Stories from the Qur'an
Series 3

Waves Like Mountains

The Story of Prophet Nuh According to the Qur'an and Authentic Hadith



Hj Che Alim Hj Che Haron
AK (Kelantan)
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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

STORIES FROM THE QUR'AN

SERIES 3

WAVES LIKE MOUNTAINS

The Story of Prophet Nuh According to the Qur'an and Authentic Hadith

وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٖىهَا وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ ۝

"And [Noah] said, "Embark therein; in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."."

SURAH HUD 11:41

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ACKNOWLEDGEMENT

All praise is due to Allah, the Lord who saved His grateful servant and made the ark a sign for all the worlds. Blessings and peace be upon the Messenger of Allah ﷺ, whose nation will be witnesses for Nuh عَلَيْهِ السَّلَامُ on the Day of Resurrection — and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May Allah grant us patience in conveying the truth, steadfastness when tested, and a place in the “ark” of salvation with the believers. May this knowledge be ‘ilmun yuntafa‘u bih — knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows only **scenery**: a raging sea just after a storm. **Huge waves like mountains** fill the lower part, while far out in the middle **a small wooden ark** sails calmly. In the distance **the peak of a mountain** rises from the water, and **the storm clouds begin to part**, opening a clear sky above with rays of light breaking through. On the right, **a leafless tree** stands on **a rocky cliff** battered by the waves.

Waves like mountains are taken from the word of Allah: ***"through waves like mountains"*** (11:42). **The small ark amid the waves** reminds us that safety does not depend on the size of the ship, but on Allah's care: ***"Sailing under Our observation"*** (54:14). **The mountain peak** in the distance recalls the two mountains in this story — the mountain the son of Nuh thought would save him (11:43), and Mount Judi where the ark finally came to rest (11:44). **The leafless tree on the cliff** reminds us that no high place can protect: ***"There is no protector today from the decree of Allah"***.

The clearing sky symbolises Allah's command: ***"O sky, withhold [your rain]"*** (11:44), and the promise that ***"the [best] outcome is for the righteous"*** (11:49). **The dark blue band** at the bottom, framed by **fine gold lines**, is the sea now calm, where the author's name appears.

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CONTENTS

WAVES LIKE MOUNTAINS — *Introduction; Hud 11:49, 11:120*

1. THE FIRST MESSENGER TO THE PEOPLE OF THE EARTH — *Ali 'Imran 3:33, An-Nisa' 4:163, Ash-Shura 42:13, Al-Ahzab 33:7; Sahih al-Bukhari 3340*

2. NINE HUNDRED AND FIFTY YEARS OF DA'WAH — *Nuh 71:1–20, Al-'Ankabut 29:14*

3. THE CHIEFS AND THEIR ACCUSATIONS — *Hud 11:27–35, Al-Mu'minun 23:24–25, Ash-Shu'ara' 26:111–116, Al-Qamar 54:9, Yunus 10:71–72*

4. THE IDOLS OF THE PEOPLE OF NUH — *Nuh 71:21–24; Sahih al-Bukhari 4920*

5. THE PRAYER OF A MESSENGER — *Hud 11:36, Al-Qamar 54:10, Al-Mu'minun 23:26, Ash-Shu'ara' 26:117–118, Nuh 71:26–28; Jami' at-Tirmidhi 2398*

6. BUILDING THE ARK — *Hud 11:37–39, Al-Mu'minun 23:27, Al-Qamar 54:13–14*

7. THE FLOOD AND THE DEFIANT SON — *Hud 11:40–43, Al-Qamar 54:11–12, Al-Haqqah 69:11–12*

8. COMING TO REST ON JUDI — *Hud 11:44–48, Al-Mu'minun 23:28–29, At-Tahrim 66:10*

9. A GRATEFUL SERVANT — *Al-Isra' 17:3, As-Saffat 37:75–82, Al-'Ankabut 29:15, Al-Baqarah 2:143, Hud 11:102; Sahih al-Bukhari 3339, 4686*

10. WHAT THE QUR'AN DOES NOT TELL — *Israiliyyat and Archaeological Notes*

11. AN ARK FOR EVERY AGE — *Synthesis and Conclusion*

REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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WAVES LIKE MOUNTAINS

Series 1 told how Adam عَلَيْهِ السَّلَامُ was sent down to earth, and Series 2 told of the first blood shed upon it. Generation after generation passed. People multiplied, and little by little they began to forget the teaching of tawhid inherited from their father. Then Allah sent a messenger — **Nuh** عَلَيْهِ السَّلَامُ (Noah) — to his people.

The story of Nuh عَلَيْهِ السَّلَامُ is among the most frequently repeated stories in the Qur'an. His name is mentioned more than forty times, and a whole surah is named after him. His story is told from various angles in at least seven surahs: Al-A'raf, Yunus, Hud, Al-Mu'minun, Ash-Shu'ara', Al-Qamar and Nuh. Each surah highlights a different part, and when gathered together they form a complete picture of da'wah, rejection, prayer, the ark and the flood.

	Al-A'raf 7:59–64	Yunus 10:71–73	Hud 11:25–49	Al-Mu'minun 23:23–30	Ash-Shu'ara' 26:105–122	Al-Qamar 54:9–17	Nuh 71:1–28
Call to tawhid	●	●	●	●	●		●
Chiefs reject & accuse	●		●	●	●	●	●
The people deny	●	●	●	●	●	●	●
Prayer for help				●	●	●	●
Command to build the ark			●	●		●	
Saved in the ark	●	●	●	●	●	●	
Flood / drowned	●	●	●	●	●	●	●
Nuh's defiant son			●				
Total episodes	5	4	7	7	6	6	5

Figure 1: The episodes of the story of Prophet Nuh in seven surahs. Only two episodes — the people who denied and their destruction — are mentioned in every surah.

Figure 1 shows something remarkable. The episodes mentioned in **every** surah are not the details of the ark or the flood, but two things: **the people who denied** and **their end**. It is as if the Qur'an wants the reader always to remember that the core of this story is the consequence of denying the truth. The episode of Nuh's defiant son is found only in Surah Hud.

SURAH HUD 11:49

تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن
قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

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That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

Translation: Sahih International — quran.com/11:49

After telling this story in Surah Hud, Allah says that it is ***"from the news of the unseen which We reveal to you"***, which ***"You knew it not, neither you nor your people, before this"***. This story is received from revelation, not from historical records or the legends of ancient nations. That is why this series holds only to what the Qur'an and authentic Hadith state. Tafsir Ibn Kathir 11:49

SURAH HUD 11:120

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

Translation: Sahih International — quran.com/11:120

This verse explains the purpose of telling the stories of the messengers: ***"that by which We make firm your heart"***. The story of Nuh عَلَيْهِ السَّلَامُ was revealed in Makkah, while the Messenger of Allah ﷺ and his Companions were being opposed. It is the story of a messenger who was patient for a very long time — and it became a strengthener of the heart for every caller to Allah after him.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.

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THE FIRST MESSENGER TO THE PEOPLE OF THE EARTH

Nuh عَلَيْهِ السَّلَامُ holds a special rank among the prophets. Allah mentions him together with Adam عَلَيْهِ السَّلَامُ among the chosen ones.

SURAH ALI 'IMRAN 3:33

۞إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾

Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds.

Translation: Sahih International — quran.com/3:33

Allah ***"chose Adam and Noah"***, and the family of Ibrahim and the family of 'Imran. Ibn Kathir explains that Adam عَلَيْهِ السَّلَامُ was chosen by being created by Allah with His Hand and taught the names, while Nuh عَلَيْهِ السَّلَامُ was chosen as the first messenger to the people of the earth when people began to worship idols. Tafsir Ibn Kathir 3:33

HADITH — SAHIH AL-BUKHARI, NO. 3340

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي دَعْوَةٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً وَقَالَ « أَنَا سَيِّدُ الْقَوْمِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ بِمَ يَجْمَعُ اللَّهُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُبْصِرُهُمُ النَّاظِرُ وَيُسْمِعُهُمُ الدَّاعِي، وَتَدْنُو مِنْهُمُ الشَّمْسُ، فَيَقُولُ بَعْضُ النَّاسِ أَلاَ تَرَوْنَ إِلَى مَا أَنْتُمْ فِيهِ، إِلَى مَا بَلَغَكُمْ، أَلاَ تَنْظُرُونَ إِلَى مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ بَعْضُ النَّاسِ أَبُوكُمْ آدَمُ، فَيَأْتُونَهُ فَيَقُولُونَ يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى مَا نَحْنُ فِيهِ وَمَا بَلَغَنَا فَيَقُولُ رَبِّي غَضِبَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَنَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَسَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، أَمَا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلاَ تَرَى إِلَى مَا بَلَغَنَا أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ فَيَقُولُ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلاَ

يَغْضَبُ بَعْدَهُ مِثْلَهُ، نَفْسِي نَفْسِي، ائْتُوا النَّبِيَّ صلى الله عليه وسلم، فَيَأْتُونِي، فَأَسْجُدُ تَحْتَ الْعَرْشِ فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَهْ ». قَالَ مُحَمَّدُ بْنُ عُبَيْدٍ لاَ أَحْفَظُ سَائِرَهُ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: We were with the Prophet ﷺ at a banquet, and a foreleg (of meat) was brought to him, which he liked. He took a bite of it and said: **"I will be the master of mankind on the Day of Resurrection. Do you know how Allah will gather the first and the last on one plain, so that the onlooker will see them and the caller will make them hear, and the sun will come near them? Some people will say: Do you not see the state you are in, what has befallen you? Will you not look for someone to intercede for you with your Lord? Some people will say: Your father, Adam. So they will come to him and say: O Adam, you are the father of mankind. Allah created you with His Hand, breathed into you of His spirit, commanded the angels and they prostrated to you, and settled you in Paradise. Will you not intercede for us with your Lord? Do you not see our state and what has befallen us? He will say: My Lord is angry today with an anger such as He has never been before and never will be after. He forbade me the tree and I disobeyed Him. Myself, myself! Go to someone else. Go to Nuh. So they will come to Nuh and say: O Nuh, you are the first messenger to the people of the earth, and Allah named you a grateful servant. Do you not see our state? Do you not see what has befallen us? Will you not intercede for us with your Lord? He will say: My Lord is angry today with an anger such as He has never been before and never will be after. Myself, myself! Go to the Prophet (Muhammad) ﷺ. So they will come to me, and I will prostrate beneath the Throne, and it will be said:**

O Muhammad, raise your head; intercede and your intercession will be accepted, and ask and you will be given." Muhammad ibn 'Ubaid said: I do not remember the rest.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Nasr, from Muhammad ibn 'Ubaid, from Abu Hayyan at-Taimi, from Abu Zur'ah ibn 'Amr, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the words of Allah {Indeed, We sent Noah to his people} (71:1), Hadith No. 3340. A fuller narration is in Sahih al-Bukhari 4712 and Sahih Muslim 194.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3340

COMMENTARY — "THE FIRST MESSENGER TO THE PEOPLE OF THE EARTH"

On the Day of Resurrection, when people are in extreme distress, they will come to Nuh عَلَيْهِ السَّلَامُ and mention two great qualities: ***"You are the first messenger to the people of the earth"*** and ***"Allah named you a grateful servant."*** The second title comes from the Qur'an itself (17:3), and is discussed in Section 9.

The scholars explain that Adam عَلَيْهِ السَّلَامُ was a prophet who received revelation, but Nuh عَلَيْهِ السَّلَامُ was **the first messenger sent to a people who had associated partners with Allah**. Before that, mankind was upon tawhid. The first shirk on earth appeared at the time of the people of Nuh — and its cause is explained by Ibn ‘Abbas رضى الله عنهما in Section 4.

Notice too the answer of Nuh عَلَيْهِ السَّلَامُ in this Hadith: ***“Myself, myself!”*** Even a messenger who was patient for 950 years does not dare to step forward to intercede on that day. That station is reserved for Prophet Muhammad ﷺ.

SURAH AN-NISA’ 4:163

۞إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ١٦٣

Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

Translation: Sahih International — quran.com/4:163

SURAH ASH-SHURA 42:13

۞شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحٗا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِۚ كَبُرَ عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِۚ ٱللَّهُ يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ ١٣

He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

Translation: Sahih International — quran.com/42:13

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These two verses show that Nuh عَلَيْهِ السَّلَامُ is the beginning of the chain of messengership. Revelation to Prophet Muhammad ﷺ is ***"as We revealed to Noah and the prophets after him"***. And the religion ordained for this nation is ***"what He enjoined upon Noah"***: ***"to establish the religion and not be divided therein"***. The foundation of the religion of all the messengers is one — tawhid.

SURAH AL-AHZAB 33:7

وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿٧﴾

And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.

Translation: Sahih International — quran.com/33:7

Nuh عَلَيْهِ السَّلَامُ is also mentioned among the messengers from whom Allah took ***"a solemn covenant"*** — together with Prophet Muhammad ﷺ, Ibrahim, Musa and 'Isa, peace be upon them. The scholars call these five messengers ***Ulul 'Azm***, the messengers of the firmest patience and resolve. Tafsir Ibn Kathir 33:7

NINE HUNDRED AND FIFTY YEARS OF DA'WAH

SURAH AL-'ANKABUT 29:14

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ﴿١٤﴾

And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.

Translation: Sahih International — quran.com/29:14

The Qur'an mentions a figure that captures an extraordinary patience: Nuh عَلَيْهِ السَّلَامُ remained among his people ***"a thousand years minus fifty years"***. Notice how the number is expressed in Arabic: ***alfa sanatin illā khamsīna 'āmā*** — "a thousand years less fifty years." The commentators explain that this way of expressing it emphasises how long that period was. Tafsir Ibn Kathir 29:14

Surah Nuh records Nuh's own report to his Lord about the da'wah he carried out. It is among the most detailed records in the Qur'an of the methods of calling to Allah.

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SURAH NUH 71:1–4

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ عَذَابٌ أَلِيمٞ ١

Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ٢

He said, "O my people, indeed I am to you a clear warner."

أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣

[Saying], 'Worship Allah, fear Him and obey me.

يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۚ لَوۡ كُنتُمۡ تَعۡلَمُونَ ٤

Allah will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew.

Translation: Sahih International — quran.com/71:1-4

COMMENTARY ON VERSES 71:1–4 — THE CORE OF THE CALL

The call of Nuh عَلَيْهِ السَّلَامُ contains three things: ***"Worship Allah, fear Him and obey me"***. Tawhid, piety and obedience to the messenger — the same three foundations called to by every messenger. Its reward is forgiveness and respite: ***"Allah will forgive you of your sins and delay you for a specified term"***.

SURAH NUH 71:5–9

قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ٥

He said, "My Lord, indeed I invited my people [to truth] night and day."

فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا فِرَارٗا ٦

But my invitation increased them not except in flight.

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

Then I invited them publicly.

ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

Then I announced to them and [also] confided to them secretly.

Translation: Sahih International — quran.com/71:5-9

COMMENTARY ON VERSES 71:5–9 — EVERY METHOD WAS TRIED

First: Regardless of time. ***"My Lord, indeed I invited my people [to truth] night and day"***. The da'wah of Nuh عَلَيْهِ السَّلَامُ was not limited to particular times.

Second: A fierce rejection. Every time they were called, they ***"put their fingers in their ears"*** and ***"covered themselves with their garments"***. Ibn Kathir explains that they covered their ears so as not to hear, and covered their heads with their garments so as not to see the face of Nuh عَلَيْهِ السَّلَامُ. Sadder still, Nuh عَلَيْهِ السَّلَامُ was calling them ***"that You may forgive them"*** — he was inviting them to forgiveness, yet they fled. Tafsir Ibn Kathir 71:7

Third: Many methods. ***"Then I invited them publicly"***; and ***"Then I announced to them and [also] confided to them secretly"***. Some people accept more easily in a gathering; others more easily in private. Nuh عَلَيْهِ السَّلَامُ tried both.

SURAH NUH 71:10–12

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾

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He will send [rain from] the sky upon you in [continuing] showers.

وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾

And give you increase in wealth and children and provide for you gardens and provide for you rivers.

Translation: Sahih International — quran.com/71:10-12

COMMENTARY ON VERSES 71:10–12 — ISTIGHFAR OPENS THE DOORS OF PROVISION

Nuh عَلَيْهِ السَّلَامُ linked seeking forgiveness to worldly blessings: rain, wealth, children, gardens and rivers.

This call suits a people who love the world — he showed them that even the path to worldly good passes through obedience to Allah. Ibn Kathir mentions that this verse is evidence of the virtue of istighfar in seeking rain and provision. Tafsir Ibn Kathir 71:10

SURAH NUH 71:13–20

مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

What is [the matter] with you that you do not attribute to Allah [due] grandeur?

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

While He has created you in stages.

أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾

Do you not consider how Allah has created seven heavens in layers?

وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾

And made the moon therein a [reflected] light and made the sun a burning lamp.

وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾

And Allah has caused you to grow from the earth a [progressive] growth.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

Then He will return you into it and extract you [another] extraction.

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وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾

And Allah has made for you the earth an expanse.

لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

That you may follow therein roads of passage.

Translation: Sahih International — quran.com/71:13-20

COMMENTARY ON VERSES 71:13–20 — AN INVITATION TO REFLECT

After the promise, Nuh عَلَيْهِ السَّلَامُ invited them to reflect on themselves and on the universe: ***"While He has created you in stages"***; on the heavens, the moon and the sun; on the earth made ***"an expanse"***. It is an argument of reason: only the Lord who created all this deserves worship, and He is able to ***"extract you [another] extraction"*** after death.



Figure 2: The methods of da'wah of Prophet Nuh as reported in Surah Nuh 71:5–20.

The result of all that effort is recorded in one short verse: ***"But my invitation increased them not except in flight"***. The lesson is great for every caller to Allah: the task of the messenger is to convey in the best way; guidance belongs to Allah.

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THE CHIEFS AND THEIR ACCUSATIONS

The main opponents of the da'wah of Nuh عَلَيْهِ السَّلَامُ were ***al-mala'*** — the chiefs and leaders of the people. The Qur'an records their arguments in detail, because the same arguments recur in every age.

SURAH HUD 11:25–28

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner."

أَن لَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

That you not worship except Allah. Indeed, I fear for you the punishment of a painful day.

فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ ۖ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾

So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars."

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ ۚ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾

He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it."

Translation: Sahih International — quran.com/11:25-28

COMMENTARY ON VERSES 11:27–28 — THREE ACCUSATIONS

First: "He is only an ordinary man." ***"We do not see you but as a man like ourselves"***. They assumed a messenger must be an angel. In Surah Al-Mu'minun they said: ***"if Allah had willed [to send a messenger], He would have sent down angels"*** (23:24).

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Second: "Your followers are the lowly." ***"we do not see you followed except by those who are the lowest of us [and] at first suggestion"***. They judged the truth by the social standing of its followers, not by its proof.

Third: "You have no merit." ***"we do not see in you over us any merit"***. Their measure was wealth and rank.

The answer of Nuh عَلَيْهِ السَّلَامُ is full of wisdom: truth cannot be forced — ***"should we force it upon you while you are averse to it"***.

SURAH HUD 11:29–31

وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ
ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?

وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ
وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ
أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾

And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers.

Translation: Sahih International — quran.com/11:29-31

The chiefs asked Nuh عَلَيْهِ السَّلَامُ to drive away the poor believers so that they would deign to listen. Nuh عَلَيْهِ السَّلَامُ firmly refused: ***"I am not one to drive away those who have believed"***, and ***"who would protect me from Allah if I drove them away?"*** He also denied any exaggerated claims about himself: he did not possess the treasures of Allah, did not know the unseen, and was not an angel (11:31). A messenger is only a servant who conveys.

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SURAH ASH-SHU'ARA' 26:111–116

قَالُوٓاْ أَنُؤۡمِنُ لَكَ وَٱتَّبَعَكَ ٱلۡأَرۡذَلُونَ ١١١

They said, "Should we believe you while you are followed by the lowest [class of people]?"

قَالَ وَمَا عِلۡمِي بِمَا كَانُواْ يَعۡمَلُونَ ١١٢

He said, "And what is my knowledge of what they used to do?"

إِنۡ حِسَابُهُمۡ إِلَّا عَلَىٰ رَبِّيۖ لَوۡ تَشۡعُرُونَ ١١٣

Their account is only upon my Lord, if you [could] perceive.

وَمَآ أَنَا۠ بِطَارِدِ ٱلۡمُؤۡمِنِينَ ١١٤

And I am not one to drive away the believers.

إِنۡ أَنَا۠ إِلَّا نَذِيرٞ مُّبِينٞ ١١٥

I am only a clear warner.

قَالُواْ لَئِن لَّمۡ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلۡمَرۡجُومِينَ ١١٦

They said, "If you do not desist, O Noah, you will surely be of those who are stoned."

Translation: Sahih International — quran.com/26:111-116

In Surah Ash-Shu'ara', the same accusation is repeated: ***"Should we believe you while you are followed by the lowest [class of people]?"*** The answer of Nuh عَلَيْهِ السَّلَامُ: ***"Their account is only upon my Lord"***. When argument failed, they turned to threats: ***"you will surely be of those who are stoned"***.

SURAH AL-QAMAR 54:9

كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ فَكَذَّبُواْ عَبۡدَنَا وَقَالُواْ مَجۡنُونٞ وَٱزۡدُجِرَ ٩

The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.

Translation: Sahih International — quran.com/54:9

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The vilest accusation was the charge of madness: ***"A madman,"*** — ***"and he was repelled"***. In Surah Al-Mu'minun: ***"He is not but a man possessed with madness"*** (23:25). The same accusation was later hurled at Prophet Muhammad ﷺ by the Quraish.

SURAH YUNUS 10:71–72

۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ نُوحٍ إِذۡ قَالَ لِقَوۡمِهِۦ يَٰقَوۡمِ إِن كَانَ كَبُرَ عَلَيۡكُم مَّقَامِي وَتَذۡكِيرِي بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلۡتُ فَأَجۡمِعُوٓاْ أَمۡرَكُمۡ وَشُرَكَآءَكُمۡ ثُمَّ لَا يَكُنۡ أَمۡرُكُمۡ عَلَيۡكُمۡ غُمَّةٗ ثُمَّ ٱقۡضُوٓاْ إِلَيَّ وَلَا تُنظِرُونِ ٧١

And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite."

فَإِن تَوَلَّيۡتُمۡ فَمَا سَأَلۡتُكُم مِّنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۖ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ ٧٢

And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims.

Translation: Sahih International — quran.com/10:71-72

THE COURAGE OF A MESSENGER

In Surah Yunus, Nuh عَلَيْهِ السَّلَامُ challenged his people with a courage born of reliance on Allah: ***"I have relied upon Allah"***. Gather your partners, plan openly, and ***"carry it out upon me and do not give me respite"***. He also affirmed his sincerity: ***"no payment have I asked of you"***. The same words are repeated by the messengers after him in Surah Ash-Shu'ara' (26:109, 127, 145, 164, 180).

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THE IDOLS OF THE PEOPLE OF NUH

The Qur'an names five idols worshipped by the people of Nuh. It is the only place in the Qur'an that lists the idols of a people by name.

SURAH NUH 71:21–24

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾

Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss."

وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾

And they conspired an immense conspiracy.

وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.

وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾

And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error.

Translation: Sahih International — quran.com/71:21-24

The leaders of the people said: ***"Never leave your gods"***, then named Wadd, Suwa', Yaghuth, Ya'uq and Nasr. Notice that the instigators were those ***"whose wealth and children will not increase him except in loss"***. They defended the idols because they were defending their position.

HADITH — SAHIH AL-BUKHARI, NO. 4920 (ATHAR OF IBN 'ABBAS)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، وَقَالَ، عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ صَارَتِ الأَوْثَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدُ، أَمَّا وَدٌّ كَانَتْ لِكَلْبٍ بِدَوْمَةِ الْجَنْدَلِ، وَأَمَّا سُوَاعٌ كَانَتْ لِهُذَيْلٍ، وَأَمَّا يَغُوثُ فَكَانَتْ لِمُرَادٍ ثُمَّ لِبَنِي غُطَيْفٍ بِالْجُرُفِ عِنْدَ سَبَإٍ، وَأَمَّا يَعُوقُ فَكَانَتْ لِهَمْدَانَ، وَأَمَّا نَسْرٌ فَكَانَتْ لِحِمْيَرَ، لآلِ ذِي الْكَلاَعِ. أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنِ انْصِبُوا إِلَى

مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا، وَسَمَّوهَا بِأَسْمَائِهِمْ فَفَعَلُوا فَلَمْ تُعْبَدْ حَتَّى إِذَا هَلَكَ أُولَئِكَ وَتَنَسَّخَ الْعِلْمُ عُبِدَتْ.

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما said: **“The idols that were among the people of Nuh later passed to the Arabs.**

As for Wadd, it belonged to (the tribe of) Kalb at Dumat al-Jandal; Suwa‘ belonged to Hudhail; Yaghuth belonged to Murad, then to Banu Ghutaif at al-Juruf near Saba’; Ya‘uq belonged to Hamdan; and Nasr belonged to Himyar, the family of Dhu al-Kala‘. (Originally) they were the names of righteous men among the people of Nuh. When they died, Satan whispered to their people: Set up statues in the gatherings where they used to sit, and name them with their names. So they did, but the statues were not worshipped. Until, when that generation had passed away and knowledge was forgotten, they were worshipped.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from Hisham ibn Yusuf, from Ibn Juraij, from ‘Ata’, from ‘Abdullah ibn ‘Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Tafsir of Surah Nuh, chapter {Wadd, Suwa‘, Yaghuth, Ya‘uq and Nasr} (71:23), Hadith No. 4920.

GRADE: ATHAR OF A COMPANION — the words of Ibn ‘Abbas رضى الله عنهما (not a saying of the Prophet ﷺ), contained in Sahih al-Bukhari. Some scholars discuss the identity of the narrator ‘Ata’ in this chain, but its meaning is widely accepted by the commentators.

Source: https://sunnah.com/bukhari:4920

COMMENTARY — HOW SHIRK BEGAN

This athar of Ibn ‘Abbas رضى الله عنهما explains something very important: the first shirk did not begin with the intention to worship other than Allah. It began with **love for righteous people**. Its stages are clear:

STAGE	WHAT HAPPENED
1. Righteous men died	Their people grieved and missed them.
2. The whisper of Satan	“Set up statues in the gatherings where they used to sit.”
3. Statues set up and named	“But the statues were not worshipped.”
4. Generations passed	The generation that knew the original purpose of the statues died.
5. Knowledge forgotten	Then they were worshipped.

The key to this account is its last line: ***“when … knowledge was forgotten.”*** Shirk enters when knowledge is lost. That is why Islam closes the paths that can lead to excessive veneration of human beings — and that is also why the covers of this series do not depict the prophets and Companions.

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This athar also says that the names of the idols later “passed” to the Arab tribes. The scholars explain that what is meant is that the **names** were reused by the Arabs of jahiliyyah for their own idols — not necessarily that the same statues survived the flood. Tafsir Ibn Kathir 71:23

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THE PRAYER OF A MESSENGER

After centuries of da'wah, a revelation came that changed everything.

SURAH HUD 11:36

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing."

Translation: Sahih International — quran.com/11:36

Allah informed Nuh عَلَيْهِ السَّلَامُ: ***"No one will believe from your people except those who have already believed"***. This is an important point often overlooked: the prayer of Nuh عَلَيْهِ السَّلَامُ against his people **came after** Allah Himself informed him that no one else would believe. It was not a hasty prayer made in anger, but the prayer of a messenger who had fulfilled his trust to the very end. Tafsir Ibn Kathir 11:36

SURAH AL-QAMAR 54:10

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾

So he invoked his Lord, "Indeed, I am overpowered, so help."

Translation: Sahih International — quran.com/54:10

SURAH AL-MU'MINUN 23:26

قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٢٦﴾

[Noah] said, "My Lord, support me because they have denied me."

Translation: Sahih International — quran.com/23:26

SURAH ASH-SHU'ARA' 26:117–118

قَالَ رَبِّ إِنَّ قَوْمِى كَذَّبُونِ ﴿١١٧﴾

He said, "My Lord, indeed my people have denied me."

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فَٱفۡتَحۡ بَيۡنِي وَبَيۡنَهُمۡ فَتۡحٗا وَنَجِّنِي وَمَن مَّعِيَ مِنَ ٱلۡمُؤۡمِنِينَ ١١٨

Then judge between me and them with decisive judgement and save me and those with me of the believers.

Translation: Sahih International — quran.com/26:117-118

Three surahs record the same prayer in different words. In Surah Al-Qamar: ***"Indeed, I am overpowered, so help"***. In Surah Al-Mu'minun: ***"My Lord, support me because they have denied me"***. In Surah Ash-Shu'ara', his prayer includes a request for the safety of the believers: ***"save me and those with me of the believers"***.

SURAH NUH 71:26–28

وَقَالَ نُوحٞ رَّبِّ لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ مِنَ ٱلۡكَٰفِرِينَ دَيَّارًا ٢٦

And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant."

إِنَّكَ إِن تَذَرۡهُمۡ يُضِلُّواْ عِبَادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِرٗا كَفَّارًا ٢٧

Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.

رَّبِّ ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِمَن دَخَلَ بَيۡتِيَ مُؤۡمِنٗا وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارٗا ٢٨

My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction?

Translation: Sahih International — quran.com/71:26-28

COMMENTARY ON VERSES 71:26–28

This prayer contains a reason: ***"they will mislead Your servants"***. Nuh عَلَيْهِ السَّلَامُ did not pray out of personal vengeance, but out of fear that their misguidance would spread to other servants of Allah. Ibn Kathir mentions that Nuh عَلَيْهِ السَّلَامُ said this because of his long experience with them. Tafsir Ibn Kathir 71:27

The prayer then turns to a very broad request for forgiveness: ***"My Lord, forgive me and my parents and whoever enters my house a believer"***, and ***"the believing men and believing women"***. Every

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believer until the Day of Resurrection — including us — has a share in this prayer of Nuh عَلَيْهِ السَّلَامُ. It is a fitting prayer to recite, being the prayer of a messenger recorded by the Qur'an.

HADITH — JAMI' AL-TIRMIDHI, NO. 2398

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ النَّاسِ أَشَدُّ بَلاَءً قَالَ « الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ فَيُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلاَؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلاَءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ ». قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُخْتِ حُذَيْفَةَ بْنِ الْيَمَانِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ النَّاسِ أَشَدُّ بَلاَءً قَالَ الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ

TRANSLATION:

Mus'ab ibn Sa'd narrated from his father (Sa'd ibn Abi Waqqas رضى الله عنه) that he said: I asked: "O Messenger of Allah, which people are most severely tested?" He said: **"The prophets, then those nearest to them, then those nearest to them. A man is tested according to his religion. If his religion is firm, his trial is more severe; if his religion is weak, he is tested according to his religion. Trials will continue to befall a servant until they leave him walking upon the earth with no sin upon him."** Abu 'Isa (at-Tirmidhi) said: This Hadith is hasan sahih. On this subject there are also narrations from Abu Hurairah and the sister of Hudhaifah ibn al-Yaman, that the Prophet ﷺ was asked: Which people are most severely tested? He said: The prophets, then those nearest, then those nearest.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaibah ibn Sa'id, from Hammad ibn Zaid, from 'Asim ibn Bahdalah, from Mus'ab ibn Sa'd, from his father, Sa'd ibn Abi Waqqas رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Zuhd, chapter on patience in trials, Hadith No. 2398.

GRADE: HASAN SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded hasan by Darussalam.

Source: https://sunnah.com/tirmidhi:2398

COMMENTARY

This Hadith explains why the prophets are tested with the hardest trials: ***"A man is tested according to his religion."*** Nuh عَلَيْهِ السَّلَامُ was tested with a people who rejected him for 950 years, a defiant son, and a wife who betrayed his religion. That trial was not a sign of Allah's anger, but a sign of high rank. For the believer, trials cleanse sins ***"until they leave him walking upon the earth with no sin upon him."***

BUILDING THE ARK

SURAH HUD 11:37–39

وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَا تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْۚ إِنَّهُم مُّغۡرَقُونَ ٣٧

And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned.

وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن قَوۡمِهِۦ سَخِرُواْ مِنۡهُۚ قَالَ إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ ٣٨

And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule."

فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ مُّقِيمٞ ٣٩

And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter].

Translation: Sahih International — quran.com/11:37-39

COMMENTARY ON VERSES 11:37–39

First: Built by revelation. ***"And construct the ship under Our observation and Our inspiration"***. The ark was not merely the design of Nuh عَلَيْهِ السَّلَامُ; it was built under Allah's observation and by the guidance of revelation. Tafsir Ibn Kathir 11:37

Second: A prohibition on pleading for the wrongdoers. ***"and do not address Me concerning those who have wronged"***. The decision had been made. This prohibition will reappear in the story of the son of Nuh عَلَيْهِ السَّلَامُ.

Third: Mockery. ***"whenever an assembly of the eminent of his people passed by him, they ridiculed him"***. Building a great ship in a place where no flood was in sight seemed absurd in their eyes. Nuh عَلَيْهِ السَّلَامُ answered calmly: ***"And you are going to know who will get a punishment that will disgrace him"***.

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SURAH AL-MU'MINUN 23:27

فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَـٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾

So We inspired to him, "Construct the ship under Our observation, and Our inspiration, and when Our command comes and the oven overflows, put into the ship from each [creature] two mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned."

Translation: Sahih International — quran.com/23:27

Surah Al-Mu'minun repeats the same command and adds a sign: when ***"the oven overflows"***, that is the signal to bring pairs of animals, his family and the believers into the ark.

SURAH AL-QAMAR 54:13–14

وَحَمَلْنَـٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾

And We carried him on a [construction of] planks and nails.

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾

Sailing under Our observation as reward for he who had been denied.

Translation: Sahih International — quran.com/54:13-14

PLANKS AND NAILS

The Qur'an mentions the material of the ark briefly: ***"planks and nails"*** — ***dhāti alwāḥin wa dusur***. Some commentators interpret ***dusur*** as nails, others as ropes or fibres binding the planks. Beyond that, the Qur'an does not mention its size, shape, number of decks or type of wood. All such details popular in storybooks come from the sources of the People of the Book, and are discussed in Section 10. Tafsir Ibn Kathir 54:13

What the Qur'an emphasises is not the size of the ark, but who guarded it: ***"Sailing under Our observation"***. The word ***bi-a'yuninā*** — literally "with Our eyes" — conveys Allah's perfect care over the ark and its passengers.

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THE FLOOD AND THE DEFIANT SON

SURAH AL-QAMAR 54:11–12

فَفَتَحۡنَآ أَبۡوَٰبَ ٱلسَّمَآءِ بِمَآءٖ مُّنۡهَمِرٖ ١١

Then We opened the gates of the heaven with rain pouring down.

وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا فَٱلۡتَقَى ٱلۡمَآءُ عَلَىٰٓ أَمۡرٖ قَدۡ قُدِرَ ١٢

And caused the earth to burst with springs, and the waters met for a matter already predestined.

Translation: Sahih International — quran.com/54:11-12

The flood came from two directions: ***"Then We opened the gates of the heaven with rain pouring down"***, and ***"caused the earth to burst with springs"***. Then ***"the waters met for a matter already predestined"***. The water from above and the water from below met according to the decree of Allah.

SURAH HUD 11:40–41

حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ ٤٠

[So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few.

وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٖىٰهَا وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ ٤١

And [Noah] said, "Embark therein; in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

Translation: Sahih International — quran.com/11:40-41

COMMENTARY ON VERSES 11:40–41

First: The sign of its beginning. ***"the oven overflowed"***. The original wording is ***wa fāra al-tannūr***. Ibn Kathir relates the view of Ibn ʻAbbas رضى الله عنهما that ***al-tannūr*** here means the surface of the earth — water gushing from the face of the earth. There are other views among the commentators. Tafsir Ibn Kathir 11:40

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Second: Three groups of passengers. Pairs of animals, the family of Nuh عَلَيْهِ السَّلَامُ ***"except those about whom the word has preceded"***, and the believers. Their number? The Qur'an only says: ***"But none had believed with him, except a few"***. The fruit of 950 years of da'wah was "a few".

Third: Bismillah. ***"in the name of Allah is its course and its anchorage" — bismillāhi majrēhā wa mursāhā***. This verse is the motto of this eBook. The movement and the halting of the ark — and of our lives — are all in the name of Allah. The verse closes with ***"Indeed, my Lord is Forgiving and Merciful"***: in the midst of a great punishment, what is mentioned is forgiveness and mercy.

SURAH HUD 11:42–43

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ
ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ ﴿٤٢﴾

And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ
إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

[But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

Translation: Sahih International — quran.com/11:42-43

COMMENTARY ON VERSES 11:42–43 — THE MOST HEART-RENDING MOMENT

The ark sailed ***"through waves like mountains"***. In the midst of that turmoil, a father called to his son ***"who was apart [from them]"***: ***"O my son, come aboard with us and be not with the disbelievers"***.

Notice the call ***yā bunayya*** — "O my dear son", a form of address full of tenderness. After 950 years of rejection, at the very last moment, Nuh عَلَيْهِ السَّلَامُ still called to his son with gentleness.

The son's answer revealed his heart: ***"I will take refuge on a mountain to protect me from the water"***. He trusted the mountain, not the Lord of the mountain. Nuh عَلَيْهِ السَّلَامُ answered with a principle: ***"There is no protector today from the decree of Allah, except for whom He gives mercy"***. And the Qur'an closes that conversation with a very brief line: ***"And the waves came between them"***.

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SURAH AL-HAQQAH 69:11–12

إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾

Indeed, when the water overflowed, We carried your ancestors in the sailing ship.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾

That We might make it for you a reminder and [that] a conscious ear would be conscious of it.

Translation: Sahih International — quran.com/69:11-12

Surah Al-Haqqah reminds us that this event touches us directly: ***"We carried your ancestors in the sailing ship"***. Its purpose: ***"That We might make it for you a reminder"***.

COMING TO REST ON JUDI

SURAH HUD 11:44

وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ
وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾

And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people."

Translation: Sahih International — quran.com/11:44

COMMENTARY ON VERSE 11:44

This verse is often cited by the scholars of rhetoric (***balāghah***) as among the most beautifully composed verses of the Qur'an. In a single verse, six events occur: the earth is commanded to swallow its water, the sky is commanded to stop, the water subsides, Allah's command is accomplished, the ark comes to rest, and the destruction of the wrongdoers is proclaimed. Tafsir Ibn Kathir 11:44

The ark ***"came to rest on the [mountain of] Judiyy"*** — **Judi**. The commentators mention that Judi is a mountain in the region of al-Jazirah, the area of northern Mesopotamia. The Qur'an does not mention its exact location, and this series does not specify it beyond what the text states. Notice too that the Qur'an names **Judi**, not "Ararat" as in the books of the People of the Book — a point touched on in the Archaeological Notes in Section 10.

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SURAH AL-MU'MINUN 23:28–29

فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾

And when you have boarded the ship, you and those with you, then say, 'Praise to Allah who has saved us from the wrongdoing people.

وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾

And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].

Translation: Sahih International — quran.com/23:28-29

Allah taught Nuh عَلَيْهِ السَّلَامُ two prayers: a prayer of gratitude when aboard the ark — ***"Praise to Allah who has saved us from the wrongdoing people"*** — and a prayer when about to disembark — ***"My Lord, let me land at a blessed landing place, and You are the best to accommodate [us]"***.

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THE PLEA OF A FATHER

SURAH HUD 11:45–47

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾

And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges."

قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾

He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾

[Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

Translation: Sahih International — quran.com/11:45-47

After all was calm, Nuh عَلَيْهِ السَّلَامُ pleaded with his Lord about his son: ***"My Lord, indeed my son is of my family; and indeed, Your promise is true"***. Allah had promised to save his family (11:40), and Nuh عَلَيْهِ السَّلَامُ pleaded by that promise.

Allah's answer: ***"O Noah, indeed he is not of your family"***, because ***"he is [one whose] work was other than righteous"***. Ibn Kathir stresses that the meaning is that the son was not of the family promised salvation, because of his disbelief — **not** that he was not the true son of Nuh عَلَيْهِ السَّلَامُ. He relates the words of Ibn 'Abbas رضى الله عنهما that the wife of a prophet never committed adultery. Tafsir Ibn Kathir 11:46

The response of Nuh عَلَيْهِ السَّلَامُ is an example for every believer whom Allah corrects: he returned at once — ***"My Lord, I seek refuge in You from asking that of which I have no knowledge"***, and ***"unless You forgive me and have mercy upon me, I will be among the losers"***.

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SURAH HUD 11:48

قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ وَأُمَمٞ سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ ٤٨

It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

Translation: Sahih International — quran.com/11:48

Then came the command: ***"O Noah, disembark in security from Us and blessings upon you"***.

THE WIFE OF NUH: A BOND THAT DID NOT SAVE

SURAH AT-TAHRIM 66:10

ضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖۖ كَانَتَا تَحۡتَ عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ فَخَانَتَاهُمَا فَلَمۡ يُغۡنِيَا عَنۡهُمَا مِنَ ٱللَّهِ شَيۡـٔٗا وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ١٠

Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter."

Translation: Sahih International — quran.com/66:10

Besides his son, the Qur'an mentions the wife of Nuh عَلَيْهِ السَّلَامُ as an example for the disbelievers. She was ***"under two of Our righteous servants"***, yet ***"betrayed them"***. Ibn Kathir explains that the betrayal was in religion — she did not believe in her husband's call — not in honour. Tafsir Ibn Kathir 66:10

The son and the wife of Nuh عَلَيْهِ السَّلَامُ teach the same lesson: **ties of blood and marriage to the righteous do not save without faith and deeds.** ***"those prophets did not avail them from Allah at all"***.

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A GRATEFUL SERVANT

SURAH AL-ISRA' 17:3

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

Translation: Sahih International — quran.com/17:3

Of all the qualities of Nuh عَلَيْهِ السَّلَامُ, the title Allah chose for him is ***"Indeed, he was a grateful servant"*** — ***'abdan shakūrā***. This verse is addressed to the ***"descendants of those We carried [in the ship] with Noah"***: follow the example of your grateful father.

A messenger rejected for 950 years, who lost his son and his wife to disbelief — yet his title is "a grateful servant". Gratitude is not only in times of ease; it is an attitude of the heart that recognises Allah's blessings in every state. Allah says: ***"If you are grateful, I will surely increase you [in favor]"*** (14:7), and reminds us: ***"And few of My servants are grateful"*** (34:13).

SURAH AS-SAFFAT 37:75–82

وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾

And Noah had certainly called Us, and [We are] the best of responders.

وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

And We saved him and his family from the great affliction.

وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾

And We made his descendants those remaining [on the earth].

وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾

And left for him [favorable mention] among later generations.

سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾

Peace upon Noah among the worlds.

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إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٨٠

Indeed, We thus reward the doers of good.

إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ ٨١

Indeed, he was of Our believing servants.

ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ ٨٢

Then We drowned the disbelievers.

Translation: Sahih International — quran.com/37:75-82

COMMENTARY ON VERSES 37:75–82 — THE REWARD FOR NUH

These verses list Allah's rewards to Nuh عَلَيْهِ السَّلَامُ: his prayer was answered (***"the best of responders"***), he was saved ***"from the great affliction"***, his descendants were made those remaining (37:77), his name was preserved among later generations, and ***"Peace upon Noah among the worlds"***. Every time we say "Nuh, peace be upon him", we are witnessing the promise of this verse.

SURAH AL-'ANKABUT 29:15

فَأَنجَيۡنَٰهُ وَأَصۡحَٰبَ ٱلسَّفِينَةِ وَجَعَلۡنَٰهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ ١٥

But We saved him and the companions of the ship, and We made it a sign for the worlds.

Translation: Sahih International — quran.com/29:15

The ark itself was made ***"a sign for the worlds"***. In Surah Al-Qamar: ***"so is there any who will remember"*** (54:15).

THE NATION OF MUHAMMAD ﷺ WILL TESTIFY FOR NUH

HADITH — SAHIH AL-BUKHARI, NO. 3339

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ اللَّهُ تَعَالَى هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ، أَىْ رَبِّ. فَيَقُولُ لأُمَّتِهِ هَلْ بَلَّغَكُمْ فَيَقُولُونَ لاَ، مَا جَاءَنَا

مِنْ نَبِيٍّ. فَيَقُولُ لِنُوحٍ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ صلى الله عليه وسلم وَأُمَّتُهُ، فَنَشْهَدُ أَنَّهُ قَدْ بَلَّغَ، وَهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَالْوَسَطُ الْعَدْلُ}».

TRANSLATION:

Abu Sa'id (al-Khudri) رضى الله عنه said: The Messenger of Allah ﷺ said: **"Nuh and his nation will come (on the Day of Resurrection), and Allah, Exalted is He, will say: Did you convey (the message)? He will say: Yes, my Lord. Then He will ask his nation: Did he convey to you? They will say: No, no prophet came to us. Allah will say to Nuh: Who will testify for you? He will say: Muhammad ﷺ and his nation.**

So we will testify that he conveyed. That is His saying, exalted be His mention: {And thus We have made you a middle nation, that you may be witnesses over mankind} (2:143). And *al-wasat* means the just."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from 'Abd al-Wahid ibn Ziyad, from al-A'mash, from Abu Salih Dhakwan, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the words of Allah {Indeed, We sent Noah to his people} (71:1), Hadith No. 3339.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3339

COMMENTARY

This Hadith links the story of Nuh عَلَيْهِ السَّلَامُ directly to us. On the Day of Resurrection, the people of Nuh will deny that Nuh عَلَيْهِ السَّلَامُ ever conveyed the message. Who are the witnesses? **Prophet Muhammad ﷺ and his nation.** We did not live in the time of Nuh عَلَيْهِ السَّلَامُ, but we testify because the Qur'an has told us — and testimony based on revelation is truer than the testimony of the eyes.

SURAH AL-BAQARAH 2:143

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ

ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

Translation: Sahih International — quran.com/2:143

The Messenger of Allah ﷺ himself explained this verse: ***"that you will be witnesses over the people"***.

This status demands responsibility: a nation of witnesses must be a nation that knows the stories of the messengers, and continues their da'wah.

ALLAH GIVES RESPITE

HADITH — SAHIH AL-BUKHARI, NO. 4686

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ ». قَالَ ثُمَّ قَرَأَ {وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهْىَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ}

TRANSLATION:

Abu Musa (al-Ash'ari) رضى الله عنه said: The Messenger of Allah ﷺ said: **"Indeed, Allah gives respite to the wrongdoer, until when He seizes him, He does not let him escape."** Then he recited: {And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe} (11:102).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sadaqah ibn al-Fadl, from Abu Mu'awiyah, from Buraid ibn Abi Burdah, from Abu Burdah, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Tafsir of Surah Hud, Hadith No. 4686. Also narrated by Muslim (No. 2583).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4686

The people of Nuh were given respite for 950 years. They may have thought the punishment would never come, and even challenged: ***"So bring us what you threaten us"*** (11:32). This Hadith explains the way

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of Allah: ***"Indeed, Allah gives respite to the wrongdoer, until when He seizes him, He does not let him escape."*** The Messenger of Allah ﷺ recited a verse of Surah Hud — the same surah that tells the story of Nuh عَلَيْهِ السَّلَامُ.

SURAH HUD 11:102

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.

Translation: Sahih International — quran.com/11:102

WHAT THE QUR'AN DOES NOT TELL

The story of Nuh عَلَيْهِ السَّلَامُ is among the stories most embellished in storybooks. Some additions come from the books of the People of the Book, some from reports whose chains are not authentic. Guided by the Hadith of Sahih al-Bukhari 4485 (Series 1), we neither affirm nor deny them, but we do not make them part of the story we believe in.

POPULAR TALES AND WHAT REVELATION SAYS

THE POPULAR TALE	WHAT THE QUR'AN AND AUTHENTIC HADITH SAY
The ark was 300 cubits long, 50 wide and 30 high, with three decks.	The Qur'an only mentions "planks and nails" (54:13). These measurements come from the books of the People of the Book.
The son of Nuh who drowned was named Kan'an or Yam.	The Qur'an only says "his son" (11:42–43), without a name.
The three sons of Nuh, Sam, Ham and Yafith, became the fathers of the Arabs, the Abyssinians and the Romans.	The report about it in Jami' at-Tirmidhi is graded weak by some Hadith scholars. The Qur'an only says "We made his descendants those remaining" (37:77).
The passengers of the ark numbered 80 (or 8, 10, 72).	The Qur'an only says "except a few" (11:40).
The ark came to rest on Mount Ararat.	The Qur'an names Mount Judi (11:44).
The ark came to rest on the day of 'Ashura, and Nuh fasted in gratitude.	The report about it is not authentic. The authentic Hadith on fasting 'Ashura mentions the salvation of Musa عَلَيْهِ السَّلَامُ, not Nuh عَلَيْهِ السَّلَامُ.
The giant 'Uj ibn 'Anaq survived because the water only reached his knees.	No authentic source. Ibn Kathir rejected it as a fabrication contradicting 71:26.
The pig was created from the sneeze of an elephant, and the cat from the sneeze of a lion, in the ark.	No authentic source.
Nuh sent out a raven and a dove to look for dry land.	This story is from the books of the People of the Book; the Qur'an says the water subsided by Allah's command (11:44).

DID THE FLOOD COVER THE WHOLE EARTH?

This is a question discussed by the scholars, and the texts do not answer it decisively. Many classical scholars held that the flood covered the whole earth, citing the prayer ***"My Lord, do not leave upon the earth from among the disbelievers an inhabitant"*** and the verse ***"And We made his descendants those remaining [on the earth]"***. Other scholars held that the flood covered only the land of the people of Nuh, since Nuh عَلَيْهِ السَّلَامُ was sent to his own people (71:1), and the word ***al-arḍ*** in Arabic can mean a particular region.

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Both views rest on interpretations of the verses. What is agreed upon is: all who denied Nuh عَلَيْهِ السَّلَامُ were drowned, and those who believed with him were saved. This eBook does not choose between the two views, because the Qur'an does not detail it — and the lessons of the story do not depend on it.

ARCHAEOLOGICAL NOTES

ARCHAEOLOGICAL NOTE: THE FLOOD TABLET IN THE BRITISH MUSEUM

In 1872, George Smith of the British Museum translated a clay tablet found in the ruins of the **Library of Ashurbanipal, Nineveh** (near Mosul, Iraq). This tablet, numbered **K.3375**, from the Neo-Assyrian period (7th century BCE), contains the 11th tablet of the **Epic of Gilgamesh**, which tells the story of a great flood and a boat.

This find is solid and is on display to this day. It proves that **the memory of a great flood** was preserved in Mesopotamian tradition for thousands of years. But the story on the tablet is mixed with gods and myths. Some writers see it as a distorted memory of a real event — **this is only an assumption**, and this series takes no details from it.

REFERENCES:

British Museum, The Flood Tablet (K.3375): https://www.britishmuseum.org/collection/object/W_K-3375

ARCHAEOLOGICAL NOTE: FLOOD LAYERS IN MESOPOTAMIA

In 1929, the archaeologist Leonard Woolley found a thick layer of silt at **Ur** and announced that he had found "Noah's flood". Flood layers were also found at **Kish** and **Shuruppak**.

Further study showed that these layers **date to different periods** — Ur around 3500 BCE, Kish around 3000–2600 BCE and Shuruppak around 2950–2850 BCE — and that they are **local river floods**, not one single flood. Therefore none of them can be authentically identified as the flood of Nuh عَلَيْهِ السَّلَامُ. They only prove that Mesopotamia was often struck by great floods.

REFERENCES:

MacDonald, D. (1988). The Flood: Mesopotamian Archaeological Evidence. Creation/Evolution Journal 8(2). https://ncse.ngo/flood-mesopotamian-archaeological-evidence

ARCHAEOLOGICAL NOTE: THE "NOAH'S ARK" CLAIM AT DURUPINAR — CLAIM NOT INCLUDED

Since 1959, a ship-shaped landform at **Durupınar**, eastern Turkey (about 30 km from Mount Ararat), has often been claimed to be Noah's ark. A geological study by **Lorence Collins and David Fasold** (1996) — Fasold himself had once supported the claim — concluded that it is a **natural geological formation**. Recent claims about this site have not been published in peer-reviewed scientific journals.

Moreover, the site is linked to Ararat, whereas the Qur'an names **Judi** (11:44). For this reason it is **not included** as evidence. The same applies to other claims of finding wood from the ark that have never been scientifically verified.

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Collins, L.G. & Fasold, D.F. (1996). Bogus "Noah's Ark" from Turkey Exposed as a Common Geologic Structure. Journal of Geoscience Education 44:439–444. https://www.csun.edu/~vcgeo005/bogus.html

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AN ARK FOR EVERY AGE

The story of Nuh عَلَيْهِ السَّلَامُ begins with a messenger calling night and day, and ends with an ark coming to rest on Mount Judi. Between the two lie 950 years of patience, and a flood that separated the believers from the deniers — even a father from his son.

A BRIEF COMPARISON

THOSE WHO DROWNED	THOSE WHO WERE SAVED
Put fingers in their ears and covered themselves with garments (71:7)	Listened and believed, though few (11:40)
Judged the truth by rank and wealth (11:27)	Looked down on by the chiefs, yet honoured by Allah (11:29–31)
Defended inherited idols (71:23)	Worshipped Allah alone (71:3)
Mocked the ark (11:38)	Boarded the ark in the name of Allah (11:41)
Sought refuge in a mountain (11:43)	Sought refuge in the mercy of Allah (11:43)
Close to a prophet yet disbelieving — the son and wife of Nuh (11:46; 66:10)	No blood ties, yet "entered my house a believer" (71:28)

LESSONS FROM THIS STORY

First: Shirk begins when knowledge is forgotten. Love for righteous people without knowledge can lead to worship (Sahih al-Bukhari 4920).

Second: The caller's task is to convey, not to force guidance. Nuh عَلَيْهِ السَّلَامُ tried every method — night and day, public and private, promise and argument (71:5–20).

Third: Truth is not measured by the rank of its followers. Those looked down upon can be passengers of the ark of salvation (11:27–31).

Fourth: Salvation is only through faith. No mountain and no family tie can save, only the mercy of Allah (11:43; 66:10).

Fifth: Obedience even when mocked. Nuh عَلَيْهِ السَّلَامُ kept building the ark though he was laughed at (11:38).

Sixth: Return at once when corrected. Nuh عَلَيْهِ السَّلَامُ immediately sought refuge and forgiveness when corrected (11:47).

Seventh: Gratitude in every state. The title of Nuh عَلَيْهِ السَّلَامُ is "a grateful servant" (17:3), though his life was full of trials (Jami' at-Tirmidhi 2398).

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Eighth: Allah gives respite, but does not neglect. Wrongdoing left for a long time is no sign that it will escape (Sahih al-Bukhari 4686; 11:102).

CONCLUSION

We are the descendants of those carried with Nuh عَلَيْهِ السَّلَامُ in the ark (17:3; 69:11). We are also the nation that will testify that Nuh عَلَيْهِ السَّلَامُ conveyed the message (Sahih al-Bukhari 3339). These two bonds make the story of Nuh عَلَيْهِ السَّلَامُ not merely history, but a trust.

Waves like mountains may not come to us in the form of water. They come as trials, tribulations and currents that pull people far from Allah. The ark of salvation remains the same: faith, righteous deeds, and being with the believers. And its prayer remains the same: ***"in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful"***. May Allah make us among the passengers of that ark. Amin.

In sha Allah, the series **Stories from the Qur'an** continues with the story of Prophet Hud عَلَيْهِ السَّلَامُ and the people of 'Ad, with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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ADDITIONAL HADITH CITED IN THE TEXT

Sahih al-Bukhari 4712 and Sahih Muslim 194 (the full Hadith of intercession). https://sunnah.com/bukhari:4712

Sahih al-Bukhari 4485 (neither affirm nor deny the People of the Book). https://sunnah.com/bukhari:4485

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

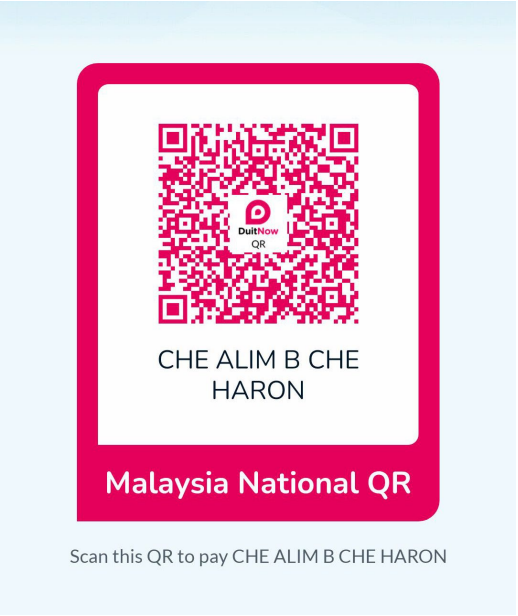
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REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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