

(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 26 – September 16

### Chapter 46

- 1 Beneficent God!<sup>1</sup>
- 2 The revelation of the Book is from Allah, the Mighty, the Wise.
- 3 We did not create the heavens and the earth and what is between them but with truth and for an appointed term.<sup>2</sup> And those who disbelieve turn away from what they are warned about.
- 4 Say: Have you considered what you invoke besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a Book before this or any relics of knowledge, if you are truthful.<sup>3</sup>
- 5 And who is in greater error than he who invokes besides Allah such as do not answer him till the day of Resurrection, and they are heedless of their call? <sup>4</sup>
- 6 And when mankind is gathered together, they will be their enemies, and will deny their worshipping (them).
- 7 And when Our clear messages are recited to them, those who disbelieve say of the Truth when it comes to them: This is clear enchantment.
- 8 Or they say: He has forged it. Say: If I have forged it, you control nothing for me from Allah.<sup>5</sup> He knows best what you utter concerning it. He is enough as a witness between me and you. And He is the Forgiving, the Merciful.<sup>6</sup>
- 9 Say: I am not the first of the messengers,<sup>7</sup> and I do not know what will be done with me or with you. I follow only what is revealed to me, and I am but a plain warner.<sup>8</sup>
- 10 Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the Children of Israel has borne witness of one like him,<sup>9</sup> so he believed, while you are big with pride? Surely Allah does not guide the wrongdoing people.

Notes:

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1 (v. 1) This verse consists of the two letters *hā* and *mīm*. According to various opinions, these may stand for the Divine name *Al-Rahmān*, i.e. the Beneficent, or they may be abbreviations for *Hamīd* (Praised) and *Majīd*

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(Glorious), or for *Hayy* (the Living) and *Qayyūm* (the Self-subsisting), or for *Rahmān* (Beneficent) and *Rahīm* (Merciful).

- 2 (v. 3) The Universe had a beginning and it will also have an end.
- 3 (v. 4) Those, other than God, who are invoked by people as if they were gods, cannot be shown to have created anything on earth nor to have control of anything above in heaven. These words may also mean that they cannot help their worshippers to achieve anything, neither materially in this world's life on earth, nor morally and spiritually for the heavenly life. No book, nor any knowledge, can be presented to prove otherwise.
- 4 (v. 5) This shows that Allah *does* answer those who call on him.
- 5 (v. 8) *From Allah* here means *from the punishment of Allah*. If the Quran was a lie which the Prophet had forged, none could avert the punishment which must come upon a forger.
- 6 (v. 8) Whenever the punishment of the opponents is alluded to, as in the statement *He is enough as a witness between me and you*, the Divine attribute of mercy and forgiveness is also mentioned to indicate that mercy always predominates in the Divine nature.
- 7 (v. 9) Prophets had appeared before the Holy Prophet Muhammad in every country and nation throughout the whole world, and God's sending messengers for the reformation of people was the universal experience of humanity.
- 8 (v. 9) The Prophet is made to deny any detailed knowledge as to the ultimate end of one or the other party, but the warning is reaffirmed in the concluding words to show that evildoers must suffer the consequences of their deeds.
- 9 (v. 10) The witness from among the Children of Israel, who bore witness of one *like him*, is Moses:  

“I will raise up for them a Prophet *like you* from among their brethren, ... And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him” (Deuteronomy, 18:18–19).

It is to the concluding statement in the above quotation that attention is called in the words, *Have you considered if it is from Allah, and you disbelieve in it*.