

(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 5

### Chapter 4

- 36 And serve Allah, and do not set up any partner with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the traveller and those whom your right hands possess. Surely Allah does not love such as are proud, boastful,
- 37 who are miserly and tell people to be miserly and hide that which Allah has given them out of His grace. And We have prepared for the disbelievers an humiliating punishment —
- 38 and those who spend their wealth to be seen by people and do not believe in Allah nor in the Last Day. And as for him whose companion is the devil, an evil companion is he!
- 39 And what (harm) would it do them if they believe in Allah and the Last Day and spend (on good works) out of what Allah has given them? And Allah is ever Knower of them.
- 40 Surely Allah does not wrong (anyone even by) the weight of an atom; and if it is a good deed, He multiplies it and gives from Himself a great reward.
- 41 But how will it be when We bring from every people a witness and bring you as a witness against these?
- 42 On that day will those who disbelieved and disobeyed the Messenger desire that the earth were levelled with them. And they can hide no fact from Allah.

*Brief Notes:*

### V. 36

*The neighbour of kin may mean a neighbour who is a relative or a Muslim neighbour, and the alien neighbour is either a neighbour not related or a neighbour of an alien religion. Thus the charity of Islam is not limited to one’s own people or one’s own co-religionists, but is extended to others also. The companion in a journey or the traveller could belong to any people or any religion. Indeed, the parents, near of kin, orphans*

and needy mentioned at the beginning could also be non-Muslims and it would be a Muslim's duty to do good to them.

By *those whom your right hands possess* are meant *all those with whose care you are entrusted*, so that it includes even animals over which one has control. While dealing with the rights of women, the Quran generalizes the law of doing good to others, so much so that it requires goodness to be extended even to a fellow-traveller. If even companions whose company is so short-lived are to be treated generously, how generous must a man be to her who is the companion of his whole life!

#### **V. 40**

Such is the ever-recurring description of the preponderance of mercy in Divine nature: good done is always multiplied and evil nullified by God.

#### **V. 41**

The prophet sent to a people is frequently spoken of as being *a witness* in respect of them, and by *these* are here meant the followers of the Holy Prophet Muhammad. It appears that the people spoken of here are Muslims who disobey the Prophet, and hence the Prophet's anxiety for the later generations of his followers. This is made clear in the verse that follows in the words *those who disbelieved and disobeyed the Messenger*. Disobedience amounts to disbelief in practice.