

(*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 24 – September 14

### Chapter 39

- 53 Say: O My servants<sup>1</sup> who have been reckless against their own souls, do not despair of the mercy of Allah; surely Allah forgives sins altogether. He is indeed the Forgiving, the Merciful.<sup>2</sup>
- 54 And turn to your Lord and submit to Him before punishment comes to you, then you will not be helped.
- 55 And follow the best that has been revealed to you from your Lord<sup>3</sup> before punishment comes to you all of a sudden, while you do not perceive —
- 56 that a soul should say: O woe is me, that I fell short of my duty to Allah! and surely I was one of those who scoffed;
- 57 or it should say: If Allah had guided me, I should have been dutiful,
- 58 or it should say, when it sees the punishment: If I had another chance I should be a doer of good.
- 59 Yes, My messages did come to you, but you rejected them, and were proud and were among the disbelievers.<sup>4</sup>
- 60 And on the day of Resurrection you will see those who lied against Allah, their faces will be darkened. Is there not in hell an abode for the proud?<sup>5</sup>
- 61 And Allah delivers those who keep their duty with their achievement — harm does not touch them, nor do they grieve.
- 62 Allah is the Creator of all things and He has charge over everything.
- 63 His are the treasures of the heavens and the earth.<sup>6</sup> And those who disbelieve in the messages of Allah, such are the losers.

*Notes:*

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- 1 (v. 53) Although the Holy Prophet Muhammad is told here to address people as “My servants”, yet they are servants (*‘ibad*) or worshippers of Allah and not of the Holy Prophet. One explanation is that, after “Say”, the words “Allah says” are implicitly understood: “Say: (Allah says:) O My servants...”. Another explanation is that this indicates that the Holy Prophet had reached the spiritual stage of union with God (*fana fillah*), and in such a state he could be made to utter the words “O My servants” to people.
  - 2 (v. 53) Stress is laid on the mercy and love of Allah in all religions, but these great Divine attributes find their true and final expression in Islam. This verse discloses the all-comprehensive mercy of Allah, before which the sins of people become quite insignificant. Every human being is addressed in this verse, and told not to despair of the mercy of God, as He forgives all sins.
  - 3 (v. 55) *Best* stands for the revelation of the Quran. God has ever been revealing His will to mankind, but the Quran, being the final expression of His will, is the best revelation that has been sent to people. The words “Follow the best that has been revealed to you from your Lord” may also mean that in any particular circumstance we should follow the *best applicable* teaching from the Quran that meets that situation. The Quran often given its followers discretion and latitude in what they can do (for example, to forgive or to punish an evil doer). But even in carrying out a specific command (for example, prayer, fasting, charity) different approaches are possible (for example, whole heartedly or half heartedly).
  - 4 (v. 59) God sent His guidance, but through *pride* people disbelieved. Their eventual regret is described in verses 56–58.
  - 5 (v. 60) Again their *pride* is mentioned, which is what led them to hell.
  - 6 (v. 63) Allah’s power and dominion over everything is expressed in the words: “Allah is the Creator of all things and He has charge over everything. His are the treasures of the heavens and the earth.”