

(*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 1 – August 12 (2010)**

### **Topic: Allah**

### **Chapter 6**

101 Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort? And He created everything, and He is the Knower of all things.<sup>1</sup>

102 That is Allah, your Lord. There is no god but He, the Creator of all things; therefore serve Him, and He has charge of all things.

103 Vision cannot comprehend Him, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.<sup>2</sup>

#### *Notes:*

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**1** This verse and those that follow describe the transcendental Unity of the Divine Being. To attribute a son to Him is to acknowledge that He had a consort; otherwise the word *son* will have to be taken simply as a metaphor.

**2** The physical vision of man, working as it does only within narrow limits and being able only to see bodies, cannot comprehend the *Infinite One*. He is the all-pervading Spirit, and can be seen only with the spiritual eye.

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## Topic: Abraham

### Chapter 6

- 75 And thus did We show Abraham the kingdom of the heavens and the earth and that he might have certainty.<sup>1</sup>
- 76 So when the night overshadowed him, he saw a star. He said: Is this my Lord? <sup>2</sup> So when it set, he said: I do not love the setting ones.
- 77 Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me, I should certainly be of the people who are in error.
- 78 Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: My people, I am clear of what you set up (with Allah).
- 79 Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of those who set up partners (with Allah).

#### *Notes:*

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**1** Showing Abraham the kingdom of the heavens and the earth signifies granting him an insight into the Divine laws of nature working in the kingdom of the heavens and the earth. This insight had convinced him that Allah was the real controller of the universe, while the sun, the moon, the stars and other heavenly bodies, were only His creation and subject to His laws.

**2** These words, which literally mean *this is my Lord*, do not contain Abraham's conviction. The words are either uttered by way of surprise or, as translated here, the phrase may be interrogatory, expressing disapproval. It should be borne in mind that Abraham never worshipped idols or the heavenly bodies like his people. He has already been spoken of in v. 74 as denouncing the idol-worship of his people, and in v. 75 as possessing certainty of faith in One God. Further on, we find it clearly stated in v. 83 that what is related here was an argument by which Abraham tried to convince his people that they worshipped false deities, which were themselves subject to Divine laws.

*Something which declines, sets and goes out of contact with us cannot be God.*