

Sūrat al-Hud Verses 35-36

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرَمُونَ

11:35 - Or do they say: He has fabricated it? Say: If I have fabricated it, on me is my guilt, and I am clear of that of which you are guilty.

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ

11:36 - And it was revealed to Nuh; none of your people will believe except those who have already believed, therefore do not grieve at what they do.

Questions for Reflection

- 1) Who is being accused of fabrication here?
- 2) What is the guilt of the people, which the Prophet is clear of?
- 3) What does verse 36 tell you of how Prophet Nuh (a) felt about his people?

Commentary

The address now turns to the people of the Holy Prophet (s). The story of Prophet Nuh (a) was narrated to the Prophet (s) so he could tell it to his people. It was to give a message to the Quraysh that the stubbornness and excuses of the people of Nuh (a) were very similar to their reaction to the Prophet (s). Allah wants them to learn from history and not repeat the same mistakes the people of Nuh (a) had made.

Evidence that this verse is addressed to the Prophet Muhammad (s) and not Prophet Nuh (a) is from;

- a) The fact that the exact words are said to the Prophet (s) in 46:8. The accusation of fabrication was done by the people of Makkah and this was God's answer to them.
- b) All that has come about Prophet Nuh (a) in this passage has been in the third person (He said, they said . . . there is no direct address). In this verse there is a direct address – say!
- c) Hadith of Imam al-Baqir (a) and al-Sadiq (a) say that this verse was revealed about the disbelievers of the people of Makkah.

The word *Ijram* (translated as guilt) originally means to pluck and separate a fruit from its tree. It was then used to signify a wrong or evil action. Since the fitrat and natural instinct of the human being is pure and inclined to spirituality, committing a sin is considered as separating from its inner, original purity.

The Prophet (s) tells them that if they think he has fabricated it, the sin is on him. But they are guilty of the sin of rejecting belief in Allah and opposing His Messenger. Note that the word *Ijram* is singular, while *tajrimun* is a present continuous verb, showing that the people were in a state of continuous disobedience.

Verse 36 is the beginning of a new stage in the mission of Prophet Nuh (a). All this time, the verses talked about the Tabligh of Prophet Nuh (a), how he tried to convince them and what they replied.

Now the time for that is over, and the process of the consequence will begin. Allah will purge society of the stubborn disbelievers and filter out the pure from the impure.

Allah tells Prophet Nuh (a) that whoever was going to believe has already believed, there will be no more believers in him. The distinct lines between the two groups have been set. There is no point in continuing the conversation further, as there is no hope that anyone else will accept belief. This knowledge is from the knowledge of Ilmul Ghayb that Allah has, and He shares it with the Prophet as He wishes.

Allah knows that this declaration will be hard on Prophet Nuh (a) and He tells him not to grieve and be sad. Preparations must be made for the final end even though the Prophet would have liked that all his people, or at least most of them, would accept belief. But that was not the case and Allah tells him not to grieve over those who have chosen the wrong path.

Lessons

- 1) Committing a sin is separating from inner purity.
- 2) Allah has Ilmul Ghayb and shares it with His chosen ones as He wishes.
- 3) A true leader cares for the welfare of the people.

Cross reference verses

- 1) The Prophet (s) accused of fabrication – 46:8, 11:13.
- 2) Allah tells the Prophet (s) not to grieve over those who reject belief – 18:6, 26:3
- 3) The Prophet (s)'s concern for his people – 9:128

Connecting topic

A Leader cares for the people

An effective movement has two principle ingredients, a mission worthy of belief and passion, and a leader who guides tenderly towards the right direction. People gravitate towards a leader who cares about them and makes them feel respected and valued. Leading with love is able to overcome many of the challenges a leader has to contend with and creates fertile grounds for the blossoming of change and progress. Leadership love stems from faith and wisdom. A hadith of the Holy Prophet (s) says, *'The peak of intelligence after belief in Allah is to love people.'*

The Holy Prophet (s) was an excellent example of a leader who led with love. It showed in all his interactions with his people. He was eager for their success, both in this world and the hereafter. The stubbornness of people hurt him, and he was emotional about their fate. This leadership style is succinctly expressed in Sura Taubah, verse 127 where Allah tells us: *There has certainly come to you a Messenger from among yourselves, grievous to him is your distress, he has deep concern for you, and is compassionate and merciful to the believers.* Such was his disappointment at their unwillingness to accept the Truth that Allah tells him: *'You will put your life in peril for their sake, out of grief, if they should not believe in this discourse' (18:6)* It was because he was so concerned about the fate of his Ummah that Allah tells him, *'Soon will your Lord give you [that with which] you will be well pleased' (93:5)*. According to Tafsir, this gift was the ability to intercede for the believers on the Day of Judgment. A hadith of the Holy Prophet (s) says; *'On the Day of Judgment, I will intercede for so many of my followers, until Allah will say; are you well pleased? and I will reply, Yes my Lord, I am, I am.'*