

Surah Hud, Chapter 11

Surah Hud (Hud)

No. 11 (Revealed in Mecca)

123 verses in 10 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In The Name of Allah, The Beneficent, The Merciful

The Contents of Surah Hud

This holy Surah was revealed during the last years of the Prophet's stay in Mecca, during which the Muslims were experiencing very hard times because of the passing away of Hadrat Abu-Talib and Hadrat Khadijah.

The blessed Prophet (S) once said: "*Surah Hud made me age*", for the verse recommending perseverance and persistence has been revealed within this Surah. It says:

"Persevere and persist as you have been ordered and your followers with you."

However, the impatience and lack of perseverance of the companions of the Prophet (S) annoyed him.

The contents of this Surah, which comprises 123 verses, deal with the history of the prophets; in particular, the story of Hadrat Noah (as). It also focuses upon economic problems.

Attention is devoted to the history of the prophets, presenting their message as a continuous historical process, and not as some isolated affairs. It insists on the fact that the history of the prophets is governed by laws, the study of which reveals the secrets of the rise and fall, the glorification and degradation of nations.

This indicates that religion is not separate from society, and society's destiny depends entirely upon people's religion and way of life.

The name of Hadrat Hud (as) has been repeated five times in this Surah which equals the number of its recurrence throughout the rest of the Qur'an.

As for the virtues implied in this Surah, there is a tradition narrated from the Prophet (S) who has said:

“He who recites this Surah, will reap rewards, the size of which would equal the number of all those who believed in Hud and the other prophets as well as those who refuted them, and he will be elevated in rank equal to those of the martyrs on the Day of Resurrection, and thus everything would be easy for him.”

Obviously, a mere cursory reading of the Surah would have not such a result; rather reading, meditating upon it and later combining it with practice, would place man along with the former believers and distance him from the rejecters of the prophets.

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