

(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 9

Chapter 7

189 He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort in her. So when he covers her she bears a light burden, then moves about with it. Then when it grows heavy, they both call upon Allah, their Lord: If You give us a good one, we shall certainly be grateful.

See notes. 190 But when He gives them a good one, they set up with Him partners in that which He has given them. High is Allah above what they set up (with Him).

191 Do they set up (with Him) that which has not created anything, while they are themselves created?

192 And they cannot give them help, nor can they help themselves.

See notes. 193 And if you invite them to guidance, they will not follow you. It is the same to you whether you invite them or you are silent.

194 Those whom you call on besides Allah are slaves like yourselves; so call on them, then let them answer you, if you are truthful.

195 Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call upon your associate-gods then plot against me and give me no respite.

196 Surely my Friend is Allah, Who revealed the Book, and He befriends the righteous.

197 And those whom you call upon besides Him are not able to help you, nor can they help themselves.

See notes. 198 And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.

See notes. 199 Take to forgiveness and enjoin good and turn away from the ignorant.

Brief Notes:

V. 7:190

This describes the condition of man in general and refers to the evidence of his nature, for when in distress he always turns to Allah, but when in ease he goes after other gods or his own low desires.

V. 7:193

Invitation to Truth must be extended to all, though some may not benefit by it. The meaning is further clarified in verses 198–199.

V. 7:198-199

This directs us that when we have to deal with people who are blindly prejudiced and ignorant, and therefore fail to understand the guidance, we must not give vent to anger, fury and violence against them. We should treat them with forgiveness, do our duty of enjoining simple acts of goodness that everyone recognises as good, and then turn away from them, leaving the matter in the hands of Allah.