبها وأمطر عليها وعلى من حول المدينة حجارة من سجيل.

So, he (Jibrael^{-as}) commanded him to carry with him those who were with him^{-as} except for his^{-as} wife. Then Jibrael^{-as}, by his^{-as} wings, uprooted (the town) from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he^{-as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay''.⁷

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

as: Allay hay Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, Ch 7 H 27