

Fast 8

Chapter 4

- 75 And what reason have you not to fight in the way of Allah, and of the weak among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors, and grant us from Yourself a friend, and grant us from Yourself a helper!

Note: Fighting “in the way of Allah” is here connected with fighting in the way of the weak and the oppressed. Fighting “in the way of Allah” anywhere in the Quran means fighting for the *just causes* for which the Quran permits war.

The prayer in this verse is the prayer of the oppressed, who themselves lack all strength.

Chapter 5

- 25 He (Moses) said: My Lord, I have control of none but my own self and my brother; so distinguish between us and the transgressing people.

Note: The transgressing people are here Moses’ own followers. If your community in general is insistent on some wrong course, and cannot be persuaded by the few to follow the right path, then the few must stand out and distinguish themselves as different.

- 83 And when they hear what has been revealed to the Messenger you see their eyes overflow with tears because of the truth they recognize. They say: Our Lord, we believe, so write us down with the witnesses.

Note: As in Ch. 3, v. 56, mentioned under Fast 6, the desire to be a “witness” means that you wish your life, conduct and behaviour to be such that it testifies to the truth of the messenger — and not that your behaviour is a stain on the Messenger’s good name.

Chapter 6

- 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 one of the wrongdoers.

Note: 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. Those poor Muslims are described here as sincerely following the faith. 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. 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.
