

(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 11 – September 1

### Chapter 10

- 15 And when Our clear messages are recited to them, those who have no hope of meeting with Us say: Bring a Quran other than this or change it.<sup>1</sup> Say: It is not for me to change it of my own accord. I follow only what is revealed to me. Indeed I fear, if I disobey my Lord, the punishment of a terrible day.<sup>2</sup>
- 16 Say: If Allah had desired, I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before it. Do you not then understand?<sup>3</sup>
- 17 Who is then more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the guilty never succeed.
- 18 And they serve besides Allah that which can neither harm them nor benefit them, and they say: These are our intercessors with Allah. Say: Would you inform Allah of what He does not know in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up as partners (with Him)!
- 19 And (all) people are but a single nation, then they disagree. And if a word had not already gone forth from your Lord, the matter would have certainly been decided between them regarding that in which they disagree.<sup>4</sup>

#### Notes:

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- 1 (v. 15) They desire a revelation which should not condemn their evil ways and their idol-worship, nor contain any threats of their coming doom.
- 2 (v. 15) These words show how true the Holy Prophet himself was to revelation, translating every one of its precepts into practice.
- 3 (v. 16) The Holy Prophet’s truthfulness and honesty before he received the Divine revelation were undisputed, and he had earned such renown for these qualities that he was known as *al-Amīn*, i.e. *the Faithful one*, or *the Truthful one*. If, as they admitted, he had never told a lie in his lifetime, even for the sake of a personal advantage, how could he, now that he had passed the age of youth, speak falsely, and that to his own detriment? He was not the gainer, but a sufferer thereby, on account of the persecution which his preaching had brought about for him. Moreover, a man who had so long refrained from showing any interest in their lives and their modes of worship, and had all but lived the silent life of a recluse among them, could not, of his own accord, be imagined to have suddenly changed the course of his life.

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- 4 (v. 19) The *word* that had gone forth is referred to in many places: “And they say: When will this promise come to pass, if you are truthful? Say: Maybe somewhat of that which you seek to hasten has drawn near to you” (27:71–72). And again: “Say: You have the appointment of a day which you cannot postpone by an hour, nor bring forward” (34:30). The *word* or law of God is that the decisive signs which would appear in the world to show who is right and who is wrong (the Holy Prophet or his opponents) would not be immediately but appear after a certain time.