

(*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 *y* is printed in capital, as in: You.)

For Fast 16

Chapter 19

51 And mention Moses in the Book. Surely he was one purified, and was a messenger, a prophet.

Note: *Rasūl*, or *messenger*, means *one who is sent with a message* for the regeneration of people, while *nabī*, or *prophet*, is one who has the gift of prophecy, i.e., who receives a *naba'* or *information* from on high. The elect who are chosen for the regeneration of man are called *prophets* as receiving knowledge from Allah, and *messengers* as delivering to humanity the messages they receive.

52 And We called to him from the blessed side of the mountain, and We made him draw near to Us in communion.

53 And We gave him out of Our mercy his brother Aaron, a prophet.

54 And mention Ishmael in the Book. Surely he was truthful in promise, and he was a messenger, a prophet.

55 And he enjoined on his people prayer and charity, and was one in whom his Lord was well pleased.

56 And mention Idris in the Book. Surely he was a truthful man, a prophet,

57 and We raised him to an elevated state.

Note: *Idrīs* is the same as Enoch of the Bible. The word *raf'*, which is used of Jesus, is also used of Enoch, and some commentators therefore misinterpret it as indicating that Enoch was taken up to heaven alive. But the same mistake is made in both cases, for *raf'* signifies *raising to high dignity*; see 3:55, footnote 2. The mistake seems to have arisen from what is said of Enoch in the Bible: “And Enoch walked with God, and he was not, for God took him” (Genesis, 5:24).

58 These are they on whom Allah bestowed favours, from among the prophets, of the offspring of Adam, and of those whom We carried with Noah, and of the offspring of Abraham and Israel, and of those whom We guided and chose. When the messages of the Beneficent were recited to them, they fell down in submission, weeping.

Note: The Quran honours the former prophets by saying *mention* them in the Book, even though their later followers opposed the Prophet Muhammad.

59 But after them came an evil generation, who wasted prayers and followed lusts, so they will meet with ruin,
60 except those who repent and believe and do good — such will enter the Garden, and they will not be wronged in the least:
61 gardens of perpetuity which the Beneficent has promised to His servants, in the Unseen. Surely His promise ever comes to pass.
62 They will hear in there no vain discourse, but only, Peace! And they have their sustenance in there, morning and evening.

Note: This description of the Hereafter shows that the Muslim in this world talks of nothing but peace. Islam is really *peace*, and it is by making peace here with the Creator and His creatures that one can find peace hereafter. This is the great truth underlying the Islamic idea of paradise. The state of *perfect peace* spoken of here is called the *Garden* in v. 63 which the righteous will inherit.

63 This is the Garden which We cause those of Our servants to inherit who keep their duty.