

## THE EDUCATION VALUES IN THE STORY OF PROPHET NUH'S PREACHING (ANALYSIS OF THE QUR'AN FROM IBNU KATSIR'S PERSPECTIVE)

Muhammad Alfreda Daib Insan Labib<sup>1\*</sup>, Fajriyaturohmah<sup>2</sup>, Ahmad Amiruddin  
Priyatmaja<sup>3</sup>, Anggi Radar Bintara<sup>4</sup>, Ilham Syamsul<sup>5</sup>  
<sup>1,2,3,4,5</sup> Sunan Kalijaga State Islamic University

[\\*bealfreda9@gmail.com](mailto:bealfreda9@gmail.com)

Articel Received: 17/08/2024; Accepted: 06/09/2024

### ABSTRACT

This article generally discusses about educational values contained in the story of Prophet Nuh's preaching journey when spreading the teachings of Islamic value. The source of reference in this research is tafsir *al-Qur'ān al-aẓīm* book and *qaṣas al-anbiyā'* book by Ibnu Katsir's, so that the educational values classified by researchers are Ibnu Katsir's perspective. This research method is qualitative with a literature review research model. Some discussions in this research are, 1). Information regarding the story of the Prophet Nuh's preaching in tafsir *al-Qur'ān al-aẓīm* and *qaṣas al-anbiyā'* book by Ibnu Katsir. 2). Ibnu Katsir's interpretation of the preaching verses of Prophet Nuh AS. 3). The education values in the preaching story of Prophet Nuh AS based on tafsir *al-Qur'ān al-aẓīm* and *qaṣas al-anbiyā'* book by Ibnu Katsir. The conclusions from this research are, 1). There are many stories of the Prophet Nuh's preaching in al-Qur'an. In fact, the name Nuh was immortalized as one of the surah names in al-Qur'an. 2). Ibnu Katsir carried out a comprehensive interpretation of the verses of the preaching of the Prophet Nuh AS. Some discussions in Ibnu Katsir's interpretation include, a). The situation of Prophet Nuh AS before and after being sent as an Rasul. b). Long debate between Prophet Nuh AS and his people. c). Prophet Nuh AS's prayer for his people. 3). Some educational values in the story of the preaching of Prophet Nuh AS, namely, a). Istiqamah, persistence, and determination. b). Gentle attitude. c). Attitude of conveying the mandate.

**Keywords:** Education, Prophet Nuh, Da'wah, Tafsir, Ibnu Katsir

### ABSTRAK

Artikel ini secara general membahas tentang nilai-nilai pendidikan yang terkandung dalam kisah perjalanan dakwah Nabi Nuh AS ketika menyebarkan nilai-nilai Islam. Sumber rujukan dalam penelitian ini adalah kitab tafsir *al-Qur'ān al-aẓīm* dan kitab *qaṣas al-anbiyā'* karya Ibnu Katsir, sehingga nilai-nilai pendidikan yang diklasifikasikan peneliti merupakan perspektif Ibnu Katsir. Metode penelitian ini adalah kualitatif dengan model penelitian kajian kepustakaan. Beberapa pembahasan dalam penelitian ini yaitu, 1). Informasi mengenai kisah dakwah Nabi Nuh dalam tafsir *al-Qur'ān al-aẓīm* dan kitab *qaṣas al-anbiyā'* karya Ibnu Katsir. 2). Penafsiran Ibnu Katsir terhadap ayat-ayat dakwah Nabi Nuh AS. 3). Nilai-nilai pendidikan dalam kisah dakwah Nabi Nuh AS berdasarkan tafsir *al-Qur'ān al-aẓīm* dan kitab *qaṣas al-anbiyā'* karya Ibnu Katsir. Adapun kesimpulan dari penelitian ini yaitu, 1). Terdapat banyak kisah dakwah Nabi Nuh dalam al-Qur'an. Bahkan, nama Nuh diabadikan menjadi salah satu nama surah didalam al-Qur'an. 2). Ibnu Katsir melakukan penafsiran yang komprehensif terhadap ayat-ayat dakwah Nabi Nuh AS. Beberapa pembahasan dalam penafsiran Ibnu Katsir diantaranya yaitu, a). Keadaan Nabi Nuh AS sebelum dan sesudah diutus menjadi Rasul. b). Perdebatan panjang antara Nabi Nuh AS dan kaumnya. c). Doa Nabi Nuh AS untuk kaumnya. 3). Beberapa nilai-nilai pendidikan dalam kisah dakwah Nabi Nuh AS yaitu, a). Keistiqomahan, kegigihan, dan keteguhan hati. b). Sikap lemah lembut. c). Sikap Menyampaikan amanah.

**Kata Kunci :** Pendidikan, Nabi Nuh, Dakwah, Tafsir, Ibnu Katsir

### A. INTRODUCTION

The Qur'an as a guide to life has values that can guide Muslims to have a better life. Even though it was revealed more than 1400 years ago, the validity and relevance of al-Qur'an no longer needs to be debated. Tafsir products that continue to emerge are the answer that the Qur'an is still a guide *salih li kuli zama wa makan*.

In this article, researchers will review how the Al-Qur'an provides an overview of the educational values contained in the verses of the Al-Qur'an. The specifics of the

discussion are regarding the story of the prophet Nuh's preaching which is collected in various verses and surahs in al-Qur'an. The perspective used in this research is Ibnu Katsir's point of view

This research uses a qualitative method with a descriptive-analytic data processing model, namely by describing research data that has been collected and then elaborated in depth to achieve research objectives. The source used in this research is the book *tafsir al-Qur'an al-adzim* and *qashash al-anbiya* the work of Ibnu Katsir, while the secondary sources are books, articles and other credible references that can support this research.

This research starts from three basic questions. First, what is the story of Prophet Nuh's preaching? *al-Qur'an al-a'zim* and books *qaṣas al-anbiyā'*? Second, how does Ibnu Katsir interpret the preaching verses of Prophet Nuh? Third, what are the values of education in the preaching story of Prophet Nuh AS based on interpretational-*Qur'an al-a'zim* and books *qaṣas al-anbiyā'*? These three questions will be the focus of discussion in this research.

## B. RESULT AND DISCUSSION

### 1. Short biography of Ibnu Kathir

Ibnu Katsir's full name is Imaduddin Abu al-Fida' Ismail bin Umar bin Katsir ad-Dimasyiqi al-Qurasyi ash-Shafi'i. Born in 700 H/1300 AD, in Mijdal Village, Busra, Syria. Ibnu Katsir was the son of a leading scholar of his time, namely, Shihab ad-Din Abu Hafsh Amar Ibnu Katsir Ibnu Daw Ibnu Zara' al-Quraisyi. His father belongs to the Shafi'i school of thought and has studied the Hanafi school of thought. (Katsir)

At first, Ibnu Kathir was known for his knowledge of hadith, because he studied a lot of hadith knowledge from famous scholars in the Hijaz. Ibnu Kathir received a hadith diploma from al-Wani. Apart from that, Ibnu Katsir also studied with a famous hadith expert from Syria, Jamal ad-Din al-Mizzi, who in the end, Ibnu Katsir married the daughter of his own teacher. Before Ibnu Katsir was known among the ulama, Ibnu Katsir was nothing more than a simple person, an ordinary person in Syria, his name became known when he was involved in a case study to determine the punishment for a zindiq who was accused of adhering to Islam. *upstream* (incarnation) where this research was handled directly by the Governor of Syria. Since then, Ibnu Katsir's name has become widely known among those seeking knowledge of hadith, and after handling this case, Ibnu Katsir took a position according to the knowledge he mastered. (Hendry, 2021)

In the year 748 AH, Ibnu Katsir replaced his teacher Muhammad Ibnu Muhammad al-Zahabi in the field of hadith science, as a teacher at Turba Umm Salih (educational institution, year 756 AH/1355 AD). After the death of Hakim Taqiuddin al-Subki, Ibnu Katsir was appointed head of an educational institution named "*Dar al-Hadith al-Asyrafiyah*", and in 768 AH/1366 AD, Ibnu Katsir was appointed professor by Governor Mankali Buga at the Umayyad Mosque in Damascus. (Nurhaedi, 2004)

In addition to being known in the field of hadith science, Ibnu Katsir is also known as an expert in jurisprudence, exegesis and history. As Manna' al-Qatthan said in *Mabahits fil Ulum al-Qur'an*: "Ibnu Katsir is a trustworthy expert in jurisprudence, an intelligent hadith expert, an accomplished historian and a complete expert on exegesis." (al-Qatthan, 1995)

As a scientist and expert in many fields, of course Ibnu Katsir has produced many of his best works, some of his works in the field of hadith, namely, *Kitab Jami'al-Masanid wa al-Sunan, Al-Kutub al-Sittah, At-Takmilah fi Ma'rifat al-Siqat wa ad Du'afa wa al-Mujahal, Al-Mukhtasar, and Adillah al-Tanbih li Ulum al-Hadith* (Hendry, 2021):

Some of his works in the field of history are, *Qasas al-Anbiya, Al-Bidayah wa Nihayah, Al-Fusul be Sirah al-Rasul, Tabaqat al-Syafiyah, Manaqib al-Imam Al-Syafi'i*.

As for the field of Tafsir, Ibnu Katsir produced his work for the Islamic generation, entitled *Tafsir al-Qur'an al-Azim* or better known as Tafsir Ibnu Kathir. This Tafsir Book is Ibnu Kathir's only work in the field of interpretation, consisting of four volumes. (Hendry, 2021)

## 2. Profile *tafsir al-Qur'an al-Azim* book

This Tafsir is a relatively large book of interpretations and contains many extraordinary benefits. An interpretation that pays the greatest attention to the correct interpretation of manhaj, as said by Ibnu Kathir himself in the preamble he delivered,

"The most correct method of interpretation is interpreting the Qur'an with the Qur'an. If you cannot interpret the Qur'an with the Qur'an, then you should interpret it with the hadith. And if you can't find the interpretation in the Qur'an and hadith, then you should refer to the opinions of your friends, because they know better based on the context and conditions that only they witnessed, besides that they also have perfect understanding, correct knowledge, and righteous deeds. If it is not found either, then most of the imams refer to the opinion of the tabi'in and the ulama after them." (Katsir, 1999)

Furthermore, Ibnu Kathir's tafsir was written at a time when people were very interested in studying and teaching the sciences of the Shari'ah, practicing, recording and maintaining it. In this case, they have many sources and references in each field of science.

In history for example, they have pearls from experienced people and have knowledge about the reasons for the success of the pious and the consequences for the negligent. In asceticism, they have a lot of advice and lessons, methodology and thinking, explanations, approaches, recommendations and warnings. This is a time full of greed, slander, terror, and trials. The dwarfed human ambitions and their worried brains are busy and influenced by various events of the time. Clearly in the preface written by Ibnu Katsir. (Katsir, 1999)

One of the special features of Ibnu Katsir's interpretation is his focus on the field of Qur'anic interpretation, as it is known, Ibnu Katsir's interpretation is the

book that mentions the most verses that have the same meaning. Then the marfu' hadiths that are related to the verse, things that need to be explained, then mention the companions, also the word tabi'in. Reminds with stories *Israiliyah* which is outlined in the interpretation, then explains some of the specific evils. (al-Qatthan, 2016)

### 3. Classification of the verses of Prophet Nuh's preaching story in the Qur'an

No	Surah	Verse	Content
1.	Surah al-A'rāf	59-64	The error of Nuh's people, Nuh's advice to his people, Nuh's affirmation of himself as God's messenger, the state of Nuh's people who are in clear error and God's punishment for the opposition (drowned).
2.	Surah Yunus	71-73	Nuh's sincerity in preaching, Nuh uses a dialogue-communicative preaching approach with his people and Nuh invites his people to surrender to God (become Muslim).
3.	Surah Hud	25-49	Nuh did not expect any reward from his people, Nuh explained that Allah is God Who Knows, Allah's order to make the ark, Allah's order to bring living creatures (in pairs), the great flood event, the sinking of Kan'an and the title "piety" for patient people in the face of disaster.
4.	Surah al-Anbiyā`	76-77	Allah answered Nuh's prayer and saved him and his people (who believed) from the great flood.
5.	Surah al-Mu`minūn	23-30	God's command to make an ark, God's command to pray " <i>Alhamdulillahillāhillazī najjānā min al-qoum al-dzālimīn</i> " when he arrived on the ark (safe from being disturbed by the unjust people).
6.	Surah al-Syu'arā`	105-122	Nuh's affirmation of himself as God's messenger, the condition of Nuh's people who were full of lies and the great flood were lessons/signs (proof of God's greatness) felt by the believers.
7.	Surah al-'Ankabūt	14-15	Explaining the length of time Nuh preached (950 years) and God's punishment on the oppressors in the form of windy rain (storms and floods).
8.	Surah al-Saffāt	75-82	God made anyone who was with Nuh (safe) to continue his descendants on the face of the earth.
9.	Surah al-Qamar	9-17	God shows the process/stages of punishment that hit the opposition (Nuh's people) and proof of God's greatness and omnipotence over everything.
10.	Surah Nuh hingga akhir	1-28	Explanation of the da'wah narrative ( <i>bi al-lisān</i> ) Nuh to his people, the preaching time (day-night), the concept of preaching (overtly and covertly), Nuh's warning to the opposition from his people, Nuh's horizontal-rational

kisahnyanya dialogue with his people and Nuh's prayer hoping for the destruction of his people's opposition. (Katsir, 1988)

All topics about the story of Prophet Nuh has been fully explained in the book of Ibnu Katsir's commentary, on the other hand there is the content of stories from a number of separate surahs followed by explanations of a number of hadiths and *atsar*.

It is recorded that the story of Nuh is mentioned in a number of separate places in al-Qur'an. Among the stories is when Allah praised Nuh and criticized anyone who opposed Nuh, the details are explained in the following table:

No	Surah	Verse	Content
1.	Surah al-Nisā	163-165	Explain the role of the messenger (messenger of God) for mankind.
2.	Surah al-An'ām	83-87	Explaining that prophets and apostles are a gift; as a good person, pious and guided to the straight path.
3.	Surah at-Taubah	70	Explaining that the prophets and messengers bring real news (news) and most of the people who were destroyed as a result of oppressing themselves
4.	Surah Ibrāhīm	9	Explaining the rebellious attitude of a people; who closes his mouth (because of hatred), always doubts and is anxious about the preaching of Allah's messengers.
5.	Surah al-Isrā`	3 and 17	Explaining that Nuh was a person who was very grateful.
6.	Surah al-Ahzāb	7	Explaining the firm "covenant" of the prophets and apostles.
7.	Surah Shād	12-14	Explain the causes of the destruction of a race; as a result of denying and opposing the apostle.
8.	Surah Ghāfir	5-6	Explaining God's ruling on unbelievers as inhabitants of hell.
9.	Surah al-Syūrā	13	Explaining the legacy of the prophets and apostles.
10.	Surah Qaf	12-14	Explaining the threat (punishment) of God for those who lie to the prophets and messengers of God.
11.	Surah al-Najm	52	Explains that Nuh's people were the most unjust and disobedient people.
12.	Surah al-Hadīd	26	Explaining the condition of a people; there are those who believe and there are those who are wicked.
13.	Surah al-Tahrīm	10	Explaining the condition of Nuh's wife and Lut's wife who sided with injustice, Allah promised them that they would be residents of hell due to betraying their husbands. (Katsir, 1988)

#### 4. Ibnu Katsir's interpretation of Prophet Nuh's preaching verses

The story of Noah being sent is told in the Qur'an in Surah Nuh verse one

which means "Warn your people before the painful punishment comes to them. Nuh said: "O my people, indeed I am a warner who explains to you".

In his tafsir book, Ibnu Kathir explains that this verse is about the word of Allah who sent the prophet Noah to his people to warn of Allah's punishment for those who do not want to repent. However, if they want to repent, then this punishment will not happen.

Then in Surah Nuh verse two which means "He (Noah) said, "O my people, indeed I am a warner who explains to you". where the commands and warnings were explained by the prophet Noah clearly and clearly to his people that Noah's arrival was as a warning and explanation to them.

In verse three *أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ*, Ibnu Katsir explained that what is meant by lafaz *وَاطِيعُونَ* is obeying all the things commanded by God. In verse four, the words *يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ* contain the meaning that if the people of the Prophet Noah carry out the commandments and avoid God's warning, then their sins will be forgiven.

Lafadz *min* in that verse, someone says that *min* on the sentence is *harf al-ziyadah* (addition). On the other hand, there are also those who say, kata *min* This verse means 'ain, so it means "Allah will forgive your sins", this opinion was chosen by Ibnu Jarir. Apart from that, there are also those who say that *min* that means *tab'id* (partially), then it means "Allah forgives your big sins and He promises you torment if you commit them". (Katsir, 1999)

After analyzing it through Ibn Kathir's interpretation, it can be seen that surah Nuh verses 1-4 explain God's command to the prophet Nuh to preach to his people, and at the same time this verse is proof that the prophet Nuh was sent as the first Apostle of God. This verse also indicates that the first preaching carried out by the Prophet Noah was preaching about monotheism.

Prophet Noah was a very sincere and optimistic messenger in preaching, this is stated in Surah Nuh verse five *قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا* "oh my god, verily I have called my people night and day", bnu Katsir said that the meaning of this verse is that Prophet Nuh was never silent and always called for the worship of Allah to his people during the day and night in secret and openly.

This was done by Prophet Noah in order to carry out God's command and seek his pleasure. (Katsir, 1999) However, Prophet Noah's preaching did not get a good response from his own people, they turned away from Prophet Noah's preaching and lied to Prophet Noah.

The response of Prophet Noah to Prophet Noah is described in Surah Noah verse six, *فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا* which means "so my exclamation only made them run away (from the truth)". Ibnu Kathir said that the meaning of this verse was that every time the prophet Nuh called his people to the truth, they turned their backs on the more they turned their backs, the further they deviated.

Apart from that, the attitude of the Prophet Noah's people towards the prophet Noah's preaching is also reflected in the next verse, namely surah Nuh verse seven, *وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْنَوْا* "And indeed every time I call on

them (to faith) that You forgive them, they put their fingers in their ears and cover their clothes (over their faces)." The meaning of this verse is that the people of Prophet Noah put their fingers in their ears, so that they could not hear the call of Prophet Noah's preaching.

In fact, Prophet Nuh had warned his people about their rebellious attitude in Surah Nuh verse 10, فَفَلْتُ اسْتَعْرِضُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا which means "so I said (to them), "Ask forgiveness from your Lord, indeed He is Most Forgiving".

According to Ibnu Kathir, the meaning of this verse is that the prophet Nuh tried to warn his people to return to the path of Allah and abandon all the errors they had committed. Because whoever repents to Allah, even though his sins are great, Allah will surely accept his servant's repentance.

However, every time Prophet Noah invited his people to worship God, his people only got further away from the truth, then Prophet Noah prayed to God "Indeed I am defeated, so help me". Then God was angry with them and said in Surah As-Saffhat verse 75, وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ "Surely Noah has called upon Us; then verily the best of those who allow (is Us), "He is the best of those who allow.", وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ "And We saved him and his followers from a great calamity." Ibnu Katsir explains that the meaning is to be saved from lies and interference. (Katsir, 1999)

The preaching carried out by the Prophet Noah lasted for a very long period of time, namely 950 years. This is proven in surah Al-Ankabut verse 14, فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ which means "so, he lived among them a thousand years or less fifty years. So they were hit by a great flood, and they were wrongdoers".

In fact, this verse was revealed by Allah with the aim of being an entertainer for the Prophet Muhammad, where Allah wanted to tell the story of the prophet Noah's preaching which lasted for a very long time and received a lot of insults and rejection from his people. Behind this story, Allah aims to comfort the prophet Muhammad so that he will not be pessimistic in inviting his people to worship Allah and not be sad about the attitude of his people who are infidels.

The preaching carried out by the prophet Noah for 950 years has not succeeded in making his people aware of worshiping Allah except for a little, Ibn Kathir explained, this is because Allah actually guides whom he wishes, and misleads whom he wishes. This is in line with surah Al-Ankabut verse 15 which reads, إِنَّ الَّذِينَ يَكْفُرُونَ بِالْحَقِّ كَذِبٌ كَرِيمٌ وَالَّذِينَ يَحْمِلُونَ كِتَابَ اللَّهِ يُؤْمِنُونَ بِهِ إِذَا تُرِيتَهُمْ بِآيَةٍ مِنْ رَبِّكَ سَأَلِيتَهُمْ عَنْهَا قَالُوا مَا نَحْمِلُ عَلَيْهَا مِنْ شَيْءٍ حَتَّىٰ يُنزَّلَ عَلَيْهَا مِنْ سَمَابٍ مُنِيرٍ which means "Indeed, those who are certain of the word of your Lord will not believe, even if all kinds of information come to them". (Katsir, 1999)

The preaching of the prophet Noah which lasted for a period of 950 years experienced differences of opinion regarding the time, Ibn Abbas said that the prophet Noah was sent by Allah when he was 40 years old, then lived among his people for 950 years, then lived after the flood for 60 years, finally humans experienced population growth and spread throughout the world.

Ibnu Qatadah said that according to one opinion, the total age of the prophet Noah was actually 950 years. Prophet Noah lived with his people before being sent



*Sam, Ham and Yafits.*" (Katsir, 1999)

Imam Ahmad also narrated from Samurah, Rasulullah said:

سَامٌ أَبُو الْعَرَبِ وَيَافِثُ أَبُو الرُّومِ وَحَامٌ أَبُو الْحَبَشِ وَقَالَ رَوْحٌ بِنِعْدَادَ مِنْ حَفْظِهِ وَلِدُ نُوْحٍ ثَلَاثَةٌ سَامٌ وَحَامٌ وَيَافِثُ

"*Sam is the ancestor of the Arabs, Ham is the ancestor of the Abyssinians and Yafits is the ancestor of the Romans.*" (Narrated by at-Tirmidhi from Qatadah with his pronunciation.)

Ibnu Kathir explained in his interpretation that the Romans referred to in the hadith were the first Romans, namely the Greeks who had a lineage to Rumi bin Lithi bin Yunan bin Yafits bin Nuh. This is in line with the history of Isma'il bin 'Iyasy, from Yahya bin Sa'id, from Sa'id bin al-Musayyab, he said: "Noah had three children; Sam, Yafits and Ham

Each of them has three children too. Sam gave birth to Arabia, Persia and Rum. Yafits gave birth to Türkiye, Shaqalibah, Gog and Magog. Meanwhile, Ham gave birth to Qibthi, Sudan and Barbar." From the explanations above, it can be concluded that the reason God saved the believers of the Prophet Noah was so that they could continue their descendants in the world. (Katsir, 1999)

### **The values of education in the story of Prophet Noah's preaching**

The story of the history of Prophet Noah's missionary journey immortalized by Allah in quite detail in al-Qur'an certainly has a certain cause and urgency. One of the reasons and urgency for immortalizing historical stories in al-Qur'an, including the story of the Prophet Noah, is because it contains enormous educational values. (Jihan, et.al, 2023)

The position of the Prophet Noah as the first Apostle sent by Allah as a warning to mankind not only makes his story an example that educates humans in general, but also to the Apostles who followed him who also carried out the mission of giving warnings to mankind. (Katsir, 2013)

After analyzing the story of the Prophet Noah in the Al-Quran and its interpretation, the researcher concluded that the story of the Prophet Noah contains several educational values which are still very relevant to be applied today. Among the educational values contained in the story of the Prophet Noah's preaching are:

#### **a. Consistency, Perseverance and Determination**

Ibn Katsir explained in the book *Qashas Al-Anbiya'* regarding the persistence of the Prophet Noah in preaching. He explained that Prophet Noah invited his people to the path of truth without getting tired day and night in various ways and over a very long period of time, namely 950 years. (Katsir, 1988)

However, even though he had made persistent calls for preaching, Prophet Nuh still experienced rejection and even hostility from his people. Imam Ibnu Katsir explained that during the centuries-long period of preaching, only a very few people believed and followed Prophet Nuh, but Prophet Nuh remained steadfast in his preaching path. (Katsir, 2007)

The story of Prophet Noah's excellence and persistence in preaching to his

people for a very long period of time was finally closed with God's help. The story is immortalized in Al-Quran surah Al-Ankabut verse 14 that God sent down help for Prophet Noah as well as punishment for polytheists in the form of a flood that drowned all the polytheists.

Prophet Noah and believers from various groups were saved by Allah through the intermediary of the Ark made by Prophet Noah. This fragment of the story of the Prophet Noah provides educational value of *istiqamah* and perseverance for all mankind. This story suggests that God's help will definitely come to help those who are steadfast and persistent in carrying out His commands.

#### **b. Gentle Attitude**

Prophet Noah was the first Apostle, he was sent by Allah to eradicate the first polytheism that occurred on Earth. (Katsir, 2007) The disobedience committed by the people who were preached to by the Prophet Noah, namely *shirk*, is the greatest disobedience that is possible for mankind to commit against Allah.

However, Prophet Nuh still chose gentle methods as an effort to eradicate the polytheism committed by his people. In all the historical information that can be found today, there is not a single record that states that the Prophet Noah committed violence against his people. This proves how gentle Prophet Nuh was as an educator even though his people often hurt him verbally and physically. (Adhli, 2021)

The da'wah method used by Prophet Nuh in preaching to his people was a verbal persuasive method. In inviting his people to abandon idol worship, Prophet Noah also always used sentences that did not contain violence. The editorial sentences used by the Prophet Noah in his preaching were also immortalized by Allah in many verses in al-Qur'an.

Through his gentle preaching, Prophet Nuh hoped that the hearts and minds of his people would melt and realize the truth conveyed by him. This fragment of the story about how gentle the Prophet Noah was in conveying his missionary message to his people suggests that we must always prioritize a gentle attitude in conveying the truth. This is because a truth can later be misunderstood as bad if it is conveyed in an incorrect way. (Lubis, 2017)

#### **c. Trustworthy Attitude**

Conveying trust is a characteristic that not only must be possessed by all Prophets and Apostles, but also by Muslims, because it is a compilation of various good qualities such as being responsible, honest and so on. (Iwan et.al, 2020)

In his book of interpretation, Ibnu Katsir defines trust as the act of fulfilling the trust given by others and not betraying it, this applies to all people. (Katsir, 1999) As the first Messenger, Prophet Noah was the first human being who received a trust from God to fight evil and invite people to the truth.

In practice, Prophet Noah was very total in conveying the mandate given

to him by Allah. This mandate is conveyed in various ways and is carried out continuously and consistently over a very long period of time. The story of Prophet Noah who fulfilled God's mandate is a story rich in educational values.

More than that, this story is also interesting because Prophet Noah was the first person to receive a missionary mandate from Allah. This causes the story of Prophet Noah to be said to be the story of the first transmission of trust carried out by mankind.

Humans are generally entrusted by God to be caliphs on earth. The trust can be fulfilled by avoiding all kinds of bad deeds and performing various good deeds.

However, even though such a mandate has been given, nowadays people often ignore this mandate by committing various bad deeds and doing little good. (Iwan et.al, 2020) For this reason, researchers feel that the story of the Prophet Noah who firmly conveyed God's mandate that has been explained is still very relevant as a lesson today.

### C. Conclusion

Based on the description of the data analysis funds above, the researcher concluded several things, namely; First, several verses that tell the story of Musa's preaching include surah al-A`rāf verses 59-64, surah Yunus verses 71-73, surah Hud verses 25-49, surah al-Anbiya' verses 76-77, surah al-Mu 'minun verses 23-30, surah al-Syuara verses 105-122, surah al-'Ankabūt verses 14-15, surah al-Saffat verses 75-82, surah al-Qamar verses 9-17, and surah Nuh 1-28.

Second, in his interpretation, Ibnu Katsir implicitly explains that there are educational values contained in the verses that tell the story of the preaching of the Prophet Noah. Third, among the educational values that can be taken from the story of the Prophet Noah's preaching, namely a). Persistence, tenacity and steadfastness. b). Gentle attitude. c). Attitude: Conveying trust.

### D. Bibliography

- Al-Qatthan, Manna', *Dasar-dasar Ilmu al-Qur'an*, (Jakarta: Ummul Qur'an, 2016), 574-575.
- , *Studi Ilmu-Ilmu al-Qur'an*, Terjemahan.Mudzakir, (Jakarta: Litera Antar Nusa, 1995), hlm. 527.
- Aulya Adhli, 'Hikmah Kisah Nabi Nuh A.S Dalam Al-Qur'an', *Al-Kauniah*, 1.1 (2021), 21-42 <<https://doi.org/10.56874/alkauniah.v1i1.368>>.
- Dadi Nurhaedi "*Studi Kitab tafsir* " yang ditulis oleh Dosen Tafsir Hadis Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta, pengantar DR. Hamim Ilyas, (Teras,2004), hlm.132.
- Hermawan, Iwan, Nurwadjah Ahmad, and Andewi Suhartini, 'Konsep Amanah Dalam Perspektif Pendidikan Islam', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 12.2 (2020), 141-52 <<https://doi.org/10.37680/qalamuna.v12i2.389>>
- Ismail Ibnu Katsir, *al-Bidayah wa al-Nihayah*, Jilid XIV, (Beirut: Dar al-Fikr, t.t), hlm.32.
- , *Tafsir Al-Qur'an Al-Adzim*, 2 ed. (Dar Thaibah li Al-Nasyir wa Al-Tauzi', 1999).

- , *Kisah Para Nabi*, ed. Rica Novianti, 6th ed. (Jakarta Timur: Ummul Qura, 2015), hlm. 138-139.
- , *Mukhtashar Al-Bidayah Wa An-Nihayah*, 1st edn (Riyadh: Maktabah Bait al Salam, 2007).
- , *Qashash Al-Anbiya'*, 1st ed. (Jakarta: UMMUL QURA, 2013).
- , *Qashash Al-Anbiyā'*, ed. Mustafa Abdul Wahid, 3rd ed. (Makkah: Syirkah Makkah, 1988), hlm. 85-88.
- , *Tafsir Al-Quran Al-Azhim*, ed. by Samiy Ibnu Muhammad As-Salamah, 2nd edn (Beirut: Daar Thibah li An-Nasyr wa At-Tauzi', 1999).
- Iwan Hermawan, Nurwadjah Ahmad, and Andewi Suhartini, 'Konsep Amanah Dalam Perspektif Pendidikan Islam', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 12.2 (2020), 141–52 <<https://doi.org/10.37680/qalamuna.v12i2.389>>.
- Jihan, Chairunnisa, and Siti Ardianti, 'Nilai-Nilai Pendidikan Islam Dalam Kisah Nabi Nuh A.S', *DIROSAT: Journal of Education, Social Sciences & Humanities*, 1.2 (2023), 41–50 <<https://doi.org/10.58355/dirosat.v1i2.9>>.
- Jul Hendri, *IBNU KATSIR (Telaah Tafsir al-Qur'annul Azim Karya Ibnu Katsir)*, Volume. XIV, Nomor 2, (Jurnal NUANSA 2021), hlm.243.
- Sufrin Efendi Lubis, 'NILAI-NILAI PENDIDIKAN ISLAM DALAM KISAH NABI NUH AS', *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 3.1 (2017), 21–38 <<https://doi.org/10.24952/fitrah.v3i1.628>>.