



بائز ایجو کیشن پاکستان  
کنٹرکٹی مانظور شدہ

Open Access

Al-Marjan

Research Journal

ISSN<sub>(E)</sub>: 3006-0370

ISSN<sub>(P)</sub>: 3006-0362

al-marjan.com.pk

## The story of Noah from Islamic & Biblical Perspective along with a Critical Study of its Text

قصة نوح عليه السلام من المنظور الإسلامي والكتابي مع دراسة نقدية للنص

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### Citation

Abdul Rehman. " The story of Noah from Islamic & Biblical Perspective along with a Critical Study of its Text. " *Al-Marjan Research Journal* 3,no.4, Oct-Dec (2025): 40–50.

### Submission Timeline

Received: Sep 06, 2025

Revised: Sep 17, 2025

Accepted: Oct 04, 2025

Published Online:

Oct 15, 2025

### Publication & Ethics Statement



Published by *Al-Marjan Research Center, Lahore, Pakistan*.

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# The story of Noah from Islamic & Biblical Perspective along with a Critical Study of its Text

قصة نوح عليه السلام من المنظور الإسلامي والكتابي مع دراسة نقدية للنص

★ *Abdul Rahman*

## Abstract

The Book of Genesis, the first book of the Hebrew Bible and the Christian Old Testament, is traditionally attributed to Prophet Moses (circa 1400 BCE) in Jewish and Christian traditions. Serving as the foundational text of the entire Bible, it narrates the origins of the universe, humanity, Sabbath, marriage, sin, redemption, and the chosen lineage leading to Israel. This research examines the historical emergence, oral and written transmission, and textual development of Genesis across major traditions: the Masoretic Text, Samaritan Pentateuch, and Septuagint, highlighting significant variants and historical-theological discrepancies. Special attention is devoted to the Flood narrative (Genesis 6–9) and its distinctive differences from the Qur'anic account of Prophet Nūh (peace be upon him) presented primarily in Sūrahs Hūd, Nūh, and al-A'rāf. While the Biblical account portrays a global flood, the survival of Noah's entire family, and a universal covenant with all living creatures, the Qur'ān emphasizes Nūh's prolonged prophetic mission of tawhīd, the local or regional nature of the punishment, and the disbelief and drowning of one of Noah's sons, and the salvation of only the believers. By employing textual criticism, comparative religion methodology, and insights from classical and modern scholarship, this study illuminates how editorial processes, diaspora experiences, and theological priorities shaped the Genesis text over centuries, and how the Qur'ānic retelling corrects and completes the narrative from an Islamic viewpoint, reaffirming the oneness of God and the consequences of rejecting prophethood.

**Keywords:** Genesis, Noah's Flood, Masoretic Text, Septuagint, Samaritan Pentateuch, Qur'ānic Narrative.

## Introduction

The Book of Genesis is the first book of the Hebrew Bible (Old Testament), which both Jewish and Christian traditions attribute to Prophet Moses (peace be upon him). It narrates the origin of the universe, humanity, the Sabbath, marriage, sin, redemption, and the foundation of the nation of Israel, among many other things. However, due to its long oral transmission, repeated redactions over centuries, and the impact of Jewish exiles, numerous historical and theological discrepancies have crept into its text.

The present research critically examines the historical emergence, textual transmission, and evolution of the Book of Genesis, along with the major textual variants found in its three primary traditions: the Masoretic Text, the Samaritan Pentateuch, and the Septuagint. Special focus is given to a detailed comparative study of the Flood narrative of Prophet Noah (peace be upon him). In the Bible, the Flood is portrayed as a universal catastrophe, with the survival

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of Noah's entire family and the establishment of a universal covenant with all living creatures. In contrast, the Holy Qur'ān presents Prophet Noah as a messenger who preached the oneness of God (tawhīd) for centuries; the Flood is described as a localized punishment upon his rebellious people, and it explicitly mentions the death of one of Noah's sons because of his disbelief. Through textual criticism, historical analysis, and an Islamic perspective, this study demonstrates that the Qur'ān has preserved and presented the true and authentic account of this event.

## Review of Literature

The Book of Genesis: Composition, Reception, and Interpretation.<sup>1</sup> This book is divided into four main sections: a) General topics; b) Issues in Interpretation; c) Textual transmission, reception and history; d) Genesis and theology. It consists of twenty nine essays that were written by a group of scholars. The book discusses the profound theological and interpretive significance of the Book of Genesis within the context of Jewish and Islamic thought.

The Theology of the Book of Genesis, Old Testament Theology<sup>2</sup>. This book describes the theology of the major themes of the book of Genesis. It focuses primarily on a depiction of the religious thought and practice within Genesis as a constituent element within the wider history of the religion of ancient Israel. The author contrasts traditional interpretations with modern perspectives, revealing the complexities in understanding God's nature, human morality, and their implications across religious contexts, particularly in contemporary interfaith dialogues.

A Comparison of the text of Genesis in three traditions: Masoretic text, Samaritan Pentateuch, Septuagint.<sup>3</sup> The author introduces the three textual traditions regarding the book of Genesis and then describes their relationship. It depicts the historical contradictions in the book of Genesis in these three traditions. This article presents the result of a thorough collocation of all variants among these three traditions, noting the textual tendencies in each.

Al-Qur'an wa al-Tawrah: Ayna Yattafiqan wa Ayna Yaftarqan.<sup>4</sup> It is an Arabic theological work that compares and contrasts the foundational texts of Islam and Judaism from an Islamic perspective. The book demonstrates that both the Quran and the Torah share common ground as revealed scriptures that recognize many of the same prophets, such as Abraham and Moses. However, the study focuses heavily on key Islamic theological distinctions, specifically the belief that while the Quran remains a perfectly preserved, universal message,

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<sup>1</sup>Evans, Craig Alan, Joel N. Lohr, and David L. Petersen. *The Book of Genesis: Composition, Reception, and Interpretation*. Leiden–Boston: Brill Academic Publishers, 2012.

<sup>2</sup>Moberly, R. Walter L. *The Theology of the Book of Genesis*. Cambridge: Cambridge University Press, 2009.

<sup>3</sup>Steinmann, Andrew E. "A Comparison of the Text of Genesis in Three Traditions: Masoretic Text, Samaritan Pentateuch, Septuagint." *Journal of the Evangelical Theological Society* 64, no. 1 (2021): 25–43.

<sup>4</sup>Al-Bāsh, Ḥasan. *Al-Qur'ān wa al-Tawrāh: Ayna Yattafiqān wa Ayna Yaftariqān*. Damascus: Dār Qutayba, n.d.

the contemporary text of the Torah has been altered by human hands over time and its specific legal injunctions were intended for the Children of Israel before the final revelation of the Quranic law.

Critical and exegetical commentary on The Book of Genesis with a new translation.<sup>5</sup> This book includes the translation and commentary on the book of Genesis as it is obvious from the title. The important thing in it is that before translation and commentary the author has written a comprehensive introduction of the book of Genesis that includes structure, characteristics, chronology and historical value of the book of Genesis.

### **Limits of the Research**

Book of Genesis is a lengthy book. Due to the shortage of time, this research is limited to the story of Noah Genesis Ch.: 5-9.

For textual differences only one version of the Tanakh and Septuagint has been selected.

Pietersma, Albert, and Benjamin G. Wright. Eds. *A new English translation of the Septuagint*. New York: Oxford University Press, 2007.

*JPS Hebrew English Tanakh*. 2<sup>nd</sup> ed. Philadelphia: The Jewish publication society, 1999.

### **Emergence of the book of Genesis**

The first five books of the Old Testament are usually called by the Jews “The Law” or “Torah”. These five books collectively are also called “Pentateuch”. First one of these five books is the book of Genesis. It narrates the pre-history in terms of the global beginnings and the ancestry of Israel.

Jewish tradition calls the Pentateuch “The Books of Moses.”<sup>6</sup> Or “The Book of the Law of Moses”<sup>7</sup>. According to the Jews God is the Ultimate author of the Pentateuch and Moses was the instrument through whom God gave it. Pentateuch contains evidence pf Mosaic authorship. “Then the Lord said to Moses: Write this as a memorial in a book and recite it in the ears of Joshua that I will utterly blot out the memory of Amalek from under heaven”<sup>8</sup>. In the New Testament Jesus also confirms Moses’ authorship in the Gospels. “But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you

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<sup>5</sup>Draper, Warren F. *Critical and Exegetical Commentary on the Book of Genesis with a New Translation*. Boston: Gould & Lincoln, 1866.

<sup>6</sup>Al-Nihmiyā, 13:1.

<sup>7</sup>Yashū‘, 8:31; Al-Nihmiyā, 8:1.

<sup>8</sup>Al-Khurūj, 17:14.

believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?”<sup>9</sup>

There is a serious problem that: Has Moses written it by himself, God dictated him or was he inspired? Richard Simon, a Catholic priest discusses two possible explanations regarding the Moses’ authorship. “First, nowhere is it written that God dictated to Moses everything we find in Genesis and which happened centuries before Moses. Second, nowhere is it said either that Moses wrote these matters thanks to a special spirit of prophecy”.<sup>10</sup> Jean Astruc says: “It is not possible that Moses may have known by himself everything he recounts in Genesis and, therefore he must have been instructed through revelation or that he heard it through the reports of those that had been themselves eyewitnesses. I do not know anyone who advanced the first opinion and I do not think that anyone will dare to advance it. Moses always speaks, in the book of Genesis, as a mere historian, and he does not say anywhere that what he says has been revealed to him by inspiration. This first point once established, the rest does not create many difficulties. There are only two means through which knowledge of previous facts may have been transmitted to Moses, either through a merely oral tradition, which means from mouth to mouth; or through a written tradition, i.e. through reports or Memoirs put in writing.”<sup>11</sup> So, Astruc believes Moses is the author of Genesis, but his source of information, cannot be supernatural or divine inspiration.

Holy Quran describes Moses neither writer of The Torah nor scribe. Torah was handed over to Moses in a written form on the tablets.

”قَالَ يَمْوَسَى إِنِّي آصْطَفْنِي أَنْ عَلَى النَّاسِ يُرْسَلَتِي وَبِكُلِّي فَخُذْ مَا أَتَيْتَكَ وَكُنْ مِنَ الْشَّاكِرِينَ \* وَكَيْنَتَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةٌ وَنَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأَمْرٍ قَوْمَكَ يَأْخُذُونَا بِأَحْسَنِهَا سَأُورِيكُمْ دَارَ الْفَسِيقِينَ“

“Allah said, O Moses! I have already elevated you above all others by my messages and speech. So, hold firmly to what I have given you and be grateful.

We wrote for him on the Tablets the fundamentals of everything; commandments and explanations of all things. We commanded, Hold to this firmly and ask your people to take the best of it. I will soon show all of you the home of the rebellious.”<sup>12</sup>

<sup>9</sup> Yohannā, 5:45–47.

<sup>10</sup>Simon, Richard. *Histoire Critique*. Rotterdam: Reinier Leers, 1685, 150.

<sup>11</sup>Evans, *The Book of Genesis: Composition, Reception, and Interpretation*, 17.

<sup>12</sup>Al-A‘rāf, 7:144–145.

Moses is the author of the book of Genesis, this fact puts the time of writing during Moses' life, which is approximately 1500 BC. It was written Madain.<sup>13</sup> Yet all the events in the book took place long before Moses was born.

### **Transmission of the book of Genesis**

The Book of Genesis is the first book of the Hebrew Bible. Its transmission is a complex and multifaceted process that spans thousands of years. There is also very limited knowledge about the early history of biblical texts.

### **Oral Transmission**

The stories and legends that would eventually become the Book of Genesis were passed down orally through generations of ancient Israelites. These oral traditions were likely preserved and transmitted within specific tribes and families. We do not have the original manuscripts of any of the books of the Hebrew produced by the authors of the books. According to David Evert: "We simply have no Hebrew manuscripts that go back further than 100 B.C., (except Dead Sea scrolls) and these were only discovered in 1947."<sup>14</sup>

### **Written Texts**

Earliest written text was found about in the fifth century BCE. In third century BCE it was translated into Greek. According to Albert Pietersma: "Seventy (-two) Jerusalem elders who at the behest of King Ptolemy II (285–246 BCE) and with the consent of High Priest Eleazaros translated the Scriptures of Egyptian Jewry into Greek from a Jerusalem manuscript inscribed in gold".<sup>15</sup> That translation was called the Septuagint. By the end of the first century A. D., efforts were made to establish a standard text. At the end of the fifth century, Masoretic Text of the Hebrew Bible was created, which is still used today. After it, scribes began to ensure proper text transcription, including making word divisions in the Hebrew text, a critical development that prevented misreading. Later on both Hebrew Bible and Masoretic text continued to transfer from generation to generation with less or more differences on the basis of different manuscripts.

### **Printed Hebrew Bible**

Jewish scholars carefully copied the Masoretic Text during the Middle Ages, while the Christian Church largely ignored the Hebrew Bible, favoring the Latin Vulgate. Interest in

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<sup>13</sup>Malāṭī, Tadros Y. *Interpretation of the Book of Genesis*. Cairo: Coptic Orthodox Publication, n.d., 24.

<sup>14</sup>Ewert, David. *A General Introduction to the Bible*. Michigan: Zondervan Publishing House, 1990, 78.

<sup>15</sup>Pietersma, Albert, and Benjamin G. Wright. *A New English Translation of the Septuagint*. New York: Oxford University Press, 2007, xiii.

Hebrew studies grew during the Renaissance, led by Christian scholar Johannes Reuchlin. By the time of the Protestant Reformation, some Christian scholars began to recognize the importance of the Hebrew Bible. It was first printed by Jewish printers in Italy at Soncino, in 1488.<sup>16</sup> After it various editions of the Hebrew Bible were produced over the years and now The Biblia Hebraica became a standard text, evolving through editions that incorporated better manuscripts and readings from the Dead Sea Scrolls.

Throughout its transmission, Hebrew Bible including the Book of Genesis has undergone various changes, edits, and interpretations. Despite these changes, the book remains a foundational text for Judaism and Christianity, and its stories and themes continue to shape Western culture and society.

### **Textual differences between Tanakh and Septuagint regarding the story of Noah in the book of Genesis**

The comparison of Tanakh and Septuagint reveals a lot of differences, alterations and additions made by Jews in the text. Here some alterations regarding the story of Prophet Noah (PBUH) have been presented.

Septuagint states about the age of Lamech when he became the father of Noe that: 'one hundred eighty eight years' while Tanakh states '182 years'.<sup>17</sup>

Septuagint states: And Lamech lived after he became the father of Noe 'five hundred sixty-five years' while Tanakh states '595 years'.<sup>18</sup>

Septuagint states about the age of Lamech when he died 'seven hundred fifty-three years' while Tanakh states '777 years'.<sup>19</sup>

Septuagint states that 'God considered that he had made humankind on the earth' while Tanakh states 'and the Lord regretted that He had made man on earth'.<sup>20</sup>

Septuagint includes these words which are not found in Tanakh 'and two by two some of the birds that are not clean, male and female, to sustain offspring upon all the earth'.<sup>21</sup>

Septuagint states about the starting date of flood that 'twenty seventh' of the second month while Tanakh states 'seventeenth'.<sup>22</sup>

Septuagint includes these words which are not found in Tanakh 'and forty nights'.<sup>23</sup>

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<sup>16</sup>Ewert, *A General Introduction to the Bible*, 87.

<sup>17</sup>*Genesis*, 5:28.

<sup>18</sup>*Genesis*, 5:30.

<sup>19</sup>*Genesis*, 5:31.

<sup>20</sup>*Genesis*, 6:6.

<sup>21</sup>*Genesis*, 7:3.

<sup>22</sup>*Genesis*, 7:11.

Septuagint states about the date on which the ark settled on the mountains of Ararat ‘twenty-seventh’ while Tanakh states ‘seventeenth’.<sup>24</sup>

Septuagint states about the month on which the tops of the mountains appeared ‘eleventh month’ while Tanakh states ‘tenth month’.<sup>25</sup>

Septuagint includes these words when Noe sent out the raven which are not found in Tanakh ‘to see if the water had subsided’.<sup>26</sup>

Septuagint substitutes ‘water disappeared’ in place of ‘water began to dry’.<sup>27</sup>

Septuagint includes these words which are not found in Tanakh ‘that moves on the earth’.<sup>28</sup>

Septuagint substitutes ‘summer and spring shall not cease— during day and night.’ In place of ‘summer and winter. Day and night shall not cease.’<sup>29</sup>

## **Differences between Quran and the book of Genesis regarding the story of Noah**

Just like Bible Holy Quran has also described the stories of some prophets. One of these most important stories is the story of Prophet Noah (PBUH). There are many Quranic verses that talk about Prophet Noah in different Surah of the Quran. But the Quranic style is much different from biblical style as the story of Prophet Noah is described randomly in different chapters, somewhere less and somewhere more. There are some similarities between Quran and the book of Genesis in this regard. Both describe Noah was the Prophet of Allah and the story of flood is linked with him as a punishment for humanity's wickedness and both accounts feature Noah as the hero who was saved along with his family and the animals. Here are some differences between the both accounts:

The book of Genesis describe that violence was increased on the earth and the Lord were grieved why He had created man and creatures, so he decided to put an end to all except Noah's family along with some animals and birds.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing,

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<sup>23</sup>*Genesis, 7:17.*

<sup>24</sup>*Genesis, 8:4.*

<sup>25</sup>*Genesis, 8:5.*

<sup>26</sup>*Genesis, 8:7.*

<sup>27</sup>*Genesis, 8:13.*

<sup>28</sup>*Genesis, 8:17.*

<sup>29</sup>*Genesis, 8:22.*

and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.”<sup>30</sup>

While Holy Quran clearly describes that Noah was sent as a Prophet. He preached the people and conveyed them the message of Allah but only a few people obeyed him. He warned his people but majority of people denied him and fell into polytheism. So, Allah punished them.

”إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمٍ أَنَّ أَنْذِرَ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ“

“Indeed, We sent Noah to his people, [saying], “Warn your people before there comes to them a painful punishment.”<sup>31</sup>

Aya of Shirk.....

”فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلُكِ وَجَعَلْتُهُمْ خَلَقَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِأَيْمَانِهِ فَأَنْظَرْنَا كَيْفَ كَانَ عَبْرَةُ الْمُنْذَرِينَ“

“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?”<sup>32</sup>

According to the Genesis God destroyed all the people on the earth when the flood came except those who were in the ark. “So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.”<sup>33</sup> But Quran describes a different view that only the nation of Noah was destroyed in the flood as a punishment for the people's rejection of Noah's message, and it is also against the justice of Allah that to destroy other nations by the sin of a specific nation. At many points of Quran Allah described that Noah was sent only toward his nation, his prophet hood was not universal.

”وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِلَيْهِ لَكُمْ نَذِيرٌ مُّبِينٌ“

“Surely We sent Noah to his people. He said, “Indeed, I am sent to you with a clear warning.”<sup>34</sup>

The book of Genesis describe no conversation between Noah and his people, it talks directly about their destruction. It describes the flood as a punishment for humanity's wickedness. Unlike biblical description, the Noah in the Quran is vocal; he pleads with them “night and day” to turn from their sinful path, and to fear and obey God. He implores the people to seek

<sup>30</sup>Genesis, 6:5–8.

<sup>31</sup>Nūh, 71:1.

<sup>32</sup>Yūnus, 10:73.

<sup>33</sup>Genesis, 6:13.

<sup>34</sup>Hūd, 11:25; also see Al-A'rāf 7:59; Yūnus 10:71; Hūd 11:38; Al-Mu'minūn 23:23; Al-'Ankabūt 29:14; Al-Saff 61:5.

forgiveness, but to no avail, for they willfully continue to follow those who will lead to their destruction.<sup>35</sup>

Noah and the flood narrative occur more than once in the Quran, but in all instances no significant attention is given to the actual building of the Ark and its dimensions.

"وَاصْنَعْ لِكَفُلَكَ بِأَغْنِيَاتَا وَوَحِينَا وَلَا تُخَطِّبِنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرِقُونَ"

"And build the Ark under Our watchful Eyes and directions, and do not plead with Me for those who have done wrong, for they will surely be drowned."<sup>36</sup>

On the other hand, book of Genesis describe complete structure of the Ark as was commanded to Noah by God. "So make yourself an Ark of cypress wood; make rooms in it and coat it with pitch inside and out. This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high. Make a roof for it, leaving below the roof an opening one cubit high all around. Put a door in the side of the ark and make lower, middle and upper decks."<sup>37</sup>

If we compare the biblical and Quranic stories of Noah, we discover a different, fundamental Islamic understanding of family, namely it is a lineage of believers. But in Genesis, Noah's family is understood in biological terms.<sup>38</sup> So, it is important to note that in the Quran, not all members of Noah's family are saved but rather those who were believers. Whereas, according to the Genesis the immediate members of Noah's family are saved, in the Quran one of Noah's sons is not saved.

"وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ أَبْنَى مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمَيْنَ قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلَلِتِ إِنَّهُ

"عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْلُمْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّمَا أَعِظُّكَ أَنْ تَكُونَ مِنَ الْجَاهِلِيَّنَ"

"Noah called out to his Lord, saying, "My Lord! Certainly my son is also of my family, Your promise is surely true, and You are the most just of all judges! Allah replied, O Noah! He is certainly not of your family he was entirely of unrighteous conduct. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance."<sup>39</sup>

When Noah built the Ark Allah ordered him to go in it and take animals and birds with him. Genesis record two different narrations about the number of pairs from each animal and bird.

<sup>35</sup>Nūh, 71:2–20.

<sup>36</sup>Hūd, 11:37.

<sup>37</sup>Genesis, 6:14–16.

<sup>38</sup>Evans, *The Book of Genesis: Composition, Reception, and Interpretation*, 619.

<sup>39</sup>Hūd, 11:45–46.

“You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive.”<sup>40</sup> And “The Lord then said to Noah, Go into the ark, you and your whole family, because I have found you righteous in this generation. Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate, and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth.”<sup>41</sup>

In Quran there is no differentiation between clean and unclean animals. Allah commanded to take the pair from each one.

”حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ النَّورُ فُلِنَا احْمِلْ فِيهَا مِنْ كُلِّ رَوْجَيْنِ أَثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْفَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ“

“And when Our command came and the oven burst with water, We said to Noah, Take into the Ark a pair from every species along with your family except those against whom the decree to drown has already been passed and those who believe. But none believed with him except for a few.”<sup>42</sup>

Noah stands out as one of those prophets who tirelessly preached to his people, and none suffered the blows of ridicule as much as he. Noah is a model prophet, long suffering and steadfast in his faithfulness. He lived the longest among the prophets and was called one of the greatest of the prophets. Genesis counts for his age as 950 years<sup>43</sup> and according to Holy Quran He stayed among his people for 950 years till the flood. It is sure that he lived more after the flood so, his total age was more than 950 years.

”وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا حَمْسِينَ عَامًا فَأَخَذَهُمْ آلُطْوَفَانُ وَهُمْ ظَلِمُونَ“

“Indeed, We sent Noah to his people, and he remained among them for a thousand years, less fifty. Then the Flood overtook them, while they persisted in wrongdoing.”<sup>44</sup>

### Conclusion

Genesis is the first book of the Hebrew Bible. It records the birth or the beginning of the man and the universe. According to the Jewish and Christian traditions it was composed in

<sup>40</sup>Genesis, 6:19–20.

<sup>41</sup>Genesis, 7:1–3.

<sup>42</sup>Hūd, 11:40.

<sup>43</sup>Genesis, 9:29.

<sup>44</sup>Al-‘Ankabūt, 29:14.

somewhere around 1400 BCE by Moses. But God is the Ultimate author of the Pentateuch and Moses was just instrument through whom God gave it. It was translated orally for a long time and the first written text of the Hebrew Bible was found in fifth century BCE. After the invention of the printing press it was first published in 1488 in Italy. Throughout this long history, biblical text has undergone significant changes and alterations because of the Jewish destruction and diaspora. The comparison of Tanakh and Septuagint reveals a lot of textual differences. In this research I have pointed out thirteen differences from the text regarding the story of Noah (Ch. 5-9).

The story of Noah is an important part of the Islamic and Biblical narrative. It is mentioned in several surahs of the Quran. A critical study of the text reveals several textual differences between the two accounts. But both the sources agree on the righteousness of the Noah and the punishment of the flood. The book of Genesis describes all the events in an arranged and ordered form, but Quranic style is much different. Noah's name in the Holy Quran is mentioned for 43 times, across 28 suras. It describes different parts of the story randomly.



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