

## QS 14 Q 11:25 – 99

11.25 We sent Noah to his people, saying: “I am come to you as a clear warner.

11.26 You are not to worship anything but God. I fear for you the torment of a grievous Day.”

11.27 The council of those who disbelieved among his people said: “We do not see you as anything but a human being like us. We do not see that any have followed you except our riff-raff, as it seems. We do not see that you have any advantage over us. Rather, we think you are liars.”

11.28 He said: “My people, tell me this. If I am certain of my Lord, and He has brought me a mercy from Him which was hidden from you, are we to force you to accept it when you are averse to it?

11.29 My people, I ask you no money for it: my wage falls only on God. I am not about to drive away those who believed: they shall encounter their Lord. But I see you are a people that do not understand.

11.30 My people, who will take my side against God if I drive them away?

11.31 Will you not recollect? I do not say to you that I possess the treasures of God. I do not know the Unseen, nor do I say I am an angel, nor do I tell those whom your eyes despise that God will not bring them good, for God knows best what is in their hearts. If I did so I would indeed be wicked.”

11.32 They said: “O Noah, you have argued with us; indeed, you have exceeded the limit in argument. So now bring upon us what you threaten us with, if you are truthful.”

11.33 He said: “It is God who will bring it upon you, if He wills. Nor can you escape it.

11.34 My counsel, should I wish to counsel you, will be of no benefit to you if God desires to confound you. He is your Lord, and to Him you shall return.”

11.35 Or do they say: “He fabricated it”? Say: “If I fabricated it, upon me falls my sinful act, and I am quit of your sinning.”

11.36 It was revealed to Noah: “None shall believe from your people except those who have already believed, so do not feel sad because of what they do.

11.25 Nous avons déjà envoyé Noé à son peuple: «Je suis pour vous un avertisseur explicite

11.26 afin que vous n'adoriez qu'Allah. Je crains pour vous le châtiment d'un jour douloureux».

11.27 Les notables de son peuple qui avaient mécru, dirent alors: «Nous ne voyons en toi qu'un homme comme nous; et nous voyons que ce sont seulement les vils parmi nous qui te suivent sans réfléchir; et nous ne voyons en vous aucune supériorité sur nous. Plutôt, nous pensons que vous êtes des menteurs».

11.28 Il dit: «O mon peuple! Que vous en semble? Si je me conforme à une preuve de mon Seigneur, si une Miséricorde, (prophétie) échappant à vos yeux, est venue à moi de Sa part, devons-nous vous l'imposer alors que vous la répugnez?

11.29 O mon peuple, je ne vous demande pas de richesse en retour. Mon salaire n'incombe qu'à Allah. Je ne repousserai point ceux qui ont cru, ils auront à rencontrer leur Seigneur. Mais je vous trouve des gens ignorants.

11.30 O mon peuple, qui me secourra contre (la punition d') Allah si je les repousse? Ne vous souvenez-vous pas?

11.31 Et je ne vous dis pas que je détiens les trésors d'Allah, je ne connais pas l'Inconnaissable, et je ne dis pas que je suis un Ange; et je ne dis pas non plus aux gens, que vos yeux méprisent, qu'Allah ne leur accordera aucune faveur; Allah connaît mieux ce qu'il y a dans leurs âmes. [Si je le leur disais], je serais du nombre des injustes.

11.32 Ils dirent: «O Noé, tu as disputé avec nous et multiplié les discussions. Apportez-nous donc ce dont tu nous menaces, si tu es du nombre des véridiques».

11.33 Il dit: «C'est Allah seul qui vous l'apportera – s'il veut – et vous ne saurez y échapper.

11.34 Et mon conseil ne vous profiterait pas, au cas où je voulais vous conseiller, et qu'Allah veuille vous égarer. Il est votre Seigneur, et c'est vers Lui que vous serez ramenés».

11.35 Ou bien ils disent: il l'a inventé? Dis: «Si je l'ai inventé, que mon crime retombe sur moi!

11.37 Build the Ark where We can see you and with Our inspiration, and do not plead with Me regarding those who are wicked. They shall be drowned.”

11.38 Noah then builds the Ark. Whenever a group of notables of his people passed by, they would mock him.

He said: “If you mock us, we mock you as you mock.

11.39 You will surely know upon whom shall fall a torment that will abase him, upon whom shall fall an everlasting torment.”

11.40 And so it came to pass that when Our command went out, and water gushed forth to the surface, We said: “Load up on board two of every kind, and your family – except for those foretold – and those who believed.” But the believers with him were few.

11.41 He said: “Go on board. In the name of God may it sail and anchor! My Lord is All-For-giving, Compassionate to each.”

11.42 And so it sailed with them amidst waves like mountains. Noah called out to his son, who had kept away: “My son, embark with us and do not remain among the unbelievers.”

11.43 He said: “I shall find refuge on a mountain which shall protect me from the waters.” He said: “Today there is no protector from the command of God, except he to whom God shows mercy.”

Then the waves came between them and he was among those who were drowned.

11.44 It was said: “O earth, swallow your waters! O sky, desist!” The waters subsided, the judgment was passed. The Ark settled upon mount Judi and it was proclaimed: “Away with the wicked!”

11.45 Noah then called out to his Lord saying: “Lord, my son is of my family. Your promise is the truth, and you are the fairest of judges.”

11.46 He said: “O Noah, he is not of your family. It is an act unrighteous. So ask Me not for that of which you have no knowledge. I counsel you not to be foolish.”

11.47 He said; “My Lord, I seek refuge in You lest I be one who asks You for what I have no knowledge of! If You do not forgive me and show me mercy, I shall surely be lost.”

11.48 It was said: “O Noah, disembark in Our peace, and with Our blessings upon you and

Et je suis innocent de vos criminelles accusations».

11.36 Et il fut révélé à Noé: «De ton peuple, il n’y aura plus de croyants que ceux qui ont déjà cru. Ne t’afflige pas de ce qu’ils faisaient.

11.37 Et construis l’arche sous Nos yeux et d’après Notre révélation. Et ne M’interpelle plus au sujet des injustes, car ils vont être noyés».

11.38 Et il construisait l’arche. Et chaque fois que des notables de son peuple passaient près de lui, ils se moquaient de lui. Il dit: «Si vous vous moquez de nous, eh bien, nous nous moquerons de vous, comme vous vous moquez [de nous].

11.39 Et vous saurez bientôt à qui viendra un châtement qui l’humiliera, et sur qui s’abattra un châtement durable!»

11.40 Puis, lorsque Notre commandement vint et que le four se mit à bouillonner [d’eau], Nous dîmes: «Charge [dans l’arche] un couple de chaque espèce ainsi que ta famille – sauf ceux contre qui le décret est déjà prononcé – et ceux qui croient». Or, ceux qui avaient cru avec lui étaient peu nombreux.

11.41 Et il dit: «Montez dedans. Que sa course et son mouillage soient au nom d’Allah. Certes mon Seigneur est Pardonneur et Miséricordieux».

11.42 Et elle vogua en les emportant au milieu des vagues comme des montagnes. Et Noé appela son fils, qui restait en un lieu écarté (non loin de l’arche): «O mon enfant, monte avec nous et ne reste pas avec les mécréants».

11.43 Il répondit: «Je vais me réfugier vers un mont qui me protégera de l’eau». Et Noé lui dit: «Il n’y a aujourd’hui aucun protecteur contre l’ordre d’Allah. (Tous périront) sauf celui à qui Il fait miséricorde». Et les vagues s’interposèrent entre les deux, et le fils fut alors du nombre des noyés.

11.44 Et il fut dit: «O terre, absorbe ton eau! Et toi, ciel, cesse [de pleuvoir]!» L’eau baissa, l’ordre fut exécuté et l’arche s’installa sur le Jûdi, et il fut dit: «Que disparaissent les gens pervers»!

11.45 Et Noé invoqua son Seigneur et dit: «O mon Seigneur, certes mon fils est de ma famille et Ta promesse est vérité. Tu es le plus juste des juges».

upon the nations with you. Other nations We shall grant prosperity, and then there shall touch them from Us a torment most painful.”

11.49 These are reports of the Unseen which We reveal to you. You knew them not, neither you nor your people, beforehand. So be patient: the final outcome will vindicate the pious.

11.50 To ‘Ad We sent their fellow tribesman Hud.

He said: “My people, worship God; you have no other god but He. You do nothing but spin lies.

11.51 My people, I ask you no wage for it: my wage falls only on Him who created me. Will you not be reasonable?

11.52 My people, ask your Lord’s forgiveness and repent to Him and He will pour down the heavens in torrents upon you, and increase you in strength above your strength. Do not turn away and be wicked.”

11.53 They said: “O Hud, you bring us no certain sign. We shall not forsake our gods just because of your word, nor will we believe in you.

11.54 We say only that one of our gods must have afflicted you with harm.”

He said: “I call God to witness, and you too are to witness, that I am innocent of your associating other gods,

11.55 apart from Him. So practice your cunning against me, all of you, and do not hesitate.

11.56 I have put my trust in God, my Lord and yours. There is no beast but He holds tight by its forelock. My Lord is upon a straight path.

11.57 If they turn away, I have delivered to you what I was sent to you with. My Lord shall choose a people other than you to be your successors. You cannot harm Him one whit. My Lord is Guardian over all things.”

11.58 When Our judgment was passed, We saved Hud and those who believed with him, through a mercy from Us. We saved them from a torment most onerous.

11.59 Such was ‘Ad! They repudiated the signs of their Lord and disobeyed His Messengers, and followed the lead of every obdurate tyrant.

11.60 They were pursued by a curse in this world and on the Day of Resurrection.

Yes, indeed! ‘Ad blasphemed against their Lord! Away with ‘Ad, the people of Hud!

11.61 To Thamud We sent their fellow tribesman Salih.

11.46 Il dit: «O Noé, il n’est pas de ta famille car il a commis un acte infâme. Ne me demande pas ce dont tu n’as aucune connaissance. Je t’exhorte afin que tu ne sois pas du nombre des ignorants».

11.47 Alors Noé dit: «Seigneur, je cherche Ta protection contre toute demande de ce dont je n’ai aucune connaissance. Et si Tu ne me pardonnes pas et ne me fais pas miséricorde, je serai au nombre des perdants».

11.48 Il fut dit: «O Noé, débarque avec Notre sécurité et Nos bénédictions sur toi et sur des communautés [issues] de ceux qui sont avec toi. Et il y (en) aura des communautés auxquelles Nous accorderons une jouissance temporaire; puis un châtement douloureux venant de Nous les touchera».

11.49 Voilà quelques nouvelles de l’Inconnaissable que Nous te révélons. Tu ne les savais pas, ni toi ni ton peuple, avant cela. Sois patient. La fin heureuse sera aux pieux.

11.50 Et (Nous avons envoyé) aux ‘Aad, leur frère Hûd, qui leur dit: «O mon peuple, adorez Allah. Vous n’avez point de divinité à part Lui. Vous n’êtes que des forgers (de mensonges).

11.51 O mon peuple, je ne vous demande pas de salaire pour cela. Mon salaire n’incombe qu’à Celui qui m’a créé. Ne raisonnez-vous pas?

11.52 O mon peuple, implorez le pardon de votre Seigneur et repentez-vous à Lui pour qu’Il envoie sur vous du ciel des pluies abondantes et qu’Il ajoute force à votre force. Et ne vous détourniez pas [de Lui] en devenant coupables».

11.53 Ils dirent: «O Hûd, tu n’es pas venu à nous avec une preuve, et nous ne sommes pas disposés à abandonner nos divinités sur ta parole, et nous n’avons pas foi en toi.

11.54 Nous dirons plutôt qu’une de nos divinités t’a affligé d’un mal». Il dit: «Je prends Allah à témoin – et vous aussi soyez témoins – qu’en vérité, je désavoue ce que vous associez, 11.55 en dehors de Lui. Rusez donc tous contre moi et ne me donnez pas de répit.

11.56 Je place ma confiance en Allah, mon Seigneur et le vôtre. Il n’y a pas d’être vivant qu’Il ne tienne par son toupet. Mon Seigneur, certes, est sur un droit chemin.

11.57 Si vous vous détourniez... voilà que je vous ai transmis [le message] que j’étais chargé

He said: "My people, worship God; you have no other god but He. He it was Who raised you up from the earth and made you build upon it. So ask your Lord's forgiveness and repent to Him – My Lord is ever at hand, ever ready to respond."

11.62 They said: "O Salih, amongst us you were one from whom much was expected before this matter. Are you forbidding us to worship what our ancestors worshipped when we are in perplexing doubt about what you call us to?"

11.63 He said: "My people, tell me this. If I am certain of my Lord, and He has brought me a mercy from Him, who shall protect me from God if I disobey Him? For then you would merely increase me in loss.

11.64 My people, here is the she-camel of God, a sign for you. Set it free to graze in God's earth, and touch it not with harm lest an imminent punishment should overtake you."

11.65 But they hamstrung the she-camel.

He said: "Enjoy your homes for three days – that is a promise not to be denied."

11.66 When Our command came to pass, We saved Hud and those who believed with him, through a mercy from Us, and from the humiliation of that day. Your Lord is All-Powerful, Almighty.

11.67 The Scream overtook those who were wicked and, on the morrow, they were found prostrate in their homes,

11.68 as if they had never prospered therein.

Yes, indeed! Thamud blasphemed against their Lord! Away with Thamud!

11.69 Our envoys came to Abraham, bearing glad tidings.

They said: "Peace!"

He said: "Peace!"

At once he brought forth a roasted calf.

11.70 When he saw that their hands did not stretch forth to it, he was in doubt about them and harbored some fear of them.

They said: "Fear not. We were sent to the people of Lot."

11.71 His wife, standing by, laughed, so We brought her glad tidings of Isaac, and after Isaac, of Jacob.

11.72 She said: "Alas for me! Am I to give birth, me an old woman, and here is my husband, an old man? That would indeed be a marvel!"

de vous faire parvenir. Et mon Seigneur vous remplacera par un autre peuple, sans que vous ne Lui nuisiez en rien, car mon Seigneur, est gardien par excellence sur toute chose».

11.58 Et quand vint Notre Ordre, Nous sauvâmes par une miséricorde de Notre part, Hûd et ceux qui avec lui avaient cru. Et Nous les sauvâmes d'un terrible châtiment.

11.59 Voilà les 'Aad. Ils avaient nié les signes (enseignements) de leur Seigneur, désobéi à Ses messagers et suivi le commandement de tout tyran entêté.

11.60 Et ils furent poursuivis, ici-bas, d'une malédiction, ainsi qu'au Jour de la Résurrection. En vérité, les 'Aad n'ont pas cru en leur Seigneur. Que s'éloignent (périssent) les 'Aad, peuple de Hûd!

11.61 Et (Nous avons envoyé) aux Thamûd, leur frère Sâlih qui dit: «O mon peuple, adorez Allah. Vous n'avez point de divinité en dehors de Lui. De la terre Il vous a créés, et Il vous l'a fait peupler (et exploiter). Implorez donc Son pardon, puis repentez-vous à Lui. Mon Seigneur est bien proche et Il répond toujours (aux appels)».

11.62 Ils dirent: «O Sâlih, tu étais auparavant un espoir pour nous. Nous interdirlais-tu d'adorer ce qu'adoraient nos ancêtres? Cependant, nous voilà bien dans un doute troublant au sujet de ce vers quoi tu nous invites».

11.63 Il dit: «O mon peuple! Que vous en semble, si je m'appuie sur une preuve évidente émanant de mon Seigneur et s'Il m'a accordé, de Sa part, une miséricorde, qui donc me protégera contre Allah si je Lui désobéis? Vous ne ferez qu'accroître ma perte.

11.64 O mon peuple, voici la chamelle d'Allah qu'Il vous a envoyée comme signe. Laissez-la donc paître sur la terre d'Allah, et ne lui faites aucun mal sinon, un châtiment proche vous saisira!»

11.65 Ils la tuèrent. Alors, il leur dit: «Jouissez (de vos biens) dans vos demeures pendant trois jours (encore)! Voilà une promesse qui ne sera pas démentie».

11.66 Puis, lorsque Notre ordre vint, Nous sauvâmes Sâlih et ceux qui avaient cru avec lui, – par une miséricorde venant de Nous – de l'ignominie de ce jour-là. En vérité, c'est ton Seigneur qui est le Fort, le Puissant.

11.73 They said: "Do you marvel at the command of God? May the mercy of God and His blessings descend upon you, O members of the house! He is All-Praiseworthy, All-Glorious."

11.74 When fear left Abraham, and glad tidings came to him, he began to argue with Us regarding the people of Lot.

11.75 Abraham was gentle, sighing much, penitent.

11.76 "O Abraham, make no mention of this matter. The command of your Lord is come and they – there shall come to them a torment irreversible."

11.77 When Our envoys came to Lot, he was annoyed and grew impatient with them, saying: "This indeed is an arduous day."

11.78 His people came to him, hurrying in haste – beforehand, they had committed misdeeds.

He said: "My people, here are my daughters; they are more pure for you. So fear God and do not shame me with my guests. Is there not among you a man of discernment?"

11.79 They said: "You know we have no right to your daughters, and you know well what we want."

11.80 He said: "If only I had some power against you, or else I could take refuge in a pillar of great strength!"

11.81 They said: "O Lot, we are the envoys of your Lord. They shall not reach out to harm you. So set out with your family in the course of the night, and let none of you turn their heads back except your wife. She will be smitten with that which will smite them. Their appointed time shall be the morning: is not the morning close at hand?"

11.82 When Our command came to pass, We turned it upside down and rained down upon it stones of baked clay, piled up,

11.83 and marked by your Lord. Nor are these stones remote from the wicked!

11.84 To Midian We sent their fellow tribesman Shu'ayb.

He said: "My people, worship God; you have no other god but He. Do not shortchange the measure and the balance. I see you are prosperous, and I fear for you the torment of a Day, all-encompassing.

11.67 Et le Cri saisit les injustes. Et les voilà foudroyés dans leurs demeures,

11.68 comme s'ils n'y avaient jamais prospéré. En vérité, les Thamûd n'ont pas cru en leur Seigneur. Que périssent les Thamûd!

11.69 Et Nos émissaires sont, certes, venus à Abraham avec la bonne nouvelle, en disant: «Salâm!». Il dit: «Salâm!», et il ne tarda pas à apporter un veau rôti.

11.70 Puis, lorsqu'il vit que leurs mains ne l'approchaient pas, il fut pris de suspicion à leur égard et ressentit de la peur vis-à-vis d'eux. Ils dirent: «N'aie pas peur, nous sommes envoyés au peuple de Lot».

11.71 Sa femme était debout, et elle rit alors; Nous lui annonçâmes donc (la naissance d') Isaac, et après Isaac, Jacob.

11.72 Elle dit: «Malheur à moi! Vais-je enfanter alors que je suis vieille et que mon mari, que voici, est un vieillard? C'est là vraiment une chose étrange!»

11.73 Ils dirent: «T'étonnes-tu de l'ordre d'Allah? Que la miséricorde d'Allah et Ses bénédictions soient sur vous, gens de cette maison! Il est vraiment, digne de louange et de glorification!»

11.74 Lorsque l'effroi eut quitté Abraham et que la bonne nouvelle l'eut atteint, voilà qu'il discuta avec Nous (en faveur) du peuple de Lot.

11.75 Abraham était, certes, longanime, très implorant et repentant.

11.76 O Abraham, renonce à cela; car l'ordre de Ton Seigneur est déjà venu, et un châtement irrévocable va leur arriver».

11.77 Et quand Nos émissaires (Anges) vinrent à Lot, il fut chagriné pour eux, et en éprouva une grande gêne. Et il dit: «Voici un jour terrible».

11.78 Quant à son peuple, ils vinrent à lui, accourant. Auparavant ils commettaient des mauvaises actions. Il dit: «O mon peuple, voici mes filles: elles sont plus pures pour vous. Craignez Allah donc, et ne me déshonorez pas dans mes hôtes. N'y a-t-il pas parmi vous un homme raisonnable?»

11.79 Ils dirent: Tu sais très bien que nous n'avons pas de droit sur tes filles. Et en vérité, tu sais bien ce que nous voulons».

11.85 "My people, give full share in the measure and balance, acting justly. Do not cheat people of their goods and do not act wickedly on earth, corrupting it.

11.86 What remains from God is better for you if you are true believers. But I am not a guardian over you."

11.87 They said: "Is it your mode of worship that commands you that we abandon what our ancestors worshipped? Or are we to do with our wealth what we please? For you are gentle and discerning."

11.88 He said: "My people, tell me this. Though I am certain of my Lord, and He has granted me a fair livelihood from Him, I desire not to do the opposite of what I forbid you to do. I merely wish to reform you, as much as I can. My good fortune comes solely from God: in Him I trust, to Him I repent.

11.89 My people, let not your enmity towards me bring upon you a calamity such as befell the people of Noah, or of Hud, or of Salih; nor is the example of Lot's people remote from you.

11.90 Ask your Lord's forgiveness and repent to Him: My Lord is Compassionate to each, All-Tender."

11.91 They said: "O Shu'ayb, we do not understand most of what you say. We hold you to be a weak man amongst us. Were it not for your clan, we would have stoned you, nor are you too powerful for us."

11.92 He said: "My people, is my clan more powerful against you than God, whom you have cast behind your backs? My Lord encompasses all that you do.

11.93 My people, do your best, and I shall do likewise. You shall learn to whom shall come a torment that abases him, and who is the liar. So wait and watch, and I shall wait and watch with you."

11.94 When Our command came to pass, We saved Shu'ayb and those who believed with him through a mercy from Us, and the Scream overtook those who were wicked. On the morrow they were found prostrate in their homes, 11.95 as though they had never prospered therein. Away with Midian, as was done away with Thamud!

11.96 We sent Moses, with Our revelations and with manifest proof,

11.80 Il dit: «[Ah!] si j'avais de la force pour vous résister! ou bien si je trouvais un appui solide!»

11.81 Alors [les hôtes] dirent: «O Lot, nous sommes vraiment les émissaires de ton Seigneur. Ils ne pourront jamais t'atteindre. Pars avec ta famille à un moment de la nuit. Et que nul d'entre vous ne se retourne en arrière. Exception faite de ta femme qui sera atteinte par ce qui frappera les autres. Ce qui les menace s'accomplira à l'aube. L'aube n'est-elle pas proche?»

11.82 Et, lorsque vint Notre ordre, Nous renversâmes [la cité] de fond en comble, et fîmes pleuvoir sur elle en masse, des pierres d'argile succédant les unes aux autres,

11.83 portant une marque connue de ton Seigneur. Et elles (ces pierres) ne sont pas loin des injustes.

11.84 Et (Nous avons envoyé) aux Madyan, leur frère Chuayb qui leur dit: «O mon peuple, adorez Allah; vous n'avez point de divinité en dehors Lui. Et ne diminuez pas les mesures et le poids. Je vous vois dans l'aisance, et je crains pour vous [si vous ne croyez pas] le châtement d'un jour qui enveloppera tout.

11.85 O mon peuple, faites équitablement pleine mesure et plein poids, ne dépréciez pas aux gens leurs valeurs et ne semez pas la corruption sur terre.

11.86 Ce qui demeure auprès d'Allah est meilleur pour vous si vous êtes croyants! Et je ne suis pas un gardien pour vous».

11.87 Ils dirent: «O Chuayb! Est-ce que ta prière te demande de nous faire abandonner ce qu'adoraient nos ancêtres, ou de ne plus faire de nos biens ce que nous voulons? Est-ce toi l'indulgent, le droit?»

11.88 Il dit: «O mon peuple, voyez-vous si je me base sur une preuve évidente émanant de mon Seigneur, et s'Il m'attribue de Sa part une excellente donation?... Je ne veux nullement faire ce que je vous interdis. Je ne veux que la réforme, autant que je le puis. Et ma réussite ne dépend que d'Allah. En Lui je place ma confiance, et c'est vers Lui que je reviens repentant.

11.89 O mon peuple, que votre répugnance et votre hostilité à mon égard ne vous entraînent pas à encourir les mêmes châtements qui atteignirent le peuple de Noé, le peuple de Hüd,

11.97 to Pharaoh and his grandees, but they followed the command of Pharaoh, and Pharaoh's command was not guided aright.

11.98 He shall be at the head of his people on the Day of Resurrection, for he has led them into the Fire – wretched the place he placed them in!

11.99 They were pursued by a curse in this world and on the Day of Resurrection – wretched the lot allotted to them!

ou le peuple de Sâlih et (l'exemple du) peuple de Lot n'est pas éloigné de vous.

11.90 Et implorez le pardon de votre Seigneur et repentez-vous à Lui. Mon Seigneur est vraiment Miséricordieux et plein d'amour».

11.91 Ils dirent: «O Chuayb, nous ne comprenons pas grand chose à ce que tu dis; et vraiment nous te considérons comme un faible parmi nous. Si ce n'est ton clan, nous t'aurions certainement lapidé. Et rien ne nous empêche de t'atteindre».

11.92 Il dit: «O mon peuple, mon clan est-il à vos yeux plus puissant qu'Allah à qui vous tournez ouvertement le dos? Mon Seigneur embrasse (en Sa science) tout ce que vous ouvrez.

11.93 O mon peuple, agissez autant que vous voulez. Moi aussi j'agis. Bientôt, vous saurez sur qui tombera un châtement qui le déshonorerait, et qui de nous est l'impoteur. Et attendez (la conséquence de vos actes)! Moi aussi j'attends avec vous».

11.94 Lorsque vint Notre ordre, Nous sauvâmes, par une miséricorde de Notre part, Chuayb et ceux qui avaient cru avec lui. Et le Cri terrible saisit les injustes, et ils gisèrent dans leurs demeures,

11.95 comme s'ils n'y avaient jamais prospéré. Que les Madyan s'éloignent comme les Thamûd se sont éloignés.

11.96 Et Nous avions envoyé Moïse, avec Nos miracles et une autorité incontestable,

11.97 à Pharaon et ses notables. Mais ils suivirent l'ordre de Pharaon, bien que l'ordre de Pharaon n'avait rien de sensé.

11.98 Il précédera son peuple, au Jour de la Résurrection. Il les mènera à l'aiguade du Feu. Et quelle détestable aiguade!

11.99 Et ils sont poursuivis par une malédiction ici-bas et au Jour de la Résurrection. Quel détestable don leur sera donné!

#### سورة هود

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (25) أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ (26) فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِإِدْنِ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ (27) قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي رَحْمَةٌ مِنْ عِنْدِهِ فَاعْمَيْتُمْ عَلَيَّ أَنْزَلْتُ مَكْمُومَهَا وَأَنْتُمْ لَهَا كَاِرْهُونَ (28) وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ (29) وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُمْ أَفَلَا تَتَذَكَّرُونَ (30) وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي

أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ (31) قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (32) قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ (33) وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ (34) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيْ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تَحْمِلُونَ (35) وَأَوْحِي إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ (36) وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ (37) وَصْنَعِ الْفُلَكَ وَكَلِّمَ مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ (38) فَسَيُوفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ (39) حَتَّى 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 (40) وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ (41) وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ (42) قَالَ سَاوِي إِلَى جِبَلٍ يَغْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجَعَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ (43) وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ اقْبَلِي وَغِيضَ الْمَاءِ وَقُصِّى الْأُمُورَ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْداً لِلْقَوْمِ الظَّالِمِينَ (44) وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (45) قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْمَأَنَّ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ (46) قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ (47) قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأَمَّمْ سَمَتَهُمْ ثُمَّ يَمْسَهُمْ مِنَّا عَذَابٌ أَلِيمٌ (48) تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ (49) وَإِلَى عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ (50) يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجَرْتُمْنِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ (51) وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَّبِعُوا تُهْمَ الَّذِينَ آمَنُوا قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (52) إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (53) مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنْظَرُونَ (54) إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنْ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (55) فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنْ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ (56) وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ (57) وَتِلْكَ عَادٌ جَدَّوًا بَيَّاتَ رَبَّهُمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ (58) وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْداً لِعَادِ قَوْمِ هُودٍ (60) وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (61) قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ (62) قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَأَتَّانِي مِنْهُ رَحْمَةً فَهَلْ يُنْصَرُّنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ (63) وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوْهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ (64) فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ (65) فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ (66) وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ (67) كَأَن لَمْ يَغْنُوا فِيهَا إِلَّا إِنِ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْداً لِثَمُودَ (68) وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ (69) فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوَّجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ (70) وَامْرَأَتُهُ قَانِمَةٌ فَصَجَّكَتْ فَيْشَرَّانَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ (71) قَالَتْ يَا وَيْلَتَى أَلَيْدُ عَجُوزٍ وَهَذَا بَغْلِي شَيْخًا إِنْ هَذَا لَشَيْءٌ عَجِيبٌ (72) قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةً لِلَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (73) فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ (74) إِنْ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ (75) يَا إِبْرَاهِيمُ أَعْرَضَ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (76) وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ مُضَاقٌ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ (77) وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزَوْنَ فِي صَنِيعِي الْبَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ (78) قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكُمْ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ (79) قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ (80) قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْهَثْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنْ مَوْعِدُهُمُ الصُّبْحُ الْبَيْسَ الصُّنْحُ بِقَرِيبٍ (81) فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِنْ سَجِيلٍ مُنْصَوْدٍ (82) مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ (83) وَإِلَى مَذْيَنٍ أَخَاهُمْ شُعَيْنًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَتَّقُوا الْمَكِّيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُجِيبٍ (84)

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ (85) بَقِيَ اللَّهُ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيضٍ (86) قَالُوا يَا شُعَيْبُ أَصْلَانِكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَغْبِذُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ (87) قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِلَى مَا أَنْتُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتِطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (88) وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمُ نُوحٍ أَوْ قَوْمُ هُودٍ أَوْ قَوْمُ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ (89) وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (90) قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِيزٌ (91) قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِي إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ (92) وَيَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ (93) وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ (94) كَأَنَّ لَمْ يَغْنُوا فِيهَا لَا بُعْدًا لِمُذِينَ كَمَا بَعَثْتُ نُمُودَ (95) وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ (96) إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ (97) يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبُنِىَ الْوَرْدُ الْمُؤْرَدُ (98) وَاتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بُنِىَ الرَّفْدُ الْمَرْفُودُ (99)

## Dye

Il faut replacer ce passage dans le contexte de l'ensemble de la sourate. Les vv. 1–24 se focalisent sur le châtement à venir et le statut d'avertisseur (*naḍīr*) du destinataire du message. Il est donc logique que la suite de la sourate insiste sur le récit de châtement *par excellence*, à savoir le déluge. L'histoire de Noé occupe ainsi les vv. 25–49. Elle est suivie par des récits comparables, relatifs à Hūd (vv. 50–60), Šāliḥ (vv. 61–68), Abraham/Loth (vv. 69–83), Šu'ayb (vv. 84–95), Moïse (vv. 96–99).

On a souvent affaire, dans le Coran, à la même histoire qui se répète : 1) envoi d'un prophète ou d'un messenger, qui appelle un peuple à reconnaître le dieu unique, 2) incrédulité du peuple, 3) punition divine, qui anéantit le peuple. Tous les prophètes apparaissent comme des prophètes de l'islam, appelant à reconnaître l'unicité divine et l'obligation d'observer les commandements divins. Il semble que la présentation de ces histoires soit adaptée à l'image qui veut être donnée de la carrière prophétique de Muḥammad. On peut parler d'une vision de l'histoire, *apocalyptique* (elle révèle le sens du passé selon les événements actuels) et *eschatologique* (il est toujours question du Jour du jugement) (De Prémare 1988).

L'identité de trois figures pose problème : Hūd, Šāliḥ, Šu'ayb. Hūd est envoyé au 'Ād, tribu sur laquelle on ne sait rien – si tant est qu'il faille interpréter 'Ād comme un nom propre. Šāliḥ (mais n'est-ce pas plus un surnom qu'un prénom ?) est envoyé au Ṭamūd, tribu historiquement bien attestée. Les récits sur la chamelle appartiennent manifestement à une forme de mythologie préislamique qui, bien avant l'époque du Prophète, avait pu être réinterprétée dans une perspective biblique. Deux partis s'opposent autour de Šāliḥ et du dieu qu'il proclame. Le conflit autour de la chamelle (animal nomade par excellence) et de son droit à paître suggère fortement que l'origine de cette légende doit être cherchée dans une rivalité entre nomades et sédentaires.

Le contenu des récits coraniques montre bien que leur sous-texte doit souvent être cherché dans les récits populaires, et dans les différentes réinterprétations et

réactualisations des histoires bibliques, telles que les littératures homilétiques peuvent parfois nous les faire connaître.

### Firestone

The Qur'ānic Noah story, as well as the Qur'ānic depictions of other prophets living prior to Muḥammad, has occasionally been considered by scholars in light of Muḥammad's experience as a prophet scorned by his own people. The psychological association has been duly noted, but the ethical implication has yet to be explored fully. Note in 11:27 how the elite of the community scorn Noah and claim that he can only attract the riffraff among the people. They do not accept his prophetic status and consider him no more than a bothersome troublemaker. In verse 32, the people challenge him on his warnings and say (I paraphrase in what follows), "so enough with the threats, let us have the punishment if you are really truthful!" Noah then has to respond, "Well, God will bring the punishment, and then you will be in real trouble!" And then, in another wonderful premonition (or retrovision) to the situation that Muḥammad found himself in, verse 35 acknowledges the anxiety and painful reality of the Prophetic role when God says to Noah, "They claim that you made this all up. Fine. If you did not tell the truth regarding your claim to prophethood, then you must bear your punishment. But even if you are *not* a prophet (which in this context is absurd and impossible), the people to whom you are preaching are not in any way excused from the evil of their acts." Prophet or not, the people who counter Noah must assume responsibility for their lives and behavior. In this section the issue at the end of the day is not whether or not Muḥammad was a prophet, but that humanity is held responsible to live according to God's ethical teachings. This moral-ethical aspect is sometimes lost in the discussion.

Abraham's wife laughs in 11:71 when she hears the divine promise of progeny. This is typical of the Hebrew Bible narrative in which humans, even heroes, do not epitomize the faith expectations that are assumed for heroes in later scriptures. In Genesis 17:17, for example, Abraham falls flat on his face and laughs in amazement and skepticism when God informs him at the age of ninety nine years that he would soon have a son through Sarah. And Sarah laughs for the same reason in Genesis 18:11–15, when informed that she would soon have a child despite the fact that she was old and barren. Yet they would indeed have a son together, and God commands Abraham to name that divinely promised son Isaac.

The root meaning of Isaac in the Hebrew language is laughter, which immediately calls to mind Abraham and Sarah's laughter when hearing the divine annunciation of the promised son. The association is suggestive of the deep and conflicting emotions that the episode evokes. Although the linguistic basis for the link between Abraham and Sarah's incredulous response to God's annunciation and Isaac's name is lost in the Qur'ānic rendering of the parallel story, the laughter motif remains nevertheless. This is interesting. The play on words in the Biblical rendering rests on the common root in Hebrew for laughter and the name of the promised

son, both of which derive from the root, *Ṣ-Ḥ-Q*. The linguistic association is lost in the Arabic of the Qur'ān, since the Arabic parallel for the Hebrew "laughing" *Ṣ-Ḥ-Q* is *Ḍ-Ḥ-K*. This is confusing for the commentators, who have difficulty making sense of the lack of faith suggested by the laughter. They come up with some interesting solutions, such as the observation among some Bedouin that female rabbits appear to laugh when they first become fertile at the onset of their menstrual cycle. The parallel of course would be the sudden onset of Sarah's fertility after so many years of barrenness.

What is often missed in all this is that the nature of scripture is understood differently in distinct religious cultures and civilizations. In the context of the Hebrew Bible there are no perfect heroes. Even Moses, the greatest of prophets, is a flawed character for which he is punished by God through his death scarcely before he would reach the promised land that he so longed for. So too is David, the great king and progenitor of the messianic redeemer, a sinner who is duly punished by God in the Hebrew Bible for his horrific transgression of lust and murder. The lesson learned is that even the greatest of heroes have their flaws. People must therefore acknowledge the limitations of their natural moral frailty, remain humble and strive always to do the good, while recognizing that even the greatest heroes are only human and must struggle at times to do the right thing. In the Qur'ān, however, the heroes serve as role-models of the highest order. They are protected from error, thus representing figures to whom humans must aspire even though we are unlikely ever to reach their level of moral-ethical perfection.

People who grow up with the scriptural expectations of a Qur'ānic milieu tend to view the flawed, human characters of the Hebrew Bible as poor exemplars and therefore false representations of the divine will in a flawed revelation. They might naturally hold the view that the Hebrew Bible could not possibly convey the actual will and word of God, because God would not support such unethical characters as heroes. The text must therefore have been corrupted, perhaps purposefully by people who wished to justify their own unethical behaviors. On the other hand, those who grow up within a Biblical milieu, who intuitively take Biblical discourse as the base-line for scriptural expectation, tend to see the characters of the Qur'ān as flat, transparent in their exaggerated perfection, and essentially unhuman. They see them less as role-models than as simplistic characters lacking depth and humanity, and would likely take the view that such characters would not appear in a truly profound revelation. From this standpoint, the Qur'ān could not represent the actual word of God.

These two conflicting perspectives tend to govern the intuitive reading strategies not only of believers within the two faith traditions, but even sometimes of scholarly academic researchers, most of whom derive from one cultural (if not religious) context or another. These unconscious assumptions can lead to tension or even conflict in the study of religious text at a variety of levels.

### Grodzki

The Biblical story of Noah, interweaving thematically and bound logically with the ancient Arab prophet Hūd (Eber? – uncertain Biblical identity) sent to the people of ‘Ād, succeeded by the ignorance of the Ṭamūd in front of the Prophet Šāliḥ (She-lah of the Hebrew Bible?), then again drawing on Genesis with the story of Sodom and Gomorrah and Lot, ending with the rejection of the Prophet Šu‘ayb (Biblical Jet-hro?) by the Midianites, and Moses. Altogether it is very coherent thematically with a bit of enigmatic linguistic discords here and there, such as *fār at-tannūr* etc.

### Imbert

*Commentaire concernant les Ṭamūd et le verset 73.* Du long passage à commenter (Q 11: 25 – 99), il semble que les traces épigraphiques anciennes soient extrêmement peu nombreuses. Pour la période de constitution et d’élaboration du Coran ancien, les auteurs anonymes des graffiti se font indirectement l’écho des récits concernant les peuples anéantis. C’est avant tout un récit arabe local, celui de Šāliḥ, qui a poussé quelques musulmans à évoquer succinctement cet épisode. C’est la notion de *takḍīb* qui se trouve avant tout retenue. Ainsi, à al-Aqra’, à proximité de l’actuelle cité saoudienne de Madā’in Šāliḥ, un graffiti mentionne en 83/702: *āmantu bi-mā kaḍḍaba bihi aṣḥāb al-Ḥiğr*, ”J’ai cru en ce que les habitants d’al-Ḥiğr ont nié.” Cette mention renvoie directement à un autre récit de *takḍīb* contenu dans Q 15:80 (*wa-laqaḍ kaḍḍaba aṣḥābu al-Ḥiğr al-mursalīn*). Dans un second texte graffitologique, c’est au peuple des Ṭamūd auquel on se réfère, toujours dans le champ du *takḍīb* : dans la région d’al-‘Ulā (sud de Madā’in Šāliḥ), un texte rapporte: *āmantu bi-mā kaḍḍabat bihi Ṭāmūd*, ”j’ai cru en ce que les Ṭamūd ont nié.” Dans les deux cas, notons que le prophète Šāliḥ n’est jamais mentionné. La citation des habitants de la cité remplace, dans ces textes, le nom de la divinité et la croyance se porte d’une manière assez floue sur ce qu’aurait dû croire le peuple dénégateur.

Quant à la formulation très répandue *raḥmat Allāh wa-barak(ā)tuḥu* qui apparaît au v. 73, elle est aussi employée en épigraphie ancienne. Nous trouvons la formulation sans doute la plus archaïque dans un graffiti de Ġubba en Arabie où le verset est mentionné tel que nous le connaissons dans le *muṣḥaf*, à l’exception de l’expression [*wa-barak(ā)tuḥu*] : *raḥmat Allāh ‘alaykum ahl al-bayt. Innahu ḥamīd mağīd*. Dans un autre texte daté de 40/660 (Wādī Šāmiyya en Arabie), nous relevons une formulation approchante avec la mention de [*wa-barak(ā)tuḥu*] (cf. Sharafaddin 1977: 69 – 70, pl. 49; cf. aussi sur le site de Ġabal Bint Ḥāmīr en Arabie Grohmann 1962: 134, Z 225). Dans les deux cas le mot *raḥmat* est écrit non pas avec un *tā’ marbūṭa* mais avec un *tā’* final ouvert, dit *maḥṣūḥ*, transcrivant la réalisation orale. C’est d’ailleurs ainsi que cette expression figure dans la version écrite du Coran. Cette formulation sera régulièrement reprise, dès la fin du ii<sup>ème</sup> siècle de l’Hégire, dans les stèles funéraires, particulièrement en Égypte.

### Pregill

A tour de force of Qur'ānic parenesis. The stories of Noah, Hūd, Šāliḥ, Abraham, Lot, Šu'ayb and Moses are related in succession, the language of each echoing the others in clear and distinct ways. This exposition of a prophetic succession in which cycles of revelation, rejection, and destruction inevitably succeed one another anticipates the parenetic present in which the Qur'ān and its prophet seek to communicate their own message to their audience. By implication, the contemporary experience of rejection points forward to an impending cataclysm that will consume this prophet's people as well. Language such as *idā ǧā'a amrunā*... and *bu'dan!* is repeated formulaically to underscore the inevitable annihilation of the sinners in the community; the Eschaton (*al-Āqiba*) is surely coming. The subject of the early Muslims/Believers as an apocalyptic or eschatologically-oriented community is receiving significant attention now; cf., e.g., Shoemaker 2011.

Vv. 27, *illā basharan* and 31, *lā aqūlu innī malakun*, seemingly reflect the audience's expectation that revelation occurs through a supernatural agent and not a human being; on this see Crone 2011.

V. 37: the term *fulk* occurs numerous times in the Qur'ān either as a singular or a collective noun; Donner (1998) convincingly argues that the derivation of this term from the Greek *efōlkion* points to a western Arabian/Red Sea milieu.

Vv. 42–43: The drowned son. Newby 1986 is the classic discussion of this, though likely in need of updating.

The “Arabian prophets” are understudied; the Qur'ān's assimilation and presumed adaptation of indigenous pre-Islamic Arabian lore may be productively compared with the passages on the “Biblical” prophets here, for example vv. 69–76 on Abraham. The latter combine rewritten Torah (cf. Gen 18) and thematic adjustments of an apologetic sort that echo earlier Jewish and Christian exegetical treatments (the angels' refusal of the proffered food, Sarah laughing before the annunciation of the birth of Isaac). By contrast, the scene with Lot and his daughters seems extremely close to the Biblical precursor in Genesis 19, and the Qur'ānic author(s) does not miss the oft-overlooked pathos of the scene.

V. 89: Unusually, the intertextual resonances between the stories are underscored by Šu'ayb's explicit invocation of the examples of his predecessors Noah, Hūd, Šāliḥ,, and Lot.

### Reynolds

The Qur'ān's concern with family ties, or rather, with the importance of obeying God even when this involves breaking family ties, is notable here. When Noah (v. 45) asks God for mercy for his unfaithful son who has been drowned in the flood, God replies (v. 46): “Indeed he is not of your family.” Thus the Qur'ān suggests here something which it makes explicit elsewhere (see Q 9:113–14), that believers should not pray for family members who are unbelievers. Meanwhile the virtue of breaking ties with an unbelieving family (at the center of the Abraham material elsewhere in the Qur'ān:

6:74–83; 19:41–48; 26:69–104; 29:16–17. 24–25; 37:83–96; 43:26–27; 60:4) is suggested by the description of Šālīḥ as “the brother” of ʾTamūd (v. 61) and Šuʿayb as “the brother” of Midian (v. 84).

The presence of an unfaithful son of Noah in the Qurʾān (who dies for his sins) presumably owes something to Ezek 14:20, which, speaking of a sinful land, declares: “Even if Noah and Daniel and Job were living there, as I live – declares the Lord – they would be able to save neither son nor daughter, only themselves by their uprightness” (cf. also Ezek 18:4–13).

### Rippin

An intrusion in the extensive dialogue of Noah with his people draws my attention. V. 35 with its invocation of the idea of “forging” (*iftarā*) seems totally out of context. Attention to this was drawn by Barth (2002: 420 [=v. 37]) who suggests that the reference must be to the Qurʾān (and the “I” must be the recipient of revelation). Is there any way to make this coherent with the Noah story?

The use of *fāra l-tannūr* in v. 40 is a puzzle. Several translations have it literally as “the oven boiled.” Is this an apocalyptic image of volcanos within the story of Noah and the Ark?

V. 75 *inna Ibrāhīma la-ḥalīmun awwāhun munīb* is worthy of note, given the way such phraseology is more “normal” when invoking *Allāh/rabb*. *Ḥalīm* is also used of God 11 times. A similar phrase occurs in Q 9:114 with Abraham again (although not as a verse by itself) and those appear to be the only two instances (at least with Abraham and if one does not consider *ḥanīf*).

### Sirry

Recently, the Qurʾānic narrative of Noah has been much discussed by scholars. It seems that the Qurʾān recounts the story of Noah to fit its own conception of prophethood. There is no mention at all about Noah’s embarrassing drunkenness and nakedness. Perhaps, such a character simply does not fit the profile of the *Muslim* prophets. In this passage, Noah appears suddenly as a prophet whose mission is to call his people to worship God and to warn them about the consequence of their evil doings (v. 25). Whereas in Genesis Noah took his entire household, in the Qurʾān only those righteous were saved. Even Noah’s own son was drowned, because salvation depends upon submission to God’s will, and not upon blood kinship. Scholars like Neal Robinson understand the Qurʾānic twist regarding Noah’s lost son as a means by which the Qurʾān relates to the Prophet’s own experience. Robinson writes, “[T]he poignant scene in which Noah pleads in vain with his son to enter the ark (11.42–46) probably mirrors the anguish of the Muslims who left relatives behind when they migrated to Yathrib” (1996: 156).

## Stewart

When they make the Qur'ān into a film, one of the critical scenes must be the tidal wave in the story of Noah and his son. Because few illustrated versions of the Qur'ān exist, one may lose sight of the fact that the Qur'ān is a very visual text, a point made by Sayyid Qutb in *al-Taṣwīr al-fannī fī al-Qur'ān al-karīm*. Dialogue also contributes to the drama of the text. This includes the artful conversation between Noah and God in which Noah politely accuses God of not keeping His word, which may reveal something about the conventions of registering a complaint with a superior in pre-Islamic speech genres.

V. 49 makes it clear that the Unseen includes history, and not just the secrets of the supernatural realm, the universe, far-removed lands, or the future. Note the use of *anbā'* "news, accounts" here, as opposed to *qaṣaṣ* "story, relation" in the next *sūra*. The repeated curse *bu'dan li-* is an example of the noun-phrase curse, as opposed to an optative verb, but unlike *waylun li-* it must be construed as elliptical in order to explain the accusative case, most likely as a cognate accusative to a suppressed verb.

V. 67 *al-ṣayḥah*: Both the *ṣayḥah* "shout" and the trumpet blast, as they occur in apocalyptic passages, come from battle imagery. The *ṣayḥah* is the battlecry, like the slogans of the Scottish clans, the rebel yell of the American Civil War, and so on. The *ṣayḥah* here is evidently borrowed from that realm of apocalyptic imagery, but its concrete equivalent is unclear. Is it a lightning bolt, thunder, earthquake, explosion, or blast? If we understand the end of the verse as meaning that they are prostrate in their homes, then it cannot be an earthquake, for the homes appear to be intact, but *diyār* could mean their territory instead.

## Tesei

The motif of Noah being mocked by the unbelievers (v. 38) is not found in the Biblical account. On the contrary, many rabbinical sources refer to the episode (references to primary sources in: *Jewish Encyclopedia*, "Noah"). In his *Commentary on Genesis*, Ephrem too reports: "But they mocked him [saying], 'How will all the beasts and birds that are scattered throughout every corner of the earth come from all those regions?'" (1994: 139). The Qur'ānic statement "whenever a council of his people passed by him they scoffed at him" parallels this exegetical tradition. It seems that, as in many cases, this Qur'ānic passage is more closely related to late antique traditions and exegeses about the Biblical texts than to the Scripture itself.

Worth nothing is also the motif concerning Noah's son (vv. 42–43, 46), who is said to die in the flood. As in the previous case, the episode does not occur in the Biblical account, where on the contrary God states: "I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you" (Gen 6:18). It seems possible that the Qur'ān is here remodeling Noah's story after a pattern also certified in the episode of Lot's wife, which is incidentally mentioned in the suite of the *sūra* (v. 81). Indeed, in both cases a member of

a prophet's family perishes during a catastrophe caused by God to punish impious people. From this perspective, it might also be observed that in the same *sūra* the Qur'ān traces a similar internal parallelism between Noah's and Abraham's stories. In fact, God's words at v. 36, "None of thy people shall believe but he who has already believed; so be thou not distressed by that they may be doing" (in this case too, no parallelism is to be found in the Biblical account) recall Abraham's attempt to intercede in favor of Lot's people, referred to at vv. 74–76. These internal connections between prophetic stories are connected to the Qur'ān's concept and presentation of sacred history, which appears as a circular and repetitive succession of events.

### Toorawa

*Tannūr* ("oven"?) in the phrase *fāra l-tannūr* (v. 40, "the oven boiled"?, "the waters gushed"?) is rightly another hapax, occurring only twice, and in identical contexts (also at Q 23:27). Some hapax scholars argue that culinary items do not count as hapaxes since their isolated use is not remarkable, but the use here is evidently metaphorical and therefore, significantly for me, rhetorical.

I am interested in the relationships between fathers and sons, and also sons and fathers in the Qur'ān. I find Noah's forced repudiation of his son and Noah's acknowledgment of his community as his true kin, as it were, significant as part of the Qur'ān "expectation" that prophets must repudiate their fathers' religion and sacrifice their sons. Before Abraham, there were fathers with unbelieving or transgressing biological/metaphorical/rhetorical sons (God/Adam; God/Satan; Adam/Cain; Noah/son...). When we come to Abraham, we find him repudiating his father and offering his son as a sacrifice. Abraham is pivotal. After him, repudiation has already taken place (through him) and the only progeny who matter are the righteous community: e.g. Moses (with an insignificant father, no son); Jesus (absent father, no son); Muḥammad (absent father; no son). This explains, rhetorically/narratively at any rate, the importance of wondrous events—and calls for the use of hapaxes: *ḥanīd* (v. 69), *raw'* (v. 74), *awwāh* (v. 75).

### Winitzer

It is incumbent to recall the antiquity of the Noah tradition, which builds on the account in the *Gilgameš* Epic of Utnapištim's survival of the flood; on this famous case of ancient intertextuality, see, more recently, George 2003: 508–28. It also bears mention that already in *Gilgameš* the flood story reflects a case of intertextuality, since that epic literally and consciously quotes a large portion of the earlier *Atrahasis* Myth (early-middle second millennium B.C.), in which that story is first told at length (in Semitic Akkadian); for an overview of these developments, see Chen 2013. The Genesis version thus represents a borrowing of a tradition that has been borrowed in itself.

Against this background it must be said that the Qur'ānic version of this tradition does not seem to contain elements with clear unadulterated Mesopotamian origins. (This stands in contrast, perhaps, with another tradition in the Qur'ān, namely that of Dū-l-Qarnayn in Q 18, which may contain elements of the *Gilgameš* story that go back to this Mesopotamian – in this case, pre-Greek – source.) To the contrary, at several instances the Qur'ān version appears to share in Biblical interpretive traditions of the flood story. To those noted we add only a couple: The tradition of the derision of Noah by his people appears elsewhere, e.g., *b. Sanh.* 108b. A parallel to the judgment for the generation of the Flood may be found in *b. Zebaḥ.* 113b.

With respect to Mt. Ğūdī, one wonders whether the reason that the Qur'ān takes a stand on this place name owes something to the plethora of alternative traditions that circulated in antiquity. In the *Gilgameš* version this is Mt. Nimuš, in Genesis Noah's Ark lands upon the mountains of Ararat (*'ārārāt* [< Urartu]); in Jubilees, Lûbâr, etc.

### Younes

This passage presents a number of challenges to the Arabic syntactic rules as formulated by the early grammarians. On the positive side for the linguist studying the language of the Qur'ān, they demonstrate that the text of the Qur'ān was stabilized early so when the grammarians developed their descriptions of the case system and other aspects of Classical Arabic grammar they were “stuck” with a text that they couldn't change to fit their rules. The only thing they could do was to find ways, sometimes quite far-fetched and completely unacceptable by sound methodologies of linguistic description, to account for those “exceptional” instances.

One of these challenges is the accusative case assignment in the words *salāman* and *šayḥan*. The same word *salām(un)/salām(an)* is found in the same verse (v. 69) and in the same position syntactically, but one is assigned the accusative case and the other the nominative case. Al-Zaġġāġ (2007, II:333) writes that for the accusative case it is assumed that there is a verb (we greeted) and for the nominative case it is assumed that there is a noun subject (my command): *fa-ammā qawluhu salāman fa-manṣūb 'alā sallamnā salāman, wa-ammā salāmun fa-marfū' 'alā ma'nā amrī salāmun*.

The same challenge is faced with the accusative case in the word *šayḥan* in *wa-hādā ba'lī šayḥan* (v. 72). According to the rules of Arabic syntax, which apply to the overwhelming majority of cases in the Qur'ān, the word *šayḥ* should receive the nominative case. In “explaining” the accusative case, al-Zaġġāġ writes (ibid. 335) that *šayḥan* is a circumstantial accusative. But he realizes the difficulty of such a case assignment and adds: “And the circumstantial accusative here is a nice but mysterious aspect of syntax” *wa-l-ḥāl hāhunā naṣbuhā min laṭīf al-naḥw wa-ġāmiḍih* (ibid.).

A meaningful linguistic account of these irregularities would have to look for explanations beyond those offered by al-Zaġġāġ and the other grammarians whose approach lies within the *tafsīr* tradition rather than a sound linguistic framework with a

clear and consistent set of rules. The standard practice of these grammarians when faced with violations of the rules they developed, which are numerous in the Qur'ān, was to invent "explanations" that did not meet the minimal standards of a coherent linguistic analysis.

Among the questions that a linguistic inquiry into these problems needs to address are: 1. Could these irregularities be the result of scribal errors? 2. What is the nature of the case system: was it as systematic when applied to the language of the Qur'ān as it became known and viewed later? 3. Does the accusative in words like *šayḥan* in the phrase *wa-hāḏā ba'li šayḥan* suggest a category in older forms of Arabic that is similar to the emphatic case in Syriac? An important phenomenon to remember in this regard is that the accusative case in singular, indefinite, masculine nouns is the only case involving singular nouns that is represented by a letter, and that letter is *alif*, the same as the Syriac emphatic case marker. The nominative and genitive are marked by a diacritic. Compare شيخ, شيخ with شيخا.

### Zellentin

The image of the punishment of the generation of the flood with an oven gushing water in v. 39–40 (see also Q 23:27) once again points to the pertinence of the Palestinian Rabbinic tradition for the Qur'ān, and to the secondary importance of the Babylonian one (see also my comments on QS 8, but cf. 36). As has been noted by Geiger, the Babylonian Talmud relates about the generation of the flood that "with hot passion they sinned, and by hot water they were punished;" the Talmud derives this knowledge from a specific reading of the Hebrew term *wyškw hmy* in Genesis 8.1 (see Geiger 1883: 110–11, cf. also 1 Enoch 89:3). This is certainly a relevant image, but it too connects the earthly punishment of the generation to the one in the after-life only symbolically and therefore indirectly. The Qur'ān specifies that it is an *'adā-bun muqīm*, "a lasting punishment," (v. 39) that will descend, and then immediately *fāra l-tannūr*, "the oven gushed forth," (v. 40) indicating that the punishment in question begins in this world and carries on into hell (perhaps in the possible ways specified in QS 36). A more pertinent intertext, identified by Sidersky (1933:27), may therefore be *Genesis Rabbah*, which states that "the Holy One, blessed be He, will boil up in Gehenna every single drop which He poured out on [the generation of the flood], produce it and pour it down upon them" (ibid, 28.8). Only in the Palestinian Rabbinic Midrash, but not in the Babylonian Talmud, do we find the explicit continuity between the earthly deluge and the post-mortem punishment with which the Qur'ān may assume its audience to be familiar, and, what is more important, against which the traditional depth of the Qur'ānic allusion becomes more palpable.