

## I'JAZ GHAIBI MUSTAQBALI IN QS AL LAHAB VERSES 1-5: ANALYSIS OF THE STORY OF ABU LAHAB AND HIS WIFE

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### Abstrak

#### Keywords:

*I' jaz Ghaibi,  
Surah al-Lahab,  
Abu Lahab,  
Qur'anic Miracle,  
Prophecy of the Future.*

*Discusses the concept of i'jāz supernatural mustaqbalī in Surah al-Lahab verses 1–5 by focusing on the story of Abū Lahab and his wife. The purpose of this research is to examine the miraculous nature of the Qur'an through its prophecy about future events that were later proven in historical reality. This research uses a qualitative method with a library research approach by analyzing classical and contemporary Qur'anic commentaries as well as literature related to the sciences of the Qur'an (' Ulūm al-Qur'ān). The results of the study show that Surah al-Lahab is one of the clearest examples of i' jāz supernatural mustaqbalī, as the verses explicitly foretold the destruction of Abū Lahab and his wife while they were still alive. The Qur'an firmly states that wealth, power, and social status cannot save a person from the punishment of Allah. Historical records confirm that Abū Lahab died in a state of disbelief and experienced worldly humiliation after the Battle of Badr, while his wife continued to oppose the message of Islam until the end of her life. The harmony between the Qur'anic prophecy and historical reality serves as strong evidence of the Qur'an's miraculous nature as a divine revelation beyond human knowledge. Therefore, Surah al-Lahab functions not only as a historical account but also as a moral and theological warning for humanity not to reject the truth or fall into arrogance and hostility toward the message of Islam.*

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### INTRODUCTION

The Qur'an as a holy book Muslims are believed to own dimensions miracles ( i' jāz ) which are not only limited to beauty language and structure pronunciation, but also includes content meaning, law, sign scientific, as well as news about things supernatural. In the study Ulūm Al-Qur'ān, i'jāz understood as inability humans and jinn For bring in something comparable with

the Qur'an, both from aspect language, content, and truth the information.<sup>1</sup> Dimensions i'jaz this is what since beginning become proof main on truth message of the Prophet Muhammad ﷺ. One of form i'jaz who has strength argumentative tall is i'jaz ghaibī, namely the Qur'an's message about matters supernatural that is not can reached by reason and experience humans at the time revelation was revealed. The scholars then share i'jaz supernatural to in three category main, namely supernatural māḍī (reporting of the past) and ghaib mustaqbalī (announcement of the future).<sup>2</sup> I'jaz supernatural mustaqbal own very strategic position Because concerning events that have not yet occurred happen when paragraph lowered, but Then proven in a way real in journey history, so that show suitability absolute between revelation and reality.

Urgency study i'jaz supernatural mustaqbal the more relevant in context contemporary, especially in the middle development skepticism to source divine Qur'an. This study No only functioning as strengthening theological for people believe, but also as argument rational in scientific dialogue and Islamic preaching. Future news in the Qur'an contains risk great epistemology if sourced from humans, because possible error or refuted by the facts history. Because of that that, it is proven news the precisely become indicator strong will characteristic transcendent and absolute revelation.<sup>3</sup>

In QS al-Lahab this is occupy a unique and special position. this Surah in a way explicit to report future fate Abū Lahab and his wife, including certainty disbelief they until died as well as reply punishment in the afterlife. What's interesting is this surah lowered when Abū Lahab still alive and in a theoretical own opportunity For pretending to believe in order to abort claims of the Qur'an. However, the facts history show that matter the No Once happened, and Abū Lahab died in the state of infidelity, as reported by the Qur'an.<sup>4</sup>

The uniqueness of QS al-Lahab lies in its courage convey future verdict in a way Certain to individual certain, without use Language possibility or suspicion. This is make the surah as one of the the strongest example from i'jaz ghaibi mustaqbalī, at the same time challenge implicit that is not Once succeed was broken by the opponents of the Qur'an.<sup>5</sup> Therefore that, study deep towards QS al-Lahab in perspective i'jaz supernatural mustaqbal become important For reveal dimensions the miracle of the Qur'an, both from side theological, historical, and epistemological.

## REVIEW LIBRARY

Study on the miracle of the Qur'an ( *i'jaz al-Qur'an* ) has Lots discussed by scholars in discipline ' *Ulūm al-Qur'ān*. One of form miracle the is *i'jaz ghaibī*, namely the

<sup>1</sup> Jalāludīn Suyūfī, *al-Itqān fī 'Ulūm al-Qur'ān*, vol . 2 (Beirut: Dār al-Fikr, 2005), p . 95–97.

<sup>2</sup> Mannā' al - Qaṭṭān , *Mabāḥith fī 'Ulūm al-Qur'ān* (Cairo: Maktabah Wahbah, 2000), p . 273–275.

<sup>3</sup> Muḥammad ' Abdullāh Darrāz, *al-Naba' al - 'Azīm* (Cairo: Dār al-Qalam, 1997), p . 124–126.

<sup>4</sup> Ismā' il ibn Kathīr, *Tafsīr al-Qur'ān al - 'Azīm* , vol . 8 (Beirut: Dar Tayyibah , 1999), pp . 503–505.

<sup>5</sup> Fakhr al- Dīn al- Rāzī , *Mafātīḥ al- Ghayb* , vol . 32 (Beirut: Dar Iḥyā ' al- Turāth al - ' Arabī , 2004), p . 92–94.

Qur'an's message about matters supernatural that is not can known humans at the time revelation lowered. Jalāl al- Dīn al- Suyūṭī in *Al- Itqān fī ' Ulūm al-Qur'ān* explain that news supernatural in the Qur'an includes truth of past and future events Then proven in history, so that matter This be one of proof that the Qur'an originates from revelation of God.

Discussion about *i' jaz supernatural mustaqbalī* is also explained by Manā' al - Qaṭṭān in *Mabāḥith fī ' Ulūm al-Qur'ān*. he stated that news about the future in the Qur'an has strength big argumentative Because incident the Not yet happen when paragraph was revealed. When the news the Then proven in reality history, then matter That show that the Qur'an does not Possible originate from humans, but rather from God who knows all something.

In the context of QS. al-Lahab, the interpreters classic give interpretation that confirms destruction Abu Lahab as form news unseen. Ibn Kathīr in *Tafsīr al-Qur'ān al -' Aẓīm* explain that this surah is criticism direct to Abu Lahab above his hostility towards the Prophet Muhammad ﷺ. He confirmed that use of the word *tabbat* show certainty destruction Abu Lahab though He Still life when paragraph the revealed. Interpretation This show that QS. al-Lahab contains news about the future then proven in history when Abu Lahab passed away in the state of infidelity.

In contemporary times, the interpretation against QS. al-Lahab not only seen from aspect history, but also from the moral message it contains. M. Quraish Shihab in *Interpretation of Al- Mishbah* explain that story Abu Lahab and his wife give lesson that wealth, position social and relationships family with the Prophet not can save somebody without faith and obedience to God. With Thus, QS. al-Lahab does not only show miracles of the Qur'an, but also become moral warning for humans so as not to reject truth.

## RESEARCH METHODS

Study This use method qualitative with approach studies library research. This method used For study various source written related with discussion about *i' jaz supernatural mustaqbal* in QS. al-Lahab. Research data obtained from various literature such as classical and contemporary tafsir books, the book '*Ulūm al-Qur'ān*, as well as books and works other relevant scientific with topic study.

Data sources in study This consists of from primary data and secondary data. Primary data in the form of verses from QS al-Lahab ( verses 1–5) along with interpretations of scholars of interpretation such as works of Ibn Kathīr, al- Ṭabarī, and al- Qurṭubī. While that is secondary data obtained from literature that discusses about miracles of the Qur'an and concepts *i' jaz ghaibī*, such as work Jalāl al- Dīn al- Suyūṭī, Manā' al - Qaṭṭān, as well as contemporary tafsir such as Tafsir Al- Mishbah by M. Quraish Shihab.

Data collection techniques were carried out with method documentation, namely collect, read, and study various relevant references with theme research. The data that has been collected Then analyzed use method analysis descriptive-analytical, namely with explain content QS verses. al-Lahab, examine interpretations of scholars, as well as connect it with draft *i' jaz supernatural mustaqbalī*. Through method This expected can obtained greater understanding clear about the miracle of the Qur'an in news about the future then proven in reality history.

## RESULTS AND DISCUSSION

### A. HISTORICAL CONTEXT IN QS AL LAHAB

- Biography of Abu Lahab and Umm Jamil

Abū Lahab's real name was 'Abd al- 'Uzzā bin 'Abd al-Muṭṭalib, he is uncle from the Prophet Muhammad ﷺ. He born in 549 AD in Mecca and died in 624 AD a week after the Battle of Badr. He from the Bani Hashim family and their father named Abdul Muttalib and his mother named Lubna Binti Hajar from Bani Khuza'ah. She was included figure respected Quraysh with influence strong social and economic background. Abu Lahab means " Father of blazing fire ", because her cheeks always red or looks lit, nickname *Abu Lahab* given Because its reddish and striking appearance, but the Qur'an later immortalize nickname the as symbol the punishment that will come happened to him. Since beginning Islamic preacher, Abū Lahab appeared as one of the the most vocal and consistent opponent to the message of the Prophet ﷺ.

Abu Lahab gets married with Arwa binti Harb bin Ummayyah often known as Umm Jamil, brother Abu Sufyan's woman. It originates from circles woman nobleman Dear and included Quraish leader people the woman. From Abu Lahab's marriage to Umm Jamil, Abu Lahab received three children man and one child women, namely ; 'Utbah, Mu'attab, ' Utaibah and Durrah. Umm Jamil nicknamed with " woman" carrier wood burn " because often bring wood burnt. On his neck always There is rope from fiber dates. Unfortunately, Ummu Jamil inherited the malice, hatred, and revenge of parents and grandparents his ancestors to his cousins from among the Banu Hashim. Meanwhile one of his cousin was Hindun bint 'Utbah, wife of Abu Sufyan, who was chew heart friend of Hamzah ibn Abdul Muththalib in the events of the Battle of Uhud. No wonder If then Hindun was nicknamed " the chewer heart ". as known, in Ummu Jamil's self is stored a hard heart, an evil temper, and a sharp tongue painful. Hose three year after the Prophet SAW was sent become an apostle, Allah commanded he open and show everything hidden in self Abu Lahab 's wife.

- Conflict with the Prophet Muhammad SAW

Before Muhammad SAW was sent became an Apostle, Abu Lahab had Ruqayyah's engagement to 'Utbah and Umm Kulsum's marriage to ' Utaibah. Ruqayyah's marriage took place moment his age Not yet exactly 10 years. But after the Prophet Muhammad was sent as an Apostle, he order second his son For decide his engagement That.

When the Prophet Muhammad began convey monotheism treatise open attitude Abu Lahab changed sharp. He saw Islamic preaching as threat to order Quraish's social and economic aspects were based on worship idols. Relationship not even blood Again means.

Peak Abu Lahab's resistance occurred when Rasulullah SAW collected people Quraysh on Mount Shafa. The Prophet's call to return to God answered with mockery. Abu Lahab shouted, “ Tabban "Laka !" expression the curse that then replied directly by the revelation of Surah al-Lahab. Incident This noted in there are many sirah books, including the Nabawiyah Sirah the work of Ibn Hisham.

Abu Lahab's enmity did not stop at verbal rejection. He often does following the Prophet Muhammad at the time preaching For cut his words with accusation lies. In a number of the history collected by Ibn Ishaq and summarized by Ibn Hisham, is mentioned that Abu Lahab once spat at Rasulullah SAW in front of many people A insult heavy in Arab culture. Violence symbolic That continue in form terror daily. Abu Lahab's wife, Umm Jamil bint Harb, repeatedly laid down thorns, dirt, and trash on the road are commonplace passed by the Prophet or around House he. The Qur'an then called Ummu Jamil as *ḥammālatal-ḥaṭab*, metaphor for igniter hatred and hostility or carrier wood burn.

When the letter Al-Lahab was revealed, Abu Lahab and his wife the more increase his hostility. He often following the Prophet ﷺ in various chance preaching For incite society so as not to trust him. In the history of Ibn Kathīr mentioned that Abu Lahab often said to the people who come from outside Mecca so as not to listening to the Prophet ﷺ and accusing he as liar.<sup>6</sup>

- The Death of Abu Lahab

When the battle of Badr on the 17th of Ramadan 2 AH, Abu Lahab did not follow at war. However He asked Al-Ashi bin Hisham bin Mughirah to replace it with pay 4,000 dirhams. Although No down to Medan war, Abu Lahab remained show hostility and feeling proud with strength Quraysh. However, pride the collapse when news defeat Quraysh at Badr until to Mecca. Defeat This become blow big for prestige and price self Abu Lahab as figure Quraysh.

Abu Lahab suffered boils all over his body which is called with Al- Adasah. He died 7 days ago post incident the Battle of Badr because his illness said. He die aged 74-75 in 624 AD in Mecca, Arabia. After no, the body No taken care of for 3 days until smelly rotten. Then his family dig hole, then push Abu Lahab's corpse with wood long. After the body enter to holes, they bury him with throwing gravel and soil from distance until the body buried, because they No stand with smell rotten. There is no no one is willing

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<sup>6</sup>Ibn Kathīr, *Tafsīr al-Qur'ān al -' Azīm* , juz 8, tafsir QS al-Lahab.

carrying his corpse, because Afraid infected his illness. At the time the Quran was revealed, the Arabs of that time That including Abu Lahab and his wife and others Already understand the meaning of revealed verses of the Koran that, even they really admire the verses of the Quran Because they believe Not yet Once hear sentences like That.

However because of his fear to lost position and honor in the eyes society that views that it turns out in Islam all man it has the same position No There is the difference in the eyes of God, which becomes the difference just his piety just.

This is what causes the characters magnifying glass Quraysh time That Lots do opposition and rejection to Rasulullah SAW's invitation was due to they Afraid lost position they are in the eyes his people.

## B. ANALYSIS OF QS. AL LAHAB IN I'JAZ GHAIBI

### 1. Analysis Language of the Verses of Qs. Al Lahab

Qs. Al Lahab consists of of five verses, where each verse the has linguistic meaning Alone. In surah al Lahab the first verse reads :

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ( ١ )

“ *Perish second Abu Lahab's hand and truly he perished.* ”

The word *tabbat* originate from root word ت ب ب Which meaningful *destroyed, total loss, destroyed without remainder*. Use verb *māḍī* (verb ) past tense ) here show certainty destruction, although the event in a way chronological Not yet happen moment paragraph lowered. This is a style functional Arabic For confirm certainty Allah's promise ( *taḥqīq al- wa' d* ). The term "two hands " ( *yadā* ) is form figurative language *mursal*, because what is meant No just hands, but rather all over Abu Lahab's deeds and powers.<sup>7</sup>

In verse the second one reads :

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ

“ *No useful for him his wealth and what he try.* ”

the word *mā* functioning as *lust* ( absence) absolute ), affirms that Abu Lahab's assets and business are the same very No give benefits. The word *كسب* in a way Language means " results" effort ”, which some interpreter interpreted covers children and influence social, because in Arab children's traditions considered as results parents '

<sup>7</sup>Al- Zamakhsyarī , *Al- Kasysyāf 'an Ḥaqā'iq at- Tanzīl* , Juz 4 (Beirut: Dār al- pole al- ' Ilmiyyah ), p . 783.

efforts.<sup>8</sup>

In verse third :

سَيَمْلَى نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

"In the future he will enter turbulent fire ( hell ), "

In the phrase *Lahab* means flame, which is semantics are very relevant with threat hell. Conformity meaning of the name with reply received show beauty *munāsabah lafziyyah wa ma' nawiyah* ( harmony) sound and meaning ).<sup>9</sup>

In verse to four that is :

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

"( so too) his wife, the bearer wood burn ( spreader of slander). "

In verse four This show continuity the punishment mentioned that destruction also befell arwa wife from Abu Lahab. Wording *حَمَّالَةَ الْحَطَبِ* is form *mubālaghah* which shows habits and character still. In linguistics, expressions This as carrier rumors and slander. Abu Lahab's wife spread slander for insulting the Prophet Muhammad saw. As well as breaking down split people Islam. *الحطب* ( wood ) here interpreted as slander, because wood is material burn that can ignite fire, so too with slander can ignite fire hostility..<sup>10</sup>

Al Hafidz Ibn Kathir said :

و هي مهيأة لذلك . God willing, God willing, God willing, God willing, God willing  
مُسْتَعْدَّةٌ لَهُ

" His wife will carry wood burn, then thrown to her husband (Abu Lahab) so that the fire burns her ( husband ). increase ( large ) provided For help ( torture) her husband. ”<sup>11</sup>

In verse fifth :

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

" On his neck There is rope from spun coir. "

The word *جيد* which means neck, this word describe beauty decorated neck necklace. Then the word *Al Masad* means originating rope from *Masad* tree, but there are also those who interpret it as rope made from coconut fiber. The meaning of paragraph final the is A humiliation For Abu Lahab's wife who should have neck That

<sup>8</sup>Ibn 'Āsyūr, *At- Tahrīr wa at- Tanwīr* , Juz 30 (Tunis: ad- Dār at- Tūnisīyyah ) , p . 608.

<sup>9</sup>Fakhrudīn al- Rāzī , *Maḥāṭib al- Ghayb* , Juz 32 (Beirut: Dār Iḥyā ' at- Turāth al -' Arabī ) , p . 112

<sup>10</sup>Al- Qurṭubī , *Al- Jāmi 'li Ahkām al-Qur'ān* , Juz 20 (Beirut: Mu'assasah ar-Risālah ) , p . 226.

<sup>11</sup> Interpretation Qur'anil 'Azhim, ' Imaduddin Abul Fida' Isma'il bin 'Umar bin Katsir Al- Qurasyi Ad Dimasyqi .

decorated with beauty, in fact entangled in coir. This is also said dead in polytheism  
The same like her husband.

## 2. Reason Nuzul QS al Lahab

In QS. al-Lahab is a Makkiyah surah that was revealed in phase beginning the preaching of the Prophet Muhammad ﷺ in Mecca. The majority interpreter agreed that this surah down after the event of the Prophet gathering people Quraysh on Mount Safa to call out they to monotheism. <sup>12</sup>In events said, Abū Lahab in particular open insulting the Prophet by the greeting " tabban" lacquer ali-hādhā jama' tanā ?" ( woe to you, only For is this it you gather us?). Greetings this is what it is because main the descent of QS. al-Lahab, as narrated in various books of tafsir and hadith. <sup>13</sup>this Surah Then down as form criticism divine to attitude hostility the. Abu Lahab is included figure respected Quraysh. He has influence sufficient social and economic big in Mecca, so that his refusal to Islamic preaching brings impact significant in hinder the spread of Islam in the early days.<sup>14</sup> Position social this is what makes the Quran's condemnation of himself the more significant, because confirm that glory lineage and power worldly No worth in front of truth revelation. Hostility Abū Lahab did not stop at speech only, but proceed to action real, like prevent people from listening the Prophet's preaching, hurting he verbally, and support the propaganda of Quraysh towards Islam. According to Ibn Kathīr, attitude consistent Abū Lahab in hostility This Keep going ongoing until end his life, and he died in state of infidelity after the Battle of Badr.<sup>15</sup>

With Thus, the context the revelation of QS al-Lahab did not can released from reality history Islamic preaching in Mecca. this Surah become proof that the Qur'an does not only respond incident actual, but also sets evaluation divine towards the future figure certain, which then proven the truth in track history.

## 3. Form I' jaz Ghaibī in QS Al-Lahab

### a. Certainty Abu Lahab's disbelief until His death

Abu Lahab is one of the uncle of the Prophet Muhammad SAW. Quraysh Society nicknamed him *Abu Lahab* (Father of Flame) because her face looks bright reddish. But Allah made nickname That as symbol the punishment that will come He feel in hell. Since the Prophet began convey preaching in a way

<sup>12</sup>Al- Ṭabarī , Jāmi 'al - Bayān 'an Ta'wīl Āy al-Qur'ān, vol . 24 (Beirut: Dār al-Fikr, 2001), p . 629.

<sup>13</sup>Muslim ibn al- Ḥajjāj , Ṣaḥīḥ Muslim, Kitāb al- Īmān (Beirut: Dār Iḥyā ' al- Turāth , 2004), no. hadith 208.

<sup>14</sup>Al- Ṭabarī , Jāmi 'al - Bayān 'an Ta'wīl Āy al-Qur'ān, vol . 24 (Beirut: Dār al-Fikr, 2001), p . 628–630.

<sup>15</sup>Ibn Kathīr, Tafsīr al-Qur'ān al -' Aẓīm , vol . 8 (Riyadh: Dar Ṭayyibah , 1999), pp . 500–504.

open, Abu Lahab immediately do resistance hard. When the Messenger of Allah collected his family on Mount Shafa for call out them to worship the One God, Abu Lahab shouted rough, “ Woe you, O Muhammad! Is it for This you gather us?” (HR. Bukhari and Muslim).

With That Allah revealed Surah Al-Lahab: 1–2 to answer his arrogance : *" Perish second the hand of Abu Lahab and verily he will perish. Not useful for him his wealth and what he try. "*

Since moment that, Abu Lahab increasingly insulting, insulting, and inciting people to stay away from the Prophet. He refused every call truth and spend his life For fighting Islamic preaching.

Abu Lahab did not walk Alone in spread hatred. His wife, Umm Jamil binti Harb, who is also a relative Abu Sufyan's daughter, join make things worse circumstances. Ummu Jamil is famous with cunning his tongue. He often bring thorns and grumbling, then spread it on the road where the Messenger of Allah passed so that his feet would pass wounded. Allah also immortalizes it actions cruel That in Surah Al-Lahab verses 4 and 5 which means : *"And his wife, the bearer wood burn."*

The verse describe how God will reply to Umm Jamil in hell. He will carry wood burn For add hot fire for her husband as punishment on the crimes they committed do towards the Prophet Muhammad SAW.

When the people Quraysh leave towards the Battle of Badr, Abu Lahab chose For No follow. He ordered Al -' As bin Hisham to replace him and pay him with his wealth as ransom. Abu Lahab did not down direct to Medan war, but He feel satisfied and proud with departure troops Quraysh. However pride That disappeared when news defeat Quraysh arrived in Mecca.

Defeat That hit price himself. He who was originally feel the most powerful, suddenly lost authority in front of its people. God also brought it upon himself disease terrifying as reply on his arrogance and hatred towards the Prophet.

According to stories of Ibn Ishaq and Ibn Kathir, some day after defeat at Badr, Abu Lahab was attacked disease skin infectious named “al -' adasah ”, similar malignant plague or leprosy. His body start blister, ooze smell rotten, and the skin peeling one by one.

His family feel scary see their condition. They avoid Because Afraid infected disgusting disease that. His children don't either brave approach him. Abu Lahab finally undergo his days alone, without care, without friends, and without

love Darling.

Disease That ongoing during seven day. At the time that, Abu Lahab felt very heavy suffering. It is difficult eating, difficult moving, and rotting in a way slowly. After long pain, Abu Lahab finally exhale breath the last one in condition contemptible, some day defeat troops Quraysh at Badr.<sup>16</sup>

b. Alignment of Unseen News with Historical Reality in QS. Al-Lahab

One of amplifier *i'jaz supernatural mustaqbal* in QS. Al-Lahab is suitability perfect between news the unseen of the Qur'an with incident true history happen after the decline revelation. The Qur'an does not only reported the future of Abu Lahab and his wife, but also described form humiliation, failure, and the end tragic then proven in a way historical. In the word تَبَّتْ in a way Language means total loss, destroyed without remainder, and failure in a way comprehensive. The interpreters confirm that the destruction in question covers humiliation in this world and punishment in the afterlife.<sup>17</sup>

In a way Historically, Abu Lahab was indeed experience humiliation real world after the Battle of Badr. Although He No follow fighting, he accept news defeat Quraysh with full anger and disappointment. Not long after that, he fall sick and died in condition isolated as well as hated by his people alone. Events This show that Abu Lahab's destruction was not only threat hereafter, but also realized in world history as meaning linguistics verse.

History records that Abu Lahab died Because disease the dreaded contagious Arab society today that. Because of fear infected and feel disgusted, his family reluctant approach his body during a number of day. He finally buried with very simple and easy way honorable, departing behind with social status as nobleman Quraysh.<sup>18</sup> Reality this is very much in tune with the message of QS. Al-Lahab which confirms total destruction of Abu Lahab's dignity. Wealth, descent, and position social that during This proud of proven No capable save him, both in this world and as supplies afterlife.

Umm Jamīl is known as active figures spread hostility towards the Prophet ﷺ, both with saying provocative and action real. He often put disturbance on the road that the Prophet ﷺ traveled and triggered hatred society.<sup>19</sup> He also died in

<sup>16</sup> Story Tragic Abu Lahab and his wife (Ummu Jamil) defied the Prophet

<sup>17</sup> Al- Zamakhsyārī, *Al- Kasysyāf'an Haqā'iq at- Tanzīl*, Juz 4 (Beirut: Dār al- pole al- ' Ilmiyyah ), p . 783.

<sup>18</sup> Al- Qurtubī, *Al- Jāmi 'li Ahkām al-Qur'an*, Juz 20 (Beirut: Mu'assasah ar-Risālah ), p . 229.

<sup>19</sup> Ibn Hisham, *As- Sirah an- Nabawiyyah*, Juz 1 (Beirut: Dār al- Ma' rifah ), p . 292.

condition still hostile to Islam, as reported in the Koran, so threat the supernatural that was conveyed revelation fully come true in reality.

Which makes harmony This as *i'jaz* is distance long time between the revelation of the surah and the death of Abu Lahab. Surah Al-Lahab was revealed at the beginning preaching, while Abu Lahab was still life a number of year after that. During period That does not happen any event that cancels news of the Qur'an. The scholars emphasized that consistency between revelation and history This is proof that the Qur'an is sourced from from Allah's knowledge includes the past, present and future.<sup>20</sup>

### C. INTERPRETATION OF CLASSICAL AND CONTEMPORARY SCHOLARS ON QS AL LAHAB

#### 1. Interpretation of Classical Scholars towards QS. al-Lahab

Classical scholars of interpretation in general interpret QS. al-Lahab directly textual-historical, with emphasize context because the decline verse, meaning linguistics lafaz, and reality history Abū Lahab and his wife. Ibn Kathīr confirm that this surah is criticism direct from God to Abu Lahab due to his outright hostility towards the Prophet Muhammad ﷺ. According to him, the use of verb *madāqī* in word *tabbat* show certainty destruction, both in this world and in the hereafter, even though Abū Lahab still life moment paragraph lowered. This is become proof strong that paragraph the nature news the certain supernatural happen.<sup>21</sup>

Al-Ṭabarī in *Jāmi' al-Bayān* interpreting “second hand Abu Lahab” as figurative language on all over charity deeds and powers that he have. He also emphasized that assets and business Abu Lahab is the same very No give benefit when face to face with God's decree.<sup>22</sup> Temporary that, al- Qurtūbī highlight aspect *balaghah* in this surah, especially harmony between the name Abū Lahab and threat fire hell (*nār dhāta lahab*), which shows beauty at a time firmness threat divine.<sup>23</sup>

As for Umm Jamīl, the commentators classic agreed that designation *ḥammālatal-ḥattab* meaningful slanderer and instigator hostility. Ibn Kathīr explain that He in a way active spread disturbance towards the Prophet ﷺ so that

<sup>20</sup>Al- Biqā'ī, *Naẓm ad -Durar fī Tanāsub al- Āyāt wa as-Suwar*, Juz 22 (Cairo: Dār al- Kutub ), p . 399.

<sup>21</sup>Ibn Kathīr, *Tafsīr al-Qur'ān al -' Aẓīm*, (Beirut: Dār al-Fikr, 1999), vol . 4, p . 564.

<sup>22</sup>Al- Ṭabarī, *Jāmi' al - Bayān 'an Ta'wīl Āy al-Qur'ān*, (Beirut: Dār al- Ma' rifah , n.d.), vol . 30, p . 336.

<sup>23</sup>Al- Qurtūbī, *Al- Jāmi 'li Ahkām al-Qur'ān*, (Beirut: Dār al- pole al- ' Ilmiyyah , 2003), vol . 20, p . 232.

in the future He will carry wood burn in hell as a fitting reward.<sup>24</sup> With Thus, the interpretation classic placing QS. al-Lahab as a surah that confirms punishment Certain for opponents preaching, at the same time proof truth revelation.

## 2. Interpretation of Contemporary Scholars towards QS. al-Lahab

Contemporary scholars tend expand interpretation of QS. al-Lahab with approach thematic and contextual, without release meaning historically. Sayyid Quṭb in *Fi Zilāl al-Qur'ān* confirm that QS. al-Lahab does not only speak about figure Abu Lahab as individual, but also as symbol resistance structural to truth. According to him, this surah describe collision eternal between truth and arrogance power, where wealth and social status No capable save the perpetrator.<sup>25</sup>

Muhammad al- Ṭāhir Ibn ' Āshūr in *al- Tahrīr wa al- Tanwīr* emphasize dimensions i' jaz supernatural mustaqbal in this surah. He mentions that the courage of the Qur'an determines verdict disbelief and destruction someone who is still life is challenge impossible open done by humans. This is show that the source of the Qur'an is God's knowledge that transcends time.<sup>26</sup>

Temporary That, M. Quraish Shihab interpreted QS. al-Lahab with emphasize its moral and universal message. According to him, Abū Lahab and his wife is example real that hostility to mark truth, spreading slander, and arrogance social will lead to destruction, both both personally and social. Story This relevant throughout the ages and not limited to context history of Mecca alone.<sup>27</sup>

## 3. Point Meeting Interpretations of Classical and Contemporary Scholars

Although different in approach and emphasis, interpretation of classical and contemporary scholars own a number of point meeting main. First, both agreed that QS. al-Lahab is criticism firm to Abu Lahab and his wife consequence hostility they to the preaching of the Prophet Muhammad ﷺ. Second, the interpreters from second period agreed that this surah contain i' jaz supernatural mustaqbalī, because news about destruction Abu Lahab was proven in a way historical after the decline revelation.

Third, both classical scholars and contemporary You're welcome confirm that wealth, position and lineage No own mark safety without faith and obedience.

<sup>24</sup>Ibn Kathīr, *Tafsīr al-Qur'ān al -' Azīm* , vol . 4, p . 566.

<sup>25</sup>Sayyid Quṭb, *Fi Zilāl al-Qur'ān* , (Cairo: Dār al- Shurūq , 2003), vol . 6, p . 3984.

<sup>26</sup>Ibn 'Āsyūr, *Al- Tahrīr wa al- Tanwīr* , (Tunis: Dār al- Tūnisiyyah , 1984), vol . 30, p . 579.

<sup>27</sup>M. Quraish Shihab, *Tafsīr al- Mishbah* , (Jakarta: Lentera Hati, 2002), vol . 15, p . 536.

The difference between both of them more nature methodological : classical scholars emphasize aspect language and history history, while contemporary scholars expand the meaning of this surah as moral and social messages that are universal. With Thus, QS. al-Lahab does not only understood as notes history, but also as warning eternal for all over man.

#### D. WISDOM FROM THE STORY OF ABU LAHAB AND HIS WIFE

Story Abu Lahab and his wife The QS al-Lahab contains very deep theological and moral wisdom, among others affirmation that lineage, closeness family with the Prophet ﷺ, wealth, and position social No own mark safety without faith and obedience to Allah. Abū Lahab who is Uncle of the Prophet ﷺ still get condemnation and verdict destruction Because his arrogance and hostility to truth, as confirmed in the word of God that assets and business No give benefit for him. In addition, the story This show certainty Allah's promise and threat, because QS al-Lahab was revealed when Abū Lahab still alive, but news about his disbelief until died proven in a way historical, so that become proof real i' jaz supernatural mustaqbalī.<sup>28</sup>

The role of Ummu Jamīl as *ḥammālatal-ḥaṭḥab* also contains lesson about the danger of slander and hostility active to preaching, which is not only personal impact but also damaging order social. On the other hand, the story This display exemplary behavior the patience of the Prophet Muhammad in face opposition from relatives nearest, and confirm that the Qur'an does not just take notes incident history, but rather present it as universal warning for every generation so as not to fall into in arrogance, rejection to truth, and dissemination badness.<sup>29</sup>

## CONCLUSION

Based on the discussion that has been described, can concluded that QS. al-Lahab is i' jaz supernatural mustaqbal in the Koran. This surah is one of them proof the truth of the Koran, where it is down when Abu Lahab was still live, in a way firm and certain heralding the future destruction Abū Lahab and his wife, both in this world and in the hereafter. facts history prove that Abu Lahab passed away in the state of disbelief and experiencing humiliation the real world, while his wife Umm Jamīl still is at in hostility towards Islam until end his life.

Analysis the language of QS. al-Lahab shows use structure very strong language, like future events, majāz, mubālaghah, as well as harmony between wording and meaning. All element the

<sup>28</sup>Al- Zarqānī , *Manāhil al - 'Irfān fī ' Ulūm al-Qur'ān* , volume 2; Manā ' al - Qaṭṭān , *Mabāḥith fī ' Ulūm al-Qur'ān* .

<sup>29</sup>Al- Ṭabarī , *Jāmi 'al - Bayān* , tafsīr QS al-Lahab; Fakhr al- Dīn al- Rāzī , *Maḥāṭib al- Ghayb* .

confirm certainty God's threat and strengthening dimensions the miracle of the Qur'an from side Language at a time meaning. In addition, the suitability perfect between news the unseen that the Qur'an conveys with reality history that happened after that show that the Qur'an does not Possible sourced from humans, but rather from Allah Who knows the future.

Story Abū Lahab and his wife also contain profound theological and moral wisdom, especially affirmation that proximity lineage, wealth, and position social No ensure safety without faith and obedience. QS. al-Lahab with thus No only functioning as document history, but also as universal warning for all over humans to stay away arrogance, hostility to truth, and the spread of slander, as well as proof real miracles of the Qur'an throughout the ages.

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