

(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 20

### Chapter 29

- 2 Do people think that they will be left alone on saying, We believe, and will not be tried?

*Note:* By the trials spoken of in these verses are meant the persecutions of the believers by the disbelievers. This is made clear in v. 10.

- 3 And indeed We tried those before them, so Allah will certainly know those who are true and He will know the liars.

*Note:* The *knowing* in this case relates to a knowledge of the event when it takes place, when reward or punishment is meted out to a person for what he does.

- 4 Or do they who work evil think that they will escape Us? Evil is it that they judge!

- 5 Whoever hopes to meet with Allah, the term of Allah is then surely coming. And He is the Hearing, the Knowing.

- 6 And whoever strives hard, strives for himself. Surely Allah is above need of (His) creatures.

*Note:* The word *jihād* occurs in Makkan revelation frequently, and carries its proper significance of *striving hard* in Allah’s way. The suffering of persecutions and tortures at the hands of their enemies for the sake of their faith was no less a *jihād* for the Muslims at Makka than their fighting in defence of Islam at Madina.

- 7 And those who believe and do good, We shall certainly do away with their afflictions and reward them for the best of what they did.

- 8 And We have enjoined on man goodness to his parents. But if they strive to make you set up partners with Me, of which you have no knowledge, do not obey them. To Me is your return, so I will inform you of what you did.

*Note:* This verse, while signifying the importance of obedience to parents, warns against attaching over-importance even to filial duty. It shows that when an important duty clashes with a still higher one, the former is to be sacrificed for the latter. It is related that when Sa'd ibn Abi Waqqas became a convert to Islam, his mother swore that she would neither eat nor drink, until he reverted to disbelief, and that this verse was revealed on that occasion.

- 9 And those who believe and do good, We shall surely make them enter among the righteous.
- 10 And among people is he who says: We believe in Allah; but when he is persecuted for the sake of Allah, he thinks the persecution of people to be as the punishment of Allah. And if help comes from your Lord, they will say: Surely we were with you. Is not Allah the Best Knower of what is in the hearts of mankind?

*Note:* Those who are weak in faith consider the persecution by the disbelievers, which was necessary to strengthen and purify their faith, as if it were a punishment from Allah for their change of faith.

- 11 And certainly Allah will know those who believe, and He will know the hypocrites.
- 12 And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And they can never bear any of their wrongs at all. Surely they are liars.
- 13 And they will certainly bear their own burdens, and other burdens besides their own burdens; and they will certainly be questioned on the day of Resurrection as to what they forged.

*Note:* The Quran does not anywhere say that the burden of one shall be taken away by another. Each one is responsible for what he does. The "other burdens" are really their own burdens in misleading others, and thus the two burdens spoken of here are the burden of one's own wrongdoing and the burden of misleading others.