



The art of repetition in Quranic stories Analytical study - Surah Nuh as a model

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Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Seal of the Prophets and Messengers, our Master Muhammad, and upon all his family and companions. As for what follows:

The method of repetition in the Qur'anic stories is one of the wonderful methods used by the Holy Qur'an, because it came coherent and complementary to each other, and dealt with the origin of the story from several aspects. It is repeated nine times in nine surahs: Al-A'raf, Yunus, Hud, Al-Mu'minun, Al-Shu'ara', Al-Ankabut, Al-Saffat, Al-Qamar, and Nuh.

In this research, I will show - God willing - the arts of repetition in the story, and I made it into an introduction, a preface, two chapters and a conclusion. I made it to repeat the story of Nuh in the Noble Qur'an, and the second topic I made it to the story of our master Nuh in Surat Nuh, and then the conclusion in which I showed the most important results that were reached.

The boot

Repetition (definition - types)

The meaning of the word repetition and its derivatives in the language revolve around the meaning of referring to something again or bringing it back again and again. ⁽¹⁾

Repetition in the language originates from kar in the sense of return and

comes with the meaning of repetition and kindness, so "repeat something" and repeat it, meaning he repeated it again and again, and it is said that the hadith is repeated and repeated if you repeat it to him.

Walking back, Abu Saeed Al-Dharir said: I said to my father: What is between an action and an action? By breaking the t and opening it, he said: The verb with the break is a noun and the verb with the conquest is an infinitive (2)

Some of the conjugations of "Al-Kur" are mentioned in the Holy Qur'an. The Almighty says: ﴿Then we returned the ball to them.﴾ Isra: 6

﴿And those who followed said, "If we had a ball, we would repudiate them just as they repudiated us."﴾ Al-Baqara: 167, ﴿Or do you say when you see the torment, if I had a ball﴾ Al-Zumur : 58, ﴿Then return your sight two times, and your eyes will return to you dumb while he is blind﴾ Al-Mulk .4

They said that is a lost ball ﴿﴾ Al-Naziat, 12.

And idiomatically: the repetition of a word or utterance more than once in one context for a joke, such as emphasizing, paying attention, exaggerating, or glorifying (3)

This definition is consistent with what Al-Zarkashi defined it, when he said: "The truth of it is the repetition of the utterance or its synonym to determine the meaning" (4).

As for the repetition of the story in the Noble Qur'an, Dr. Abd al-Karim Zidan said: "One story may be repeated in the Qur'an, but its repetition has benefits, in each of which there is a benefit that is not found in the other without conflict in the whole, because it was revealed for the sake of the lesson, the exhortation, and the effect on the Minds and hearts differed in their methods between brevity and exaggeration, and in some of them were mentioned meanings and benefits that are not in others so that they do not get bored of their words or their meanings (5)

Al-Suyuti said: "Repetition is more eloquent than affirmation, and it is one of the virtues of eloquence, and one of its benefits is determination, and the words were said if they were repeated, they were decided, and the Almighty alerted Ali to the reason for which he repeated the stories of the warning by saying: ﴿And We diverted therein from the threat, that they might be pious, or that a remembrance would occur to them﴾ (6) (7)

The first topic

Repeating the story of Prophet Nuh (peace be upon him) in the Holy Quran

The story of Nuh is repeated in the Holy Qur'an in nine chapters, the first of which is Al-A'raf, then Yunus, Hood, the Mu'minun, the Ash-Shuara, the Al-Ankaboot, the Safat, the Al-Qamar, and then the last of which was Surah Nuh (peace be upon him)

The story of Nuh □ in Surah Al-A'raf:

﴿And We certainly sent Nuh to his people, and he remained among them

a thousand years minus fifty years, and the flood seized them while they were wrongdoers ﴿ But We saved him and the companions of the ship, and We made it [1128] a sign for the worlds. ﴿ ﷻ Al-Ankaboot (14-15)

In these verses, the Lord of Glory tells about the length of Nuh's stay (peace be upon him) in his people, And how, despite this long period, they remained stubborn and stubborn and insisted on polytheism and misguidance, so they deserved punishment and torment. He said: And We sent Nuh to his people, and he remained among them a thousand years minus fifty years, calling them to Islam. He warns them and warns them, but they refused to answer him, so they denied him, so the flood seized them, meaning: drowning, and they were unjust.

Al-Qatbi said: The flood, the heavy rain, and also death if it increased. Muqatil said: The flood means: that which overwhelmed everything. Some of the people of the language said: This derivation is incorrect, because if this were the case, he would have said: Tyghwan, because it is said: Taghwaan. Some of them said: This is on the face of the heart. As they say: attraction and attraction. And it is said: Its origin is from the raft, meaning: it floated and floated on the earth. Al-Zajjaj said: The deluge of everything that was not a lot, like a large number of violent killings, is called a deluge.

Then he said ﴿ □: We saved him, meaning: Nuh (peace be upon him) , And the owners of the ship from drowning, and we made it a sign for the worlds, meaning: We made the ship an example for those who came after them, and the ship remained on Judi until a time close to the time of the emergence of the Prophet (ﷺ) .

This was a sign and a lesson for those who saw it, and for those who did not see it, because the news had reached him. And it is said: The drawing of the ship that remained among the creation at the time of Nuh, and that ran in the sea, is a sign for the worlds. (1)

The story of Nuh (peace be upon him) in Surah Yunus:

As for Surah Yunus, the context of the story revolved around his people denying him, arguing with him, and threatening to kill him. His answer to them was that he did not want any reward for his invitation to them, and if they did not respond, they would be among the losers: ﴿ ﴿ And if you turn away [from my advice] - then no payment have I asked of you. My reward is only from Allāh, and I have been commanded to be of the Muslims [i.e., those who submit to Allāh, ﴿ And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned ﴿ ﷻ, Yunus: 72-73 , Al-Samarqandi says in his interpretation: The greatness and heavyness of my position upon you means: the length of my position among you and my reminding of the verses of God means: I have been admonished to you by God Almighty, which is what God Almighty said in Surah Nuh: ﴿ ﴿ And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. ﴿ ﷻ Nuh 10, to say ﴿ ﴿ [And] who created seven heavens in

layers.[1712] You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks? ﴿٣﴾ Al-Mulk 3, . When he preached that to them, they wanted to kill him, when they said: If you do not stop, O Nuh, you will be among those who are accused AL-Ashuara 26 Meaning: those who were killed by stones. And Nuh said to them: If my standing among you and my admonition to you are too big for you, then I have put my trust in God. He says: I trusted and delegated my command to God Almighty, so gather your command, meaning: your plot. And it is said: your words, your actions and your partners, meaning: And call your partners, then your affair will not be a burden upon you (Arora & Manchanda, 2021; Arora & Nangia, 2021).

The story of Nuh (peace be upon him) in Surah Hud:

As for Surah Hud, ﴿٢٥﴾ (25) And We had certainly sent Nuh to his people, [saying], "Indeed, I am to you a clear warner ﴿٢٦﴾ (26) That you not worship except Allāh. Indeed, I fear for you the punishment of a painful day. ﴿٢٧﴾ (27) So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion.[558] And we do not see in you over us any merit; rather, we think you are liars." ﴿٢٨﴾ (28) He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it? ﴿٢٩﴾ (29) And O my people, I ask not of you for it any wealth. My reward is not but from Allāh. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly ﴿٣٠﴾ (30) And O my people, who would protect me from Allāh if I drove them away? Then will you not be reminded? ﴿٣١﴾ (31) And I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allāh will never grant them any good. Allāh is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers [i.e., the unjust]." ﴿٣٢﴾ (32) They said, "O Nuh, you have disputed [i.e., opposed] us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful." ﴿٣٣﴾ (33) He said, "Allāh will only bring it to you if He wills, and you will not cause [Him] failure ﴿٣٤﴾ (34) And my advice will not benefit you - although I wished to advise you - if Allāh should intend to put you in error. He is your Lord, and to Him you will be returned." ﴿٣٥﴾ (35) Or do they say [about Prophet Muḥammad (ﷺ)], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit. ﴿٣٦﴾ (36) And it was revealed to Nuh that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing. ﴿٣٧﴾ (37) And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned. ﴿٣٨﴾ (38) And he constructed the ship, and whenever an

assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule ﴿﴾

(39) And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]. ﴿﴾ (40) [So it was], until when Our command came and the oven overflowed, [559] We said, "Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed." But none had believed with him, except a few ﴿﴾ (41) And [Nuh] said, "Embark therein; in the name of Allāh [are] its course and its anchorage. Indeed, my Lord is Forgiving and Merciful. ﴿﴾ (42) And it sailed with them through waves like mountains, and Nuh called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers ﴿﴾ (43) [But] he said, "I will take refuge on a mountain to protect me from the water." [Nuh] said, "There is no protector today from the decree of Allāh, except for whom He gives mercy." And the waves came between them, and he was among the drowned ﴿﴾ (44) And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and it [i.e., the ship] came to rest on the [mountain of] Jūdiyy. And it was said, "Away with the wrongdoing people. ﴿﴾ (45) And Nuh called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges! ﴿﴾ (46) He said, "O Nuh, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant ﴿﴾ (Çavuşoğlu et al., 2021).

(47) [Nuh] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers. ﴿﴾ ﴿﴾ Hud: 25-48. In this surah, the people of Nuh begin to mock him and belittle him, and that those who followed him are among the most despicable of the people, and they appear not to be convinced of what he says, and they mock him and defy him by inflicting upon them the torment that threatens them with it. And the arrogance of his son and his belief that the mountain would protect him from drowning, and the surah shows the error of his son in this belief.

Al-Qushayri says in the signs of signs (1) . He made a mistake in two ways: He saw destruction from the water and it was from God, and he saw deliverance and infallibility from the mountain, and they are from God. Nuh said to him: There is no protection today from God's command. It was said that there is no infallible person today from God.

The story of Nuh (peace be upon him) in Surah Al-Mu'minūn

As in Surah Al-Mu'minūn, ﴿﴾ (23) And We had certainly sent Nuh to his people, and he said, "O my people, worship Allāh; you have no deity other than Him; then will you not fear Him ﴿﴾ (24) But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes

to take precedence over you; and if Allāh had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers (25) He is not but a man possessed with madness, so wait concerning him for a time. (26) [Nuh] said, "My Lord, support me because they have denied me. (27) So We inspired to him, "Construct the ship under Our observation and Our inspiration, and when Our command comes and the oven overflows,[951] put into it [i.e., the ship] from each [creature] two mates and your family, except him for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned ﴿﴾ Surah Al-Mu'minūn: 23-28

In this surah, the Lord of Glory shows how the people of Nuh (peace be upon him)

They exaggerate that the Messenger is a human being, and they accuse him of madness - forbid it - and their analogy is that if God had wanted to send a Messenger, He would have sent down angels, not humans. In that, al-Zamakhshari says: Worship is in something that he prefers to you to seek favor over you and to preside over you, as God Almighty says, and you will have pride on earth. This is a reference to Nuh (peace be upon him) , or to what he spoke to them of urging them to worship God. That is, we have not heard of such words, or of such a person who is called when he is human beings that he is the Messenger of God, and what is astonishing is the misguidance that they were not satisfied with the prophethood with human beings, and they were satisfied with the divine with a stone: and their saying what we heard of this indicates that they and their forefathers were in a prolonged period. Or they lied about that because they were preoccupied with wrongdoing, and they used to defend the truth as much as they could and with what was for them, without distinguishing between them between truth and falsehood. Don't you see them: how they made him crazy when they knew that he was the most intelligent of people and weighed them in word. And heaven: madness or the jinn, i.e.: it is jinn who deceives him until a time, i.e. endure him and be patient for him for a time, until his matter clears from a consequence, if he recovers from his madness, otherwise you will kill him (2)

The story of Nuh (peace be upon him) in Surah Al-Shu`ara:

﴿﴾ (105) The people of Nuh denied the messengers ﴿﴾ (106) When their brother Nuh said to them, "Will you not fear Allāh ﴿﴾ (107) Indeed, I am to you a trustworthy messenger ﴿﴾ (108) So fear Allāh and obey me ﴿﴾ (109) And I do not ask you for it any payment. My payment is only from the Lord of the worlds ﴿﴾ (110) So fear Allāh and obey me ﴿﴾ (111) They said, "Should we believe you while you are followed by the lowest [class of people]? ﴿﴾ (112) He said, "And what is my knowledge of what they used to do? ﴿﴾ (113) Their account is only upon my Lord, if you [could] perceive. ﴿﴾ (114) And I am not one to drive away the believers ﴿﴾ (115) I am only a clear warner ﴿﴾ (116) They said, "If you do not desist, O Nuh, you will surely be of those who are stoned ﴿﴾ (117) He said, "My Lord, indeed my

people have denied me ﴿ (118) Then judge between me and them with decisive judgement and save me and those with me of the believers ﴿ (119) So We saved him and those with him in the laden ship ﴿ (120) Then We drowned thereafter the remaining ones. ﴿ ﷻ Surah Al-Shu`ara: 105- 121

The centerpiece of the story in these verses revolves around the accusation by the people of Nuh (peace be upon him) of the faction that believed in him that they were among the most despicable of the people and that they did not believe out of insight and understanding, but rather out of desire. His response was that God ﷻ is the only one who knows the truth of their faith and that it is apparent to him. It came in the Scout: "What is my knowledge and what is scientific? What is meant is: the absence of his knowledge of the sincerity of their actions to God, and his knowledge of the secrets of their affairs and his innermost being. Rather, he said this because they had insulted - despite their scorn - in their faith, and that they did not believe out of sight and insight. Rather, they believed in a whim and a truism, as God told about them in His saying, "Those who are the most despicable of us, have a clear opinion, and it is permissible for Nuh to be ignorant of them." He explains their words of the ignoble, with what is his vice, from bad deeds and corruption of beliefs, and he does not pay attention to what is their immorality, then builds his answer on that and says: I only have to consider the appearances, without searching for their secrets and cracking their hearts, and if they have a bad deed, then God will hold them accountable and reward them for it, and I am nothing but Munther is neither an accountant nor a licensee, if you feel that way. But you are ignorant, so you are straying with ignorance where he will lead you, and by this he intends to reject their belief and deny that a believer is called despicable, even if he is the poorest of people and the lowest of them in lineage. Their faith is out of hope for your faith, and all I have to do is warn you a clear warning of the correct proof by which truth is distinguished from falsehood, then you are more knowledgeable about you. (1)

The story of Nuh (peace be upon him) in Surah As-Saffat:

ﷻ ﴿ (75) And Nuh had certainly called Us, and [We are] the best of responders ﴿ (76) And We saved him and his family from the great affliction ﴿ (77) And We made his descendants those remaining [on the earth] ﴿ (78) And left for him [favorable mention] among later generations ﴿ (79) "Peace upon Nuh among the worlds ﴿ (80) Indeed, We thus reward the doers of good ﴿ (81) Indeed, he was of Our believing servants ﴿ (82) Then We drowned the others [i.e., disbelievers] ﴿ ﷻ Surah As-Saffat:75- 83

These verses show that Nuh (peace be upon him) ,After he was certain that there was no way to guide them and the extent of the harm and threat to which he was exposed, he resorted to his Lord calling, asking for salvation and deliverance from these criminals, so the response came quickly because the caller is from the believers. When the Almighty mentioned about most of the ancients that they had strayed from the path of salvation, He legislated to explain this in detail, so He

mentioned Nuh, peace and blessings be upon him, and what he faced from his people of denial and that only a few of them believed, with the length of time, he stayed with them for a thousand years except fifty years, and when that took him long and became harsh on him, their denials became strong, and the more he called them, the more they became repulsive. So, yes, those who answered him, and we saved him and his family from the great distress, which is denial and harm, and made his offspring the rest.

The story of Nuh (peace be upon him) in Surat Al-Qamar:

ﷻ ﴿9﴾ The people of Nuh denied before them, and they denied Our servant and said, "A madman," and he was repelled ﴿10﴾ So he invoked his Lord, "Indeed, I am overpowered, so help ﴿11﴾ Then We opened the gates of the heaven with rain pouring down ﴿12﴾ And caused the earth to burst with springs, and the waters met for a matter already predestined ﴿13﴾ And We carried him on a [construction of] planks and nails, ﴿14﴾ Sailing under Our observation as reward for he who had been denied ﴿15﴾ And We left it as a sign, so is there any who will remember? ﴿16﴾ ﷻ Al-Qamar 9 - 16

In these verses the details of the destruction of Nuh's (peace be upon him) people become clear , And how they were drowned after God ﷻ revealed to the sky to continue with heavy rain He inspired the earth to explode with the eyes, so that the water would reach the point of drowning the mountains after the earth was a barren desert, so there was no way to escape except by boarding Nuh's ark, which they were mocking.

The second topic

The story in Surah Nuh, peace be upon him

Surah Nuh is the conclusion of the surah, and it is a detailed report from Nuh peace be upon him to the Lord of Glory, in which it is explained in a manner that meets the requirements of scientific research ⁽¹⁾ It begins with an introduction that explains the purpose of the dispatch, which is to inform and warn of the torment that will befall them in this world and the hereafter if they do not believe in God alone and abandon the worship of idols that neither benefit nor harm, for their fate is inevitably to him. All creation will die and end and see the reward, either to heaven or to hell, then after that he begins by mentioning and clarifying the methods used in the call and the reaction of his people and the type of interaction and denial he heard from them and insisting not to abandon the worship of idols

Then he presents his findings, inspired by God ﷻ , That they will not believe, then the recommendations that were summed up in destroying the corrupters because his presence in life means the expansion of the extent of corruption, then the supplication with which he concluded his report, so he prayed for himself and his parents and those who believed with him and for the male and female believers.

Where the surah begins with the Almighty saying: ﷻ ﴿1﴾ Indeed, We sent

Nuh to his people, [saying], "Warn your people before there comes to them a painful punishment ﴿﴾ ﷻ Surah Nuh 1.

It came in the middle interpretation: it means: the flood, and the drowning, and the meaning: We sent him to warn them of a painful punishment if they did not believe. (2)

Then Nuh, peace be upon him begins By presenting the plan of action and the method he followed in the call, he began by introducing himself and the mission that God ﷻ had entrusted to him. ﷻ ﴿﴾ (2) He said, "O my people, indeed I am to you a clear warner ﴿﴾ (3) To worship Allāh, fear Him and obey me ﴿﴾ ﷻ

Then he begins with the method of enticement, saying: ﷻ ﴿﴾ (4) He [i.e., Allāh] will forgive you of your sins and delay you for a specified term ﴿﴾ ﷻ , And warning them that their fate is inevitably to God and there is no escape from his destiny ﷻ ﴿﴾ Indeed, the time [set by] Allāh, when it comes, will not be delayed, if you only knew ﴿﴾

Then Nuh **peace be upon him** shows how he spared no effort but made him subservient to their call, and that he used to pray the night during the day, yet they were becoming increasingly stubborn and rejecting his call.

God's saying ﷻ ﷻ ﴿﴾ (8) Then I invited them publicly ﴿﴾ ﷻ, It means calling them to faith openly and not in secret ﷻ ﴿﴾ (9) Then I announced to them and [also] confided to them secretly ﴿﴾ ﷻ, I mean, you mixed their prayers in public with their prayers in secret . (3)

Then he shows how he continued the night and the day calling them to worship God alone, except that they were increasing their stubbornness and escaping from Him to the point of closing the call to prayer with the fingers. And saying ﷻ

ﷻ ﴿﴾ (7) And indeed, every time I invited them that You may forgive them, they put their fingers in their ears ﴿﴾ ﷻ, He says: Whenever I invite them to acknowledge Your Oneness, to act in Your obedience, and to absolve themselves from worshipping all but You, that You forgive them if they do that, they put their fingers in their ears so that they do not hear my supplication to them to do so, ﷻ ﴿﴾ covered themselves with their garments, ﴿﴾ ﷻ He says: And cover them with their clothes, so that they do not hear my supplication. (4) , After that, he shows the diversity in the ways of presenting in what is appropriate for the situation and the station, sometimes by speaking out and calling in front of people, and other times by secretly in isolation from people. Then he mentions that he followed the method of encouragement and reminding of the blessings of God if they believe and the provision that God will provide them with money and children.

ﷻ ﴿﴾ (10) And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver ﴿﴾ (11) He will send [rain from] the sky upon you in [continuing] showers ﴿﴾ (12) And give you increase in wealth and children and provide for you gardens and provide for you rivers ﴿﴾ ﷻ Surah Nuh 10-12

Wahedi said: (12) And give you increase in wealth and children and provide for you gardens and provide for you rivers. ﴿﴾ ﷻ And that is because when they

denied it, God withheld rain from them and sterilized their women, so their money and livestock perished. So Noah promised them, if they believed, that God would restore that to them. He said ﴿ (11) He will send [rain from] the sky upon you in [continuing] showers ﴿ , A lot of rain, meaning: a lot of rain, ﴿ (12) And give you increase in wealth and children ﴿ , He gives you the adornment of the world, which is money and children. (1) Then he resorts to the method of blaming and admonishing the denial of God's grace in a sarcastic question, reminding them of his ability and grace over creatures when he made the sun shine and the moon light, and how he created them from dust, so he says:

﴿ (13) What is [the matter] with you that you do not attribute to Allāh [due] grandeur ﴿ (14) While He has created you in stages? ﴿ (15) Do you not consider how Allāh has created seven heavens in layers ﴿ (16) And made the moon therein a [reflected] light and made the sun a burning lamp? ﴿ (17) And Allāh has caused you to grow from the earth a [progressive] growth ﴿ (18) Then He will return you into it and extract you [another] extraction ﴿ ﴿ Surah Nuh 13-18 .

Then Noah clarifies that his people became more stubborn, disobedient, and insistent on worshiping idols, as their fathers did ﴿ ﴿ (21) Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss ﴿ (22) And they conspired an immense conspiracy ﴿ (23) And said, 'Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr.' ﴿ ﴿ Surah Nuh 21-23

Al-Razi said: It was mentioned in the first verse that they disobeyed him, and in this verse that they combined with his disobedience another disobedience, which is obedience to their superiors who call them to unbelief, and his saying: Whoever does not increase his money and his children except in loss means these two, although they are among the benefits in this world, but they will not become a cause of loss. In the hereafter, it is as if they have become pure loss, and the matter is in fact like that, because the world is on the side of the hereafter like nothingness. And this verse was quoted as evidence by those who said: God does not have a blessing on the infidel because these blessings are temptations and means to eternal torment, and they were like nothingness, and for this meaning Noah said in this verse: his money and his children did not increase him except in loss. (2)

Then after the end of the report comes the recommendations. Nuh , **peace be upon him**, said: ﴿ ﴿ (26) And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant ﴿ (27) Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever ﴿ ﴿ Surah Nuh 26 – 27. He asked the Lord of Glory to destroy them all, because their presence on it means their multiplication and the birth of the infidels. Then he concludes his speech with the Lord of Glory with a supplication, saying: ﴿ ﴿ (28) My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the

wrongdoers except in destruction ○ ⇨

Conclusion

After God ﷻ In completing this research, it is necessary to mention the most important results that have been reached, which are:

- 1- The repetition in the stories of the Qur'an was not just for repetition, rather it is a renewal of meanings and not repetition.
- 2- The story of Noah, peace be upon him, was repeated in nine surahs, the first of which was Al-A'rāf, And then Surah Yunus, Hud, Al-Mu'minūn , Ash-Shu'arā', Al-'Ankabūt, Al-Safaat, Al- Qamar, Then the last of them was Surah Nuh.
- 3- Surah Nuh came as a summary that fulfills all aspects of the story and in the style of scientific research, as it began with the presentation, the plan and the approach followed, then the recommendations, then the supplication that concluded the report.
- 4- Each of the surahs mentioned in the story was distinguished by its own axis that is not included in the other surahs.

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	The story of Nuh <small>(peace be upon him)</small> in Surah Al-A'raf:
	The story of Nuh <small>(peace be upon him)</small> in Surah Yunus:
	The story of Nuh <small>(peace be upon him)</small> in Surah Hud:
	The story of Nuh <small>(peace be upon him)</small> in Surah Al-Mu'minūn
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