

Texts for Scriptural Reasoning

Noah

The Scriptural Reasoning Society

Texts on Noach

Genesis 6:9-13

אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלְךְ־נֹחַ:
וַיֹּלֶד נֹחַ שְׁלֹשָׁה בָּנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃ וַתִּשְׁחַת הָאָרֶץ לִפְנֵי
הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָמָס׃ וַיַּרְא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה
כִּי־הִשְׁחִית כָּל־בְּשָׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים לְנֹחַ קַח כָּל־בְּשָׂר
בָּא לִפְנֵי כִי־מְלֵאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מִשְׁחִיתָם אֶת־הָאָרֶץ׃

9. These are the generations of Noach; Noach was a just man and perfect in his generations, and Noach walked with God.
10. And Noach fathered three sons, Shem, Ham, and Japheth.
11. The earth also was corrupt before God, and the earth was filled with violence.
12. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted its way upon the earth.
13. And God said to Noach, The end of all flesh has come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

From Rashi's commentary on this passage:

(ט) אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק. הוֹאִיל וְהִזְכִּירוּ סִפְר בְּשִׁבְחוֹ, שֶׁנֶּאֱמַר
“זָכַר צַדִּיק לְבִרְכָּה” (משלי יז). דָּבָר אַחֵר, לְלַמֶּדֶד שֶׁעִקַר תּוֹלְדוֹתֵיהֶם שֶׁל
צַדִּיקִים מְעַשִׂים טוֹבִים: בְּדוֹרוֹתָיו. יֵשׁ מִרְבוֹתֵינוּ דוֹרְשִׁים אוֹתוֹ לְשִׁבַח, כָּל
שֶׁכֵּן שָׂאֵלוּ הָיָה בְּדוֹר צַדִּיקִים הָיָה צַדִּיק יוֹתֵר. וַיֵּשׁ שְׂדוֹרְשִׁים אוֹתוֹ לְגִנְאֵי,
לְפִי דוֹרוֹ הָיָה צַדִּיק, וְאֵלּוּ הָיָה בְּדוֹרוֹ שֶׁל אֲבָרָהָם לֹא הָיָה נֶחְשָׁב לְכָלוּם:

'These are the generations of Noach. Noach was a righteous man...' Since the text mentions him, it speaks his praise in accordance with what is said (Proverbs 10:7) 'The mention of the righteous shall be for a blessing.' Another explanation is: since after stating 'These are the generations of Noach,' it does not at once mention the names of his children but declares that he 'was a righteous man,' Scripture thereby teaches you that the real progeny of righteous people are their good deeds' (Bereshit Rabba 30). 'In his generations...' Some of our Rabbis explain it to his credit: he was righteous even in his generation; it follows that had he lived in a generation of righteous people, he would have been even more righteous owing to the force of good example. Others, however, explain it to his discredit: in comparison with his own generation he was accounted righteous, but had he lived in the generation of Abraham he would have been accounted as of no importance (cf. b. Talmud Sanhedrin 108a).

The opinion that the comment is to Noach's discredit is explicated further in Midrash Bereshit Rabba:

Rabbi Yehudah said: Only in his generations was he a righteous man [by comparison], had he flourished in the generation of Moses or Samuel, he would not have been called righteous: in the street of the totally blind, the one-eyed man is called clear-sighted, and the infant is called a scholar. It is as if a man who had a wine vault opened one barrel and found it vinegar; another and found it vinegar; the third, however, he found turning sour. 'It is turning,' people said to him. 'Is there any better here?' he retorted. Similarly, 'in his generations,' he was a righteous man.

Rabbi Yehudah expands on his reservation through the phrase, 'Noah walked with God.':

This may be compared to a king who had two sons, one grown up and the other a child. To the child he said, 'Walk *with* me,' but to the adult, 'Walk *before* me.' Similarly, to Abraham, whose [moral] strength was great, [God said] Walk *thou* before *Me* (Gen. 17:1); of Noach, whose strength was feeble [it says] Noach walked with God.

Kolel, a progressive Jewish website for Torah interpretation, offers a (relatively) modern Orthodox commentary and makes a comment on it. (www.kolel.org)

HaRav Kook: (Rabbi Abraham Isaac Kook) The rabbis of the midrash pointed out that Abraham was on a higher spiritual plateau than Noah. Whereas Noah walked *with* God, Abraham walked *before* God, ahead of God. "Walk before me and be perfect." (Midrash Genesis Rabbah 30:10).

Now there is a third expression in the Torah, "walking after God": "After the Eternal your God you shall walk" (Deuteronomy 13:5). If walking together with God is reckoned a lesser level than walking before God, then certainly walking after God is even a slighter accomplishment! Shouldn't the Torah command us to walk before God, as did Abraham, or at least, together with God, as did Noah? Shouldn't we strive for the highest possible level of perfection?

The third expression, "walking after God," requires explanation. After the giving of the Torah, it is no longer possible to walk before God, or even with God, but only after God. Our walking is after God, our experience of God is ex post facto, after the event of Mount Sinai. At Mount Sinai, Israel reached the level of Adam before the Sin. Humanity would once again have enjoyed immortality, were it not for the subsequent sin of the Golden Calf (Talmud Bavli Avodah Zara 5a). The Oral Law too is an ongoing process, but it is a process in the wake of and reflective upon the giving of the Torah. Each successive generation unpacks a little more the light it contained in that event. The Torah contains all possible perfection; it requires only interpretation. (Kook, Midbar HaShur on Noach).

Rav Kook's remarkably encyclopedic knowledge of Torah allows him to take a well known midrash and extend it even farther. The midrash presents a passage from this week's parashah - "Noah walked with God" - and compares it with another which comes from next's week's portion - "Abraham walked before God."

Rav Kook then compares both passages with another verse from another part of the Torah altogether : "After the Eternal your God you shall walk". Ultimately he asks the question: what is the difference between walking "with God," "before God," and "after God?"

Kook bases his explanation in the Kabbalistic notion of Tikkun - "fixing" - and notes that the tikkun of humanity is a gradual process that takes place over many generations. Adam and Eve in the Garden of Eden represent the most perfect example of humanity. However, after their expulsion from Paradise, humanity had to begin the process of regaining perfection. This effort would be long and hard, marked with digressions and "descents."

Before the giving of Torah on Sinai, there were basically two moral options available to people. One could either strive to behave the best they could within the context of the norms of their generation, which Kook identifies as "walking with God." Alternatively, one could strive for a moral perfection that transcends the norms of the age into which they were born. This Kook identifies as "walking before God." Noah, who is the most righteous of his age, walked with God, while Abraham, who is simply identified as universally "righteous," walked before God.

After the giving of Torah at Sinai, a new level of Tikkun is added to the list. At Sinai, with the giving of mitzvot, a new moral standard was set, one that was explicit. Unlike Abraham, who strove for a moral perfection that had no precedent, or Noah, who sought simply to rise up above the prevailing immorality that surrounded him, we strive to follow a path that has clearly been laid out for us. This is walking after God. Our task is not to figure out which behaviours are right and which are wrong. Our task is simply the struggle to behave right. God has set the path before us. We must simply follow along.

Genesis 9:1-17

1 וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם
פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ:
2 וּמִוֹרָאֲכֶם וּחְתָכֶם יִהְיֶה עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף
הַשָּׁמַיִם בְּכָל אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה וּבְכָל־דְּגַי הַיָּם בְּיַדְכֶם
נָתַנּוּ:
3 כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאֹכְלָהּ כִּי־רַק עֵשֶׂב
נָתַתִּי לָכֶם אֶת־כָּל־:
4 אֲדָמָה בְּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:
5 וְאֵךְ אֶת־דַּמְכֶם לְנַפְשֹׁתֵיכֶם אֲדַרְשׁ מִיַּד כָּל־חַיָּה אֲדַרְשְׁנָהּ
וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֲדַרְשׁ אֶת־נַפְשׁ הָאָדָם:
6 שִׁפְךָ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָךְ כִּי בְצַלֵּם אֱלֹהִים
עָשָׂה אֶת־הָאָדָם:
7 וְאַתֶּם פְּרוּ וּרְבוּ שִׂרְצוּ בָאָרֶץ וּרְבוּ־בָהּ: 8
8 וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אַתּוּ לֵאמֹר:
9 וְאַנִּי הֲנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זִרְעֲכֶם אַחֲרֵיכֶם:
10 וְאֵת כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בְּבִהֵמָה
וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יִצְאֵי הַתְּבֵה לְכָל חַיַּת
הָאָרֶץ:
11 וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת כָּל־בֶּשֶׂר עוֹד מִמֶּנִּי
הַמִּבּוּל וְלֹא־יִהְיֶה עוֹד מִבּוּל לְשַׁחַת הָאָרֶץ:
12 וַיֹּאמֶר אֱלֹהִים זֹאת אֹת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי
וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם:
13 אֶת־קִשְׁתִּי נֹתַתִּי בְּעַנְן וְהִיתָה לְאוֹת בְּרִית בֵּינִי וּבֵין
הָאָרֶץ:
14 וְהָיָה בְּעַנְנֵי עֲנַן עַל־הָאָרֶץ וּנְרָאֲתָה הַקִּשְׁתַּת בְּעַנְן:
15 וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה
בְּכָל־בֶּשֶׂר וְלֹא־יִהְיֶה עוֹד הַמַּיִם לְמִבּוּל לְשַׁחַת כָּל־בֶּשֶׂר:
16 וְהִיתָה הַקִּשְׁתַּת בְּעַנְן וּרְאִיתִיהָ לְזָכַר בְּרִית עוֹלָם בֵּין
אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ:
17 וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אֹת־הַבְּרִית אֲשֶׁר הִקְמַתִּי
בֵּינִי וּבֵין כָּל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ: פ

1 God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth. 2 The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered. 3 Every moving thing that lives shall be food for you; and just as I

gave you the green plants, I give you everything. **4** Only, you shall not eat flesh with its life, that is, its blood. **5** For your own lifeblood I will surely require a reckoning: from every animal I will require it and from human beings, each one for the blood of another, I will require a reckoning for human life. **6** Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own image God made humankind. **7** And you, be fruitful and multiply, abound on the earth and multiply in it." **8** Then God said to Noah and to his sons with him, **9** "As for me, I am establishing my covenant with you and your descendants after you, **10** and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. **11** I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." **12** God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: **13** I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. **14** When I bring clouds over the earth and the bow is seen in the clouds, **15** I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. **16** When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." **17** God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

Prophet Noah in The Quran

Prophet Nooh (Noah) is considered one of the 5 major Prophets in Islam (the others are Abraham, Moses, Jesus and Mohammad Peace be upon them all). He is referred to in the Quran more than 40 times. The stories mentioned focus on his relentless effort to invite mankind to the path of God. The Quran mentions that propagated continuously for 950 years. Sources from hadith indicate that his age was over 1000.

The stories mentioned in the Quran also include his conversation with his son, and his son's rejection and eventual drowning (see below). Also his wife is given as an example of an unfaithful spouse.

Here several extracts are presented :

Sura Hud (Chapter 11)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْآلِيمِ ﴿٢٦﴾
فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدَائِنَا بَادِي الرِّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾
قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعَمَّيْتُ عَلَيْكُمْ أَنْلَزْتُكُمْ هَا وَأَنْتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾
وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ۗ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۚ إِنَّهُمْ مُّلاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾
وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۗ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾
وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۗ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۗ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾
قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾
قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾
وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ۗ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾
 وَأَوْحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾
 وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا ۗ إِنَّهُمْ مُغْرَقُونَ ﴿٣٧﴾
 وَيَصْنَعُ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ إِنِ اسْخَرْتُمْ مِنِّي فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾
 فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾
 حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
 الْقَوْلُ وَمَنْ آمَنَ ۗ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾
 وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۗ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾
 وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ
 الْكَافِرِينَ ﴿٤٢﴾
 قَالَ سَاوِي إِلَىٰ جِبَلٍ يَْعَصِمُنِي مِنَ الْمَاءِ ۗ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۗ وَحَالَ
 بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾
 وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَفْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ ۗ
 وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾
 وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾
 قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۗ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنِّي أَعِظُكَ أَنْ
 تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾
 قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۗ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنْ
 الْخَاسِرِينَ ﴿٤٧﴾
 قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ ۗ وَأُمَّمٌ سَنُنَتُّهُمُ ثُمَّ يَمَسُّهُمُ مِنَّا
 عَذَابٌ أَلِيمٌ ﴿٤٨﴾
 تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۗ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ۗ فَاصْبِرْ ۗ إِنَّ الْعَاقِبَةَ
 لِلْمُتَّقِينَ ﴿٤٩﴾

In the name of Allah, Most Gracious, Most Merciful.

We sent Noah to his people (with a mission): "I have come to you with a Clear Warning: (25)
 "That ye serve none but Allah: Verily I do fear for you the penalty of a grievous day." (26)
 But the chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a
 man like ourselves: Nor do we see that any follow thee but the meanest among us, in
 judgment immature: Nor do we see in you (all) any merit above us: in fact we thing ye are
 liars!" (27)

He said: "O my people! See ye if (it be that) I have a Clear Sign from my Lord, and that He

hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? shall we compel you to accept it when ye are averse to it? (28)

"And O my people! I ask you for no wealth in return: my reward is from none but Allah: But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones! (29)

"And O my people! who would help me against Allah if I drove them away? Will ye not then take heed? (30)

"I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrong-doer." (31)

They said: "O Noah! thou hast disputed with us, and (much) hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth!?" (32)

He said: "Truly, Allah will bring it on you if He wills,- and then, ye will not be able to frustrate it! (33)

"Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!" (34)

Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty! (35)

It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds. (36)

"But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)." (37)

Forthwith he (starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise! (38)

"But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:" (39)

At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him. (40)

☪ So he said: "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!" (41)

So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!" (42)

The son replied: "I will betake myself to some mountain: it will save me from the water."

Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy! "And the waves came between them, and the son was among those overwhelmed in the Flood. (43)

Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!" (44)

And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!" (45)

He said: "O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!" (46)

Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!" (47)

The word came: "O Noah! Come down (from the Ark) with peace from Us, and blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from Us." (48)

Such are some of the stories of the unseen, which We have revealed unto thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous. (49)

Chapter 71 (Surat Nooh)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾
أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرَهُ ﴿٣﴾
يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجْكُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۗ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾
فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾
وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا
اسْتِكْبَارًا ﴿٧﴾
ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾
ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾
فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾
وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا ﴿١٢﴾
مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
وَقَدْ خَلَقْنَاكُمْ أَطْوَارًا ﴿١٤﴾
أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾
وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾
ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾
 لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
 قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾
 وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾
 وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾
 وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَالًّا ﴿٢٤﴾
 مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾
 وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾
 إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فِاجِرًا كَفَّارًا ﴿٢٧﴾
 رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

In the name of Allah, Most Gracious, Most Merciful.

We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty." (1)

He said: "O my People! I am to you a Warner, clear and open: (2)

"That ye should worship Allah, fear Him and obey me: (3)

"So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew." (4)

He said: "O my Lord! I have called to my People night and day: (5)

"But my call only increases (their) flight (from the Right). (6)

"And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance. (7)

"So I have called to them aloud; (8)

"Further I have spoken to them in public and secretly in private, (9)

"Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving; (10)

"He will send rain to you in abundance; (11)

"Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). (12)

"What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah,- (13)

"Seeing that it is He that has created you in diverse stages? (14)

"See ye not how Allah has created the seven heavens one above another, (15)

"And made the moon a light in their midst, and made the sun as a (Glorious) Lamp? (16)

"And Allah has produced you from the earth growing (gradually), (17)

"And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)? (18)

"And Allah has made the earth for you as a carpet (spread out), (19)

"That ye may go about therein, in spacious roads." (20)

Noah said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss. (21)

"And they have devised a tremendous Plot. (22)

"And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';- (23)

"They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)." (24)

Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment): and they found- in lieu of Allah- none to help them. (25)

And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth! (26)

"For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones. (27)

"O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!" (28)

Chapter 10 (Sura Yunus)

وَأْتَلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكَيرِي بِآيَاتِ اللَّهِ فَاعْلَى اللَّهُ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾
فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾
فَكَذَّبُوهُ فَجَبَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾

Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah, - yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite. (71)

"But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam)." (72)

They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)! (73)

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾

Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: