

The *Tafsīr* of *Sūrah Nūḥ* (Chapter - 71)

Which was revealed in Makkah

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The Tafsir of Sūrah Nūh (Chapter - 71)

Which was revealed in Makkah

سُورَةُ نُوحٍ ٧١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَا أُقِيمُ رَبِّيَ الشَّرِيفَ وَالْعَزِيزَ إِنَّا لَقَدِرُونَ ﴿١﴾ عَلَى أَنْ يُبْدِلَ خَيْرًا مِنْهُمْ
وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٢﴾ فَلَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي
يُوعَدُونَ ﴿٣﴾ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاجًا كَانَتْهُمْ إِلَى نَصَبٍ بِوُضُوءٍ
خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤﴾

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِذْ أَنْذَرَهُمْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَتَّبِعُونَ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا اللَّهَ
وَأَتَّقُوهُ وَأَطِيعُوا أَمْرًا مِّنْ دُونِكُمْ وَمِنْ دُونِكُمْ لَا يَأْمُرُكُمْ
إِلَّا أَجَلٌ مُّسَمًّى إِنْ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٣﴾

﴿٤﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا
فِرَارًا ﴿٦﴾ وَإِنِّي كَلَّمَا دَعَوْتُهُمْ لَتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَابَهُمْ
فِي مَا ذُنُوبِهِمْ وَاسْتَعْصَمُوا بِأَيْمَانِهِمْ وَأَصْرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا
﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ
لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿١﴾ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ
أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ ﴿٢﴾ قَالَ يَتَّبِعُونَ إِنِّي لَكُمْ
نَذِيرٌ مُّبِينٌ ﴿٣﴾ أَنْ أَعْبُدُوا اللَّهَ
وَأَتَّقُوهُ وَأَطِيعُوا أَمْرًا مِّنْ دُونِكُمْ
وَمِنْ دُونِكُمْ لَا يَأْمُرُكُمْ إِلَّا أَجَلٌ مُّسَمًّى
إِنْ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ
كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

﴿1. Verily, We sent Nūh to his people (saying): "Warn your people before there comes to them a painful torment."﴾

﴿2. He said: "O my people! Verily, I am a plain warner to you,"﴾

﴿3. "That you should worship Allāh, and have Taqwā of Him, and obey me,"﴾

﴿4. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but know."﴾

Nūh's Invitation to His People

Allāh says concerning Nūh that He sent him to his people commanding him to warn them of the punishment of Allāh before it befell them. He was to tell them that if they would repent and turn to Allāh, then the punishment would be lifted from them. Due to this Allāh says,

﴿أَنْ أُنْذِرَ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ﴾ قَالَ يَقُولُ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿١﴾

﴿"Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you."﴾

meaning, clarity of the warning, making the matter apparent and clear.

﴿إِنْ أَعْبُدُوا اللَّهَ وَأَقِمْوهُ﴾

﴿That you should worship Allāh, and have Taqwā of Him,﴾

meaning, 'abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

﴿وَأَطِيعُوا﴾

﴿and obey me,﴾ 'In that which I command you to do and that which I forbid you from.'

﴿يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ﴾

﴿He will forgive you of your sins﴾ meaning, 'if you do what I command you to do and you believe in what I have been sent with to you, then Allāh will forgive you for your sins.'

﴿وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

﴿and respite you to an appointed term.﴾ meaning, 'He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This Āyah is used as proof by those who say that obedience (to Allāh), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the Ḥadīth,

«صِلَّة الرَّحِمِ تَزِيدُ فِي الْعُمُرِ»

﴿12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.﴾

﴿13. What is the matter with you, that you do not hope for any Waqār from Allāh?﴾

﴿14. While He has created you (in) Aṭwār (stages).﴾

﴿15. See you not how Allāh has created the seven heavens in tiers?﴾

﴿16. And has made the moon a light therein, and made the sun a lamp?﴾

﴿17. And Allāh has brought you forth from the (dust of) earth?﴾

﴿18. Afterwards He will return you into it (the earth), and bring you forth.﴾

﴿19. And Allāh has made for you the earth a wide expanse.﴾

﴿20. That you may go about therein in broad roads.﴾

Nūh complains about his Encounter with His People

Allāh tells about His servant and Messenger, Nūh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time – which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nūh) said,

﴿رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا﴾

﴿O my Lord! Verily, I have called to my people night and day,﴾

meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

﴿لَقَدْ يَدْعُهُمْ دُعَاؤِي إِلَّا فِرَارًا﴾

﴿But all my calling added nothing but to (their) flight.﴾

meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

﴿وَإِنِّي كُنَّا دَعْوَتَهُمْ لِتَنْفِرَ لَهُمْ جُمَلُهُمْ خَسِمَةً وَمَا كَانَ لَكُمْ عَلَيْهِمْ سُلْطَانٌ شَيْئًا﴾

﴿And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,﴾

meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allāh said about the disbelievers of the Quraysh.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٤١﴾﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."﴾ (41:26)

﴿وَأَسْتَفْتِنَا بِأَهْلِهِمْ﴾

﴿covered themselves up with their garments,﴾

Ibn Jarīr recorded from Ibn 'Abbās that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa'īd bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

﴿وَأَسْرَوْا﴾

﴿and persisted,﴾ meaning, they continued in what they were upon of associating partners with Allāh and great disbelief.

﴿وَأَسْتَكْبَرُوا أَنْ يَسْجُدُوا﴾

﴿and magnified themselves in pride.﴾ meaning, they were turned away from following the truth and submitting to it.

﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٤٢﴾﴾

﴿Then verily, I called to them openly.﴾ meaning, openly among the people.

﴿ثُمَّ إِنِّي أَعْلَتُ لَهُمْ﴾

﴿Then verily, I proclaimed to them in public,﴾

meaning, with open speech and a raised voice.

﴿وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٤٣﴾﴾

﴿and I have appealed to them in private.﴾ meaning, in discussions with them. So he tried various types of propagation to be more

effective with them.

What Nūh said when He called His People to Allāh

﴿نَفَلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝﴾

﴿I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;﴾

meaning, 'return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

﴿نَفَلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۝﴾

﴿I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,﴾

meaning, continuous rain. Thus, it is recommended to recite this Sūrah in the prayer for rain due to this Āyah. This has been reported from the Commander of the faithful, 'Umar bin Al-Khaṭṭāb. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allāh's forgiveness and reciting the Āyāt that mention seeking Allāh's forgiveness. Among these Āyāt:

﴿نَفَلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۝﴾

﴿I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,﴾

Then he ('Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn 'Abbās and others have said, "It (Midrār) means some of it (rain) following others."

Concerning Allāh's statement,

﴿وَنُفِثْكُمْ بِأَنْهَارٍ وَيَئِينَ رِجَالِكُمْ خُفٍّ لَّكُم مِّنَ الْمَاءِ وَجَعَلْ لَّكُمْ جَنَّتٍ وَجَعَلَ لَكُم مِّنَ الْغُلْجُلِ أَنْهَارًا ۝﴾

﴿And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.﴾

meaning, 'if you repent to Allāh, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the

blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا﴾

«What is the matter with you, that you do not hope for any Waqār from Allāh?»

meaning, great majesty. This has been said by Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk.^[1] Ibn 'Abbās said, "That you all do not magnify Allāh in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."^[2]

﴿وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾

«While He has created you (in) Aṭwār (stages).»

It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn 'Abbās, 'Ikrimah, Qatādah, Yaḥyā bin Rāfi', As-Suddi and Ibn Zayd, all said this.

Concerning Allāh's statement,

﴿أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾

«See you not how Allāh has created the seven heavens in tiers?»

meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allāh

﴿خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ بِرَكْبًا

[1] Aṭ-Ṭabari 23:634.

[2] Aṭ-Ṭabari 23:634.

﴿Allāh has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp?﴾

meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allāh said,

﴿مَوَّالِذِي جَمَلِ الشَّمْسِ ضِيَاءً وَالْقَمَرِ نُورًا وَقَدَرُوا مَنَازِلَ لِّعَمَلِكُمْ عَدَدَ السِّنِينَ وَالْحِجَابِ
مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

﴿It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴾ (10:5)

Concerning Allāh's statement,

﴿وَاللَّهُ أَنْبَتُكَ مِنَ الْأَرْضِ نَبَاتًا﴾

﴿And Allāh has brought you forth from the (dust of) earth?﴾

This (Nabāt) is a verbal noun (for emphasis) and its usage here is most excellent.

﴿ثُمَّ يُيَذِّرُ فِيهَا﴾

﴿Afterwards He will return you into it (the earth),﴾ (71:18)

meaning, when you die.

﴿وَنُخْرِجُكُمْ إِخْرَاجًا﴾

﴿And bring you forth.﴾ meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

﴿وَاللَّهُ جَمَلَ لَكُمْ الْأَرْضَ بِسَاطًا﴾

﴿And Allāh has made for you the earth a wide expanse.﴾

meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَمِنْ بَيْنِ يَدَيْكُمْ يُرْسِلُ عَلَيْكُمْ حُمْلًا طَيِّبَاتٍ ﴿١٢﴾ وَمِنْ خَلْفِكُمْ أُطْوَارًا ﴿١٣﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٤﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٥﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٦﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ مِنْهَا إِخْرَاجًا ﴿١٧﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٨﴾ لِيَسْتَلْكُمُ مِنْهَا سُبُلًا فُجَاةً ﴿١٩﴾ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢٠﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢١﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٢﴾ وَقَدْ أَضَلُّوا كَبِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٣﴾ مَسَاطِيطِهِمْ أُغْرِقُوا فَأَذِلُّوهُمُ فَأَنَارَ الْفَلَاحَةَ يَجِدُوهَا لَهَا مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٤﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دِيَارًا ﴿٢٥﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا أَفَاجِرًا كَقَارَارِ ﴿٢٦﴾ رَبِّ اغْفِرْ لِي وَلِوَلَدِي وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٧﴾

﴿لِيَسْتَلْكُمُ مِنْهَا سُبُلًا فُجَاةً﴾

﴿That you may go about therein in broad roads.﴾

meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nūh informed them of concerning Allāh's power and His greatness in creating the heavens and the earth. It demonstrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven

as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

﴿قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢٠﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢١﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٢﴾ وَقَدْ أَضَلُّوا كَبِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٣﴾﴾

﴿21. Nūh said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss."﴾

﴿22. "And they have plotted a mighty plot."﴾

﴿23. "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.' "﴾

﴿24. "And indeed they have led many astray. And (O Allāh): 'Grant no increase to the wrongdoers save error.' "﴾

Nūh complains to His Lord about His People's Response

Allāh says that Nūh turned to Allāh to inform Allāh - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allāh and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allāh says,

﴿وَاتَّبَعُوا مَنْ لَرِ بَرْدَهُ مَالُهُمْ وَلَدَّهُمْ إِلَّا خَسَارًا﴾

﴿and followed one whose wealth and children give him no increase but loss.﴾

The meaning of Allāh's statement,

﴿وَمَكَرُوا مَكْرًا كَبِيرًا﴾

﴿And they have plotted a mighty plot.﴾

is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

﴿يَلْ مَكْرُ الْيَلِ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْمَلْ لَهُ أَنْدَادًا﴾

﴿Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!﴾
(34:33)

For this reason He says here,

The Idols of the People of Nūḥ and what happened to Him

﴿وَمَكَرُوا مَكَرًا كَبِيرًا ۖ وَقَالُوا لَا تَدْرُونَ إِلَهَنَا إِلَّا هَٰؤُلَاءُ ۖ وَلَا تَدْرُونَ رَبَّنَا وَلَا سِوَانَا وَلَا يُغْنِي عَنْكَ وَبُعُوثُ ۖ وَنَسْرًا ۖ﴾

﴿And they have plotted a mighty plot. And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.'﴾

These are the names of their idols which they used to worship besides Allāh.

Al-Bukhārī recorded from Ibn 'Abbās that he said, "The idols that were among the people of Nūḥ wound up among the Arabs afterwards. In reference to *Wadd*, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. *Suwā'* became the idol of the people of Hudhayl. *Yaghūth* became the idol of the people of Murād, then the people of Bani Ḡhuṭayf at Al-Juruf in the area of Saba' worshipped it after them. *Ya'ūq* became the idol of the people of Hamdān. *Nasr* became the idol of the people of Ḥimyar for the family of Dhu Kalā'. These idols were all named after righteous men from the people of Nūḥ. Then when these men died, *Shayṭān* inspired his (Nūḥ's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as *Shayṭān* suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped."^[1]

This has also been similarly reported from 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Ishāq. 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "These are statues that were worshipped in the time of Nūḥ."^[2] Ibn Jarīr recorded from Muḥammad bin Qays that he said concerning Yaghūth, Ya'ūq and Nasr, "They were righteous people between the time of Ādam and Nūḥ, and they had followers who used to adhere to their guidance. Then, when they died, their companions who

^[1] *Faṭḥ Al-Bārī* 8:535.

^[2] *Aṭ-Ṭabari* 23:640.

used to follow them said, 'If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those people died and other people came after them, Iblīs approached them and said, 'They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them."

The Supplication of Nūh against His People and for whoever believed in Him

Allāh then says,

﴿وَقَدْ أَضَلُّوا كَثِيرًا﴾

﴿And indeed they have led many astray.﴾ meaning, by the idols that they took for worship, they mislead a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Ādam. Al-Khalīl (Prophet Ibrāhīm) said in his supplication,

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۚ رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِنْ الْقَابِئِ﴾

﴿And keep me and my sons away from worshipping idols."O my Lord! They have indeed led astray many among mankind..."﴾ (14:35,36)

Allāh then says,

﴿وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۝﴾

﴿Grant no increase to the wrongdoers save error.﴾

This is a supplication from him (Nūh) against his people due to their rebellion, disbelief and obstinacy. This is just as Mūsā supplicated against Fir'awn and his chiefs in his statement,

﴿رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِرُوا حَتَّىٰ يَرَوا الْعَذَابَ ۚ أَلَيْسَ ۚ﴾

﴿Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.﴾ (10:88)

Verily, Allāh responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had

come with.

﴿مِمَّا خَطَبْتَهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا﴾ ٢٥ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَبِّ اغْفِرْ لِي وَلِوَلَدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَارًا ﴿٢٨﴾

﴿25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh.﴾

﴿26. And Nūḥ said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"﴾

﴿27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers."﴾

﴿28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!"﴾

Allāh says,

﴿وَمِمَّا خَطَبْتَهُمْ﴾

﴿Because of their sins﴾ It also has been recited as;

(خَطَايَاهُمْ)

(their errors.)

﴿أُغْرِقُوا﴾

﴿they were drowned,﴾ meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

﴿أُغْرِقُوا فَأَدْخَلُوا نَارًا﴾

﴿they were drowned, then were made to enter the Fire.﴾

meaning, they will be carried from the flood of the seas to the heat of the Fire.

﴿فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا﴾ ٢٥

﴿And they found none to help them instead of Allāh.﴾

meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allāh. This is similar to Allāh's statement,

﴿لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ﴾

﴿This day there is no savior from the decree of Allāh except him on whom He has mercy.﴾ (11:43)

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا﴾

﴿And Nūh said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"﴾

meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Aḍ-Ḍaḥḥāk said, "Dayyār means one." As-Suddi said, "Dayyār is the one who stays in the home." So Allāh answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allāh) even destroyed Nūh's (biological) son from his own loins, who separated himself from his father (Nūh). He (Nūh's son) said,

﴿سَأَوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ

بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ﴾

﴿I will betake myself to some mountain, it will save me from the water. Nūh said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.﴾ (11:43)

Allāh saved the people of the ship who believed with Nūh, and they were those whom Allāh commanded Nūh to carry with him.

Allāh said,

﴿إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ﴾

﴿If You leave them, they will mislead Your servants,﴾

meaning, 'if You leave a single one of them they will lead your servants astray.' This refers to those whom He will create after them.

﴿وَلَا يَلِدُوا إِلَّا فِاجِرًا كَفَّارًا﴾

﴿and they will beget none but wicked disbelievers.﴾

meaning, wicked in their deeds and disbelieving in their hearts. He (Nūḥ) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا﴾

﴿My Lord! Forgive me, and my parents, and him who enters my home as a believer.﴾

Aḍ-Ḍaḥḥāk said, "This means, my Masjid." However, there is no harm in understanding the *Āyah* according to its apparent meaning, which would be that he (Nūḥ) supplicated for every person who entered his house who was a believer. Then he said,

﴿وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴿and all the believing men and women.﴾

He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nūḥ, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

﴿وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا﴾

﴿And to the wrongdoers, grant You no increase but destruction!﴾

As-Suddi said, "But destruction." Mujāhid said, "But loss." This means in both this life and in the Hereafter.

This is the end of the *Tafsīr* of *Sūrat Nūḥ*. And all praise and thanks are due to Allāh.