

# Noah in the Qur'an and the Bible

The Qur'an concludes Noah's narrative with these words: **"47. It was said: 'O Nuh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end, a painful torment will reach them from Us.' 48. This is of the news (history) of the unseen which We reveal unto you (O Muhammad), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Pious"** [Qur'an 11: 47-48].

Prophet Noah's story provides lessons that help us understand our purpose of existence and creation.

Among these lessons is how sincere the Prophet Noah was in his call. He had done everything to deliver God's divine message and call his people to worship the One and Only God who created everything for mankind and created humans only for him. Also, Prophet Noah worked hard to fulfill his duty, just like a hard-working student or employee who would work hard to earn success or his (her) wage.

As the first messenger, Prophet Noah's message was the same message that all other messengers were ordered to deliver. The Qur'an reads: **"36. We sent a messenger to every community: 'Worship Allah, and avoid idolatry."**

**Some of them Allah guided, while others deserved misguidance. So travel through the earth, and see what the fate of the deniers was."** [Qur'an 16: 36].

The previous noble verse mentions how the prophet or messenger would begin his message to his people, using every possible means to emphasize the oneness of Allah — His divinity, lordship, names, attributes, sovereignty, worship, piety, and obedience to His messengers. The foundation of the call of the prophets and messengers is to lead people to worship Allah, the Blessed and Exalted, and to establish pure monotheism for Him alone. No other matter, regardless of its importance, surpasses the issue of monotheism. We also know from Prophet Noah's story the true meaning of monotheism. The essence of monotheism is for a servant to have knowledge, belief, and acknowledgment that the Lord alone possesses every attribute of perfection. It is the firm conviction that He has no partner or equal in His perfection, that He alone has the right to divinity and sovereignty over all creation, and that He must be worshiped exclusively.

Monotheism also means the absolute certainty that everything in the universe — creation and provision, giving and withholding, life and death, wealth and poverty, strength and weakness, honor and humiliation, ultimately, be-



Guest  
Column

HATIM HEGAB

longs to Allah. He alone is the Creator, the Sustainer, the Giver of life and death, and the Controller of all matters in the heavens and the earth.

Moreover, Allah must be recognized as the sole legislator and ruler, as He is the One who sent the messengers and revealed the scriptures. Allah says in the Qur'an: **"Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds."** [Qur'an 7:54].

The Qur'an does not mention certain details about Prophet Noah, such as the names of his ancestors, the exact number of his followers, or the precise location of Mount Judi. This knowledge is irrelevant to the essence and moral of the story. The story was mentioned not for entertainment but to impart wisdom, emphasizing the key ideas and lessons that are truly essential for us as humans. However, Noah's story highlights the names of the false gods that Noah's people worshiped and associated as partners with God. A hint to the disbelievers that the story is true.

Comparing the story of Noah in the Qur'an and the Bible we see the fol-

lowing: Prophet Noah is a significant figure in both the Qur'an and the Bible, but there are important differences in how his story is told in each scripture. In the Qur'an, the story of Noah is centered on monotheism and the struggle against idolatry. His mission is to call people to worship Allah alone and abandon false gods. The Bible, on the other hand, focuses more on human corruption, sin, and the consequences of wickedness rather than Noah's prophetic call. This theological emphasis in the Qur'an highlights the central message of all prophets: calling people to the oneness of God and rejecting false deities.

The Qur'an states that the flood was sent as a punishment for the people's rejection of Noah and their persistence in polytheism. In contrast, the Bible describes the flood as divine punishment for humanity's general wickedness and violence, without specifically mentioning idolatry. This difference reflects the Qur'an's emphasis on belief and disbelief, whereas the biblical narrative portrays the flood as a response to widespread moral corruption.

Another key difference lies in Noah's character and role. In the Qur'an, Noah is a prophet who preached for centuries with patience and dedication, free of moral flaws. The Bible also describes Noah as righteous, but it includes an episode after

the flood in which he becomes drunk, leading to an incident involving his sons. This account is absent in the Qur'an, which presents prophets as moral exemplars.

The nature of the ark and the flood also differs between the two scriptures. The Qur'an describes how the ark was built under divine inspiration and how the flood was accompanied by water bursting from the earth along with heavy rain. The Bible provides specific measurements for the ark and states that the flood lasted 40 days and nights. These details illustrate different narrative styles: the Qur'an focuses on divine intervention, while the Bible provides more technical descriptions.

A striking contrast is found in the fate of Noah's son. The Qur'an mentions that one of Noah's sons refused to board the ark, believing he could escape by climbing a mountain, only to drown in the flood. In the Bible, all of Noah's sons are saved and go on to repopulate the earth. This reflects a broader theme in the Qur'an, where personal responsibility for belief and disbelief is emphasized. Similarly, the Qur'an states that Noah's wife was among the disbelievers and was condemned, whereas the Bible does not mention anything about Noah's wife's faith or disbelief.

The outcome of the story also varies. In the Qur'an, after the flood, Noah prays for forgiveness

for himself and the believers, and the ark rests on Mount Judi. In the Bible, the ark lands on Mount Ararat, and Noah offers sacrifices to God. These differences highlight the distinct theological themes of each scripture — Islam's focus on monotheism and prophetic perseverance versus the biblical emphasis on sin and divine justice.

The Qur'an summarizes Noah's story in chapter 71, **"1. We sent Noah to his people: 'Warn your people before a painful punishment comes upon them. 2. He said, 'O my people, I am a clear warner to you. 3. Worship Allah, and reverence Him, and obey me. 4. He will forgive you of your sins, and He will delay you until a stated time. Allah's time cannot be postponed once it has arrived—if you only knew.' 5. He said, 'My Lord, I have called my people night and day. 6. But my call added only to their flight. 7. And whenever I called them to Your forgiveness, they thrust their fingers into their ears, and wrapped themselves with their clothes, and insisted, and became more and more arrogant. 8. Then I called them openly. 9. Then I appealed to them publicly, and I spoke to them privately."** [Qur'an 71: 1-9].

Author: [hatim.hegab@gmail.com](mailto:hatim.hegab@gmail.com)

More Information: [icstillwater.org/school](http://icstillwater.org/school)

## Michigan priest has license revoked by church after mimicking Musk's straight-arm gesture

LANSING, Mich. — A Michigan priest had his license revoked by the Anglican Catholic Church after he mimicked a straight-arm gesture performed by Elon Musk during a speech earlier this month that some have interpreted as a Nazi salute.

Calvin Robinson, who is listed as the priest-in-charge of St. Paul's An-

glican Catholic Church in Grand Rapids, Michigan, performed the gesture at the end of a Jan. 25 speech at the National Pro-Life Summit in Washington, D.C.

On Wednesday, the Anglican Catholic Church posted a statement that said Robinson's "license in this Church has been revoked" after he made a

"gesture that many have interpreted as a pro-Nazi salute."

"While we cannot say what was in Mr. Robinson's heart when he did this, his action appears to have been an attempt to curry favor with certain elements of the American political right by provoking its opposition," the statement read.

"We believe that those who mimic the Nazi salute, even as a joke or an attempt to troll their opponents, trivialize the horror of the Holocaust," it continued.

Musk's gesture that Robinson was mimicking came in a Jan. 20 speech during celebrations of Donald Trump's presidential inauguration. Musk

slapped his hand on his chest, extended his arm straight out and up with his palm facing down and said, "My heart goes out to you."

At the close of Robinson's Jan. 25 speech, he quoted Musk, saying "my heart goes out to you," before mimicking his straight-arm motion.

In a statement posted to

his Facebook page, Robinson said "in case it needs saying: I am not a Nazi," and that the gesture was a "joke."

Robinson is from England and in the past has been outspoken about his conservative views, according to a biography on St. Paul's Anglican Catholic Church's website.

—AP