



CHAPTER 22

Al-Hajj: The Pilgrimage

(REVEALED AT MAKKAH: 10 sections; 78 verses)

While the last chapter deals generally with the ultimate triumph of Truth in the world, this deals particularly with the triumph of the Truth at Makkah, whence the Prophet was now being expelled. The chapter is called *The Pilgrimage* because the proclamation of pilgrimage, originally made by Abraham, was now repeated by the Holy Prophet and addressed to the whole world, being no longer confined to the borders of Arabia.

The chapter opens with the mention of a terrible calamity which is, as it were, a preliminary to the triumph of Truth in the world. The second section asserts the certainty of Divine help to the Holy Prophet. The next section asserts the triumph of the believers, who were now fleeing by twos and threes to escape persecution by their cruel oppressors. Their triumph, however, involved the conquest of Makkah, for without that spiritual centre in their possession their triumph could not be complete. The fourth section speaks of the Sacred House and the pilgrimage to it. The connected subject of sacrifices is dealt with in the fifth; and the sacrifices which the Muslims themselves were now required to make, viz., the laying down of their lives in the cause of Truth, are spoken of in the sixth section, which introduces the subject of fighting. The opposition to the Holy Prophet is mentioned in the seventh, and the eighth states that the faithful will be established in the land. Allāh's dealing, however, with even the opponents of the truth is merciful, and therefore the punishment is withheld for a while. This we are told in the ninth section, which also shows that mere differences of belief are not punished in this world. The tenth sums up the whole by showing that polytheism will ultimately be uprooted.

Rodwell is certainly wrong in placing this chapter among the latest Madinah revelations. Muir places it at the close of the Makkan sūrah of the fifth period, and external as well as internal evidence tends to show the correctness of his view. Regarding vv. 39–41, however, it may be added that, though they speak of permission to fight, it does not follow that they were revealed at Madinah. For a full discussion of this point, see 39*a*. It is noteworthy that the oath of allegiance taken by the Madinah converts at 'Aqabah, before the Holy Prophet's flight, contained a promise that they would fight in defence of the Holy Prophet. Such an oath would not have been taken if a revelation permitting fighting in self-defence had not been received by the Prophet.

SECTION 1: The Judgment

In the name of Allāh, the Beneficent, the Merciful.

1 O people, keep your duty to your Lord; surely the shock^a of the Hour is a grievous thing.^b

2 The day you see it, every woman giving suck will forget her suckling and every pregnant one will lay down her burden, and thou wilt see men as drunken, yet they will not be drunken, but the chastisement of Allāh will be severe.

3 And among men is he who disputes about Allāh without knowledge, and follows every rebellious devil^a —

4 For him it is written that whoever takes him for a friend, he will lead him astray and conduct him to the chastisement of the burning Fire.

5 O people, if you are in doubt about the Resurrection,^a then surely

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ كَمَا إِنَّ
رَزَقَكُمُ السَّاعَةَ شَيْءٌ عَظِيمٌ ①

يَوْمَ تَرَوْهُنَّ تَذْهَبْنَ كُلُّ مُرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ
حَمْلَهَا وَ تَرَى النَّاسَ سُكَرَى وَ مَا
هُم بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ②

وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَ يَتَّبِعُ كُلَّ شَيْطَانٍ مَّרِيدٍ ③

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ
يُضِلُّهُ وَ يَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ④

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنْ

1a. *Zalzala* means originally *he put him into a state of commotion or agitation* (LL). It is noteworthy that the word is specially used in connection with wars implying a casting of terror into the heart. Thus in 33:11 and also in a prayer of the Prophet the word is used in connection with the terror or affliction of war. And *zalāzil*, which is plural of *zalalah*, means *difficulties, trials, afflictions* (LL).

1b. In the Holy Qur'ān, *al-sā'ah* or the *Hour* does not necessarily imply the day of Judgment. It often implies the time of judgment in this life, the time when the threatened doom overtakes a people, and this seems to be the significance here. Some consider that a severe shaking of the earth is meant as a sign of the approach of the great judgment, but even in that case it might imply any terrible calamity, such as a great war.

3a. The devil here is, as very frequently in the Holy Qur'ān, the devil in human form.

5a. The word *ba'th* (raising) is used in three senses in the Holy Qur'ān, viz., (1) the raising of the dead to life according to their good or evil deeds on the Judgment day; (2) the raising of the spiritually dead to life by the prophets; and (3) the raising up of prophets by Allāh for the guidance of mankind. The word as used here may include all three cases, whether it is the denial of the Resurrection or the denial of Allāh's raising the Prophet, or the denial of the Prophet's raising them to spiritual life. The argument contained in this and the following verses is equally applicable to all, but it most prominently refers to the spiritual resurrection of the dead.

We created you from dust,^b then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you.^c And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And of you is he who is caused to die, and of you is he who is brought back to the worst part of life,^d so that after knowledge he knows nothing. And thou seest the earth barren, but when We send down thereon water, it stirs and swells and brings forth a beautiful (growth) of every kind.^e

6 That is because Allāh, He is the Truth, and He gives life to the dead, and He is Possessor of power over all things,

7 And the Hour is coming, there is no doubt about it; and Allāh will raise up those who are in the graves.⁴

8 And among men is he who disputes about Allāh without knowl-

الْبُعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ
مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ
مُضْغَةٍ مُخَلَّقَةٍ وَعَجِيرٍ مُخَلَّقَةٍ
لِنُبَيِّنَ لَكُمْ وَنُقَرِّرُ فِي الْأَرْحَامِ مَا
نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ
طِفْلًا ثُمَّ لِنَبْلُوَكُمْ أَشَدَّكُمْ وَمِنْكُمْ
مَنْ يُتَوَكَّلُ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ
الْعُسْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عَلِيمٍ شَيْئًا
وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا
عَلَيْهَا الْمَاءَ اهْتَرَّتْ وَرَبَتْ وَأَنْبَتَتْ
مِنْ كُلِّ تَرَوْحٍ بِحَيْثُ ⑤

ذَٰلِكَ يَٰأَنَّا اللَّهُ هُوَ الْحَقُّ وَأَنْتَ يُحْيِي
الْمُوتَىٰ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑥

وَإِنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا
وَإِنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ⑦

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ

5b. These words explain the meaning of Adam's or man's creation from dust, which is frequently referred to in the Holy Qur'an, for all people are here spoken of as being created from dust. Man's creation from dust implies the ultimate springing of all life from earth.

5c. The various stages through which every human child passes are spoken of here, the object being to show how humble is his origin. Or, the reference may be to the various stages through which man has passed in his evolution to the present stage of perfection. Attention is thus drawn to the fact that, just as the physical evolution of man is gradual, so is his spiritual growth and development.

5d. By the worst part of life is meant dotage and decrepitude (Rz).

5e. The stirring and swelling of the earth means its stirring and swelling with the growth of herbage. Compare 41:39, and see 41:39a. The illustration draws attention to the fact that revelation quickens dead hearts as rain quickens dead earth. The next verse makes it plain: *He gives life to the dead and He is Possessor of power over all things.*

7a. To understand what is meant by *those who are in the graves* compare 35:22: "Surely Allāh makes whom He pleases hear, and thou canst not make those hear who are in the graves". The significance is that even the incorrigible will be raised to a spiritual life.

edge, and without guidance, and without an illuminating Book.

9 Turning away haughtily^a to lead men astray from the way of Allāh. For him is disgrace in this world, and on the day of Resurrection We shall make him taste the punishment of burning.

10 This is for that which thy two hands have sent before, and Allāh is not in the least unjust to the servants.

عَلِمَ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ④

ثَانِي عَطْفِهِ يُضِلَّ عَنْ سَبِيلِ اللَّهِ
لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ
الْقِيَامَةِ عَذَابَ الْحَرِيقِ ④

ذَلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ⑤

SECTION 2: Certainty of Divine Help

11 And among men is he who serves Allāh, (standing) on the verge,^a so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong. He loses this world and the Hereafter. That is a manifest loss.

12 He calls besides Allāh on that which harms him not, nor benefits him; that is straying far.

13 He calls on him whose harm is nearer than his benefit. Certainly an evil guardian and an evil associate!

14 Surely Allāh causes those who believe and do good deeds to enter Gardens wherein flow rivers. Allāh indeed does what He pleases.

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللَّهَ عَلَى
حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ
بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَدَبَ
عَلَىٰ وَجْهِهِ ۗ خَسِرَ الدُّنْيَا وَالْآخِرَةَ
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ⑥

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ
وَمَا لَا يَنْفَعُهُ ۗ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ⑥
يَدْعُوا لِمَنْ ضُرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ⑦
لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ⑦

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ⑧

9a. *Thāniya* 'iṭfi-hi signifies literally *folding up, twisting, or turning his side*, 'iṭfi meaning *the side of a man from the head to the hip*, but the expression is used metaphorically to signify *behaving proudly* (LL) or *turning away* (R).

11a. 'Alā ḥarf (lit., *on the verge*) is variously explained, the ultimate significance being in all cases the same. LL quotes many of these explanations. It either means *standing aloof with respect to religion in a fluctuating state, like him who is on the outskirts of the army, who, if sure of victory and spoil, stands firm but otherwise flees*; or, the meaning is, *who serves Allāh in doubt or suspense, being unsteady like him who stands on the edge of a mountain, or who serves Allāh in one mode of circumstances, i.e., when in ample circumstances*. All these explanations indicate the attitude of a man who wavers, being ready to quit the faith on any pretence.

15 Whoever thinks that Allāh will not assist him in this life and the Hereafter, let him raise (himself) by some means to the heaven, then let him cut (it) off, then let him see if his plan will take away that at which he is enraged.^{15a}

16 And thus have We revealed it, clear arguments, and Allāh guides whom He will.

17 Those who believe and those who are Jews and the Sabians and the Christians and the Magians and the polytheists — surely Allāh will decide between them on the day of Resurrection. Surely Allāh is Witness over all things.^{17a}

18 Seest thou not that to Allāh makes submission whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people? And many there are to whom chastisement is due. And he

مَنْ كَانَ يُظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ
فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ
إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ
يُدْهِبُنَّ كَيْدَهُ مَا يَغِيظُ ۝١٥

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ لَوْ أَنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ ۝١٦

إِنَّ الدِّينَ أَمْرًا وَالَّذِينَ هَادُوا
وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ
أَسْرَكُوا ۗ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝١٧

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي
السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالتُّجُرْمُ وَالْجِبَالُ وَالشَّجَرُ
وَالْدَّابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۗ وَ
كَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ

Prostration

15a. This passage is misconstrued on account of a misconception in connection with the personal pronoun *hu* in *yanşura-hu* ("assist him"), which refers really to the Holy Prophet. The second difficulty is in connection with the object of *yaqta'*, i.e., *cut (it) off*, which is understood as being really the Divine assistance, which the opponents are told must come to the Holy Prophet, however hard their struggle against that Divine assistance, and this is clearly indicated by the concluding words of the verse. The prophecies of the final triumph of the Truth and of the coming of Divine assistance to the Holy Prophet were repeatedly declared in the Holy Qur'an, and the disbelievers were enraged at this. They are told that the Divine assistance must come, and that they should leave no stone unturned in their struggle against it, inasmuch that, if they could, they should rise to heaven and cut off all heavenly or Divine assistance from the Prophet. Or, the meaning may be that they may carry their anger to the greatest possible extremity and be driven to the utmost desperation, yet they will be unable to stop the coming of Divine help. The meaning is in either case that Divine assistance, which is promised to the Prophet, will come to him most surely, however hard the struggle carried on against him, or however great the disappointment of the opponents.

17a. It is implied that differences in religious beliefs do not call for punishment in this life; these will be decided on the day of Judgment. Punishment in this life is brought upon those who work mischief and transgress all limits in doing evil.

whom Allāh abases, none can give him honour. Surely Allāh does what He pleases.^a

19 These are two adversaries^a who dispute about their Lord. So those who disbelieve, for them are cut out garments of fire. Boiling water will be poured out over their heads.

20 With it will be melted what is in their bellies and (their) skins as well.

21 And for them are whips of iron.^a

22 Whenever they desire to go forth from it, from grief,^a they are turned back into it, and (it is said): Taste the chastisement of burning.

يُهِنُ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ
اللَّهَ يَفْعَلُ مَا يَشَاءُ^{١٨}

هَذَانِ حَصْنِ احْتَصَرُوا فِي رَبِّهِمْ
فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ
مِّنْ نَّارٍ يَصَّبُ مِنْ فَوْقِ رُءُوسِهِمْ
الْحَمِيمُ^{١٩}

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ
وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ^{٢٠}

كَلِمًا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ
غَمٍّ أَعِيدُوا فِيهَا وَذُقُوا
عَذَابَ الْحَرِيقِ^{٢١}

SECTION 3: Believers are Triumphant

23 Surely Allāh will make those who believe and do good deeds enter Gardens wherein flow rivers — they are adorned therein with bracelets of gold and (with) pearls. And their garments therein are of silk.^a

24 And they are guided to pure words, and they are guided to the path of the Praised One.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ
عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ^{٢٢}
وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ^{٢٣}
هُدًى إِلَى صِرَاطٍ الْحَمِيدِ^{٢٤}

18a. The recital of this verse is followed by an actual prostration; see 7:206a.

19a. The two adversaries are the believers and the disbelievers. It should be noted that the enmity of the two parties, whose original difference is only a *dispute about their Lord*, is now assuming a graver aspect, and the fate of the two in the coming conflicts is clearly foretold — of the disbelievers in vv. 19–22, and of the believers in vv. 23, 24.

21a. The *iron whips* indicate *holding in subjection*. *Qama'a-hū*, the root from which *maqma'*, meaning *whip*, is derived, signifies *he held him in subjection and brought him to submission* (T).

22a. *Min ghamm-in* (from grief) explains *min-hā* (from it), and thus explains the nature of the chastisement in this and the previous verse. It is a grief which will constantly burn their souls so as to melt them.

23a. The following incident, mentioned by Baihaqī, shows that the companions of the Prophet understood these prophecies in another sense too: “The bracelets of Kisrā, the Persian monarch, were brought to ‘Umar, and he caused Surāqah, son of Mālik, to

25 Those who disbelieve and hinder (men) from Allāh's way and from the Sacred Mosque, which We have made equally for all men, (for) the dweller therein and the visitor.^a And whoever inclines therein to wrong, unjustly, We shall make him taste of painful chastisement.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ
اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ
لِلنَّاسِ سَوَاءً الْعَاقِبَةُ فِيهِ وَالْبَادِي
وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يُظْلَمِ ثَلَاثُ
مِنْ عَذَابِ الْيَوْمِ ﴿٢٥﴾

SECTION 4: Pilgrimage

26 And when We pointed to Abraham the place of the House, saying: Associate naught with Me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves.

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

27 And proclaim to men the Pilgrimage:^a they will come to thee on foot and on every lean camel, coming from every remote path.^b

وَإِذْ نُنَادِي فِي النَّاسِ بِالْحَجِّ يَا تُوَكَّلْ رِجَالًا
وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ
فَجٍّ عَسِيقٍ ﴿٢٧﴾

28 That they may witness benefits (provided) for them, and mention the

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا
اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا

wear them, on which he praised the Almighty". The reason for 'Umar causing the bracelets to be worn by Surāqah is also given by the same authority in another report, according to which the Holy Prophet had said to Surāqah: "How wilt thou feel when thou wearest the bracelets of Kisrā?" (*Khaṣā'is al-Kubrā*, vol. ii, p. 113).

25a. Or, 'ākif may signify the dweller in Makkah, and bād, the dweller in the desert, or the two may respectively signify one who dwells in it constantly and one who comes to it occasionally. The disbelievers, being then in possession of the Sacred Mosque, prevented the Muslims from using it. They are told that this state of things will be brought to an end, for it must be open to all visitors, and that could only be brought about by the Muslims being made masters of it.

27a. The words are addressed to the Holy Prophet, and contain a mighty prophecy that Makkah will become the centre to which men will come for pilgrimage. It was announced just at the time when the Holy Prophet was being driven away from Makkah by his enemies, who were the sole masters of the place. Just when Makkah seemed to have lost every chance of becoming a Muslim centre, and when the Muslims themselves were in danger of being entirely destroyed, a mighty prophecy is announced in the most forcible words that Islām will spread to all countries of the world, and Makkah will become the universal centre to which pilgrims from all nations will resort.

27b. The lean camel is particularly mentioned here to indicate the great distances from which the pilgrims would come. The addition of the words from every remote path shows that people will come from the remotest parts of the earth.

name of Allāh on appointed days over what He has given them of the cattle quadrupeds; then eat of them and feed the distressed one, the needy.^a

29 Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House.^a

30 That (shall be so). And whoever respects the sacred ordinances of Allāh, it is good for him with his Lord. And the cattle are made lawful for you, except that which is recited to you, so shun the filth of the idols and shun false words,

31 Being upright for Allāh, not associating aught with Him. And whoever associates (aught) with Allāh, it is as if he had fallen from on high, then the birds had snatched him away, or the wind had carried him off to a distant place.

32 That (shall be so). And whoever respects the ordinances of Allāh, this is surely from the piety of hearts.

33 Therein are benefits for you for a term appointed, then their place of sacrifice is the Ancient House.

رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ كُلُّوْهَا
مِنْهَا وَ اطْعَمُوا الْبَائِسَ الْفَقِيْرَ ﴿٢٨﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُؤْتُوا نُذُوْرَهُمْ
وَلِيَطَّوْرُوا بِالْبَيْتِ الْعَتِيْقِ ﴿٢٩﴾

ذٰلِكَ ۗ وَ مَنْ يُعْظَمْ حُرْمَتِ اللّٰهِ فَهُوَ
خَيْرٌ لّٰهُ عِنْدَ رَبِّهٖ ۗ وَ اُحِلَّتْ لَكُمْ
الْاَنْعَامُ اِلَّا مَا يُسَلٰى عَلَيْكُمْ فَاجْتَنِبُوْا
الرِّجْسَ مِنَ الْاَوْثَانِ وَ اجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴿٣٠﴾

حُنْفَاءَ اللّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ۗ وَ مَنْ
يُشْرِكْ بِاللّٰهِ فَكَانَ تَمَاحِرًا مِّنَ السَّمَاۗءِ
فَتَخَطَفَهُ الطَّيْرُ اَوْ تَهْوٰى بِهٖ الرِّيْحُ
فِيْ مَكَانٍ سَجِيْقٍ ﴿٣١﴾

ذٰلِكَ ۗ وَ مَنْ يُعْظَمْ شَعَائِرَ اللّٰهِ فَاِنَّهَا
مِنْ تَقْوٰى الْقُلُوْبِ ﴿٣٢﴾

لَكُمْ فِيْهَا مَنَافِعٌ اِلٰى اَجَلٍ مُّسَمًّى ثُمَّ
مَحَلُّهَا اِلَى الْبَيْتِ الْعَتِيْقِ ﴿٣٣﴾

SECTION 5: Sacrifices

34 And for every nation We appointed acts of devotion that they

وَلِكُلِّ اُمَّةٍ جَعَلْنَا مَنَسْكَ لِيّٰدِكُمْ ۗ

28a. The subject of sacrifice is one that is specially related to the pilgrimage, because every pilgrim must sacrifice an animal. Thus it is the lesson of *sacrifice* that is taught in pilgrimage. It may be added that the act of the pilgrim finds an echo throughout the Muslim world, for every Muslim who can afford is required to sacrifice an animal on this occasion, and this subject is discussed in the next section.

29a. The mention of the Ka'bah as the Ancient House, here and in v. 33, shows that it is so old that it came to be known throughout Arabia by that name, thus pointing to its very remote antiquity; see 2:125a.

might mention the name of Allāh on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit. And give good news to the humble,^a

اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَيْمَاتٍ
الْأَنْعَامِ فَإِنَّهُمْ لِلَّهِ وَاحِدٌ فَلَهُ
أَسْلَمُوا وَبَشِّرِ الْمُخَضَّبِينَ ﴿٤٠﴾

35 Whose hearts tremble when Allāh is mentioned, and who are patient in their afflictions, and who keep up prayer, and spend of what We have given them.^a

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَ الصَّابِرِينَ عَلَىٰ مَا آصَابَهُمْ وَالْمُقِيمِي
الصَّلَاةِ وَالْمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٤١﴾

36 And the camels, We have made them of the signs appointed by Allāh for you^a — for you therein is much good. So mention the name of Allāh on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar.^b Thus have We made them subservient to you that you may be grateful.

وَالْبُدَانَ جَعَلْنَا لَكُمْ مِنْ سَعَائِرِ اللَّهِ
لَكُمْ فِيهَا خَيْرٌ ۗ فَادْكُرُوا اسْمَ اللَّهِ
عَلَيْهَا صَوَاتٍ ۗ فَإِذَا وُجِبَتْ جُنُوبُهَا
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَالَعَ وَالْمُعْتَرِطَ
كَذَلِكَ سَخَّرْنَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٢﴾

34a. The principle of sacrifice is one which is accepted in one form or another by all nations of the world; but it has a deeper meaning in Islām. The outward act is still there, as of old, but it no more conveys the meaning attached to it in ancient religions, viz., that of appeasing an offended Deity, or that of serving as an atonement for sins. It signifies the sacrifice of the sacrificer himself, and becomes thus an outward symbol of his readiness to lay down his life, if required, and to sacrifice all his interests and desires in the cause of Truth. Hence it is that words introducing the subject of sacrifice are immediately followed by an injunction to submit oneself entirely to Allāh, Who is the *one God*, i.e., the only Being Who deserves to be made the true object of one's love.

35a. It is by the mention of Allāh's name that an animal is sacrificed, and the meaning underlying it is that their own hearts should *tremble* at the mention of that name. Thus they should bear in mind, when sacrificing an animal over which they hold control, how much more necessary it is that they should lay down their lives in the way of Allāh, Who holds control over all. Hence a verse speaking of sacrifices is immediately followed by one which requires the exercise of great patience and endurance under hard trials by the faithful. The sacrifice of an animal is thus a reminder to man that he must be ready to sacrifice his own life in the cause of Truth.

36a. The meaning conveyed here is the same as that in the previous verse. The camels which are brought for sacrifice to Makkah by the pilgrims are here stated to be only outward signs of the true religion of Allāh, that religion being no other than the religion of entire submission and of laying down all one has, even one's life, in the way of Allāh.

36b. The flesh of the animals sacrificed is not to be wasted, but it should serve as food for the poor and the needy. The burying of the flesh of the numerous sacrifices at Makkah on the occasion of the pilgrimage is not in accordance with any injunction of the Holy Qur'ān or any saying of the Holy Prophet. It can be turned to good use.

37 Not their flesh, nor their blood, reaches Allāh, but to Him is acceptable observance of duty on your part.^a Thus has He made them subservient to you, that you may magnify Allāh for guiding you aright. And give good news to those who do good (to others).

كُنْ يَتَّالِ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا
وَلَكِنْ يَتَّالِيهِ التَّقْوَى مِنْكُمْ كَذَلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

38 Surely Allāh defends those who believe. Surely Allāh loves not anyone who is unfaithful, ungrateful.^a

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ
اللَّهَ لَا يُحِبُّ كَلَّ خَوَّانٍ كَفُورًا ﴿٣٨﴾

SECTION 6: Believers permitted to Fight

39 Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allāh is Able to assist them^a —

إِذْ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

40 Those who are driven from their homes without a just cause except that they say: Our Lord is Allāh. And if

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ وَكَوْ

37a. This verse settles conclusively that it is not the outward act of sacrifice, which is acceptable, but the deep meaning of *sacrifice* which underlies it. It should also be borne in mind that the idea of atonement is quite foreign to Islamic sacrifice. It is the righteous whom Islām requires to sacrifice, and this is hinted at in the words, *to Him is acceptable observance of duty on your part*.

38a. With this verse, which brings this section to a close, is introduced a new subject, the subject of fighting in the way of Allāh, which is dealt with at length in the following section. This sheds light upon the connection which exists between the two subjects. After dealing with the subject of sacrifice theoretically, the Muslim has in fact been prepared to bring into practice the theory of the sacrifice. Hence he is told that the time is near when he will be required to lay down his very life in the defence of Truth, which the opponents were striving to exterminate. Therefore, the subject of fighting in the cause of Truth is a fitting sequel to the subject of sacrifice, as casting further light upon the inner meaning of sacrifice, and also requiring that doctrine to be carried into practice.

39a. According to authentic reports, this is the earliest permission given to the Muslims to fight. There is nothing to show that this verse was not revealed at Makkah. On the other hand, it was owing to this revelation that in the well-known oath of allegiance taken at 'Aqabah, the Holy Prophet required a promise from the Madinah deputation that they would defend him against his enemies even as they would defend their own children. The words in which the permission is granted show clearly that war was first made on the Muslims by their opponents; and secondly, that the Muslims had already suffered great oppression at the hands of their persecutors. The words of the next verse, *those who are driven from their homes*, may refer to the emigration to Abyssinia, or to the exodus to Madinah, which commenced soon after the 'Aqabah allegiance was sworn.

Allāh did not repel some people by others, cloisters, and churches, and synagogues, and mosques in which Allāh's name is much remembered, would have been pulled down. And surely Allāh will help him who helps Him. Surely Allāh is Strong, Mighty.⁴

41 Those who, if We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil. And Allāh's is the end of affairs.

42 And if they reject thee, already before them did the people of Noah and 'Ād and Thamūd reject (prophets),

43 And the people of Abraham and the people of Lot,

44 And the dwellers of Midian. And Moses (too) was rejected. But I gave respite to the disbelievers, then I seized them; so how (severe) was My disapproval!

45 How many a town We destroyed while it was iniquitous, so it is fallen down upon its roofs; and (how many) a deserted well and palace raised high!

46 Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the

لَا دَفْعَ اللَّهُ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ
لَهُدًى مَّتَّ صَوَامِعَ وَبَيْعٍ وَصَلَوَاتُ
مَسْجِدٍ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا
وَكَيُنَصَّرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ
اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾

الَّذِينَ إِنْ مَكَّنَّا لَهُمْ فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ
وَإِلَىٰ عَاقِبَةِ الْأُمُورِ ﴿٤٢﴾

وَإِنْ يَكْفُرْ بِكَ فَكُذِّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَعَادٌ وَشُعُوبٌ ﴿٤٣﴾

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٤﴾
وَاصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ
فَأَمْكِنْتِ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ
فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَبَيْتٌ مُعْتَلَقٌ وَقَصْرِ مَعْتَدٍ ﴿٤٦﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُوا
لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ

40a. The religious freedom which was established by Islām thirteen hundred years ago has not yet been surpassed by the most civilized and tolerant of nations. It deserves to be noted that the lives of Muslims are to be sacrificed not only to stop their own persecution by their opponents and to save their own mosques, but to save churches, synagogues and cloisters as well — in fact, to establish perfect religious freedom. The mosques, though they are the places where the name of Allāh is remembered most of all, come in for their share of protection even after the churches and the synagogues. Early Muslims closely followed these directions, and every commander of an army had express orders to respect all houses of worship, and even the cloisters of monks, along with their inmates.

eyes that are blind, but blind are the hearts which are in the breasts.^a

47 And they ask thee to hasten on the chastisement, and Allāh by no means fails in His promise. And surely a day with thy Lord is as a thousand years of what you reckon.^a

48 And how many a town to which I gave respite while it was unjust, then I seized it! And to Me is the return.

وَلَكِنْ تَعْمَى الْفُلُوبُ الَّتِي فِي الصُّدُورِ ⑥

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَكَانَ يُخْلَفُ
اللَّهُ وَعَدَاةٌ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ
كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ⑥

وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ
ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ⑥

SECTION 7: Opposition to the Prophet

49 Say: O people, I am only a plain warner to you.

50 So those who believe and do good, for them is forgiveness and an honourable sustenance.

51 And those who strive to oppose Our messages, they are the inmates of the flaming Fire.

52 And We never sent a messenger or a prophet before thee but when he desired, the devil made a suggestion respecting his desire; but Allāh annuls that which the devil casts, then does Allāh establish His messages. And Allāh is Knowing, Wise^a—

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ⑥

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ ⑥
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ
أُولَئِكَ أَصْحَابُ الْجَحِيمِ ⑥

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ
وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ
فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي
الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ إِلَيْهِ وَ
اللَّهُ عَلِيمٌ حَكِيمٌ ⑥

46a. It should be noted that the Holy Qur'an very often speaks of the blind, the deaf and the dead, meaning thereby the spiritually blind, deaf and dead, as it has plainly stated here.

47a. Those spoken of here are undoubtedly the opponents of Truth who were to come later, and who have been allowed to oppose the advance of Islām for a thousand years. Compare 20:103a, 104a. The set-back which Islām was to receive for a thousand years is again spoken of in 32:5; see 32:5a.

52a. Some careless commentators mention here the false story relating to what the Christian critics call "the Lapse" of the Prophet. The Prophet, they say, on this occasion recognized that the idols worshipped by the Arabs could intercede with God on their behalf. That such a thing never happened is shown in 53:21a. This story has been rejected by all sound and reliable commentators. Thus Ibn Kathīr says: "Many commentators relate here the story of the *Gharāniq* ... but it is from sources not traceable to any

53 That He may make what the devil casts a trial for those in whose hearts is a disease and the hard-hearted.^a And surely the wrongdoers are in severe opposition,

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

54 And that those who have been given knowledge may know that it is the Truth from thy Lord, so they should believe in it that their hearts may be lowly before Him. And surely Allāh is the Guide of those who believe, into a right path.

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

55 And those who disbelieve will not cease to be in doubt concerning it, until the Hour overtakes them suddenly, or there comes to them the chastisement of a destructive day.^a

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ
مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً
أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقَابِهِمْ ﴿٥٥﴾

companion". According to Rz, *commentators who aim at accuracy and truth say that this story is false and a forgery*. Bd makes similar remarks.

The words do not, and cannot, mean that when a prophet recites a revelation, the devil introduces his own words into his recitation. It is absurd on the face of it, and the Holy Qur'ān belies it when it says: "He makes His secrets known to none, except a messenger whom He chooses. For surely He makes a guard to go before him and after him, that He may know that they have truly delivered the messages of their Lord" (72:26–28). Moreover, it is absolutely inconceivable that such an important incident as the Prophet's having accepted the intercession of idols should have been mentioned in the Qur'ān eight years after it happened. The 53rd chapter, in which the change is said to have taken place, was revealed before the fifth year of the Prophet's call, while this chapter was revealed on the eve of the Prophet's departure from Makkah. That more than half the Qur'ān should have been revealed during this long period without a single reference to the alleged story, and that it should then have been quite unnecessarily referred to in a chapter where it is quite out of place, is alone sufficient to give the lie to this story.

Now take the words. *Tamannā*, according to all lexicologists, signifies *he desired*, and according to T, *tamanni* signifies *the desire to attain to that which is liked by one*. Now, what every prophet desires is the establishing of the Truth that is revealed to him, and it is with this desire of every prophet that the devil interferes, instigating men, *making suggestions to them*, as stated here, to oppose the Truth. That this is the true meaning is also shown by the context, which deals with the establishing of the Truth and the desire of the opponents of Truth to annihilate it. See the previous verse, which condemns those who fight and contest with the Prophet to render him unable to establish the Truth in the world. And here we are told that the plans of the enemies will be frustrated and Truth will be established in the world.

53a. The devil's strivings against the Prophet become a trial for the weak, who are unable to endure the severe persecutions of their enemies.

55a. 'Aqim, applied to a womb, means *barren*; applied to wind, it signifies *such as does not fructify* (LL); hence *al-riḥ al-'aqim* in 51:41 means a *destructive wind*, and

56 The kingdom on that day is Allāh's. He will judge between them. So those who believe and do good will be in Gardens of bliss.

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

57 And those who disbelieve and reject Our messages, for them is an abasing chastisement.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

SECTION 8: The Faithful shall be Established

58 And those who flee in Allāh's way^a and are then slain or die, Allāh will certainly grant them a goodly sustenance. And surely Allāh is the Best of providers.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ
قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا
حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

59 He will certainly cause them to enter a place which they are pleased with. And surely Allāh is Knowing, Forbearing.

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ ط وَإِنَّ
اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

60 That (is so). And whoever retaliates with the like of that with which he is afflicted and he is oppressed, Allāh will certainly help him. Surely Allāh is Pardoning, Forgiving.^a

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ
بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ
اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

61 That is because Allāh causes the night to enter into the day and causes

ذَٰلِكَ يَا أَيُّهَا اللَّهُ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَ يُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَ آتَى اللَّهُ

yaum 'aqim here a destructive day, i.e., a day bringing no good. This verse, as well as the two following, prophesy the establishment of Truth — for that is the kingdom of Allāh — and the discomfiture of the power of evil.

58a. The mere occurrence of the word *hājarū* (they fled) in this verse does not show that it was not revealed at Makkah, for a flight of the faithful to Abyssinia had taken place as early as the fifth year of the Call. Moreover, it should be noted that the Holy Prophet, with Abū Bakr and 'Alī, were the last men to depart from Makkah on the occasion of the second flight. A true and generous leader of men, he waited to see his faithful followers depart before he left, so that their safety might be ensured. There is no doubt that if he had left his followers behind him, they would have encountered a very hard fate at the hands of an exasperated enemy. The reference to some being slain after their fight is clearly prophetic.

60a. This verse permits the Muslims, who were long persecuted and oppressed, to punish their persecutors, but at the same time recommends pardon and forgiveness by referring to those two attributes of the Divine Being in the concluding words of the verse.

the day to enter into the night, and because Allāh is Hearing, Seeing.^a

62 That is because Allāh is the Truth, and that which they call upon besides Him — that is the falsehood, and because Allāh — He is the High, the Great.

63 Seest thou not that Allāh sends down water from the cloud, then the earth becomes green? Surely Allāh is Knower of subtilities, Aware.

64 To Him belongs whatever is in the heavens and whatever is in the earth. And surely Allāh — He is the Self-Sufficient, the Praised.

سَمِيعٌ بَصِيرٌ^{١١}

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا
يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَ
أَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ^{١٢}

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ
اللَّهَ لَطِيفٌ خَبِيرٌ^{١٣}

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ط
وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَمِيدُ^{١٤}

SECTION 9: Divine Mercy in dealing with Men

65 Seest thou not that Allāh has made subservient to you all that is in the earth, and the ships gliding in the sea by His command? And He withholds the heaven from falling on the earth except with His permission. Surely Allāh is Compassionate, Merciful to men.^a

66 And He it is Who brings you to life, then He causes you to die, then He will bring you to life. Surely man is ungrateful.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي
الْأَرْضِ وَفُلُكَ تَجْرِي فِي الْبَحْرِ
بِأَمْرِهِ ط وَيَسْخِطُ السَّمَاءَ أَنْ تَقَعَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ط إِنَّ اللَّهَ
بِالنَّاسِ لَكَرِيمٌ^{١٥}

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ ط إِنَّ الْإِنْسَانَ لَكَفُورٌ^{١٦}

61a. Apparently the succession of the day and the night refers here to the turn of fortune hinted at in the previous verse, because an oppressed community could not punish its persecutors unless it gained the mastery over them. The same is indicated in the two attributes of the Divine Being with which the verse is closed. The verses that follow contain hints to the same effect.

65a. The first part of the verse gives a promise of victory to the Muslims, while the latter part warns the opponents that Allāh withholds the punishment from them for a time, for He is Compassionate and Merciful to men. The withholding of the heaven means the withholding of the punishment, which the opponents were told would come down upon them from heaven.

67 To every nation We appointed acts of devotion, which they observe,^{67a} so let them not dispute with thee in the matter, and call to thy Lord. Surely thou art on a right guidance.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَسْجِدًا لَهُمْ نَسْكَوهُ
فَلَآ يُتَارَعُنكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ
إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

68 And if they contend with thee, say: Allāh best knows what you do.

وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَحْكَمُ
بِمَا تَعْمَلُونَ ﴿٦٨﴾

69 Allāh will judge between you on the day of Resurrection respecting that in which you differ.

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

70 Knowest thou not that Allāh knows what is in the heaven and the earth? Surely this is in a book. That is surely easy to Allāh.

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

71 And they serve besides Allāh that for which He has not sent any authority, and of which they have no knowledge. And for the unjust there is no helper.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَهُمْ بِشَيْءٍ
بِهِ سُلْطَانٌ وَمَا لِيُحْكَمَ بِهِ عَلَيْهِمْ
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

72 And when Our clear messages are recited to them, thou wilt notice a denial on the faces of those who disbelieve — they almost attack those who recite to them Our messages. Say: Shall I inform you of what is worse than this? The Fire. Allāh has promised it to those who disbelieve. And evil is the resort.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ
فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكْفُرُونَ
يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمُ الْآيَاتِ
قُلْ أَفَأَنْتُمْ بَشَرٌ مِنْ ذُرِّيَّتِ اللَّهِ
الَّذِينَ وَعَدَ اللَّهُ الَّذِينَ كَفَرُوا
وَبَشَرٌ الْمُنْكَرِ ﴿٧٢﴾

SECTION 10: Polytheism will be uprooted

73 O people, a parable is set forth, so listen to it. Surely those whom you call upon besides Allāh cannot create a fly, though they should all gather for it. And if the fly carry off aught from them, they cannot take it

يَا أَيُّهَا النَّاسُ صُرِبَ مَثَلٌ فَاستَمِعُوا
لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ
دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ
اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ
شَيْعًا لَا يَسْتَنْفِذُوهُ مِنْهُ طَعْفٌ

67a. The principle that all people were given spiritual light is reiterated throughout the Holy Qur'ān.

back from it. Weak are (both) the invoker and the invoked.^a

74 They estimate not Allāh with His due estimation. Surely Allāh is Strong, Mighty.

75 Allāh chooses messengers from angels and from men. Surely Allāh is Hearing, Seeing.

76 He knows what is before them and what is behind them. And to Allāh are all affairs returned.

77 O you who believe, bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.^a

78 And strive hard for Allāh with due striving. He has chosen you and has not laid upon you any hardship in religion — the faith of your father Abraham. He named you Muslims before and in this,^a that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people;^b so keep up prayer and pay the poor-rate and hold fast to Allāh. He is your Protector; excellent the Protector and excellent the Helper!

Prostration

الطَّائِبِ وَالْمُطَوِّبِ ﴿٦٦﴾
 مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ
 لَعَزِيزٌ ﴿٦٧﴾
 اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا
 وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦٨﴾
 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
 وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٦٩﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا
 وَعِبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
 لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٠﴾
 وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ
 اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ
 مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ
 هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي
 هَذَا الْيَوْمِ النَّبِيُّ الرَّسُولُ شَهِدَا عَلَيْكُمْ
 وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ؕ
 فَأَقِمُْوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
 وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
 الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧١﴾

73a. The verse, while truly describing the inability of false gods to create the lowest form of life or to exercise the least control over creation, contains a clear prophecy that the false deities will be removed from the Sacred House, and that both the worshippers and the worshipped will be helpless.

77a. The recitation of this verse is followed by an actual prostration; see 7:206a.

78a. The reference in *before* is to the revelation of Abraham, who prayed that from among his descendants there should arise a nation of Muslims (2:128), and in *this* to the Holy Qur'ān. For the meaning of *Islām* and *Muslim*, see 2:112a and 3:19a. The root-word is *salm* or *silm*, both signifying peace (R), and a Muslim is therefore one who leads a life of peace, *peace with God*, which means complete submission to His will, and *peace with man*, which means that he causes no injury to any man, as a saying of the Holy Prophet has it (B. 2:3).

78b. Compare 2:143, where similar words are used. The significance is that the Muslim community is destined to play the role of leader to the whole of humanity; see 2:143b.