



CHAPTER 11

Hūd

(REVEALED AT MAKKAH: 10 sections; 123 verses)

The name of this chapter is taken from that of the Prophet Hūd, whose history is referred to herein. He seems to have been the first prophet to a people living in the Arabian peninsula.

The opponents are warned first, and the truth of the revelation is asserted in the second section, and the opponents are challenged to produce ten chapters like it. A cruel and persecuting enemy is then warned of the evil fate of previous people. The third and fourth sections deal with the history of Noah, the fifth with that of Hūd, the sixth with that of Ṣāliḥ, the seventh with that of Abraham and Lot, and the eighth with that of Shu'aib. The ninth section compares the wrongdoers and the righteous, and the tenth comforts the believers.

The chapter seems to be a complement to the last, which deals mostly with abstract questions relating to the truth of revelation, while this illustrates the truth of those questions by referring to the histories of former prophets. It is wholly a Makkan revelation, and must be placed at about the same period as the last chapter.

SECTION 1: A Warning

In the name of Allāh, the Beneficent, the Merciful.

1 I, Allāh, am the Seer. A Book, whose verses are characterized by wisdom, then they are made plain, from One Wise, Aware:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الرَّاهِدِ كَيْدًا أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ
مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ ①

2 That you should serve none but Allāh. Surely I am to you from Him a warner and a giver of good news.

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ وَبَشِيرٌ ②

3 And ask forgiveness of your Lord, then turn to Him. He will provide you with a goodly provision to an appointed term, and will bestow His grace on every one endowed with grace.^a And if you turn away, I fear for you the chastisement of a great day.

وَإِنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى
وَيُؤْتِكُمْ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ③

4 To Allāh is your return, and He is Possessor of power over all things.

إِلَى اللَّهِ مَرْجِعُكُمْ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ④

5 Now surely they cover up their breasts^a to conceal (their enmity) from Him. Now surely, when they put their garments as a covering,^b He knows what they hide and what they make public. Surely He is Knower of what is in the breasts.

أَلَّا إِنَّهُمْ يَأْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا
مِنْهُ ۗ وَلَا أَلَّا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ
يَعْلَمُ مَا يُسْرُونَ ۗ وَمَا يُعْلِنُونَ إِلَّا
عَلَيْمٌ بِدَاتِ الصُّدُورِ ⑤

3a. *One endowed with grace* signifies one on whom Allāh bestows His grace. The *dhī faḍl* here is the possessor of spiritual blessings in addition to the material benefits spoken of in the preceding words.

5a. *Ṭhanā ṣadra-hū* (lit., *he folded his breast or bosom*) means *he concealed enmity in his breast or bosom* (LL). This meaning is made clear in the words that follow.

5b. *He covered himself with his garment, in order that he might not see nor hear* (LL). According to R, the meaning is that *they make their garments a covering over their ears, and this signifies their holding back from lending an ear, or it is an allusion to their running away.*

Part 12

6 And there is no animal in the earth but on Allāh is the sustenance of it, and He knows its resting-place and its depository. All is in a clear record.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ
رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا
كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

7 And He it is Who created the heavens and the earth in six periods; and His Throne of Power is ever on water^a that He might manifest (the good qualities in) you, whoever of you is best in deeds.^b And if thou sayest, You shall surely be raised up after death, those who disbelieve say: This is nothing but clear deceit.^c

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي
سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْشُرَكُمُ أَجْرَكُمْ أَحْسَنُ عَمَلًا وَلَكِنْ قُلْتُمْ
مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

8 And if We delay for them the chastisement for a stated period,^a they will certainly say: What prevents it? Now surely on the day when it will come to them, it will not be

وَلَكِنْ آخَرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ
مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْسِبُهُمْ إِلَّا يَوْمَ
يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ

7a. The meaning of 'arsh ("Throne of Power") has been explained in 7:54b. For *kāna*, see 2:213a. What is the relation between *water* and the *manifestation of the Power* of God, for which the 'arsh stands? This is explained by the Qur'ān itself: "And We made from water everything living" (21:30). Man is the highest developed form of life, and life is due to water. The great power of God which is manifested in the creation of man is thus connected with water. And as physical life grows out of water, so spiritual life grows out of revelation, which is so often compared with rain or water. God's great power has thus been made manifest through water, and hence with the creation of the heavens and the earth is mentioned the fact that God's Throne of Power is ever on the waters. The words that follow make it clearer still; see the next note.

7b. The two words *balā-hu* and *ibtalā-hu* are synonymous and mean originally *the manifestation of good qualities and mean qualities* (T). The object of the creation of man and all that has been brought into existence is that the great qualities with which man is endowed should be manifested. But that manifestation, we are told in the words that follow, takes place, not in this life, but in the life after death. This truth is expressed in the words, *if thou sayest, You shall surely be raised up after death*. For the use of the words, *balā* and *ibtalā*, in the sense of the manifestation of the great and good qualities with which man is endowed, see 8:17b.

7c. The word *sihr* is used here clearly in the sense of *deceit* or *falsehood*; see 2:102e.

8a. The stated period of time is thus referred to in 8:33: "And Allāh would not chastise them while thou wast among them".

averted from them, and that which they scoffed at will beset them.

بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

SECTION 2: Truth of Revelation

9 And if We make man taste mercy from Us, then withdraw it from him, he is surely despairing, ungrateful.

وَلَئِنْ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۖ كَفُورًا ﴿٩﴾

10 And if We make him taste a favour after distress has afflicted him, he says: The evils are gone away from me. Certainly he is exultant, boastful,

وَلَئِنْ آذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرْآءٍ مَسَّاهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

11 Except those who are patient and do good. For them is forgiveness and a great reward.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

12 Then, may it be that thou wilt give up part of what is revealed to thee and thy breast will be straitened by it, because they say: Why has not a treasure been sent down for him or an angel come with him?^a Thou art only a warner. And Allāh is in charge of all things.

فَاعْلَمْ أَنَّا نَسُوقُكَ بَعْضَ مَا يُبَدِّئُكَ وَصَآئِرٌ ۚ بِهِ صَدَرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۗ إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

13 Or, say they: He has forged it. Say: Then bring ten forged chapters like it, and call upon whom you can besides Allāh, if you are truthful.^a

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۖ وَادْعُوا مَنِ اسْتَدْعَيْتُمْ مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿١٣﴾

12a. This passage does not signify that the Prophet intended to give up any part of the revelation; on the other hand, it is a strong statement indicating that he could not do it. It is a peculiar use of the word *la'alla*. Rz says: "You say of a person when you intend to show his remoteness from a thing: Maybe (Ar., *la'alla-ka*) you have power to do such a thing".

13a. This challenge is contained in four different chapters of the Holy Qur'ān. Firstly in 17:88: "Say: If men and jinn should combine together to bring the like of this Qur'ān, they could not bring the like of it, though some of them were aiders of others". This is the earliest in point of revelation. Then in the verse under discussion, the demand is reduced to ten chapters. Lastly in 10:38 and 2:23 they are challenged to produce a single chapter like the Qur'ān. Another point worth noting is that, while in some places men and jinn are challenged, in others the word *shuhadā'*, which means their *great* or *learned men*, is substituted for *jinn*, thus showing that *jinn* in such places means only *their great men*; see 2:23a for full explanation.

14 But if they answer you not, then know that it is revealed by Allāh's knowledge, and that there is no God but He. Will you then submit?^a

فَأَلَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّهَا أَنْزَلُ
بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ
أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

15 Whoever desires this world's life and its finery — We repay them their deeds therein, and they are not made to suffer loss in it.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُؤِثِّبْ لَهُمْ أَعْمَالَهُمْ فِيهَا وَهُمْ
فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

16 These are they for whom there is nothing but Fire in the Hereafter. And what they work therein is fruitless and their deeds are vain.^a

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ
إِلَّا النَّارُ ۖ وَحِطَّ مَا صَنَعُوا فِيهَا
وَبَطُلُ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

17 Is he then (like these) who has with him clear proof from his Lord, and a witness from Him recites it, and before it (is) the Book of Moses, a guide and a mercy? These believe in it. And whoever of the parties disbelieves in it, the Fire is his promised place. So be not in doubt about it. Surely it is the truth from thy Lord, but most men believe not.^a

أَفَسَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّهِ وَ
يَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ
مُوسَىٰ إِمَامًا وَرَحْمَةً ۗ أُولَئِكَ يُؤْمِنُونَ
بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ
فَالنَّارُ مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ
مِّنْهُ ۗ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ ۗ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

18 And who is more unjust than he who forges a lie against Allāh? These will be brought before their Lord, and the witnesses will say: These are

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا ۗ أُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ

14a. The disbelievers are addressed here, the meaning being that, if the false gods or the leaders do not answer their devotees when they call on them to assist them in producing a like of the Qur'ān, then at least no doubt should be left in their minds that the Qur'ān is not the work of the Prophet, but a revelation from the Divine Being.

16a. That is, their works and other deeds will not result in any good to them.

17a. The several statements made in this verse require to be explained. *He who has with him clear proof from His Lord* applies to every believer in the truth of the Holy Qur'ān; the words *these believe* in it, occurring further on, make this clear. *The witness from Allāh*, who recites it, is the Holy Prophet, who is called a witness elsewhere, as being an exemplar for the believers. Besides being a clear proof in itself, the Holy Qur'ān has a further evidence of its truth in the book of Moses, which is, therefore, called a guide and a mercy, because it contains clear prophecies of the truth of the Prophet. The meaning of the whole passage is: He who, being a believer in the truth of the Holy Qur'ān, has clear proof from his Lord, and who has an exemplar for him in the person of the Holy Prophet, and has additional testimony of his truth in the book of Moses, is not like him who loves this world and cares not for the Truth? The latter statement, being included in the previous verses, is omitted here.

they who lied against their Lord. Now surely the curse of Allāh is on the wrongdoers,^a

19 Who hinder (men) from the path of Allāh and desire to make it crooked. And they are disbelievers in the Hereafter.

20 These will not escape in the earth,^a nor have they guardians besides Allāh. The chastisement will be doubled for them. They could not bear to hear, and they did not see.^b

21 These are they who have lost their souls, and that which they forged is gone from them.

22 Truly in the Hereafter they are the greatest losers.

23 Surely those who believe and do good and humble themselves before their Lord, these are the owners of the Garden; therein they will abide.

24 The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal in condition? Will you not then mind?

وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا
عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَ
يَبْغُونَهَا عِوَجًا ۗ وَهُمْ بِالْآخِرَةِ
هُمْ كَفِرُونَ ﴿٢٠﴾

أُولَٰئِكَ لَمْ يَكُنْ لَهُمْ مُعْجِزِينَ فِي الْأَرْضِ
وَمَا كَانَ لَهُمْ مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ
يُضَعَّفُ لَهُمُ الْعَذَابَ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢١﴾

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ
عَنَّهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٢﴾

لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ ۗ هُمُ الْخَاسِرُونَ ﴿٢٣﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَآخَبُوا إِلَىٰ رَبِّهِمْ ۗ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ
وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِينَ
مَثَلًا ۗ أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

SECTION 3: History of Noah

25 And certainly We sent Noah to his people: Surely I am a plain warner to you,

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ نَارِيًّا
لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

18a. The witnesses are according to some *the angels*; according to others, *the prophets* — and this is corroborated by 4:41; according to still others *the believers*.

20a. They would not escape the chastisement, if Allāh intended to punish them in this world. *A'jaza-hū*, of which *mu'jiz* is the noun form, may also be translated as *he found him without strength or ability, or he frustrated his power or purpose*.

20b. This only shows their great hatred of the truth. They could not bear even to hear what the Prophet said, and they ran away when he spoke.

26 To serve none but Allāh. Verily I fear for you the chastisement of a painful day.

27 But the chiefs of his people who disbelieved said: We see thee not but a mortal like us, and we see not that any follow thee but those who are the meanest of us at first thought. Nor do we see in you any superiority over us; nay, we deem you liars.

28 He said: O my people, see you if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you. Can we compel you to (accept) it while you are averse to it?

29 And, O my people, I ask you not for wealth (in return) for it. My reward is only with Allāh, and I am not going to drive away those who believe. Surely they will meet their Lord, but I see you a people who are ignorant.

30 And, O my people, who will help me against Allāh, if I drive them away? Will you not then mind?

31 And I say not to you that I have the treasures of Allāh; and I know not the unseen; nor do I say that I am an angel. Nor do I say about those whom your eyes scorn that Allāh will not grant them (any) good — Allāh knows best what is in their souls — for then indeed I should be of the wrongdoers.

32 They said: O Noah, indeed thou hast disputed with us and prolonged dispute with us, so bring upon us that which thou threatenest us with, if thou art truthful.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ آلِيسَى ﴿٢٦﴾

فَقَالَ الْمَلَأَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَكْ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَكْ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنَّا بِآدِي الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَحْنُكُمْ كَذِبِينَ ﴿٢٧﴾

قَالَ يَقُولُ آءَءَ يُعْمَرُ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ سَرِّيِّ وَأَشْنِي رَحْمَةً مِّنْ عِنْدِهِ فَعَيَّبْتَ عَلَيْكُمْ أَنلَزْتُمْ مَوْلَاهَا وَأَنْتُمْ لَهَا كَرِهُونَ ﴿٢٨﴾

وَيَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَآءُ إِنْ أَجْرِي إِلَّا عَلَىٰ اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُّلتَقُوا سَرَابِهِمْ وَلِكِنِّي أَسْأَلُكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لِي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

قَالُوا يَا نُوحُ قَدْ جَدَلْنَاكَ كَثْرَتٍ جِدَلْنَاكَ فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿٣٢﴾

33 He said: Only Allāh will bring it on you, if He please, and you will not escape:

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

34 And my advice will not profit you, if I intend to give you good advice, if Allāh intends to destroy you. He is your Lord; and to Him you will be brought back.

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

35 Or say they: He has forged it? Say: If I have forged it, on me is my guilt; and I am free of that of which you are guilty.^a

أَمْ يَقُولُونَ افْتَرَاهُ طُفُلٌ لِنِ افْتَرَيْنَاهُ نَعْلٌ إِبْرَاهِيمَ وَإِنَّا بِرَبِّهِ إِيمَانٌ تَجْرِمُونَ ﴿٣٥﴾

SECTION 4: History of Noah

36 And it was revealed to Noah: None of thy people will believe except those who have already believed, so grieve not at what they do:

وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

37 And make the ark under Our eyes and Our revelation, and speak not to Me on behalf of those who are unjust. Surely they will be drowned.

وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تَحَاطَبِينَ فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرَضُونَ ﴿٣٧﴾

38 And he began to make the ark. And whenever the chiefs of his people passed by him, they laughed at him. He said: If you laugh at us, surely we, too, laugh at you as you laugh (at us).^a

وَبَصْنَعِ الْفُلِكَ وَكَلَّمَا مَرَعَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ط قَالَ إِنْ تَسْخَرُونَ مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

39 So you shall know who it is on whom will come a chastisement

فَسَوْفَ تَعْلَمُونَ لِمَنْ يَا تَزِيلُ عَذَابٌ

35a. The change shows positively that the disbelievers of Makkah are meant, and the reference is to their calling the Qur'an a forgery. This shows that the histories of the prophets are referred to in the Holy Qur'an as a warning for the Prophet's opponents.

38a. The *laughing* of the righteous at the wicked is not to be taken literally. You laugh at a thing to show your contempt for it; even as the disbelieving people showed their contempt for the making of the ark, the believer in Divine promise shows his contempt for their opposition and their plans to destroy him. Kf gives another significance: *If you think us ignorant on account of what we are doing, we consider you ignorant on account of your disbelief ... because your thinking us ignorant is due really to your own ignorance.*

which will disgrace him, and on whom a lasting chastisement will fall.

يُخْزِيهِ وَيَجْلُّ عَلَيْهِ عَدَابُ الْمُقِيمِينَ ﴿٤٠﴾

40 At length when Our command came and water gushed forth from the valley,^a We said: Carry in it two of all things, a pair,^b and thine own family — except those against whom the word has already gone forth — and those who believe. And there believed not with him but a few.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۗ
قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْكَ الْقَوْلُ
وَمَنْ أَمِنَ وَمَا أَمِنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

41 And he said: Embark in it, in the name of Allāh be its sailing and its anchoring. Surely my Lord is Forgiving, Merciful.

وَقَالَ امْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا
وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾

42 And it moved on with them amid waves like mountains.^a And

وَهِيَ تَجْرِي بِهَمٍّ فِي مَوْجٍ كَالْجِبَالِ
وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبَيِّنُ

40a. *Fār al-tannūr* is translated by Sale as meaning *the oven poured forth water*, by Palmer *the oven boiled*, and by Rodwell *the earth's surface boiled up*, all three at the same time adding a note that the word *tannūr* also signifies *a reservoir* (Palmer), or *a reservoir of water* (Rodwell), or *a place whence waters spring forth* or *where they are collected* (Sale). But it is, I think, more a misconception of the word *fāra* which has led to the error, than that of the word *tannūr*. *Fāra* means *it (the water) boiled*, or *it (the fire) raged*, but neither of these significances is applicable here, as the *oven* could not *boil*, nor could it *rage*, because *tannūr* does not mean *fire*. But it has also another significance. LL Says: "*Fāra*, said of water, signifies also *it welled* or *came forth from the earth or ground* (Mgh); *it appeared, spouting forth from the spring or source* (T)". Hence also *fawwārah* signifies *a spring* or *source of water*. And *tannūr*, according to the same authority, means *the highest part of the earth* or *ground* (T); *any place from which water pours forth, a place where the water of a valley collects* (Q). Now these two significances of the two words *fāra* and *tannūr* so suit each other, and each so suits the context, that they would appeal even to a man of ordinary intelligence. We know, from v. 43, where Noah's son is made to say: "I will betake myself for refuge to a mountain," that there must have been a valley.

40b. Each of a pair is called in Arabic a *zauj*, and hence the dual form *zaujain* means only *a pair*, and accordingly by *two zaujain* are meant *one male and one female of each pair*. By *all things* are apparently meant *all things* needed by Noah, and not *all things* existing in the world, which was too extensive for Noah to travel over.

42a. It should be borne in mind that the Qur'ān does not give any countenance to the story that the deluge covered the whole surface of the earth. On the other hand, it repeatedly speaks of Noah as having been sent to *his people*, i.e. to a single tribe, and according to the Divine law the punishment must have overtaken his people, who not only rejected the truth, but also sought to destroy Noah and his followers. The mention of the water flowing from the valley also shows that it was only a tract of land that was deluged, and not the entire earth. The taking in of a pair of all things does not mean that Noah had travelled over the whole earth and taken a pair of every living animal wherever it could be found: in that case he would have spent perhaps a thousand years in

Noah called out to his son, and he was aloof: O my son, embark with us and be not with the disbelievers.

اٰذْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكٰفِرِيْنَ ﴿٥٠﴾

43 He said: I will betake myself for refuge to a mountain that will save me from the water. He said: There is none safe today from Allāh's command, but he on whom He has mercy.^a And a wave intervened between them, so he was among the drowned.

قَالَ سَاوِيْٓ اِلٰى جَبَلٍ يَّعَصِمُنِيْ مِنَ الْمٰٓءِ قَالَ لَا عٰصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ سَرَّحْنَاهُ وَحَالَ بَيْنَهُمَا السَّوْبِحُ فَاَكَانَ مِنَ الْمَغْرُوْبِيْنَ ﴿٥١﴾

44 And it was said: O earth, swallow thy water, and O cloud, clear away. And the water was made to abate, and the affair was decided, and it rested on the Jūdī,^a and it was said: Away with the iniquitous people!

وَقِيْلَ يَاَرْضُ اَبْلِعِيْ مٰٓءَكَ وَيَسْمٰٓءُ اٰفَلِحِيْ وَغِيْضِ الْمٰٓءِ وَنُضَيِّ الْاٰمُرُ وَاَسْتَوَتْ عَلٰى الْجُوْدِيْ وَقِيْلَ بَعْدًا لِلْقَوْمِ الظّٰلِمِيْنَ ﴿٥٢﴾

45 And Noah cried to his Lord and said: My Lord, surely my son is of my family, and Thy promise is true, and Thou art the Justest of the judges.

وَ تَاذٰى نُوْحٌ رَبَّهُ فَقَالَ رَبِّ اِنَّ اِبْنِيْ مِنْ اَهْلِيْ وَاِنَّ وَعْدَكَ الْحَقُّ وَاَنْتَ اَحْكَمُ الْحٰكِمِيْنَ ﴿٥٣﴾

46 He said: O Noah, he is not of thy family; he is (an embodiment of)

قَالَ يٰنُوْحُ اِنَّهُ لَيْسَ مِنْ اَهْلِكَ اِنَّهٗ

collecting pairs of all living creatures on earth, and then without success. The order is clearly to take in pairs of all those things that he considered necessary for himself and those who were with him in the ark. The Bible narrative, which makes God "bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven" (Gen. 6:17), and then makes Noah collect and lodge in an ark a pair of each of the thousands of animals and birds, cannot be accepted.

43a. *Man raḥima* may either mean *He Who has mercy*, referring to Allāh, the significance being that only the Merciful One can save from the punishment, or the phrase may mean *he on whom He has mercy*. The meaning in the latter case is: Nothing can protect from the chastisement sent by Allāh, but he only will be protected on whom Allāh has mercy.

44a. The Greek name of this mountain is said to be Gordyoei, being one of those mountains which divide Armenia on the south from Mesopotamia. Sale says: "The tradition which affirms the ark to have rested on those mountains must have been very ancient, since it is a tradition of the Chaldeans themselves". And again: "The relics of the ark were also to be seen in the time of Epiphanius, if we are to believe him (Epiph. Haeres, 18); we are also told that the Emperor Heraclius went from the town of Thamanin up to the mountain Al-Jūdī, and saw the place of the ark (Elmacin, I. i.c.l.). Formerly there also existed a famous monastery, called the monastery of the ark, on one of those mountains".

unrighteous conduct.^a So ask not of Me that of which thou hast no knowledge. I admonish thee lest thou be of the ignorant.

47 He said: My Lord, I seek refuge in Thee from asking of Thee that of which I have no knowledge. And unless thou forgive me and have mercy on me, I shall be of the losers.

48 It was said: O Noah, descend with peace from Us and blessing on thee and on nations (springing) from those with thee. And there are nations whom We afford provisions, then a painful punishment from Us afflicts them.

49 These are announcements relating to the unseen which We reveal to thee; thou didst not know them — (neither) thou nor thy people — before this. So be patient. Surely, the (good) end is for the dutiful.^a

عَمَلٌ عَدِيْرٌ صَالِحٌ فَلَا تَسْأَلُنَّ مَا لَيْسَ
لَكَ بِهِ عِلْمٌ ۗ إِنِّي أَعْظَمُ النَّاسِ
مِنَ الْجَاهِلِيْنَ ۝۴۷

قَالَ رَبِّ إِنِّي أَعُوْذُ بِكَ أَنْ أَسْأَلَكَ مَا
لَيْسَ لِي بِهِ عِلْمٌ ۗ وَإِلَّا تَغْفِرْ لِيْ وَ
تَرْحَمْنِيْ أَكُنُّ مِنَ الْخٰسِرِيْنَ ۝۴۸

قِيلَ يٰنُوْحُ انْهَبْ بِسَلٰمٍ مِّنَّا وَبَرَكَاتٍ
عَلَيْكَ وَعَلَىٰ اٰمِرٍ مِّنْ مَّعَكَ وَ اٰمُرٌ
سَمِعْتَهُمْ نَزِمًا بِسْمِهِمْ مِّنَّا عٰدَابٌ اٰلَيْهِمْ ۝۴۹

تِلْكَ مِنْ اٰنۡبَاۡءِ الْغَيْبِ نُوْحِيْهَا اِلَيْكَ مَا
كُنْتَ تَعْلَمُهَا اَنْتَ وَا لَا قَوْمَكَ مِنْ قَبْلِ
هٰذَا ۗ فَاصْبِرْ ۗ اِنَّ الْعٰقِبَةَ لِلْمُتَّقِيْنَ ۝۵۰

SECTION 5: History of Hūd

50 And to ‘Ād (We sent) their brother Hūd.^a He said: O my people,

وَالۡىٰٓ عَادٍ اٰخَاهُمْ هُوْدًا ۗ قَالَ يٰقَوْمِ
اَعْبُدُوْا اللّٰهَ مَا لَكُم مِّنۡ اِلٰهٍ غَيْرِهٖ ۝۵۰

46a. When it is meant to speak of a person as the very embodiment of a certain quality, he is designated not as the possessor of that quality, but as that quality itself. Thus you speak of a person as being *karm*, lit. *excellence*, or *jūd*, lit. *charity*, meaning he is the very embodiment of excellence or charity. In 2:177 it is said, literally, *righteousness is he who believes*, the meaning apparently being that such a person is the embodiment of righteousness. *Inna-hū ‘amal-un ḡhairu ṣāliḥ-in* thus means that *he is an embodiment of unrighteous conduct*.

49a. The announcement relating to the unseen is not the history of Noah, but the fate of the opponents of the Holy Prophet, as read in that history. The words that follow — *be patient* — are a clear indication, for patient waiting was needed for the fate of the Prophet’s opponents, not for anything relating to Noah’s history. At the end of the last section there is also a similar reference to the opponents of the Holy Prophet; compare also the 26th chapter, in which the history of every prophet is concluded with the words: “Surely there is a sign in this, yet most of them believe not”, where the fate of the opponents of the Holy Prophet is indicated as being identical with the fate of those who opposed earlier prophets.

50a. For ‘Ād and their prophet Hūd, see 7:65a.

serve Allāh, you have no god save Him. You are only fabricators.

إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

51 O my people, I ask of you no reward for it. My reward is only with Him Who created me. Do you not then understand?

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجَبْتَنِي
إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

52 And, O my people, ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and turn not back, guilty.

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ
قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

53 They said: O Hūd, thou hast brought us no clear argument, and we are not going to desert our gods for thy word, and we are not believers in thee.

قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ
لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

54 We say naught but that some of our gods have smitten thee with evil. He said: Surely I call Allāh to witness, and do you, too, bear witness that I am innocent of what you associate (with Allāh)

إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا
بِسُوءٍ قَالِ لِيْ أَشْهَدُ اللهُ وَأَشْهَدُ
أَنْيَ بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

55 Besides Him. So scheme against me all together, then give me no respite.

مِنْ دُونِهِ فَكِيدُوْنِي جَمِيْعًا ثُمَّ لَا تُنظِرُوْنِ ﴿٥٥﴾

56 Surely I put my trust in Allāh, my Lord and your Lord. There is no living creature but He grasps it by its forelock. Surely my Lord is on the right path.^a

إِنِّي تَوَكَّلْتُ عَلَى اللهِ رَبِّيَّ وَرَبِّكُمْ وَمَا
مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ
رَبِّيَّ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

57 But if you turn away, then indeed I have delivered to you that with which I am sent to you. And my Lord will bring another people in your place, and you cannot do Him any harm. Surely my Lord is the Preserver of all things.

فَإِنْ تَوَلَّوْا أَفَعَدَّ إِلَيْنَاكُم مَّا أُرْسِلْتُ
بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّوْنَهُ شَيْئًا إِنَّ رَبِّيَّ عَلَى
كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

56a. My Lord is on the right path signifies that He does not deviate from justice so that He should destroy the righteous or that the iniquitous should escape His punishment.