

(*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 7**

### **Chapter 6**

- 50 Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I follow only what is revealed to me. Say: Are the blind and the seeing alike? Do you not then reflect?
- 51 And warn with it those who fear that they will be gathered to their Lord — there is no protector for them, nor any intercessor besides Him — so that they may keep their duty.
- 52 And do not drive away those who call upon their Lord, morning and evening, desiring only His pleasure. Neither are you accountable for them at all, nor are they accountable for you at all, that you should drive them away and thus be of the wrongdoers.
- 53 And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?
- 54 And when those who believe in Our messages come to you, say: Peace be to you, your Lord has ordained mercy on Himself, (so) that if anyone of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

#### *Brief Notes:*

#### **V. 6:50**

Appearing among a superstitious and ignorant people, the Holy Prophet could have claimed any supernatural powers for himself. But he told them plainly that he was a man who had no treasures, nor did he lay claim as a man to know the secrets of the future, nor did he profess to be any more than a mortal. Allah had revealed His will to him, and he faithfully followed and translated into practice everything that he received from on High. And as he himself was, so he wanted others to be. The unique greatness of the Prophet lies in the fact that he never tried to put himself before people as superhuman.

**V. 6:52**

This verse was revealed when some leading Quraish expressed their willingness to accept the Prophet if the poorer Muslims were not allowed to remain in his company at the time. The poor and the rich are here brought to the same level; they have equal claims to learn and practise the truth. Truth is equally accessible to all. To the religion of Islam, no aristocracy is known. Before the Great Master the differences of rank, wealth and colour sink into insignificance, and therefore before Allah's Messenger, as before Allah Himself, they must all stand upon one level. *Everyone is answerable for what he does* is the golden principle preached by Islam.

**V. 6:53**

The simple and decisive answer given above no doubt wounded the pride of the wealthy Quraish, who were required to sit along with the poor slaves whom they never treated as human beings, and thus they were tried.