

(*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 20 – September 10

Chapter 28

- 51 And certainly We have made the Word to have many connections for their sake, so that they may be mindful.¹
- 52 Those to whom We gave the Book before it, they are believers in it.²
- 53 And when it is recited to them they say: We believe in it; surely it is the Truth from our Lord; we were indeed, before this, submitting ones.³
- 54 These will be granted their reward twice, because they are steadfast, and they repel evil with good and spend (on good works) out of what We have given them.⁴
- 55 And when they hear idle talk, they turn aside from it and say: For us are our deeds and for you your deeds. Peace be on you! We do not desire the ignorant.
- 56 Surely you cannot guide whom you love, but Allah guides whom He pleases; and He knows best those who walk aright.⁵
- 57 And they say: If we follow the guidance with you, we should be carried off from our country. Have We not settled them in a safe, sacred territory to which fruits of every kind are drawn? A sustenance from Us — but most of them do not know.⁶

Notes:

- 1 (v. 51) What is implied here is that the word of Allah, as contained in the Quran, is made to have many points of connection with previous revelation, so that it may be the easier for them to be reminded of its truth. Even if they did not believe in previous revelation, the broad points of likeness in the principles of two different prophets appearing at such a distance of time from each other, among entirely different nations, and under totally different circumstances, and the fulfilment of the prophecies uttered by one in the other, afforded conclusive evidence of the truth of them both.
- 2 (v. 52) It is not meant that all those who have previously been given the Scriptures believe in the Quran. The verse only draws attention to the fact that all believe in the truth of revelation from Allah, and they cannot deny the points of connection between the two revelations, the truth of the fundamental principles and the fulfilment of prophecies. But only those would believe who have submitted themselves already to Allah, as the verse that follows shows.

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- 3 (v. 53) It appears from this that those who followed previous revelations sincerely, with a spirit of submitting to God, and not following their own desires or blindly following their religious leaders, would recognise the truth of the Quranic revelation.
 - 4 (v. 54) The reason for a double reward — which only means a *greater reward* — is given in the words that follow. They had to suffer persecution, and not only did they remain steadfast in these great trials, but they repelled the evil of their persecutors with good, and in addition to all this made great sacrifices by spending in the cause of Truth.
 - 5 (v. 56) It is related that when Abu Talib was on his deathbed, the Holy Prophet asked him to believe in Divine Unity. Abu Jahl, being by him at the time, dissuaded him from doing so, saying that he should not desert the religion of his fathers. Abu Talib died an unbeliever, and the words *you cannot guide whom you love* were a comfort to the Prophet (Bukhari, 65.28:1). But the words are true in a general sense as well. How often do we find that we cannot guide those whom we love! The Prophet wished that all people should accept the Truth and better their lives. But all this was to be brought about gradually.
 - 6 (v. 57) The verse speaks first of the unfounded fears of those who thought that the weakness of the Muslims would result in the seizure, death, or expulsion of those who accepted the faith of Islam. In reply they are told that the prophecies which declare Makkah to be a safe and sacred territory, to which people will flock in all ages, must come to fulfilment, and Makkah will ultimately be theirs for whose sake these prophecies were uttered.