

Hud

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Introduction

As we mentioned in the introduction of surah *Yunus*. Surah *Hud* forms a pair with surah *Yunus* (*Jonah*). They form same relationship with each other as do surah *Al-An'am* and surah *Al-A'raf*. Almost half of surah *Al-A'raf* is dedicated to the narration of the people of past generations and the Prophets sent to them while we do not find much in surah *Al-An'am* regarding these stories. Likewise, only two sections of surah *Yunus* are dedicated to the historical details and accounts of the Past Prophets and their people, while more than half of this surah deals with the history of those nations to whom Allah (SWT) sent His Messengers. Both of these surahs *Yunus* and *Hud* are named after Messengers of Allah (SWT) and both have a kind of reciprocal effect to the subjects dealt in them. For example, in surah *Yunus* half section describes the story of Noah (AS) and nearly one and a half is dedicated to Prophet Moses (AS), while in surah *Hud* two full *rukus* deal with the story of Prophet Noah (AS), while there is almost no mention of Prophet Moses (AS). Another similarity between these two surahs is that both of them start with the same letters i.e. *Alif-Lam-Ra*, and in both of them these letters called *huruf al-muqatta'at* do not constitute a separate *ayah* as was in surah *Al-Baqarah* or *Al-Imran*.¹

The period of revelation for this surah is the same as that of surah *Yunus* and some scholars of the exegesis even believe that this surah was revealed just before surah *Yunus*. This surah has 123 *ayat* with 10 *rukus* as compared to 109 *ayat* and 11 *rukus* of surah *Yunus*.

The main theme of this surah is the invitation to the Message, admonition and a stern warning for the disbelievers. It also describes the coming of mass punishments as well as the horrendous happenings of the fateful *Day of Judgment*. This was the reason that the blessed hair of the Prophet (SAW) turned gray after the revelation of this surah. It has also been reported that once Abu Bakr (RA) said to the Holy Prophet (SAW): "I have noticed that your hair has turned gray. What is the reason?" The Holy Prophet (SAW) replied, "Surah *Hud* and its sisters have made me old."² This was so because it was a very hard time for the

Prophet (SAW) and these stern warnings added greatly to his anxieties that were caused by the persecution from the *Quraysh*, who were doing their worst to wipe out the Message of Islam. For it was obvious to the Prophet (SAW) that the last limit of the respite given by Allah (SWT) was approaching nearer and nearer and he was afraid lest the term of the respite should expire and his people be seized by the torment.

(1) *“Alif-Lam-Ra, (This is) a Book, with ayat most perfected and strengthened, and then explained in detail from One, Who is All-Wise, All-Aware.”* Allah (SWT) made the *ayat* of this *Qur’an* very profound and strengthened at first and then He made them plain in later revelations. This means that the *ayat* revealed in the beginning were short but very profound in their meaning. For example, Iman Sha’fi has been reported to have said that if Allah (SWT) only revealed surah *Al-Asr* in this *Qur’an*, it would have been sufficient for the guidance of all mankind. Then the later revelations were longer in their size and detailed in their meanings. The word ‘*Muhkam*’ in Arabic means profound as well as firm and established. Thus it means that Allah’s (SWT) revelations are firm and fortified i.e. they cannot be altered or changed. In the end the ayah stated that these *ayat* are revealed by Allah (SWT), Who is Wise and Aware of everything.

(2) *“That you worship none but Allah (SWT). Verily, I am to you a Warner from Him and a bringer of glad tidings.”* i.e. the Message of this *Qur’an* and all the previous Scriptures has been the same: do not worship anyone besides Allah (SWT). Then the Prophet (SAW) was asked to proclaim that he has been sent as a Warner and a bearer of good news.

(3) *“And ask forgiveness of your Lord, and turn to Him in repentance, that He may provide you a goodly provision till an appointed term, and bestow His bounty to every one who deserves it. But if you turn away, then I fear for you the chastisement of a mighty Day.”* The Muslims have been commanded through the Prophet (SAW) to ask forgiveness of their sins from Allah (SWT) and turn towards Him in repentance. If they do so, then He will surely provide them with good things of this life till their appointed term and they should know that He bestows His bounty on those of His servants who

deserve it. Then He warned them that if you turn away then beware of the severe torment in the Hereafter.

(4) *"To Allah (SWT) is your return, and He is Able to do all things."* i.e. to make you die and then resurrect you in the Hereafter for questioning is very easy for Him, as He has power over all things.

(5) *"Behold! They fold up their breasts, that they may hide from Him. Behold! even when they wrap themselves in their garments, He knows what they conceal and what they reveal. Verily, He is Aware of what is in the breasts."* There are many different interpretations for this *ayah* but the most sound of them is that it was revealed regarding a few of Prophet's Companions (RA) as narrated by Abdullah bin Abbas (RA) that this *ayah* was revealed for people who used to be shy to remove their clothes while having sexual intercourse with their women or when answering the call of nature in an open space and thus be naked exposed to sky, therefore they would bend their chests in order to hide themselves from Allah (SWT).³ Thus Allah (SWT) revealed this *ayah* that they do not have to hide anything, for He knows what they conceal and what they reveal and He even knows the secrets of their hearts.

(6) *"And there is not a creature on the earth but upon Allah (SWT) rest its sustenance. And He knows its dwelling place and its repository. Everything is in a Book manifest."* The *ayah* states that it is Allah (SWT) Who is responsible for the sustenance of all His creatures. This is good encouragement for those who have dedicated their lives to serve Allah's (SWT) *Deen*, for they should not have fear of hunger or lack of provisions as it is He Who provides all His servants with provisions on this earth. And it is Who knows their places of dwelling whether it is the land, the sea or in the sky and He knows their resting place. It seems appropriate to again mention the difference between *Mustaqar* and *Mustawda* at this place. The Arabic word *Mustaqar* means a place of for rest and peace, while the word *Mustawda* means to keep something with someone temporarily or a place where something is placed for a few days. There are different opinions as to what really is meant by the place of residing and the place of storage. Some say that *Mustawda* is the womb of the mother and *Mustaqar* is this earth, while

others say that *Mustawda* is the grave and *Mustaqar* is the Hereafter. Then in the end Allah (SWT) says that everything is recorded in a clear Book i.e. *Al-Lawh Al-Mahfuz*.

(7) *"And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. And if you say: "You shall surely be raised up after death," those who disbelieve will certainly say, "This is nothing but a manifest sorcery." Allah (SWT) informs His servants that it is He Who created the heavens and the earth in six days. Then it was said that His Throne above water i.e. before the creation of the heavens and the earth. According to this noble ayah water existed before the creation of the earth and the heavens, which has now been acknowledged by modern science. One major observation that is not proved by any man-made theory is the presence of gases like hydrogen and helium in the universe, which the scientists now say can be explained by taking the existence of water before the creation of the universe as a fact. They suggest that water, composed of hydrogen and oxygen, may have contributed to the disintegration of the massive entity. The force that disintegrated the massive entity produced tremendous heat, which triggered the fusion process of the hydrogen atoms, and as a result helium was produced. Therefore, the existence of water before the creation began explains why hydrogen and helium are the dominant gases in the universe. Then Allah (SWT) created human life on this very planet in order to test which of His servants are the best in performing good deeds. Then He described the defiance and stubbornness of the disbelievers that if they are told that they will be raised up again after their death, they would certainly reply that it is nothing but plain magic.*

(8) *"And if We delay for them the chastisement till a fixed term, they will certainly say, "What is preventing it?" Behold! the day it shall come to them, it will not be turned away from them, and they will be encircled by that at which they used to mock!" i.e. if Allah (SWT) delays the torment that is due for the disbelievers till a fixed time, then these disbelievers are sure to say in their rejection and haste that what prevents the torment from overtaking us? But Allah (SWT) said that when they are overtaken by the*

actual punishment then they will not be able to turn away from it and the very thing at which they scoffed will encompass them.

(9) *“And if We let a man taste Our Mercy, and then withdraw it from him, verily! He is despairing, ungrateful.”* Allah (SWT) describes the characteristics and the nature of a man except for the believing servants. It was stated that when man is afflicted with hardships and calamities after He bestowed upon Him His blessings, he turns away from Him showing despair and ingratitude.

(10) *“But if We let him taste blessings after hardship has touched him, he says: “the evils have gone from me.” Surely, he is overjoyed, and boastful.”* On the other hand, if Allah (SWT) gives man a taste of His blessings and His Mercy, after he has been afflicted with hardship, he is so overjoyed and boastful that he claims that no hardship or evil shall touch him again. He grows unduly jubilant and boastful.

(11) *“Except those who show patience and do righteous good deeds, they are the ones who will have forgiveness and a great reward.”* i.e. those who have patience in all situations and perform righteous deeds will be forgiven by Allah (SWT) and He will admit them in Paradise, which is indeed a great reward.

(12) *“Perchance you may omit a part of that which is revealed unto you, and that your breast shrinks over it, because they say, “Why has not a treasure been sent down on him, or an angel has come with him?” But you are only a Warner. And Allah (SWT) is the Guardian over everything.”* Allah (SWT) commands His Prophet (SAW) to be on guard lest he might leave out something of what has been sent down to him because of the sorrow and grief that he feels over the sayings of the disbelievers, who would ask questions like why has not some treasure and wealth been sent down upon him if he claims to be a Prophet and why an angel has not been sent down with him, who would tell them that he indeed is the Allah’s Messenger. Then Allah (SWT) said that O Prophet (SAW) do not grieve over what they say for you have only been sent as a Messenger and warner and surely it is He, Who is the guardian over everything.

(13) *"Or they say, "He forged it." Say: "Then bring ten surahs like this, and call on whomsoever you can, besides Allah (SWT), if you are truthful!"*" Allah (SWT) says that if you think that Muhammad (SAW) has forged this *Qur'an* by himself then bring something similar to ten surahs of it if they are right in their supposition. This is a general challenge to all mankind especially the Arab disbelievers who were renowned for their eloquence in Arabic language. Thus they were challenged to produce ten surahs similar in the eloquence and style of the Holy *Qur'an*, which was further reduced in their favor as to produce only one surah as we already read in surah *Yunus*. This *ayah* also serves as a proof that this surah was revealed before surah *Yunus*, for in the beginning the challenge was to produce a Book similar to this *Qur'an*⁴, which was gradually reduced to only a single surah so as to make it easy for them⁵. Then Allah (SWT) said that these disbelievers might also ask for help of whomsoever they will to meet the challenge if they speak the truth.

(14) *"But if they do not answer you, then know that it has been sent down with the Knowledge of Allah (SWT) and that there is no God but He, Will you then be Muslims?"* Allah (SWT) instructs His Prophet (SAW) that if the disbelievers do not accept the challenge to produce ten surahs like the *Qur'an*, then they should know that this *Qur'an* is indeed the speech of Allah (SWT) except Whom there is no God. So will they now submit themselves to Him or not.

(15) *"Whosoever desires the life of the world and its adornment, We shall pay them in full for their deeds therein, and they will have no diminution therein."* i.e. whoever desires the enjoyment and glitter of this world and does deeds only for a worldly gain then their reward will be given to them in full in this very world and they will not suffer any loss in it.

(16) *"They are those for whom there is nothing in the Hereafter but Fire; and whatsoever they had produced in this world will go in vain. And void would be what they used to do."* i.e. for such people who only seek to acquire worldly gain will have nothing for them in the Hereafter but the Fire of Hell, and all that they had produced in the world will go in vain for they had never intended to earn reward in the Hereafter for their deeds and all their deeds will be made null and void.

(17) *“So, what about the one who relies on a self-evident truth from his Lord, and follows a witness from Him, and before it, came the Book of Moses (AS), a guide and a mercy? Such will believe in it, but those of the groups that reject it, the Fire is then their place of promise. So be not in doubt about it. Surely, it is the truth from your Lord, but most of the mankind believe not.”*

This is one of the most important *ayat* of the *Qur’an*, which constitutes the main theme of this surah. The sense of this *ayah* is: Can those who desire only this worldly life be equal to those who are on a self-evident truth from their Lord i.e. *Fitrah*. They are those who follow the *Qur’an* which has been sent down by Allah (SWT) and testifies to the truth as He sent the Book of Moses (AS) i.e. *Torah*, as a witness before it, which was sent as a guide and mercy for the people. Now what does the self-evident truth mean? This no doubt means the *Fitrah* of a person which is ingrained in one’s soul by its Creator, Allah (SWT). The Prophet (SAW) once said, *“Every child is born upon the Fitrah, but his parents turn him into a Jew, a Christian, or a Zoroastrian.”* It is the natural constitution with which the child is created in his mother’s womb, whereby he is capable of accepting the religion of truth. Thus it is the very *Fitrah* that makes a person recognize his Creator and believe in Him, for the recognition of the truth and the desire to submit to the Creator is already imbued in one’s *Fitrah*. Therefore, just like a seed which potentially contains the ingredients to grow into a full-fledged plant, a non-perverted nature of a person contains all the ingredients to recognize the truth when it is presented to him. Islam is also called *din al-fitrah*, the religion of human nature, because its laws and its teachings are in full harmony with the normal and the natural inclination of the human *fitrah* to believe in and submit to the Creator. Furthermore, since this *fitrah* comes from Allah (SWT), it naturally follows that only laws capable of guiding man back to it must also come from Him. Therefore, Allah (SWT) revealed this *Qur’an* to Prophet Muhammad (SAW) as a guide and mercy for mankind which testifies to the self-evident truth within one’s nature. This is why the great Scholar Hafiz ibn Qayyim (RA) once said that for some people the recitation of the Holy *Qur’an* is as though it is written on their very hearts, because of its being in complete harmony with human nature. Thus when a person with a pure and non-perverted nature like Abu Bakr Siddique (RA) heard the Message of this *Qur’an*, his heart immediately testified its truth and believed therein. Then Allah (SWT)

said that those of the groups and factions i.e. the Pagan Arabs, *Jews* and the *Christians*, who reject it will be placed in the Fire of Hell. Then it was said that surely this *Qur'an* is from Allah (SWT) and there is no doubt about it, but most of the mankind are not going to believe.

(18) *"And who does more evil than he who forges a lie against Allah (SWT). They will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" Behold! the curse of Allah (SWT) will be on such evil-doers"* Allah (SWT) informs us about the condition of those who forge a lie against their Lord, when they will be presented before Him in the Hereafter. When such wicked people will be brought before Allah (SWT), the witnesses i.e. the angels will say that these are those who used to lie against their Lord and no doubt the curse of Allah (SWT) is on such evil-doers. The sense of this *ayah* is: 'O disbelievers how can you imagine that Prophet Muhammad (SAW) has forged this *Qur'an* and thus has invented a lie against Allah (SWT), when he has lived amongst you for forty years and you yourself used to call him *Al-Ameen* (the truthful)'.
Al-Ameen

(19) *"Those who debar from the Path of Allah (SWT), and seek a crookedness in it. And they are disbelievers in the Hereafter."* i.e. the curse of Allah (SWT) is on those evil-doers who hold themselves back from His path and hinder others from following it, and want to find some crookedness in it. This is because they are a people who do not believe in the Hereafter.

(20) *"They cannot frustrate (Allah) on earth, and they have no protectors besides Allah (SWT)! Their chastisement will be doubled! They could not hear and they used not to see."* This *ayah* states that these evil-doers can neither frustrate Allah (SWT) on this earth i.e. they cannot escape His punishment, nor they will find any protectors other than Him. For such the punishment will be doubled, for they are those who cannot hear anything nor do they see the truth for themselves.

(21) *"They are those who have given loss to their ownelves, and whatever they have invented will vanish from them."* i.e. such people have ruined themselves and whatever they used to invent i.e. false deities, have disassociated from them.

(22) *"Certainly, they will be the greatest losers in the Hereafter."* i.e. there is no doubt about the fact that they shall be the greatest losers.

(23) *"Surely, those who believe and do good deeds, and humble themselves before their Lord, they shall be the people of the Garden, to dwell therein forever."* On the contrary, those who believe and act righteously and humble themselves in His obedience will be the inmates of Paradise and they will live there.

(24) *"The similitude of the two groups is as the blind and the deaf, and the seer and the hearer. Are they equal? Will you not then take heed?"* Here Allah (SWT) gives a parable of those who were described as evil-doers and wretched in the previous *ayat* and those who believe and do good deeds. Allah (SWT) states that the evil-doers are like the blind and the deaf who neither hear nor see the truth, while the believers are like the seer and the hearer i.e. they have recognized the truth, thus they cannot be equal. So, will people not learn a lesson from this example?

(25) *"And indeed We sent Noah (AS) to his people: "I have come to you as a plain Warner.""* From this onwards begins the story of Prophet Noah (AS) and it will continue for the next two *rukus*. In this *ayah* Allah (SWT) said that He sent Noah (AS) to his people to proclaim to them that he has been sent to them as a Warner to warn them from His punishment.

(26) *"That you worship none but Allah (SWT), surely, I fear for you the chastisement of a painful Day."* Noah (AS) was further asked to say to them that they should not worship anyone besides Allah (SWT), for he feared for them the chastisement of a very painful Day.

(27) *"The chiefs of his people who disbelieved said: "We see you not except as a mortal like ourselves, and we see not any following you except the meanest among us without due consideration. And we do not see in you any superiority over us, in fact we think you are liars.""* The chiefs of his nation who disbelieved in him replied that we do not see you but as a man like us and we do not see anyone following you except the meanest amongst us i.e. the lowest of our society, and none from the noblest of our society have followed you. Thus, we do not see your superiority over us, for

neither you are a chief nor you are wealthy and in fact we deem that you are a liar.

(28) *"He said: "O my people! look, if I was on Bayyinah (self-evident truth) from my Lord, and He gave me a Mercy from Him, but that has been obscured from you. Shall we compel you to accept it when you abhor it?"*" Prophet Noah (AS) in reply asked the chiefs to consider that if he was on self-evident truth from his Lord and was bestowed upon Mercy from Him that has been made obscured from your sight i.e. the revelations, then can anyone compel you to accept it against your will. As mentioned earlier, this is the basic theme of this surah i.e. to invite the disbelievers to use their reason and realize why do they reject the Allah's Messenger when he has lived amongst you for a time and you know that he is amongst the best of you all i.e. he was on *Bayyinah*, and that whatever he has brought is the truth from Allah (SWT).

(29) *"And O my people! I ask of you no wealth for this, my reward is only with Allah (SWT). I am not going to drive away those who have believed. Surely, they will meet their Lord, but I see that you are an ignorant people."* Prophet Noah (AS) further invited them to consider and realize that he never asked from them any wealth or reward in return for his preaching, for his reward is with Allah (SWT) alone. Then he told them that he is not going to drive away those who have come to believe, whether they may be their slaves or servants. This refers to the objection of the chiefs of Noah's (AS) people, who said to him that we do not see anyone following you except the meanest amongst us. So drive these people away if you want us to believe in you. But Noah (AS) told them that I am not going to drive away these people, for surely they will meet their Lord and I see that it is you who are ignorant and unable to see the truth.

(30) *"And O my people! Who will help me against Allah (SWT), if I drive them away? Will you not then pay heed?"* i.e. if I drive these people away then what excuse will I have for such an action when I will be questioned, so will you not then be admonished and take heed.

(31) *"And I do not say to you that I possess the Treasures of Allah (SWT), nor that I know the unseen, nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah (SWT) will not bestow any good on them. Allah (SWT) knows what is in their hearts. In that case, I should be one of the evil-doers."* These words also appeared for Prophet Muhammad (SAW) in surah *Al-Anaam*. This *ayah* states that Prophet Noah (AS) told the chiefs of his people that he can only prove what he has claimed i.e. he has been sent as a Messenger of Allah (SWT) and that he never had claimed that he has the treasures of this world nor did he say that he possesses the knowledge of the Unseen. Similarly he has never claimed that he is an angel and he has attributes of other than a human. Then he said that he cannot say anything about those whom they despise, for it may be that they are much superior than them in sight of Allah (SWT) and that He may bestow upon them good in the Hereafter. Allah very well knows what is in their hearts. And if I drive them away then surely I will become one of the evil-doers.

(32) *"They said: "O Noah (AS)! You have disputed with us and disputed too much with us, now bring upon us what you threaten us with, if you are of the truthful.""* The chiefs of Noah's (AS) replied to him that you have argued a lot with us and now we are fed up with your arguments. Therefore bring upon us the punishment that you been threatening us with all this time, if you are of the truthful.

(33) *"He said: "Only Allah (SWT) will bring it on you, if He so wills, and then you will escape not."* Prophet Noah (AS) replied that their punishment is only in Allah's (SWT) hands and He will bring it on them when He decides and when it will come then they will not be able to escape it.

(34) *"And my sincere counsel will not profit you, even if I intend to counsel you sincerely, if Allah's (SWT) Will is to keep you astray. He is your Lord! and to Him you shall return."* i.e. at that time my sincere counseling will be of no avail to you even if I sincerely want that you are saved from the punishment. If Allah (SWT) has decided that He is going to lead you into error then He can do so, for He is your Lord and to Him is your return.

(35) *"Or do they say: "He has forged it." Say: "If I have forged it, upon me is my guilt, but I am unanswerable of that of which you are guilty."* Here in the midst of the story of Prophet Noah (AS), Allah (SWT) verified the truthfulness of Prophet Muhammad (SAW) and what was revealed to him. He said that if the disbelievers say that Muhammad (SAW) has forged this *Qur'an*, then O Prophet (SAW) say to them that if I have done so then the burden of its sin will be upon me, but indeed I am not answerable to the sins and crimes that you commit.

(36) *"And it was revealed to Noah (AS): "None of your people will believe except those who have believed already. So be not distressed because of what they used to do."* Allah (SWT) revealed to Prophet Noah (AS) that no one will come to believe in him except those who had already believed. So he should not feel distressed or disappointed at what they had been doing.

(37) *"And construct the ark under Our Eyes and Our revelation, and do not address Me regarding those who did evil; they are surely to be drowned."* Allah (SWT) instructed Noah (AS) to build an ark under His supervision, for He will be giving him instructions through His revelations. And commanded him not to invoke Him for forgiveness and Mercy regarding those who have rejected him, even if they be from his own family, for He has already ordained that they will be drowned.

(38) *"And he was constructing the ark, and whenever the chiefs of his people passed by him, they scoffed at him. He said: "If you scoff at us, we will surely scoff at you as you are scoffing on us."* While Prophet Noah (AS) started to construct the ark, the chiefs of his nation would pass by him and would scoff at him and laughed at him and would say things like 'we do have water to drink here and this wise man is planning to sail a boat in dry land when the ocean is far away'. But Prophet Noah (AS) replied to them that you may scoff and laugh at us but time will come when we will scoff at you as you have been scoffing at us.

(39) *"Soon you will know to whom will come the chastisement that will humiliate him and on whom will fall a lasting chastisement."* Noah (AS) said to them that soon you will know who is going to be humiliated with a painful punishment in this world and a lasting punishment in the Hereafter.

(40) *"(Thus it was) until when Our Command came and the oven boiled up. We said: "Embark in it a pair from every kind, and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few.""* At last the command of Allah (SWT) came and the oven boiled up i.e. water started to gush forth from the places of fire and along with it He opened the skies and it started to rain continuously. One of the physical explanations given for the sudden rise in the level of water was because of the abrupt opening of the high-towering land-ridge, thus permitting the waters of the Atlantic Ocean to rush into the Mediterranean, much below the sea level⁶. Then Allah (SWT) commanded Noah (AS) to embark on the ark with a pair of every kind of animal along with his family except for the disbelieving ones i.e. his wife and his son. And also take along those who have come to believe. Then it was said that very few people believed in him. It has been reported that the number of people who came to believe in Noah (AS) were not more than 72 including his sons Ham, Sam and Yafiz.

(41) *"And he said: "Embark in it, in the Name of Allah (SWT) shall be its course and its mooring. Surely, my Lord is Forgiving, Merciful.""* Then Noah (AS) said to all those about whom he was commanded to carry them on his ark to embark in it and proclaimed that the sailing of the ship and its anchor will all be in Allah's (SWT) Name. Surely, He is Forgiving, Merciful.

(42) *"So it moved on with them amidst the waves like mountains, and Noah (AS) called out to his son, who was standing aloof, "O my son! Embark with us and be not with the disbelievers.""* Allah (SWT) stated that the ark sailed upon the surface of the water over the waves like mountains. Then Noah (AS) called out his son who had separated himself from the rest of the family and did not embark on the ark. He called his son to embark on the ark with them and warned him not to be with the disbelievers. This was the fourth son of Prophet Noah (AS). His name was Yam and unlike his brothers Sam, Ham and Yafiz, he was a disbeliever, and thus did not join them in their journey.

(43) *"The son replied: "I will take refuge in a mountain, it will protect me from the water." Noah (AS) said: "This day there is no protector from the Command of Allah (SWT) except him on whom He has mercy." And a wave intervened between them, so he was among the drowned."* The son of Noah (AS) replied to him that I will soon reach the mountain top which will protect me from the flood. But Noah (AS) said to him that on this day there is no protection from the Command of Allah (SWT) i.e. His punishment, except for those on Whom He decides to have Mercy. Then a wave intervened between them and the son was drowned along with all the disbelievers.

(44) *"And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was subsided and the matter was decided. And it rested on Al-Judi, and it was said: "Done away with the evil-doing people!"*" This *ayah* describes the events as they unfolded after the floodwater abated. It states that Allah (SWT) commanded the earth to swallow back the water and the heaven to withhold the rain. Then the water subsided and the whole matter was decided i.e. the complete destruction of the disbelieving people of Prophet Noah (AS) was achieved. Then Allah (SWT) has informed us that the ark rested on Mount *Judi* within the Ararat range of mountains in Armenia. Then it was said that gone are the evil-doing people i.e. they are completely destroyed and routed.

(45) *"And Noah (AS) called upon his Lord and said, "O my Lord! Verily, my son was of my family! And surely, Your Promise is true, and You are the most Just of all judges."*" Then Prophet Noah (AS) called upon Allah (AS) and said that O my Lord, surely my son was of my family and surely Your Promise is true and You are the best judge of all judges. This refers to the Promise made by Allah (SWT) to Noah (AS) that He will save his family members from the flood, thus he appealed to Him in all his humbleness: 'Lord, my son was my own flesh and blood. Your promise was surely true. You are the most just of judges.'

(46) *"He said: "O Noah (AS)! Surely, he is not of your family; verily, he is of unrighteous conduct, so do not ask Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant."*" This is a stern response from Allah (SWT) whereby Prophet Noah (AS) was told that the son he was crying for was not of his family because he was a disbeliever and was not of a righteous conduct. And thus he should not ask

Him for things of which he does not have any knowledge. Further Allah (SWT) admonished him lest he becomes one of the ignorant. This was a very stern warning from Allah (SWT) to Prophet Noah (AS) with the harshest of words. Similar words appeared in surah *Al-Anaam* where Allah (SWT) admonished Prophet Muhammad (SAW) when he supplicated to Him to bring a miracle for the disbelievers. Allah (SWT) said to him that O Prophet (SAW) if the matter has become unbearable for you then go deep down the earth or go up a ladder in the sky to bring a sign or a miracle for the disbelievers, for I am not going to show them a miracle other than the one I already gave them i.e. the *Qur'an*.

(47) *"Noah (AS) said: "O my Lord! I seek refuge with You lest I should ask from You that of which I have no knowledge. And if You do not forgive me and have Mercy on me, I would indeed be one of the losers.""* After the admonishment, Noah (AS) immediately invoked Allah's (SWT) for His forgiveness of past mistakes and asked for His protection lest he should ask from Him that of which he has no knowledge. He further said that O my Lord, if you do not forgive me or show Mercy to me, then surely I will be one of the losers.

(48) *"It was said: "O Noah (AS)! Get down with peace from Us and blessings on you and on the communities who are with you, and communities to whom We shall grant the provisions of the life, then a painful torment will reach them from Us.""* After the waters receded, the ark came to rest over Mount *Judi*, and Allah (SWT) commanded Noah (AS) and the communities that were present in the ark to come out of it as they do not have anything to worry about, for His blessings are with them which will keep them secure from all kinds of dangers. Then Allah (SWT) states that there will also emerge other communities from within their offspring to whom He will provide with provisions and pleasures of this world for some time and then He will punish them with a very painful torment. This refers to the nation of *Aad* and the nation of *Thamud*, who were from the progeny of Noah's (AS) son, Sam (AS), whose descendents are known as the *Semitic* race. All the Prophets mentioned in the Holy *Qur'an* were from the progeny of Sam (AS) along with all the nations and tribes in the Arabian peninsula.

(49) *“This is of the news of the unseen which We reveal unto you. You did not know it nor did your people before this. So be patient. Surely, the (good) end is for the God-conscious.”* In this concluding ayah of this discourse, Allah (SWT) said that O Muhammad (SAW), this is from the news of the unseen (of the past) that We have revealed unto you. Then it was said that O Prophet (SAW), neither you nor your people knew about the story of Prophet Noah (AS) before We taught you through Our revelation. So how can the disbelievers say that you have learned this from others when they themselves did not know about it? Therefore, O Prophet (SAW), be patient and know that surely the good end is for those who fear Allah (SWT).

Foot Notes

[1] For more commentary on *huruf al-muqatta'at*, refer to *ayah* 1 of surah *Al-Baqarah*.

[2] Tuhfat Al-Ahwadhi 9:184.

[3] Fath Al-Bari 8:200.

[4] Surah Bani Israel(17):88.

[5] Surah Yunus(10):38.

[6] Short History of the World, H.G Wells.