

### INTRODUCTION TO SŪRAT *Al-Hajj*, 22.

We now come to a new series of four Sūras, dealing with the environments and methods contributing to our religious progress, as the last five Sūras dealt with the Messengers who came in various ways to proclaim the Truth and conquer evil. See Introduction to S. xvii.

The subject-matter of this particular Sūra is concerned mainly with the spiritual implications of the Sacred House, the Pilgrimage, the Sacrifices, Striving and Fighting in defence of Truth when attacked, and other acts that make for Unselfishness and uproot Falsehood.

On the chronology of this Sūra, opinion is divided. Some parts were probably revealed in the later Makkan period, and some in Madinah. But the chronological question has no significance here.

*Summary.*—Importance of the spiritual Future, and need of firmness in Faith: help for Truth and punishment for Evil (xxii. 1-25).

Purity, Prayer, Humility, and Faith are implied in the Pilgrimage; in solemn Sacrifice we express our gratitude and reverence to Allah, and our desire to share food with our poorer brethren; Striving and Fighting in defence of Truth when attacked are necessary as tests of self-sacrifice (xxii. 26-48).

The promptings of evil may hinder the work of Allah's Prophet, but that work must triumph, and the Mercy and Truth of Allah must be established; therefore serve Allah humbly, and He will protect and help you (xxii. 49-78).

*Al-Hajj, or The Pilgrimage.*

*In the name of Allah, Most Gracious,  
Most Merciful.*

1. O mankind! Fear your Lord!  
For the convulsion of the Hour  
(Of Judgment) will be  
A thing terrible!<sup>2770</sup>
2. The Day ye shall see it,  
Every mother giving suck  
Shall forget her suckling-babe,  
And every pregnant female  
Shall drop her load (unformed):  
Thou shalt see mankind  
As in a drunken riot,<sup>2771</sup>  
Yet not drunk: but dreadful  
Will be the Chastisement of Allah.
3. And yet among men  
There are such as dispute  
About Allah, without knowledge,  
And follow every Satan  
Obstinate in rebellion!
4. About whom (Satan)  
It is decreed that whoever  
Turns to him for friendship,  
Him will he lead astray,

## سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأَيُّهَا النَّاسُ اتَّقُوا رَبَّ كُنْتُمْ مِنْ زَلْزَلَةٍ  
السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْسِعَةٍ عَمَّا  
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا  
وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكَرُونَ  
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ  
وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ ﴿٣﴾

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ  
وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

2770. The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103).

2771. Three metaphors are used for the extreme terror which the Awful Day will inspire, (1) No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour. (2) An expectant mother carries the young life within her with great pride and hope: yet the terror will overpower the hope at this "Hour", and nature's working will be reversed. (3) Men ordinarily retain their self-possession except under intoxication: here, without intoxication, they will be driven to frenzy with terror.

And he will guide him  
To the Chastisement of the Fire.<sup>2772</sup>

5. O mankind! if ye have  
A doubt about the Resurrection,<sup>2773</sup>  
(Consider) that We created you  
Out of dust, then out of  
Sperm, then out of a leech-like  
Clot, then out of a morsel  
Of flesh, partly formed<sup>2774</sup>  
And partly unformed, in order  
That We may manifest  
(Our power) to you;  
And We cause whom We will<sup>2775</sup>  
To rest in the wombs  
For an appointed term,  
Then do We bring you out  
As babes, then (foster you)  
That ye may reach your age  
Of full strength; and some  
Of you are called to die,  
And some are sent back  
To the feeblest old age,

يَتَّيْبَهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا  
خَلَقْتُمْكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ  
ثُمَّ مِنْ مُّضْغَةٍ مُّخْلَقَةٍ وَغَيْرِ مُخْلَقَةٍ لِّنَبِّئَنَّكُمْ  
وَنُقَرِّفِي الْأَرْحَامَ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى  
ثُمَّ نَخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلَّغُوا أَشَدَّكُمْ  
وَمِنْكُمْ مَّنْ يُّؤْتِفُ وَمِنْكُمْ مَّنْ يُّرَدُّ  
إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ  
شَيْئًا وَنَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا  
الْمَاءَ أَهْرَزَتْ وَرَبَّتْ وَأَنْبَتَتْ  
مِنْ كُلِّ رَوْحٍ بِهِيج

2772. Even after the warnings there are men who are such fools as to turn away from Allah who created them and cherishes them with His love and care; they become outlaws in His Kingdom, making friends with satan, which is a rebel in Allah's Kingdom.

2773. If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from lifeless matter, to seed, fertilised ovum, foetus, child youth, age, and death! How can they doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or, if they look at external nature, they see the earth dead and barren and Allah's fertilising showers bring it in to life, growth and beauty in various forms. The Creator of this great pageant of Beauty can surely create yet another and a newer world.

2774. The stages of man's physical growth from nothing till he completes the cycle of this life are described in words whose accuracy, beauty, and comprehensiveness can only be fully understood by biologists. Parallel to the physical growth, may be understood man's inner growth, also by stages and by Allah's creative artistry.

2775. That is, a male or a female child, a fair or an ugly child, a good or a rebellious child, etc., involving countless mysteries of genetics and heredity.

So that they know nothing  
After having known (much).<sup>2776</sup>  
And (further), thou seest  
The earth barren and lifeless,  
But when We pour down  
Rain on it, it is stirred  
(To life), it swells,  
And it puts forth every kind  
Of beautiful growth (in pairs).<sup>2777</sup>

6. This is so, because Allah  
Is the Reality: it is He  
Who gives life to the dead,  
And it is He Who has  
Power over all things.<sup>2778</sup>

7. And verily the Hour will come:  
There can be no doubt  
About it, or about (the fact)  
That Allah will raise up  
All who are in the graves.

8. Yet there is among men  
Such a one as disputes  
About Allah, without knowledge,  
Without guidance, and without  
A Book of Enlightenment,<sup>2779</sup>

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَى  
وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّارْتَبَ فِيهَا  
وَأَنَّ اللَّهَ يَتَعَثُّ مَنْ فِي الْقُبُورِ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى  
وَلَا كِتَابٍ مُّنِيرٍ ﴿٨﴾

2776. Cf. xvi 70. In that passage the mystery of our life was used to illustrate Allah abundant mercies and favours to us. Here it is used to illustrate Allah's power in giving us a future Life of even greater promise.

2777. A beautiful nature passage so pregnant in meaning that the earnest student wonders what magic and truth have been conveyed in so few words. M.P.'s Egyptian colleague Prof. Ghamrawi (see M.P.'s note on this passage) was but expressing the feelings of every careful student of the Qur-ān. The "subtlety and wealth of meaning" are indeed marvellous.

2778. All these beautiful and well-articulated pageants of life and nature point to the Reality behind them i.e., Allah. They will perish, but He is eternal.

2779. For "Book of Enlightenment" see iii. 184 and n. 490. I understand "knowledge" to mean here their human knowledge or intelligence, "guidance" to mean divine guidance, such as comes from Allah or prophets of Allah or a revelation from Allah, and the "Book of Enlightenment" to mean the fundamental guide to good conduct, =

9. (Disdainfully) bending his side,  
In order to lead (men) astray  
From the Path of Allah:  
For him there is disgrace<sup>2780</sup>  
In this life, and on the Day  
Of Judgment We shall  
Make him taste the chastisement  
Of burning (Fire).

ثَانِي عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ فِي الدُّنْيَا  
خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿١٠﴾

10. (It will be said): "This is  
Because of the deeds which  
Thy hands sent forth,  
For verily Allah is not  
Unjust to His servants."<sup>2781</sup>

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ  
وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ ﴿١١﴾

#### SECTION 2.

11. There are among men  
Some who serve Allah,  
As it were, on the verge.<sup>2782</sup>  
If good befalls them, they are,  
Therewith, well content; but  
If a trial comes to them,

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ  
أَطْمَأَنَّنَ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ  
خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الْخُسْرَانُ  
الْمُبِينُ ﴿١٢﴾

= the clear rules laid down in all Dispensations to help men to lead good lives. The "Book of Enlightenment" may mean a revealed Book in which case "Guidance" would refer to divine guidance through a prophet of Allah.

2780. Some Commentators think this refers to Abū Jahl, but the words are perfectly general, and this type of man is common in all ages. The same may be said about verse 3 above: Commentators give the immediate reference to one Nadhar ibn Hārith.

2781. 'What you suffer is the consequence of your own sinful deeds; Allah is just; He is not unjust in the least to any of His creatures'.

2782. They are men whose minds are not firm: they will have faith, if all goes well with them, but as soon as they are tried, they are found wanting. They are a different kind from hypocrites. It is not fraud or double dealing that is their sin: it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundane calculations—a "nicely calculated less or more" of the good things of this world. They fail in both worlds, and their failure in this world is patent for every on-looker.

They turn on their faces:  
They lose both this world  
And the Hereafter: that  
Is indeed the manifest loss.

12. They call on such deities,<sup>2783</sup>  
Besides Allah, as can neither  
Hurt nor profit them:  
That is straying far indeed  
(From the Way)!

13. (Perhaps) they call on one  
Whose hurt is nearer<sup>2784</sup>  
Than his profit: evil, indeed,  
Is the patron, and evil  
The companion (for help)!

14. Verily Allah will admit  
Those who believe and work  
Righteous deeds, to Gardens,  
Beneath which rivers flow:  
For Allah carries out  
All that He desires.<sup>2785</sup>

15. If any think that Allah  
Will not help him  
(His Messenger) in this world  
And the Hereafter, let him  
Stretch out a rope

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ  
وَمَا لَا يَنْفَعُهُ، ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

يَدْعُوا مَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ، لَيْسَ الْمَوْلَى  
وَلَيْسَ الْعَشِيرُ ﴿١٣﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، إِنَّ اللَّهَ  
يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ  
فَلْيَمْدُدْ سَبَبًا إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ  
هَلْ يَدَّ يَدًا يُدْهِبُ كَيْدَهُ، مَا يَغِيظُ ﴿١٥﴾

2783. To such minds religion does not mean high endeavour, self-sacrifice for noble ends, the recognition of Allah's infinite world, but just a small concession to formalism, perhaps a present to an idol (literal or figurative), perhaps attendance at worship if it can be done without trouble! It is false gods they worship, and the more they worship, the more they stray.

2784. Such false worship is not always neutral, bringing neither harm nor good. Perhaps the harm comes first, and there is no help from Allah. Such minds are themselves demoralised, and render themselves unfit for help!

2785. Allah is both true to His promise, and He has power to give full effect to His Will and Plan.

To the ceiling and cut (himself)<sup>2786</sup>

Off: then let him see

Whether his plan will remove

That which enrages (him)!

16. Thus have We sent down<sup>2787</sup>

Clear Signs; and verily

Allah doth guide whom

He will!

17. Those who believe (in the Qur-ān),

Those who follow the Jewish

(scriptures),

And the Sabians,<sup>2788</sup> Christians,

Magians,<sup>2789</sup> and Polytheists,-

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يَتَذَكَّرُ  
وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ  
وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا  
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

2786. There is some difference of opinion as to the interpretation of this verse. Most Commentators are agreed that the pronoun "him" in the second line ("will not help him") refers to the holy Prophet, and that the "any" in the first line refers to his enemies, who wished to see him destroyed and removed from the scene of his labours. Ibn 'Abbās, whom I have followed here, and whom a great number of Commentators follow, construes the later clauses in the sense given in the text. Freely paraphrased, it means: if the enemies of Allah's Messenger are enraged at his successes, let them fix a rope to their ceiling and hang themselves. *Samāa* is thus rendered by the word 'ceiling'. If *Samāa* is rendered by the word "heaven" (the usual meaning), the paraphrase would be : if the enemies of Allah's Messenger are enraged at the help he gets from heavens, let them stretch a rope to heavens, and see if they can cut off the help in that way!—in other words, they are fools if they think they can intercept Allah's help by their petty devices!

2787. Instead of plotting against Allah's Messenger, the Unbelievers should observe the Clear Signs which he has brought, and obey and follow the Guidance which comes from Allah according to the Laws which He has fixed by His holy Will and Plan.

2788. For Sabians, see n. 76 to ii. 62. They are also referred to in v. 72. In both those passages the Muslims are mentioned with the Jews, Christians, and Sabians, as receiving Allah's protection and mercy. Here, besides the four religions, there is further mention of Magians and Polytheists: it is not said that they would receive Allah's Mercy, but only that Allah will judge between the various forms of faith.

2789. This is the only place where the Magians (*Majūs*) are mentioned in the Qur-ān. Their cult is a very ancient one. They consider Fire as the purest and noblest element, and worship it as a fit emblem of Allah. Their location was the Persian and Median uplands and the Mesopotamian valleys, their religion was reformed by Zardusht (date uncertain, about B.C. 600?). Their scripture is the Zend-Avesta, the bible of the Pārsis. They were "the Wise men of the East" mentioned in the Gospels.

Allah will judge between them  
On the Day of Judgment:  
For Allah is witness  
Of all things.

18. Seest thou not that  
To Allah prostrate  
All things that are  
In the heavens and on earth,<sup>2790</sup>  
The sun, the moon, the stars;  
The hills, the trees, the animals;  
And a great number among  
Mankind? But a great number  
Are (also) such as  
Unto whom the  
Chastisement is justly due.  
And such as Allah shall disgrace,-  
None can raise to honour:  
For Allah carries out  
All that He wills.<sup>2791</sup>

19. These two antagonists dispute<sup>2792</sup>  
With each other about their Lord:  
But those who deny (their Lord),-  
For them will be cut out  
A garment of Fire:  
Over their heads will be  
Poured out boiling water.

الْقَرَارَاتِ اللَّهُ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ  
وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ  
وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ  
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ اللَّهُ فَمَالَهُ  
مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

هَذَانِ خَصِمَانِ اٰخِصَمُوا فِي رَبِّهِمْ ۚ اَلَّذِيْنَ  
كَفَرُوْا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ  
مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيْمُ ﴿١٩﴾

2790. Cf. xxi. 79, and n. 2733. All created things, animate and inanimate, depend on Allah for their existence, and this dependence can be construed as their *Sajda* or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For *haqqa* in this verse. Cf. xv. 64, n. 1990.

2791. Cf. xxii. 16. There the argument was that those who work in harmony with Allah's Law and Will will get their reward, for Allah always carries out His Plan. Here is the Parallel argument: those who defy Allah's Will must suffer pain and disgrace, for Allah is well able to carry out His Will.

2792. Two antagonists: i.e., parties of antagonists, viz., Men of Faith, who confess their Lord and seek to carry out His Will, and Men who deny their Lord and defy His Will.



20. With it will be melted  
What is within their bodies,  
As well as (their) skins.<sup>2793</sup>
21. In addition there will be  
Maces of iron (to punish) them.<sup>2794</sup>
22. Every time they wish  
To get away therefrom,  
From anguish, they will be  
Forced back therein, and  
(It will be said). "Taste ye  
The chastisement of Burning!"

## SECTION 3.

23. Allah will admit those  
Who believe and work righteous  
deeds,  
To Gardens beneath which<sup>2795</sup>  
Rivers flow: they shall be  
Adorned therein with bracelets  
Of gold and pearls; and  
Their garments there  
Will be of silk.
24. For they have been guided  
(In this life) to the purest  
Of speeches; they have been  
Guided to the Path of Him  
Who is Worthy of (all) Praise.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢١﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ  
أُعِيدُوا فِيهَا وَذُقُوا عَذَابَ الْحَرِّ ﴿٢٢﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
يُكْوَنُ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا  
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا  
إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾

2793. The punishment, will be all-pervading, not merely superficial.

2794. Read this with the next verse. There will be no escape from the final Punishment adjudged after the time of repentance is past.

2795. In xxii. 14 above, was described the meed of the Righteous as compared with the time-servers and those who worshipped false gods (vv. 10-13): here we have the case of those who were persecuted, abused, prevented from entering the Ka'ba and deprived of all that makes life smooth, agreeable, and comfortable. For them the meed is described in a way that negates these afflictions: costly adornments (as against being stripped of home and property), purity of speech (as against the abuse they received), the Path of the Lord of Praise (as against the fierce and malignant persecution to which they were subjected).

25. As to those who have rejected  
(Allah), and would keep back (men)  
From the Way of Allah, and  
From the Sacred Mosque, which  
We have made (open) to (all) men—  
Equal is the dweller there  
And the visitor from the country—  
And any whose purpose therein  
Is profanity wrongfully<sup>2796</sup>  
Them will We cause to taste  
Of a most grievous chastisement

## SECTION 4

26. Behold! We pointed the site,<sup>2797</sup>  
To Abraham, of the (Sacred)  
House,  
(Saying): "Associate not anything  
(In worship) with Me;  
And sanctify My House  
For those who compass it round,<sup>2798</sup>  
Or stand up,  
Or bow, or prostrate themselves  
(Therein in prayer).
27. "And proclaim the Pilgrimage  
Among men: they will come  
To thee on foot and (mounted)  
On every camel,

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً  
الْعَافِ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ  
بِإِلْحَادٍ يُظْلَمِ نُزُوقَهُ مِنْ عَذَابِ الْإِيمِ ﴿٢٥﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ  
لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ  
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا أَوْ عَلَى  
كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَيْحٍ عَمِيقٍ ﴿٢٧﴾

2796. All these were enormities of which the Pagan clique in power in Makkah before and during the Hijrat were guilty.

2797. The site of Makkah was granted to Abraham (and his son Ismā'il) for a place of worship that was to be pure (without idols, the worship being paid to Allah, the One True God) and universal, without being reserved (like Solomon's Temple of later times) to any one People or Race.

2798. Cf. ii. 125. Note that here the word *qāimīn* ('who stand up for prayer') occurs in place of 'akifīn (who use it as a retreat). In practice the meaning is the same. Those who go for a retreat to the Ka'ba stay there for the time being.

Lean (on account of journeys)  
Through deep and distant  
Mountain highways;<sup>2799</sup>

28. "That they may witness  
The benefits (provided) for them,<sup>2800</sup>  
And celebrate the name  
Of Allah, through the Days<sup>2801</sup>  
Appointed, over the cattle<sup>2802</sup>  
Which He has provided for them  
(For sacrifice): then eat ye  
Thereof and feed the distressed  
Ones in want.

29. "Then let them complete  
The rites prescribed<sup>2803</sup>  
For them, fulfil their vows,<sup>2804</sup>  
And (again) circumambulate  
The Ancient House."

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ  
فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُم مِّنْ بَهِيمَةِ  
الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا  
أَمْرَ الْإِسْلَامِ الْفَقِيرِ ﴿٢٨﴾

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا  
نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

2799. When the Pilgrimage was proclaimed, people came to it for every quarter, near and far, on foot and mounted. The "lean camel" coming after a fatiguing journey through distant mountain roads typifies the difficulties of travel, which Pilgrims disregard on account of the temporal and spiritual benefits referred to in the next verse.

2800. There are benefits both for this our material life and for our spiritual life. Of the former kind are those associated with social intercourse which furthers trade and increases knowledge. Of the latter kind are the opportunities of realising some of our spiritual yearnings in sacred associations that go back to the most ancient times. Of both kinds may be considered the opportunities which the Pilgrimage provides for strengthening our international Brotherhood.

2801. The three special days of Hajj are the 8th, 9th, and 10th of the month of Zul-hijjah, and the two or three subsequent days of *Tashriq*: see the rites explained in n. 217 to ii. 197. But we may ordinarily include the first ten days of Zul-hijjah in the term.

2802. The great day of commemorative Sacrifice ('Id-ul-*Adhḥā*) is the 10th of Zul-hijjah: the meat then killed is meant to be eaten for food and distributed to the poor and needy.

2803. *Tafath*—the superfluous growth on one's body, such as nails, hair, etc., which it is not permitted to remove in *Ihrām*. These may be removed on the 10th day, when the Hajj is completed: that is the rite of completion.

2804. The Pilgrimage is completed by the performance of these rites. The Pilgrim should carry in mind the purification he gained in performing his pilgrimage. Then comes the final *Tawāf*.

## 30. Such (is the Pilgrimage):

Whoever honours the sacred  
Rites of Allah, for him  
It is good in the sight  
Of his Lord, Lawful to you  
(For food in Pilgrimage) are cattle,  
Except those mentioned to you<sup>2805</sup>  
(As exceptions): so shun  
The abomination of idols,  
And shun the word  
That is false,-

ذَلِكَ وَمَنْ يُعِظِمَ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ  
عِنْدَ رَبِّهِ وَأُجِّلَتْ لَكُمْ الْأَنْعَامُ إِلَّا  
مَا يَتَلْنِ عَلَيْكُمْ فَأَجْتَنِبُوا الرِّجْسَ  
مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٢٠﴾

## 31. Being true in faith to Allah,

And never assigning partners  
To Him: if anyone assigns  
Partners to Allah, he is  
As if he had fallen  
From heaven and been snatched up  
By birds, or the wind  
Had swooped (like a bird  
On its prey) and thrown him  
Into a far-distant place.<sup>2806</sup>

خُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا  
خَرَمَ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ  
الرِّيحُ فِي مَكَانٍ سَحِيحٍ ﴿٢١﴾

## 32. Such (is his state): and

Whoever holds in honour  
The Rites of Allah,<sup>2807</sup>

ذَلِكَ وَمَنْ يُعِظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا  
مِنْ تَقْوَى الْقُلُوبِ ﴿٢٢﴾

2805. The general food prohibitions will be found in ii. 173, v. 4-5, and vi. 121, 138-146. They are meant for health and cleanliness, but the worst abominations to shun are those of false worship and false speech. Here the question is about food during Pilgrimage. Lawful meat but not game is allowed.

2806. A parable full of meaning. The man who falls from the worship of Allah, The One True God, is like a man who falls from heaven. His being taken up with false objects of worship is like the falling man being picked up in the air by birds of prey. But the false objects of worship cannot hold him permanently in their grip. A fierce blast of wind—the Wrath of Allah—comes and snatches him away and throws him into a place far, far away from any place he could have imagined—into the hell of those who defied Allah.

2807. *Sha'air*, symbols, signs, marks by which something is known to belong to some particular body of men, such as flags. In ii. 158 the word was applied to *Safā* and *Marwa*: see n. 160 there. Here it seems to be applied to the rites of sacrifice. Such sacrifice is symbolical: it should betoken dedication and piety of heart. See below, xxii. 37.

(In the sacrifice of animals),  
Such (honour) should come truly  
From piety of heart.

33. In them <sup>2808</sup> ye have benefits  
For a term appointed:  
In the end their place  
Of sacrifice is near <sup>2809</sup>  
The Ancient House.

#### SECTION 5.

34. To every people did We  
Appoint rites (of sacrifice),  
That they might celebrate  
The name of Allah over  
The sustenance He gave them  
From animals (fit for food). <sup>2810</sup>  
But your God is One God:  
Submit then your wills to Him  
(In Islām): and give thou  
The good news <sup>2811</sup> to those  
Who humble themselves,—

لَكَرَفِيهَا مَنَفَعٌ إِلَى أَجَلٍ مُّسَمًّى  
تُحْمَلُهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّذِكْرِهِمْ أَسْمَ اللَّهِ  
عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ  
إِلَهُ وَحْدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

2808. *In them*: in cattle, or animals offered for sacrifice. It is quite true that they are useful in many ways to man, e.g., camels in desert countries are useful as mounts or for carrying burdens, or for giving milk, and so for horses and oxen: and camels and oxen are also good for meat, and camel's hair can be woven into cloth; goats and sheep also yield milk and meat, and hair or wool. But if they are used for sacrifice, they become symbols by which men show that they are willing to give up some of their own benefits for the sake of satisfying the needs of their poorer brethren.

2809. *Ilā*=towards, near. The actual sacrifice is not performed in the Ka'ba, but at Minā, five or six miles off, where the Pilgrims encamp: see n. 217 to ii 197. *Thumma* = then, finally, in the end; i.e., after all the rites have been performed, Tawāf, Ṣafā and Marwa, and 'Arafāt.

2810. This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite.

2811. *The good news*: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men.

35. To those whose hearts,  
When Allah is mentioned,  
Are filled with fear,  
Who show patient perseverance  
Over their afflictions, keep up  
Regular prayer, and spend  
(In charity) out of what  
We have bestowed upon them.<sup>2812</sup>

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَحِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ  
عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

36. The sacrificial camels  
We have made for you  
As among the signs from  
Allah: in them is (much)  
Good for you: then pronounce  
The name of Allah over them  
As they line up (for sacrifice):<sup>2813</sup>  
When they are down  
On their sides (after slaughter),  
Eat ye thereof, and feed  
Such as (beg not but)  
Live in contentment,<sup>2814</sup>

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُم فِيهَا  
خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ  
جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ  
سَخَّرْنَاهَا لَكُم لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

2812. Some qualities of Allah's devotees are mentioned here, in ascending order: (1) Humility before Allah makes them receptive, and prepares them to listen to Allah's Message; (2) fear of Allah, which is akin to love, touches their heart, and penetrates through their inmost being; (3) they are not afraid of anything in mortal life; they take their trials patiently, and they go on in a course of righteousness with constancy; (4) their prayer now is not a matter of form, but a real communion with Allah, with a sense of confidence such as a faithful servant feels in the presence of a kind and loving master; and (5) gratitude to Allah, as shown by practical acts of charity to all fellow-creatures.

2813. See n. 2808 to xxii. 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is *Nahr* (cviii.2).

2814. There are ethics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them.

And such as beg  
With due humility: thus have  
We made animals subject  
To you, that ye  
May be grateful.

37. It is not their meat  
Nor their blood, that reaches  
Allah: it is your piety  
That reaches Him: He  
Has thus made them subject  
To you, that ye may glorify  
Allah for His guidance to you:<sup>2815</sup>  
And proclaim the Good News  
To all who do good.

38. Verily Allah will defend  
(From ill) those who believe:  
Verily, Allah loveth not  
Any that is unfaithful, ungrateful.

#### SECTION 6.

39. To those against whom<sup>2816</sup>  
War is made, permission

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِنْ يَنَالُهُ  
الْبَقْوَىٰ مِنكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا  
اللَّهَ عَلَىٰ مَا هَدٰكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

﴿٣٨﴾ إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ  
لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

أُذِّنْ لِلَّذِينَ يَمْتَلِكُونَ بَٰيْأَتَهُمْ ظُلُمًاوُا۟لِ اللَّهِ

2815. The essence of sacrifice has been explained in n. 2810. No one should suppose that meat or blood is acceptable to the One True God. It was a Pagan fancy that Allah could be appeased by blood sacrifice. But Allah does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that wanton cruelty is not in our thoughts, but only the need of food. Now if we further deny ourselves the greater part of the food (some theologians fix the proportion at three-quarters or two-thirds) for the sake of our poorer brethren in solemn assembly in the precincts of the Haram (sacred territory), our symbolic act finds practical expression in benevolence, and that is the virtue sought to be taught. We should be grateful to Allah for His guidance in this matter, in which many Peoples have gone wrong, and we should proclaim the true doctrine, so that virtue and charity may increase among men.

2816. Several translators have failed to notice that *yuqatalūna* (in the best-approved texts) is in the passive voice, "against whom war is made", -not "who take arms against the unbelievers" as Sale translates it. The clause "and verily ...their aid" is parenthetical. =

Is given (to fight), because  
They are wronged;-and verily,  
Allah is Most Powerful  
For their aid;-

40. (They are) those who have  
Been expelled from their homes  
In defiance of right,-  
(For no cause) except  
That they say, "Our Lord  
Is Allah". Did not Allah  
Check one set of people  
By means of another,<sup>2817</sup>  
There would surely have been  
Pulled down monasteries, churches,  
Synagogues, and mosques, in which  
The name of Allah is commemorated  
In abundant measure. Allah will  
Certainly aid those who  
Aid His (cause);- for verily  
Allah is Full of Strength,  
Exalted in Might,<sup>2818</sup>  
(Able to enforce His Will).

عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ  
يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ  
لَهَدَمَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ  
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ  
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

= Verse 40 connects on with "they are wronged". The wrong is indicated: 'driven by persecution from their home, for no other reason than that they worshipped the One True God'. This was the first occasion on which fighting-in self-defence-was permitted. This passage therefore undoubtedly dates from Madinah.

2817. To allow a righteous people to fight against a ferocious and mischief-loving people was fully justified. But the justification was far greater here, when the little Muslim community was not only fighting for its own existence against the Makkan Quraish, but for the very existence of the Faith in the One True God. They had as much right to be in Makkah and worship in the Ka'ba as the other Quraish; yet they were exiled for their Faith. It affected not the faith of one peculiar people. The principle involved was that of all worship, Jewish or Christian as well as Muslim, and of all foundations built for pious uses.

2818. 'Aziz means Exalted in power, rank, dignity; Incomparable; Full of might and majesty; Able to enforce His Will. The last signification is the one that predominates here.



41. (They are) those who,  
If We establish them  
In the land, establish  
Regular prayer and give  
Zakat, enjoin  
The right and forbid wrong:<sup>2819</sup>  
With Allah rests the end  
(And decision) of (all) affairs.
42. If they disbelieve you  
So did the Peoples  
Before them (with their  
Prophets),<sup>2820</sup>  
The People of Noah,  
And 'Ād and Thamūd;
43. And those of Abraham and Lūt;
44. And the Companions<sup>2821</sup>  
Of the Madyan people;  
And Moses was rejected  
(In the same way). But I  
Granted respite to the Unbelievers,  
And (only) after that  
Did I punish them:  
But how (terrible) was  
My punishment (of them)!<sup>2822</sup>

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ  
وَأَتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ  
وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

وَلَئِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ  
قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُودُ ﴿٤٢﴾

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾  
وَأَصْحَابُ مَدْيَنَ ۖ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ  
لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ  
كَانَ نَكِيرِ ﴿٤٤﴾

2819. "Enjoining the right and forbidding the wrong" is an essential duty of the Muslim Ummah and one of the main purposes for which it has been raised. (See iii. 104, 110; ix. 71, 111-112, xxii, 41).

2820. It is nothing new if the Prophet of Allah is accused of imposture. This was done in all ages; e.g., Noah (vii. 64); Hūd the prophet of the 'Ād people (vii. 66); Sālih the prophet of the Thamūd (vii. 76); Abraham (xxi. 55); Lūt (vii. 82); Shu'aib the prophet of the Madyan people (vii. 85) and also of the Companions of the Wood (xv. 78). The case of Moses is mentioned apart, as his people survived to the time of our Prophet and survive to the present, and they frequently rebelled against Moses (ii. 49-61).

2821. Were they the same as the Companions of the Wood? See n. 2000 to xv. 78.

2822. My Wrath on them, and the complete reversal of their fortune in consequence.

45. How many populations have We  
Destroyed, which were given  
To wrong-doing? They tumbled  
down<sup>2823</sup>  
On their roofs. And how many  
Wells are lying idle and  
neglected,<sup>2824</sup>  
And castles lofty and well-built?

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ  
فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا  
وَبِيرٌ مُّعْطَلَةٌ وَقَصْرِ مَشِيدٍ ﴿٤٥﴾

46. Do they not travel  
Through the land, so that  
Their hearts (and minds)<sup>2825</sup>  
May thus learn wisdom  
And their ears may  
Thus learn to hear?  
Truly it is not the eyes  
That are blind, but the  
Hearts which are  
In their breasts.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ  
بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ  
وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

47. Yet they ask thee  
To hasten on the Punishment!  
But Allah will not fail<sup>2826</sup>

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ  
وَإِنَّكَ يَوْمَئِذٍ عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ

2823. The roofs fell in first, and the whole structure, walls and all, came tumbling after, as happens in ruins. The place was turned upside down.

2824. In a dry country like Arabia, a well stands as a symbol for a living, flourishing population, and many place-names mean "the well of so-and-so" e.g., Bīr 'Alī, a village just south of Madinah the quality of whose drinking water is famous, or Abyār Ibn Hassān, a noted stopping place on the road from Makkah to Madinah about 92 miles from Madinah.

2825. The word for "heart" in Arabic speech imports both the seat of intelligent faculties and understanding as well as the seat of affections and emotions. Those who reject Allah's Message may have their physical eyes and ears, but their hearts are blind and deaf. If their faculties of understanding were active, would they not see the Signs of Allah's Providence and Allah's Wrath in nature around them and in the cities and ruins if they travel intelligently?

2826. If Allah gives respite, those to whom it is given have a real chance of repentance and amendment. He will not curtail His promise of respite. But on the other hand He has promised to call everyone to account for his deeds, and this involves justice and punishment for sin. This promise will also come true. It is foolish to try to hasten =

In His promise. Verily  
A Day in the sight of thy Lord  
Is like a thousand years  
Of your reckoning.

48. And to how many populations  
Did I give respite, which<sup>2827</sup>  
Were given to wrong-doing?  
In the end I punished them.  
To Me is the destination (of all).

#### SECTION 7.

49. Say: O men! I am  
(Sent) to you only to give  
A clear warning.<sup>2828</sup>
50. "Those who believe and work  
Righteousness, for them  
Is forgiveness and a sustenance  
Most generous."<sup>2829</sup>
51. "But those who strive  
Against Our Signs, to frustrate<sup>2830</sup>  
Them,—they will be  
Companions of the Fire."

مِمَّا نَعْدُونَ ﴿٤٧﴾

وَكَايْنٍ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ  
ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾

قُلْ يٰٓأَيُّهَا النَّاسُ إِنَّمَا أَنَا كُرْهُرٌ مُّبِينٌ ﴿٤٩﴾

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ  
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

وَالَّذِينَ سَعَوْا فِىٓ ءَايٰتِنَا مُعْجِرِينَ اُولٰٓئِكَ  
اَصْحٰبُ الْجَحِيْمِ ﴿٥١﴾

= it. Time with Him is nothing. We keep count of time for our relative calculations. His existence is absolute, and not conditioned by Time or Place. What we call a thousand years may be nothing more than a day or a minute to Him.

2827. The argument begun in xxii. 45 is now rounded off and closed.

2828. It is the Messenger's duty to convey the warning in the clearest terms to the wicked. It is no part of his duty to coerce them or judge them, or bring on the Punishment for them. That only rests with Allah. But the warning itself is full of Mercy: for it gives the highest hope to the repentant sinner who turns and comes to Allah..

2829. The "sustenance" must be construed in the widest sense, spiritual as well as intellectual and physical. The reward of righteousness is far more generous than any merit there may be in the creature following the Will of his Creator.

2830. It will not be in their power to frustrate Allah's Plan; all they will do is to go further and further down in their spiritual state, deeper and deeper in their Hell.

## 52. Never did We send

A messenger or a prophet  
Before thee, but, when he  
Framed a desire, Satan  
Threw some (vanity)<sup>2831</sup>  
Into his desire: but Allah  
Will cancel anything (vain)  
That Satan throws in,  
And Allah will confirm  
(And establish) His Signs:  
For Allah is full of knowledge  
And wisdom.<sup>2832</sup>

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا  
إِذَا تَمَنَّيَ الْفِتْنَةَ الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ  
مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

## 53. That He may make

The suggestions thrown in  
By Satan, but a trial<sup>2833</sup>  
For those in whose hearts  
Is a disease and who are<sup>2834</sup>  
Hardened of heart: verily  
The wrong-doers are in a schism  
Far (from the Truth):

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ  
لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

2831. Prophets and messengers (the distinction is explained in n. 2503 to xix. 51) are but human. Their actions are righteous and their motives pure. But in judging things from a human point of view, the suggestion may come to their mind (from Satan) that it would be good to have power or wealth or influence for furthering Allah's cause, or that it may be good to conciliate some faction which may be irreconcilable. In fact, in Allah's Plan, it may be the opposite. Allah, in His mercy and inspiration, will cancel any false or vain suggestions of this kind, and confirm and strengthen His own Commands and make known His Will in His Signs or revelations.

2832. This clause and the similar clause at the end of the next verse are parenthetical.

2833. If any suggestion comes to the human mind that is not in accordance with Allah's Will and Plan, it has two opposite effects: to evil minds it is a trial and temptation from the satan but to the mind well-instructed in Faith, it stands self-condemned at once, and becomes a means of strengthening the Faith and stimulating redoubled efforts to conform to the Will of Allah.

2834. Cf. ii. 10. I understand the "disease in the heart" to be an earlier state of curse, which leads in an intensified form to a complete "hardening of the heart".

54. And that those on whom<sup>2835</sup>  
Knowledge has been bestowed  
may learn  
That the (Qur-ān) is the Truth  
From thy Lord, and that they  
May believe therein, and their hearts  
May be made humbly (open)  
To it: for verily Allah is  
The Guide of those who believe,  
To the Straight Way.

55. Those who reject Faith  
Will not cease to be<sup>2836</sup>  
In doubt concerning (Revelation)  
Until the Hour (of Judgment)  
Comes suddenly upon them,  
Or there comes to them  
The Chastisement of a barren day.

56. On that Day the Dominion<sup>2837</sup>  
Will be that of Allah:  
He will judge between them:  
So those who believe  
And work righteous deeds will be  
In Gardens of Delight.

57. And for those who reject Faith  
And deny Our Signs,  
There will be a humiliating  
Punishment.

وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ  
مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ  
اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِئَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ  
السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

الْمَلَأُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ  
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَاُولَٰئِكَ  
لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

2835. The last clause in the last verse was parenthetical. Treat this clause as parallel with the first clause in verse 53, "that he may make", etc. Both will then connect with "Allah will confirm (and establish) His Signs" in verse 52. See n. 2833 above.

2836. The penalty of deliberately rejecting Faith is that the person doing so closes the channels of Mercy that flow from Allah. He will always be subject to doubts and superstitions, until the time comes when all earthly scales fall from his spiritual eyes. But then there will be no time for Repentance: it will be too late to profit by the guidance of Allah given through Revelation.

2837. Such power as Evil has over those who yield to it (xvii. 62-64) will then be gone, as the respite granted to Satan be over, and Allah's Kingdom will be established.

## SECTION 8.

58. Those who leave their homes  
In the cause of Allah,  
And are then slain or die,-  
On them will Allah bestow verily  
A goodly Provision.<sup>2838</sup>  
Truly Allah is He Who  
Bestows the best Provision.
59. Verily He will admit them  
To a place with which  
They shall be well pleased:  
For Allah is All-Knowing,  
Most Forbearing.<sup>2839</sup>
60. That (is so). And if one  
Has retaliated to no greater  
Extent than the injury he received,  
And is again set upon  
Inordinately. Allah will help  
Him: for Allah is One  
That blots out (sins)  
And forgives (again and again).<sup>2840</sup>

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا  
أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا  
وَلَا يَبْغِي اللَّهُ لَهُمْ خَيْرَ الرِّزْقِ

لَيَدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ، وَإِنَّ اللَّهَ  
لَعَلِيمٌ حَكِيمٌ

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ  
ثُمَّ بَغَىٰ عَلَيْهِ لَيَنْصُرْنَاهُ اللَّهُ إِنَّ اللَّهَ  
لَعَفُوفٌ غَفُورٌ

2838. *Rizq*: sustenance, provision. I have preferred the latter word here, because after death we can only think of *rizq* in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependants and near and dear ones in this life.

2839. Martyrdom is the sacrifice of life in the service of Allah. Its reward is therefore even greater than that of an ordinarily good life. The martyr's sins are forgiven by the very act of martyrdom, which implies service and self-surrender in the highest sense of the word. Allah knows all his past life but will forbear from calling him to account for things that should strictly come into his account.

2840. Ordinarily Muslims are enjoined to bear injuries with patience and return good for evil (xxiii. 96). But there are occasions when human feelings get the better of our wise resolutions, or when, in a state of conflict or war, we return "as good as we get". In that case our retaliation is permissible, provided the injury we inflict is not greater than that we receive. After such retaliation we are even, but if the other side again acts aggressively and goes beyond all bounds in attacking us, we are entitled to protection from Allah in spite of all our faults; for Allah is One that blots out our sins, and forgives again and again.

61. That is because Allah merges  
Night into Day, and He  
Merges Day into Night, and  
Verily it is Allah Who hears  
And sees (all things).<sup>2841</sup>

ذَٰلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ  
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. That is because Allah-He<sup>2842</sup>  
Is the Reality; and those  
Besides Him whom they invoke,-  
They are but vain Falsehood:  
Verily Allah is He, Most High,  
Most Great.<sup>2843</sup>

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبْدَ مَا يَدْعُونَ  
مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ  
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

63. Seest thou not that Allah  
Sends down rain from the sky,  
And forthwith the earth  
Becomes clothed with green?  
For Allah is All-subtle,  
All-Aware.<sup>2844</sup>

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ  
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

2841. To some it may appear strange or even irreconcilable that Allah should be both Merciful and Just; that He should both protect His devotees and yet ask for their self-sacrifice; that he should command them to return good for evil, and yet permit retaliation under certain restrictions. But such thoughts are short-sighted. Do they not see many inconsistencies in all Life, all Nature, and all Creation? Why, even in such simple phenomena as Night and Day, the one merges into the other, and no one can tell when precisely the one begins and the other ends. Yet we can see in a rough sort of way that the one gives rest and the other activity, that the one reveals the beauties of the starry heavens and the other the splendour of the sun. In countless ways we can see there the wisdom and the fine artistry of Allah. And there are subtle nuances and mergings in nature that our intelligence can hardly penetrate. Now human life and human relations are far more complicated, and it is Allah alone Who can see all the subtle distinctions and hear the cries of *all* His creatures, in a world which Tennyson described as "red in tooth and claw".

2842. The emphatic construction calls attention to the fact that Allah is the only abiding Reality. All else is like shadows that will pass away.

2843. See n. 2841 above. Our vain imaginings, groundless doubts, foolish subtleties, and false worship should all give place to trust and faith in the one and only Reality.

2844. *Latif*, as a name of Allah, is as difficult to define in words as the idea it seeks to represent is difficult to grasp in our minds. It implies: (1) fine, subtle (the basic meaning); (2) so fine and subtle as to be imperceptible to human sight; (3) so pure as to be incomprehensible; (4) with sight so perfect as to see and understand the finest =

64. To Him belongs all that is  
In the heavens and on earth:  
For verily Allah,—He is  
Free of all wants,  
Worthy of all praise.<sup>2845</sup>

## SECTION 9.

65. Seest thou not that Allah  
Has made subject to you (men)  
All that is on the earth,  
And the ships that sail<sup>2846</sup>  
Through the sea by His command?  
He withholds the sky<sup>2847</sup>  
From falling on the earth  
Except by His leave:  
For Allah is Most Kind  
And Most Merciful to man.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَإِنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾

الَّذِينَ أَنْزَلَ اللَّهُ سَحَابًا مِمَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي  
فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ  
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ  
لَرءُوفٌ رَحِيمٌ ﴿١٥﴾

= subtleties and mysteries; (5) so kind and gracious as to bestow gifts of the most refined kind; extraordinarily gracious and understanding. No. 4 is the predominant meaning here and in xii. 100; Nos. 2 and 3 in vi. 103; and No.5 in xlii. 19; but every shade of meaning must be borne in mind in each case, as a subsidiary factor in the spiritual melody.

2845. Each of the verses xxii. 61-63 mentioned two attributes of Allah with reference to the contents of that verse. This verse now sums up the whole argument, and the two attributes with which it closes sum up the idea by which we can understand Allah's goodness. Allah's loving kindness and mercies are not like those of human creatures who all depend upon one another, and often expect some kindness or recognition in return. Allah is above all wants and depends in no way whatever on His creatures. His mercies have therefore a special quality, which we cannot describe except by gratefully singing the praises of Allah. Cf. ii. 267.

2846. Land and sea have been made subject to man by Allah's command, so that man can develop his life freely on earth.

2847. *Samāa* means (1) something high, (2) a roof, a ceiling, (3) the sky, the canopy of heaven. (4) cloud or rain. I understand the last meaning here, though most authorities seem to render it by some such words as "sky". If we understand rain here, we have a complete picture of the three elements in which man lives—land, air and sea. Rain is also appropriate for mention with Allah's kindness and mercy. He regulates the rain for man's benefit.



66. It is He Who gave you life,  
Will cause you to die,  
And will again give you  
Life: truly man is  
A most ungrateful creature!

67. To every People have We  
Appointed rites<sup>2848</sup>  
Which they must follow:  
Let them not then dispute  
With thee on the matter,  
But do thou invite (them)  
To thy Lord: for thou art  
Assuredly on the Right Way.

68. If they do wrangle with thee,  
Say, "Allah knows best  
What it is ye are doing."<sup>2849</sup>

69. "Allah will judge between you  
On the Day of Judgment  
Concerning the matters in which  
Ye differ."<sup>2850</sup>

70. Knowest thou not that  
Allah knows all that is  
In heaven and on earth?

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ  
ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ  
فَلَا يَنْتَهِزُ عَنْكَ فِي الْأَمْرِ وَأَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلىٰ  
هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ ﴿٦٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ  
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ  
إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

2848. Rites and ceremonies may appear to be an unimportant matter compared with "weightier matters of the Law" and with the higher needs of man's spiritual nature. But they are necessary for social and religious organisation, and their effect on the individual himself is not to be despised. In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and ceremonies are to be made light of. Those in Islam rest on the highest social and religious needs of man, and if we are convinced that we are on the Right Way, we should invite all to join us, without entering into controversies about such matters.

2849. 'You are only wrangling about matters about which you have no knowledge nor any deep religious feeling. The springs of your conduct are all open before Allah, and He will judge you.'

2850. 'You not only find fault with the very few and simple rites and ceremonies in Islam: you, outside Islam, have no rites and ceremonies which you are yourselves agreed upon, either as Christians or as Jews, or one compared with the other.'

Indeed it is all  
In a record, and that  
Is easy for Allah.<sup>2851</sup>

71. Yet they worship, besides Allah,  
Things for which no authority  
Has been sent down to them,  
And of which they have  
(Really) no knowledge:  
For those that do wrong  
There is no helper.<sup>2852</sup>

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا  
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧١﴾

72. When Our Clear Signs  
Are rehearsed to them,  
Thou wilt notice a denial<sup>2853</sup>  
On the faces of the Unbelievers!  
They nearly attack with violence  
Those who rehearse Our Signs  
To them. Say, "Shall I  
Tell you of something  
(Far) worse than that?<sup>2854</sup>  
It is the Fire (of Hell)!  
Allah has promised it  
To the Unbelievers!  
And evil is that destination!"

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ  
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ  
يَسْطُونِ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا  
قُلْ أَفَأُنَبِّشُكُم بِشَرِّ مِّنْ ذَلِكَُمُ النَّارُ وَعَدَهَا  
اللَّهُ الَّذِينَ كَفَرُوا وَيُسَّرُّ الْمَصِيرُ ﴿٧٢﴾

2851. We human beings can only think of knowledge being accurately and permanently preserved by means of a record. Allah's knowledge has all the qualities of a perfect record, and it is moreover complete and comprehensive. This is not difficult for Him from whom flow all knowledge and intelligence.

2852. When plain common-sense shows the absurdity of false worship, behind which there is neither knowledge, intelligence, nor authority (quite the contrary), who or what can help the false misguided creatures who dishonour Allah by false worship?

2853. *Munkar*: (1) a refusal to accept something offered; (2) a denial of something stated or pointed out; (3) a feeling of disapproval or active aversion, or disgust.

2854. There is irony here. 'You think Allah's revelations and Signs are distasteful to you! There will be something far more distasteful to you if you do not repent! What do you say to the inevitable Punishment.'

## SECTION 10.

73. O men! Here is  
A parable set forth!  
Listen to it! Those  
On whom, besides Allah,  
Ye call, cannot create  
(Even) a fly, if they all  
Met together for the purpose!  
And if the fly should snatch  
Away anything from them,  
They would have no power  
To release it from the fly.  
Feeble are those who petition<sup>2855</sup>  
And those whom they petition!
74. They do not have right  
Estimate of Allah,  
For Allah is Powerful  
And Mighty.<sup>2856</sup>
75. Allah chooses Messengers<sup>2857</sup>  
From angels and from men  
For Allah is He Who hears  
And sees (all things).<sup>2858</sup>

يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاَسْتَمِعُوا لِلَّهِ  
إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا  
ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ. وَإِنْ يَسْلُبْهُمُ الذُّبَابُ  
شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعْفَ  
الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٣﴾

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ  
عَزِيزٌ ﴿٧٤﴾

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا  
وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

2855. Both idols and their worshippers are poor, foolish, feeble creatures!

2856. No one can have a true idea of Allah, who descends to the base forms of false worship. Allah has all power, and He is fully able to carry out every part of His Will and Plan. He is exalted above all in power and dignity. Cf. xxii. 40 and n. 2818 for the full meaning of 'Azîz.

2857. Men are chosen as Messengers to ordinary men; for ordinary men will not be able to understand and be in communion with beings so refined as angels. But angels are sent as Messengers to Allah's chosen prophets, to convey the Message from time to time. In either case they are chosen by Allah, are subject to Allah's Will, and should not be worshipped as gods.

2858. As Allah regards the humblest of His creatures and hears their prayer, He sends men messengers out of their own brethren (see last note), and to such messengers He communicates the highest spiritual Truths through His angels.

76. He knows what is before them  
And what is behind them:  
And to Allah go back  
All affairs (for decision).<sup>2859</sup>

77. O ye who believe!  
Bow down, prostrate yourselves,  
And adore your Lord;  
And do good;  
That ye may prosper.<sup>2860</sup>

78. And strive in His cause  
As ye ought to strive,  
(With sincerity and under  
discipline).<sup>2861</sup>  
He has chosen you, and has  
Imposed no difficulties on you<sup>2862</sup>  
In religion; it is the religion  
Of your father Abraham.  
It is He Who has named  
You Muslims, both before<sup>2863</sup>  
And in this (Revelation);

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا  
وَأَسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ  
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ  
إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ  
وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ  
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ

2859. Time, before or behind, may be of some importance to men. They may dispute as to what was the first Message, and what is the last Message. To Allah, this question of priority and posteriority is of no consequence. All questions go back ultimately to Him and are judged on their merits.

2860. *Prosper*: in a spiritual sense, both in this life and the Hereafter.

2861. As far as the striving is concerned with Jihād in the narrow sense, see the limitations in n. 204 to ii. 190 and n. 205 to ii. 191. But the words are perfectly general and apply to all true and unselfish striving for spiritual good.

2862. The Jews were hampered by many restrictions, and their religion was racial. Christianity, as originally preached, was a hermit religion: "sell whatsoever thou hast" (Mark x. 21); "take no thought for the morrow" (Matt. vi. 34). Islam, as originally preached, gives freedom and full play to man's faculties of every kind. It is universal, and claims to date from Adam: father Abraham is mentioned as the great Ancestor of those among whom Islam was first preached (Jews, Christians, and Arabs).

2863. *Before*: see Abraham's prayer in ii. 128. *In this revelation*: in this very verse, as well as in other places.

That the Messenger may be  
 A witness for you, and ye  
 Be witnesses for mankind!<sup>2864</sup>  
 So establish regular Prayer,  
 Give zakat  
 And hold fast to Allah!  
 He is your Protector—  
 The best to protect  
 And the Best to help!

وَأَتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ  
 فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

2864. See ii. 143, and notes 143 and 144. As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to Allah's Truth are those who show its light in their lives.