

(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 12 – September 2

Chapter 11

- 25 And certainly We sent Noah to his people¹ (saying): Surely I am a plain warner to you,²
- 26 to serve none but Allah. Indeed I fear for you the punishment of a painful day.
- 27 But the chiefs of his people who disbelieved said: We do not see you but (as) a mortal like us, nor do we see that any follow you but those who are the lowest of us at first thought. Nor do we see in you any superiority over us; indeed, we think you to be liars.³
- 28 He said: My people, do you see if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you? Can we compel you to (accept) it while you dislike it?
- 29 And, my people, I do not ask you for wealth (in return) for it. My reward is only with Allah, and I am not going to drive away those who believe. Surely they will meet their Lord, but I see you a people who are ignorant.⁴
- 30 And, my people, who will help me against Allah, if I drive them away? Will you not then be mindful?
- 31 And I do not say to you that I have the treasures of Allah; nor do I know the unseen; nor do I say that I am an angel.⁵ Nor do I say about those whom your eyes scorn that Allah will not grant them (any) good — Allah knows best what is in their souls — for then indeed I should be of the wrongdoers.
- 32 They said: Noah, indeed you have disputed with us and prolonged dispute with us, so bring upon us what you threaten us with, if you are truthful.
- 33 He said: Only Allah will bring it on you, if He please, and you will not escape:
- 34 and my advice will not benefit you, if I intend to give you good advice, if Allah intends to destroy you. He is your Lord; and to Him you will be brought back.
- 35 Or say they: He has forged it? Say: If I have forged it, on me is my guilt; and I am free of what you are guilty of.⁶

Notes:

- 1** (v. 25) The preaching of previous prophets and the opposition they faced is related in the Holy Quran to show that they had undergone experiences very similar to that of the Holy Prophet Muhammad. What is prophesied is that the opposition to the Holy Prophet would also be defeated as was the case with the opposition to earlier prophets.
- 2** (v. 25) All prophets were “plain warners” to their people of the consequences of committing evil.
- 3** (v. 27) An objection raised against prophets was that they were mere mortals and that most of those who followed them initially were poor or insignificant, powerless people. The prophets and their followers did not possess greatness as conceived of by the rejectors.
- 4** (v. 29) The prophets ask for nothing material, such as wealth, fame or power, in return for preaching. (Compare this with our religious leaders!) They only do their duty. They value all their followers equally, whether great or small. They are not prepared to reject lowly followers just so that great men can join them.
- 5** (v. 31) Prophets, including the Prophet Muhammad, did not claim to command supernatural powers. They undoubtedly received help from God, which was above and beyond normal human power, but it came to them as determined by God, and to bring it about was not in their own control.
- 6** (v. 35) There is a change here from the narrative about Noah to the allegations of the Prophet Muhammad’s opponents about him. The disbelievers of Makkah called the Quran a forgery. This change shows that the histories of the prophets are referred to in the Quran as a warning for the Prophet Muhammad’s opponents.