

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

## For Fast 5 – August 26

### Chapter 4

- 26 Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully). And Allah is Knowing, Wise.
- 27 And Allah desires to turn to you (mercifully). And those who follow (their) lusts desire that you should deviate (with) a great deviation.
- 28 Allah desires to make light your burdens, and man is created weak.<sup>1</sup>
- 29 O you who believe, do not swallow up your property among yourselves by false means except that it be trading by your mutual consent.<sup>2</sup> And do not kill your people.<sup>3</sup> Surely Allah is ever Merciful to you.
- 30 And whoever does this aggressively and unjustly, We shall soon cast him into fire. And this is ever easy for Allah.
- 31 If you shun the great things which you are forbidden, We shall do away with your evil (inclinations)<sup>4</sup> and make you enter an honourable place of entering.
- 32 And do not hanker after that (wealth) by which Allah has made some of you excel others. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of His grace. Surely Allah is ever Knower of all things.

#### Notes:

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- 1 In Islam all principles of right action are stated with such completeness, devoid of unnecessary details, that the real burden of man is much lighter than in any other religion. It, moreover, points out the right way for man’s freedom from the bondage of sin, and thus reduces his burden by saving him from falling into evil ways. Man being “created weak” refers to Allah’s great mercy in having shown him the truth and guidance, because he could not chalk out a way for himself which was free from error.
- 2 All illegal methods of acquiring property are forbidden. Only the seeking of gain from one another by trading by mutual consent is allowed. The passage is particularly directed to guard women’s right to property, because it was women’s and orphans’ property that was generally swallowed up unjustly.
- 3 This forbids the killing of *anfusa-kum*, which means your people or yourselves. In the first case, the significance is that life must also be protected; in the second case, it is an injunction against suicide which according to the

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law of Islam is a grave sin. (This injunction also forbids sending “your people” on suicide missions to their certain death.)

- 4 If a person avoids committing sins, the evil inclinations within him die also. Division of sins into *kabīra* (major) and *ṣaghīra* (minor) is baseless.

It is wrongly considered that if a person refrains only from “major” sins — and a list is drawn up of what are “major” sins — then all so-called minor sins are forgiven! In fact, any sin which reaches the stage of *commission* is a major sin. A sin is at its most minor when a person only thinks about committing it. When he makes plans to commit it, it reaches the next stage in severity. As his plans progress, the sin increases in severity, and when he actually commits it, it becomes a major sin.

Another definition of a “major” sin is: any sin which is committed deliberately.

(The above explanation derives from Ahmadiyya elders, particularly Hazrat Maulana Nur-ud-Din.)