

Surah 46. Al-Ahqaf

Asad: Say: "Have you given thought [to how you will fare] if this be truly [a revelation] from God and yet you deny its truth? - even though a witness from among the children of Israel has already borne witness to [the advent of] one like himself,¹² and has believed [in him], the while you glory in your arrogance [and reject his message]? Verily, God does not grace [such] evildoing folk with His guidance!"

Malik: Further say: "Think, if this Qur'an is indeed from Allah and you reject it, when a witness (a Jew) from the children of Israel has also testified to its similarity with earlier scriptures and has believed (accepted Islam), while you are showing arrogance, how unjust you are! Surely Allah does not guide the unjust people."

Pickthall: Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah, guideth not wrongdoing folk.

Yusuf Ali: Say: "See ye? If (this teaching) be from Allah and ye reject it and a witness from among the Children of Israel testifies to its similarity (with earlier scriptures) and has believed while ye are arrogant (how unjust ye are!) truly Allah guides not a people unjust." ^{4783 4784}

Transliteration: Qul araaaytum in kana min AAindi Allahi wakafartum bihi washahida shahidun min banee israeela AAala mithlihi faamana waistakbartum inna Allaha la yahdee al~~th~~halimeena
Khattab:

Ask ?them, O Prophet?, "Consider if this ?Quran? is ?truly? from Allah and you deny it, and a witness from the Children of Israel attests to it and then believes,¹ whereas you act arrogantly. Surely Allah does not guide the wrongdoing people."

Author Comments

12 - I.e., a prophet like himself. The "witness" spoken of here is evidently Moses: cf. the two Biblical passages relating to the advent of the Prophet Muhammad (Deuteronomy xviii, 15 and 18): "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me"; and "I will raise them up a prophet from among thy brethren, like unto thee, and will put My words in his mouth." (See in this connection note [33] on [2:42](#).)

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This refers to 'Abdullâh ibn Salâm, a Jewish scholar, who embraced Islam when the Prophet (?) emigrated to Medina.

4783 - Another side of the argument is now presented. 'You pagan Arabs! You are puffed up with pride, though you are an ignorant nation. Among Israel there are men who understand the previous scriptures, and who find in the Qur-an and its Preacher a true confirmation of the previous scriptures. They accept Islam as a fulfilment of the revelation of Moses himself! (See Deut. xviii. 18-19). And yet you hold back, though the Qur-an has come in your own language, in order to help you to understand. How unjust and how shameful! In that case, with what face can you seek guidance from Allah?'

4784 - There were learned Jews (and Christians) who saw in the holy Prophet the Messenger of Allah foreshadowed in previous Revelations, and accepted Islam. As this is a Makkan Sura we need not construe this as a reference to Abdullah ibn Salam, whose conversion was in Madinah only two years before the Prophet's death, unless we accept this particular verse to be so late in date. The sincere Jews were in a position to understand how this Revelation fitted in with all they had learnt about Revelation.

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