SAMPLE

The Warned Ones

The Stories of the Warned Ones in the Quran

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Introduction

Introduction

The Quran tells the story of two wives — the wife of Nuh and the wife of Lut — who were married to prophets but who betrayed the message. It is a single verse.

This single verse is the entire Quranic treatment of these two women. One verse, two wives, two prophets, one verdict. The verse is the summary of the lives and the lesson of the deaths — the lives that were lived in the proximity of the prophets and the deaths that were the deaths of the disbelievers. The wife of Nuh was the wife of the prophet who built the ark; the wife of Lut was the wife of the prophet who was saved from the destruction. Both wives were married to the prophets; both wives betrayed the prophets; both wives perished.

The verse is the warning — the warning that the proximity to the faith is not the same as the faith, and the marriage to the prophet is not the same as the belief in the message. The wife who was married to the prophet was the wife who was not saved by the prophet — and the marriage that was the proximity was the marriage that was not the protection. The verse is the example — the example that Allah sets for the believers, the example that shows that the faith is the personal responsibility and the personal choice, not the inherited privilege and not the marital connection.

This book — the first in this collection — covers the wives of Nuh and Lut: the verse that mentions them, the betrayal of each, the proximity and the faith, the warning of the fire, the example for the believers, the lessons of the betrayal, the connections to the other warned figures, and the reflections on the meaning of the faith that is personal and the faith that is not transferable.

This collection covers the individuals who were warned by Allah through His prophets but who rejected the message and faced the consequences. These are the cautionary figures — the ones whose stories serve as warnings for every generation. The wives of Nuh and Lut are the first of these warned ones — the first example, the first warning, and the first lesson that the proximity to the faith without the faith is the proximity that does not save, and the marriage to the prophet without the belief in the message is the marriage that does not protect, and the person who is near the faith but not in the faith is the person who is near the salvation but not in the salvation — and the nearness that is not the faith is the nearness that is the danger, and the danger that is the nearness is the danger that is the lesson for every person who thinks that the proximity is enough.

Chapter 1: The Verse — 66:10

1.1 The Single Verse

The Quran mentions the wives of Nuh and Lut in a single verse — Surah At-Tahrim, verse 10:

"Allah presents an example of those who disbelieved: the wife of Nuh and the wife of Lut. They were under two of Our righteous servants but betrayed them. So they did not avail them against Allah at all, and it was said: Enter the Fire with those who enter" (66:10).

The single verse is the significance: the entire story of the two wives is contained in one verse — one verse that identifies them, one verse that describes their betrayal, one verse that delivers the verdict. The single verse is the lesson: the Quran does not need many verses to teach the lesson — the lesson that the proximity without the faith is the proximity that does not save is the lesson that is given in one verse, and the one verse that carries the lesson is the one verse that is sufficient.

1.2 The Context of the Verse

The verse appears in Surah At-Tahrim — the surah that deals with the rules of the household and the relationships within the family. The context is the significance: the verse that mentions the wives of the prophets appears in the surah that deals with the household — and the household that is the context is the household that is the lesson. The context is the lesson: the surah that begins with the rules of the household includes the examples of the wives who were in the household of the prophets — and the wives who were in the household are the wives who are the example, and the example that is the household is the example that teaches that the household is not the guarantee.

1.3 The Structure of the Verse

The verse has four parts: the identification ("the wife of Nuh and the wife of Lut"), the description ("they were under two of Our righteous servants but betrayed them"), the consequence ("they did not avail them against Allah at all"), and the verdict ("Enter the Fire with those who enter"). The structure is the significance: the verse that has four parts is the verse that tells the complete story — the identification, the description, the consequence, and the verdict. The structure is the lesson: the person who reads the verse should read the four parts — and the four parts that are read are the four parts that teach the identification, the action, the result, and the judgment.

1.4 The Identification — "Those Who Disbelieved"

The verse begins: "Allah presents an example of those who disbelieved: the wife of Nuh and the wife of Lut." The identification is the significance: the wives are identified as "those who disbelieved" — not as the wives of the prophets but as the disbelievers. The identification is the lesson: the person who is the wife of the prophet is not identified by the marriage but by the faith — and the faith that is absent is the faith that defines, and the defining that is the disbelief is the defining that is the identity. The wives who were married to the prophets are the wives who are identified as the disbelievers — and the disbelief that is the identity is the disbelief that is the verdict.

1.5 The Description — "Under Two of Our Righteous Servants"

The verse says: "They were under two of Our righteous servants but betrayed them." The description is the significance: the wives were "under" two righteous servants — the word that means the marriage and the submission, the position of the wife under the husband. The description is the lesson: the wives who were under the prophets were the wives who were in the position of the proximity — and the proximity that was the position was the proximity that was the opportunity, and the opportunity that was the proximity was the opportunity that was betrayed.

1.6 The Betrayal — "But Betrayed Them"

The verse says: "but betrayed them" (). The betrayal is the significance: the wives who were under the prophets betrayed the prophets — and the betrayal that was the wives was the betrayal that was the faith. The betrayal is the lesson: the person who is in the proximity of the faith may betray the faith — and the betrayal that is the proximity is the betrayal that is the danger. The word "betrayed" (khana) is the word that means the breach of the trust — and the trust that was breached was the trust of the faith, the trust of the marriage, and the trust of the message.

1.7 The Consequence — "They Did Not Avail Them"

The verse says: "So they did not avail them against Allah at all." The consequence is the significance: the prophets could not avail their wives — could not save them, could not protect them, could not intercede for them. The consequence is the lesson: the person who is the prophet cannot save the person who does not believe — and the marriage that is the proximity cannot avail against the decree of Allah. The prophets who were the husbands could not save the wives who were the disbelievers — and the helplessness that was the prophets is the helplessness that is the lesson: the faith is the personal responsibility.

1.8 The Verdict — "Enter the Fire"

The verse ends: "and it was said: Enter the Fire with those who enter." The verdict is the significance: the wives who were married to the prophets were told to enter the fire — the fire that is the punishment, the fire that is the destination of the disbelievers. The verdict is the lesson: the person who disbelieves enters the fire — regardless of the spouse, regardless of the proximity, regardless of the household. The fire that is the verdict is the fire that is the justice — and the justice that is the fire is the justice that is the personal, and the personal that is the justice is the personal that is the faith.

Chapter 2: The Wife of Nuh — The Betrayal of the Message

2.1 The Wife of the Prophet

The wife of Nuh was the wife of the prophet who preached for nine hundred and fifty years — the prophet who was the patience and the perseverance, the prophet who was the ark and the salvation. The wife is the significance: the woman who was married to the prophet of the patience was the woman who did not believe — and the marriage that was the nine hundred and fifty years was the marriage that was the proximity that was not the faith. The wife is the lesson: the person who lives with the prophet for centuries may still not believe — and the living that is the proximity is the living that is not the guarantee, and the guarantee that is not the living is the guarantee that is the faith.

2.2 The Preaching of Nuh

Nuh preached to his people for nine hundred and fifty years — the preaching that was the invitation, the preaching that was the warning, the preaching that was the message of the tawhid. The preaching is the significance: the wife who was married to the preacher heard the preaching — and the preaching that was heard was the preaching that was not believed. The preaching is the lesson: the person who hears the message from the prophet himself may still reject the message — and the hearing that is the proximity is the hearing that is not the believing, and the believing that is not the hearing is the believing that is the choice.

2.3 The Betrayal of the Message

The wife of Nuh betrayed the message — the message that was the preaching of her husband, the message that was the tawhid, the message that was the salvation. The betrayal is the significance: the wife who was in the household of the prophet did not support the message — and the message that was not supported was the message that was betrayed. The betrayal is the lesson: the person who is in the household of the faith may not support the faith — and the faith that is not supported is the faith that is betrayed, and the betrayal that is the household is the betrayal that is the most painful, because the betrayal that is the household is the betrayal that is the nearest.

2.4 The Nature of the Betrayal

The Quran does not specify the exact nature of the betrayal — whether it was the disbelief in the heart, the mockery of the message, the opposition to the preaching, or the informing of the enemies. The unspecified nature is the significance: the betrayal that is not specified is the betrayal that is the general — and the general that is the betrayal is the general that applies to every form of the unfaithfulness. The unspecified nature is the lesson: the person who betrays the message betrays it in whatever form — and the form that is the betrayal is the form that is the unfaithfulness, and the unfaithfulness that is the form is the unfaithfulness that is the betrayal.

2.5 The Flood and the Wife

The Quran describes the flood — the flood that destroyed the people of Nuh, the flood that saved the believers in the ark. The flood is the significance: the wife who was married to the builder of the ark was the wife who was not saved by the ark — and the ark that was the salvation was the ark that was the separation. The flood is the lesson: the person who is near the salvation may not be saved — and the salvation that is the ark is the salvation that is for the believers, and the believers who are saved are the believers who believe, and the wife who did not believe was the wife who was not saved.

2.6 The Son Who Was Lost

The Quran mentions the son of Nuh — the son who was not saved, the son who was drowned. The Quran says: "And Nuh called to his Lord and said: My Lord, indeed my son is of my family, and indeed Your promise is true, and You are the most just of the judges" (11:45). The son is the significance: the family of Nuh included the wife who betrayed and the son who was lost — and the family that was the prophet's was the family that was not all saved. The son is the lesson: the person who is the family of the prophet may not be saved — and the family that is the proximity is the family that is not the guarantee, and the guarantee that is not the family is the guarantee that is the faith.

2.7 The Example of the Wife

The wife of Nuh is the example — the example of the person who was married to the prophet but who did not believe. The example is the significance: the wife who is the example is the wife who is the warning — and the warning that is the wife is the warning that is for every person who thinks that the proximity is enough. The example is the lesson: the person who is near the faith should not rely on the nearness — and the nearness that is relied upon is the nearness that is the danger, and the danger that is the nearness is the danger that is the example of the wife of Nuh.

2.8 The Ark and the Exclusion

The Quran describes the ark — the ark that was built by Nuh, the ark that was the salvation, the ark that was the sign. The ark is the significance: the wife who was married to the builder of the ark was the wife who was not in the ark — and the ark that was the salvation was the ark that was the exclusion. The ark is the lesson: the person who is near the salvation may be excluded from the salvation — and the salvation that is the ark is the salvation that is for the believers, and the believers who are saved are the believers who believe, and the wife who did not believe was the wife who was excluded from the ark, and the exclusion that was the ark was the exclusion that was the justice, and the justice that was the exclusion was the justice that did not consider the marriage.

2.9 The Long Preaching and the Persistent Rejection

Nuh preached for nine hundred and fifty years — and the wife who was married to him for that duration was the wife who heard the message for that duration. The duration is the significance: the wife who heard the message for centuries was the wife who rejected the message for centuries — and the rejection that was the centuries was the rejection that was the persistence. The duration is the lesson: the person who hears the message for a long time is not guaranteed to believe — and the hearing that is the duration is the hearing that is the opportunity, and the opportunity that is the duration is the opportunity that must be chosen, and the choosing that is the opportunity is the choosing that the wife of Nuh did not make, even after centuries of the proximity.

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