

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the letter y is printed in capital, as in: You.)

For Fast 10 – August 31

Chapter 9

- 30 And the Jews say: Ezra is the son of Allah;¹ and the Christians say: The Messiah is the son of Allah. These are the words of their mouths. They imitate the saying of those who disbelieved before.² Allah’s curse be on them! How they are turned away (from truth)!
- 31 They take their doctors of law and their monks for lords besides Allah,³ and (also) the Messiah, son of Mary. And they were enjoined that they should serve one God only — there is no god but He. Glory be to Him from what they set up as partners (with Him)!
- 32 They desire to put out the light of Allah with their mouths, but Allah will allow nothing except the perfection of His light, though the disbelievers are averse.⁴
- 33 He it is Who has sent His Messenger with the guidance and the Religion of Truth that He may make it prevail over all religions, though those who set up partners (with Allah) are averse.⁵

Notes:

- 1** (v. 30) It has been shown by Muslim historians that there was a sect among the Jews who raised the prophet Ezra to the dignity of godhead or son of God. The Quran never blames the Jewish nation as a whole for entertaining this belief. However, the word *son* in case of Ezra may have been used here freely as meaning a *special favourite*, in the same way as elsewhere the Quran says of the Jews and the Christians that they call themselves *the sons of Allah and His beloved ones* (5:18).
- 2** (v. 30) We are here told that the Christian doctrine that Jesus Christ was the son of God was borrowed from earlier pagan people. Recent research has established the fact beyond all doubt. In fact, when St. Paul saw that the Jews would on no account accept Jesus Christ as a messenger of God, he introduced the pagan doctrine of sonship of God into the Christian religion, so that it might become more acceptable to the pagans.
- 3** (v. 31) This does not mean that they took them actually for gods; the meaning is that they followed them blindly in what they enjoined and what they forbade, attaching to them a Divine dignity. Muslims who accord a similar position to their *ulama*, spiritual leaders and saints are guilty of the same error.
- 4** (v. 32) This is a prophecy of the ultimate triumph of Islam in face of severe opposition. All opposition to truth, whether based on force or propaganda, is here compared with putting out the Divine light by blowing with the mouth to show that all such attempts would prove futile. The Divine light will be made perfect, by which is meant the triumph of Islam, as the next verse states clearly.
- 5** (v. 33) The prophecy of the ultimate triumph of Islam in the whole world is repeated three times in the Quran, in exactly the same words — here and in 48:28 and 61:9. In Arabia itself, Islam became triumphant in the

lifetime of the Holy Prophet. After his death, the first century of the Muslim era saw vast Christian communities swelling the ranks of Islam, in Egypt, North Africa, Asia Minor, Persia and Central Asia. More amazing was the fact that Islam, coming in contact with other great religions, with Zoroastrianism in Persia, with Buddhism and Hinduism in India and Afghanistan, and with Confucianism in China, conquered the hearts of the followers of every religion and they accepted the message of Truth in vast numbers. And the final manifestation of this great prophecy is foreshadowed in the gradual acceptance of the principles of Islam in the whole world today, despite the fact that the political power of Islam is at its lowest ebb.