

## Surah 6. Al-An'am

Asad: Say [O Prophet]: "I do not say unto you, 'God's treasures are with me'; nor [do I say], 'I know the things that are beyond the reach of human perception'; nor do I say unto you, 'Behold, I am an angel': I but follow what is revealed to me."<sup>38</sup> Say: "Can the blind and the seeing be deemed equal?"<sup>39</sup> Will you not, then, take thought?"

Malik: Say: "I do not claim that I possess the treasures of Allah, or that I know the unseen nor do I claim that I am an angel. What I say is, that I follow only that which is revealed to me." Ask them: "Are the blind and the seeing alike? Why don't you think?"

Pickthall: Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?

Yusuf Ali: Say: "I tell you not that with me are the treasures of Allah nor do I know what is hidden nor do I tell you I am an angel. I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing?" Will ye then consider not? <sup>867 868</sup>

Transliteration: Qul la aqoolu lakum AAindee khazainu Allahi wala aAAalamu alghayba wala aqoolu lakum innee malakun in attabiAAu illal ma yoohu ilayya qul hal yastawee alaAAamu waalbaseeru afala tatafakkaroona

Khatab:

Say, ?O Prophet,? "I do not say to you that I possess Allah's treasures or know the unseen, nor do I claim to be an angel. I only follow what is revealed to me." Say, "Are those blind ?to the truth? equal to those who can see? Will you not then reflect?"

### Author Comments

38 - This denial on the part of the Prophet of any claim to supernatural powers refers, primarily, to the demand of the unbelievers mentioned in verse {37} that he should prove his prophetic mission by causing a "miraculous sign" to be bestowed on him. Beyond this specific reference, however, the above passage is meant to prevent any deification of the Prophet and to make it clear that he - like all other prophets before him - was but a mortal human being, a servant whom God had chosen to convey His message to mankind. See also [7:188](#).

39 - I.e., "Can those who remain blind and deaf to God's messages find their way through life equally well as those who have achieved a spiritual vision and guidance through God's revelation?"

867 - Literally it might mean that the men of God are not like vulgar soothsayers, who pretend to reveal hidden treasures, or peer into future, or claim to be something of a different nature from men. But the meaning is wider: They deal out God's great treasures of truth, but the treasures are not theirs, but God's; they have greater insight into the higher things, but that insight is not due to their own wisdom, but to God's inspiration; they are of the same flesh and blood with us, and the sublimity of their words and teaching arises through God's grace- to them and to those who hear them.

868 - Therefore compare not the men of God ("the seeing") with ordinary men ("the blind"). The men of God, although they be but men, have the higher light with them; therefore do not exact of them petty ephemeral services. Though they are men, they are not as other men, and are entitled to reverence.

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