

SURATULHAJJ (22)

The *Suratulhaji* follows the *Suratulanbiyaa* logically and thematically. In the latter the polytheists are warned of punishment in this world in the very first verse, if they do not believe and then, in the ninety-seventh verse, they are warned of punishment in the afterworld, their plight having been pictured up to the one hundredth verse. The *Suratulhaji* warns them to guard against the Day when the Doomsday comes to pass and it finds mention in the very first verse. The Surah gives them a horrifying detail in the second verse. Condemning them for following devils without any knowledge of books, the Surah threatens them to punish them in the Hell and cites natural phenomena to prove the Resurrection in the fifth verse and proclaims, in the sixth and the seventh verses that all the human beings shall be raised from the dead for accountability without any doubt. Up to the tenth verse, the Surah pictures the arrogance of polytheists' leaders and their plight, while up to the thirteenth verse, the conduct of opportunists, wavering between Islam and polytheism, has been portrayed and believers have been promised their reward in the fourteenth verse. After typifying a polytheist's despair in the fifteenth verse, the Surah proclaims in the sixteenth verse that the *Qur'aan* has been revealed to guide those people who intend to be guided. All the deviating people and believers shall be judged squarely on the Day promised for the Judgement. The eighteenth verse gives an image of submission of the entire cosmos and all the beings to Allah Who has the sovereign right to do what He thinks in His wisdom. The Surah, then, portrays disbelievers and believers how they will do in the afterworld up to the twenty-fourth verse.

After rejecting polytheism, the Surah declares in the twenty-fifth verse that the polytheists have no right to prevent people from Allah's way and the Holy Mosque. All the human beings have equal rights to go to Makka to perform the *Hajj* or *'umra* unchecked. Abraham, who has been mentioned in the preceding Surah from the fifty-first verse to the seventy-third verse, had come to Bakka and, along with his son, Ishmael, raised the structure of the Ka'ba and prayed to Allah as reported in the surahs, *Baqara* 128-129 and *Ibraaheem* 35-37. His purpose was to establish the Holy Ka'ba as the nucleus of Islamic monotheism for all humankind. But, since the *Quraysh* have deviated from, perverted, and subverted his mission, they are usurpers. They have no right to manage it, pollute it with idol worship, and prevent any devout people from entering Makka to perform their devotions at any time. Besides, they are not the rulers but the keepers of the Holy Ka'ba. Hence, they have forfeited the right to manage it and the believers, being the true heirs of Abraham, the Messenger's Patriarch, must manage it as the directions, being issued from the twenty-sixth verse to the thirty-seventh verse about the performance of the *Hajj* pilgrimage, imply. The thirty-eighth verse assures the believers to be defended by Allah and the thirty-ninth and fortieth verses permit them to struggle for the liberation of the Holy House from the usurpation of the *Quraysh* and if they succeed, they must do as enjoined in the forty-first verse. Indeed, whenever the believers get the upper hand, they must do so. The Surah, from the forty-second verse to the sixtieth verse, warns the polytheists to repent or they shall meet the same fate as the

communities of the ancient world had met. But, if they press for punishment, they must know that a day with Allah is equal to a thousand years according to man's calculations. The fiftieth verse promises forgiveness and honourable sustenance to believers. The fifty-first verse affirms that disbelievers cannot frustrate His design. The next verses show that the Devil has always been trying to interfere with the revelations of messengers and prophets, but Allah has, always, been aborting his attempts and fortifying them. The *Quraan* is, therefore, for the guidance of believers and disbelievers shall, always, be in doubt of the Book. The fifty-eighth verse assures the persecuted emigrants of a happy outcome. Allah shall reward them. The Surah, then, from the sixty-first verse to the sixty-sixth verse, marshals arguments for monotheism and His providence from natural phenomena, but polytheists do not thank Him for them.

The polytheists, instigated by the Jews, used to find fault with Islamic rituals and prayers. The Surah, from the sixty-seventh verse to the seventieth verse, proceeds to assure the Messenger not to pay heed to their disputations or queries and go on with his mission. The seventy-first verse exposes the falsity of idol worship. The seventy-second verse portrays their arrogance and threatens them to be punished in the Hell. After debunking idol worship as ludicrous in the seventy-fourth verse, the Surah proceeds to clarify that angels are not Allah's daughters, but only His functionaries who execute His commands. Allah knows all about them.

The final verses exhort the believers to submit themselves to their *Rabb* and do good for in it lies their true prosperity. They have, then, been enjoined to struggle for Allah, as the true followers of Abraham, their Patriarch, purify and liberate the Holy Ka'ba from the usurpers and Allah shall help them in this holy enterprise. Such is the task assigned to the Islamic Community for which Abraham, the Patriarch of all, had prayed to Allah as reported in the one hundred and twenty-eighth and one hundred and twenty-ninth verses of the *Suratulbaqara*. As this community has emerged, it must struggle for Islam and first of all, the nucleus of monotheism must be regained under the very supervision of the Messenger for whom Abraham had prayed to Allah.

SURATULHAJJ

In the name of ALLAH, the Most
Gracious, the Most Merciful

1. O human beings! You must fear disobeying your *Rabb*; the quaking of the Doomsday shall be a terrible phenomenon (an observable fact or event).
2. The Day when you see (experience) it, every suckling female shall forget (the infant) whom she will be suckling and every pregnant female shall deliver her unborn child or young (within her womb) and you shall see human beings drunk though they will not be drunk, but Allah's punishment shall be (extremely) violent.
3. And among the human beings there are such as dispute (with you) about Allah without any knowledge and follow every devil, arrogant, disobedient and exceeding the proper bounds.
4. Against whom it has been decreed that he will lead astray whoever makes friends with him and lead him to the punishment of the blazing fire (of the Hell).
5. O human beings! If you are in doubt of the Resurrection, (you must, then, know that) We created you from the earth and then, from a spermatozoon (in the semen) and then, from an embryo and then, from a foetus shapely and unshapely, so as to show you (Our providence and wisdom); and We keep, whichever (spermatozoon) We will, in the wombs up to a

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ كَمَا إِتَزَلْتُمْ
السَّاعَةَ شَيْءٌ عَظِيمٌ ﴿١﴾

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

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾

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

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ
ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ
وَنَقَرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى
ثُمَّ نَخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلَّغُوا أَشَدَّكُمْ

fixed term and then, We take you out as children and then, (We let you grow up) so that you should attain your maturity and, among you, there are those who die (before they attain maturity), and, among you, there are those who are reverted to extreme old age so that they may not know anything after (gaining) knowledge; and you see (a tract of) land dry and without vegetation, but, when We send water on it, it grows (germinates and sprouts) and quickens into life and brings forth every kind of beautiful and luxuriant vegetation.

6. Such is (His sovereignty) because it is Allah Who is the Truth (true and just God) and that it is He Who gives life to the dead and that He has absolute power and authority over everything.
7. And that the Hour of Resurrection is coming __ there is no doubt about it __ and that Allah shall resurrect (all those people) who are in the graves.
8. And among the human beings, there is such (a person) as disputes about Allah without any knowledge and without any guidance and without any illuminating book,
9. Jerking his neck (arrogantly), so that he should lead (people) astray from Allah's way: he shall have disgrace in the world and, on the Day of Resurrection, We will make him taste (the punishment of) burning (in the fire of the Hell).

ثُمَّ نَخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلَّغُوا أَشُدَّكُمْ
إِلَىٰ أَزْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ
شَيْئًا وَنَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا
الْمَاءَ أَهْزَتْ وَرَبَّتْ وَأَنْبَتَتْ
مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

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

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

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

ثَائِي عَظْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا
خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابُ الْحَرِيقِ ﴿٩﴾

10. (At the time of being punished, he will be told), "Such is (the result of) what both of your hands had committed and that Allah is not, at all, the oppressor of human beings."

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ ﴿١٠﴾

SECTION 2

11. And among the human beings, there is such (a person) as serves Allah (waveringly) on the fence and hence, if prosperity falls to his lot, he is satisfied with it and if a trial afflicts him, he reverts to *kufir* (disbelief) from Islam at random: he loses both, the world and the afterworld; such (a loss) is the clear loss (ruin in the world and damnation in the afterworld).

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ
اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ
خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخَسِرَانُ
الْمُتَمَيِّنُ ﴿١١﴾

12. He prays to, besides Allah, such (deities) as can neither harm him nor benefit him; such (a polytheistic worship) is straying far (from the guidance).

يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ
وَمَا لَا يَنْفَعُهُ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

13. He prays to (such a deity) the harm of which is closer than its benefit; what a bad protector and what a bad friend he has!

يَدْعُوا لِمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ لَيْسَ الْمَوْلَىٰ
وَلَيْسَ الْعَشِيرُ ﴿١٣﴾

14. Allah shall, certainly, admit (those people) who believe and do good deeds into such gardens under which rivers will be flowing; indeed, Allah does what He wills.

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

15. He who thinks that Allah will not help him in the world and the afterworld, should, then, extend a rope up to the heaven and then, decide (the matter) and then, see,

مَن كَانَ يَظُنُّ أَن لَّنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
فَلْيُمَدِدْ دَسَبًا إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ
هَلْ يَذْهَبَ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾

(for himself), whether his design eliminates what enrages him.

16. And similarly, We have revealed it (the *Quraan* with) clear arguments and Allah, certainly, guides whom He wills (to guide).

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ مَّبِينَاتٍ
وَأَنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۖ

17. Indeed, Allah shall judge, on the Day of Resurrection, among (those people) who believe and (those people) who have Judaized and the Sabians and the Nazarenes and the Magi and (those people) who attribute an associate (to Allah); Allah is a witness to everything.

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

18. Do you not see that to Allah prostrate themselves (all those) who are throughout the heavens and (all those) who are throughout the Earth and the Sun and the Moon and all the stars and the mountains and the trees and the animals and most of the human beings? And there are numerous (human beings) against whom punishment has turned out to be true and whom Allah degrades there is none to ennoble; indeed, Allah does what He wills. ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ
وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالْدَّابَّاتُ وَكَثِيرٌ مِّنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ
مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

19. These are two adversaries (believers and disbelievers) who are at variance about their *Rabb* and hence, clothes of fire shall be cut for (those people) who disbelieve (and) boiling water shall be poured over their heads.

هَذَانِ خَصْمَانِ أَخَصَصْنَا لِكُلٍّ مِن رَّبِّهِمَا فَالَّذِينَ
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ
مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

20. By it, what is within their bellies and skins shall be melted.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

21. And there will be hammers of iron for them.
22. Whenever they intend to get out of any of its suffering, they shall be returned into it (the fire) and (they will be told), "Taste the punishment of burning" (in the fire).

SECTION 3

23. Allah shall admit (those people) who believe and do good deeds into such gardens under which rivers will be flowing. They shall be adorned with the bracelets of gold and pearls in them (in those gardens) and their clothes will be of silk in them (in those gardens).
24. And (they will be so rewarded because, when they were in this world), they were guided to the excellent Word (*Quraan*) and they were guided to the path of the Most Praiseworthy (Allah).
25. Indeed, (those people) who disbelieve and prevent (human beings) from Allah's way and the Holy Mosque which We have ordained for all human beings, equally, whether they are inhabitants in it (Makka) or outside pilgrims, (commit a heinous crime); and We will make, whoever intends to deviate from the right path in it (the Holy Mosque) wrongfully, taste some of the grievous punishment.

SECTION 4

26. And imagine when We provided Abraham with an accommodation by the location of the Holy House,

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢١﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

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

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

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنَافِ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ

(the Ka'ba, We instructed him), "You must not attribute any associate (idol) to Me and you must clean My House (of dirt) for those who go round it and those who stand (in prayer) and those who bow down, prostrate themselves (in prayer),

لَا تُشْرِكْ لِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٦٦﴾

27. And proclaim the *Hajj* (as obligatory) among the people, they shall come to you on foot and (riding) on every lean camel, coming through every pass (in hilly areas) from far-off places,

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٦٧﴾

28. So that they may witness, the benefits for them (at Makka) and pronounce Allah's name, during fixed days, on whatever quadrupeds in cattle He gives them as sustenance. Hence, you should eat some of it and, also, feed miserable, needy persons.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ
فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ
الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا
الْبَائِسَ الْفَقِيرَ ﴿٦٨﴾

29. Then, they must remove their dirt and fulfil their vows and go (seven) rounds of the Ancient House."

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا
نَذْرَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٦٩﴾

30. Such (are the rites of the pilgrimage, enjoined on Abraham) and whoever holds Allah's holy rites in high regard, (must know that), in his *Rabb's* view, it is the best (course) for him and all the (quadrupeds in) cattle have been declared lawful for you except what has, already, been recited before you and hence, you must shun the filth of idols and, also, shun uttering any falsehood.

ذَٰلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ
عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْبَهِيمَةُ إِلَّا
مَا يَتَلْنَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ
مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٧٠﴾

31. (You must, always), be single-mindedly devoted to Allah, without

حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا

attributing any associate to Him; and he who attributes an associate to Allah is as if he had fallen from the heaven and birds had snatched him or the wind had blown him to a far-off place.

خَرَمِنَ السَّمَاءَ فَتَخَظَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ
الرِّيحُ فِي مَكَانٍ سَحِيحٍ ﴿٣١﴾

32. Such (is the gist of guidance) and he who holds Allah's symbols in high regard (does so because such a regard proceeds) from the fear (of Allah) in the hearts.

ذَلِكَ وَمَنْ يُعِظْ شَعْبًا اللَّهُ فَإِنَّهَا
مِنَ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

33. For you, there are benefits (milking and riding) in them (the cattle for sacrifice) up to a fixed term and then, their destination (place of sacrifice) is to be towards the Ancient House (in *Minaa* where animals are sacrificed).

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى
ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

SECTION 5

34. And for every community, We have prescribed a certain rite (of sacrifice) so that they must pronounce Allah's name on whatever quadrupeds in cattle He gives them as sustenance: so, your God is only one God and hence, to Him all of you must submit yourselves and announce good news to (those believers), who humble themselves before Allah and entreat Him,

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ
عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ
إِلَهُ وَحْدٌ فَلَهُ اسْلُمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

35. Whose hearts, when Allah is mentioned, are filled with (His) fear and those believers who are patient against what afflicts them and those believers who perform the obligatory prayer and spend some of the sustenance which We give them.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ
عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

36. And (as for) the camels for sacrifice, We have included them among Allah's symbols for you: there is much good in them for you. So, you must pronounce Allah's name on them while they stand in a row (to be hamstrung) and when they fall dead on their flanks, you should, then, eat some of it (their meat) and, also, feed such contented persons as are needy and such beggars as ask humbly (for food); in this way, We have turned them to good account for you so that you should thank (Us).

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

37. Neither does their meat nor does their blood reach Allah, but to Him reaches fearing to disobey Him on your part; in this way, He has turned them to your advantage so that you must proclaim Allah's greatness as He has guided you and announce good news to the beneficent.

لَن يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

38. Allah shall defend (those people) who believe: Allah, certainly, does not like any treacherous, thankless (ungrateful) person.

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

SECTION 6

39. (The believers) who are being fought against are allowed (to fight against the disbelievers) because they have been wronged; and Allah, certainly, possesses power over helping them __

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّا عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

40. (The believers) who have been exiled from their homes for no other reason except that they say,

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ

"Our *Rabb* is Allah." And if Allah had not repelled (one group) of people by another, monasteries and churches and synagogues and mosques, in which Allah's name is mentioned frequently, would have been demolished (pulled down) and Allah shall help (those people) who help Him: Allah is, certainly, strong, mighty.

لَهَدَمْتُ صَوَامِعَ وَبِيْعَ وَصَلَوَاتٍ وَمَسَاجِدَ
يَذْكُرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

41. (They are the people) who, if We give them power in the land, shall establish the obligatory prayer and institute (the system of) *zakaat* and enjoin what is universally known to be good and prohibit what is universally known to be evil and to Allah belongs the end (outcome) of all the matters.

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

42. And if they belie and deny you (the Messenger), before them, Noah's people and the *Aad* and the *Thamood* had, also, belied and denied (their messengers).

وَلِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾

43. And Abraham's people and Lot's people,

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

44. And the inhabitants of *Madyan* (had also done so) and Moses was also belied and denied and hence, I granted (all the above) disbelieving peoples free rein to enjoy life for long and then, punished them. Consequently, how (disastrous proved to them) the negation of (My message)!

وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ
لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿٤٤﴾

45. So (with the result that), there were many towns (organised human societies), which We wiped out while they were in a state of wrongdoing and hence, they are fallen and demolished upon their roofs and (there

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ
فَهِىَ خَاوِبَةٌ عَلَى غُرُوشِهَا
وَيَثِيرُ مُعْطَلَةٌ وَقَصْرِ مَشِيدٍ ﴿٤٥﴾

are many) wells not being used and (many) stately palaces (ruined and deserted).

46. Do they not, then, travel through the Earth so that they should have hearts (minds) with which they may comprehend or ears with which they may hear because, in fact, eyes do not become blind, but the hearts that are in the breasts become blind?

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

47. And they are pressing you for punishment while Allah shall never break His promise and one day, with your *Rabb*, is like a thousand years according as you reckon.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
وَإِنَّكَ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ
مِمَّا تَعُدُّونَ ﴿٤٧﴾

48. And there had been many a town (many organised human societies) which I had given free rein to enjoy life for long while they were in a state of wrongdoing and then, I punished them and to Me is to be the return (of all of you).

وَكَأَنِّ مِنْ قَرِيْبَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ
ثُمَّ أَخَذْتُهَا وَالِلَّي الْمَصِيرُ ﴿٤٨﴾

SECTION 7

49. Say, "O human beings! I am only a clear warner for you."

قُلْ يٰٓأَيُّهَا النَّاسُ إِنَّمَا أَنَا كُرَّهِيْمٌ ﴿٤٩﴾

50. Hence, (those people) who believe and do good deeds shall have forgiveness and honourable sustenance,

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيْمٌ ﴿٥٠﴾

51. While (those people) who strive to frustrate Our verses (are the people who) shall be the inhabitants of the blazing fire (of the Hell).

وَالَّذِينَ سَعَوْا فِىٓ ءَايٰتِنَا مُعٰجِزِيْنَ اُوْلٰٓئِكَ
اَصْحٰبُ الْجَحِيْمِ ﴿٥١﴾

52. And We did not send, before you, any messenger or prophet but, when he desired, the Devil dropped (some doubts) in his desire (longing for the acceptance of his message), but Allah abrogates what the Devil drops and then, Allah, fortifies His verses and Allah has knowledge, wisdom.

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

53. (Allah lets it happen) so that He should make, what the Devil drops, a trial for (those people) in whose hearts there is a disease and whose hearts are hardened and the wrongdoers have, certainly, gone too far in hostility.

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

54. And (He lets it happen) so that (those people) who have been given knowledge should know that it (the *Quraan*) is the truth from your *Rabb* and they should, consequently, believe in it and their hearts should, then, submit to it humbly and Allah is the guide of (those people) who believe, to the straight path (Islam).

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 people) who disbelieve will continue to be in doubt of it (the *Quraan*) till there comes to them the Hour (Doomsday), all of a sudden, or there comes upon them the punishment of the Day after which there will be no other day.

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

56. Sovereignty, (absolute power and authority), on that Day, shall belong to Allah: He shall judge among them; consequently, (those people) who believe and do good deeds shall be in the gardens of bliss.

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

57. And (those people) who disbelieve and belie and deny Our verses (are the people) who shall have a humiliating punishment.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ
لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

SECTION 8

58. And Allah shall give, (those believers) who emigrate in the cause of Allah and then, are martyred or die, an excellent sustenance; and (it is) Allah (Who) is the Best Sustainer.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا
أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا
وَلَا يَبْذُلُهُمُ اللَّهُ لَهْوَ خَيْرُ الرِّزْقِ ﴿٥٨﴾

59. He shall admit them into such a place (Paradise) as will please them and Allah, certainly, knows (everything and) forbears.

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ وَلَئِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

60. Such is (the retribution — dispensing of reward and punishment in the afterworld) and (in this world), Allah shall help whoever punishes in the same measure in which he has been punished and is, then, oppressed: Allah is, certainly, pardoning, forgiving.

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ بِهِ
ثُمَّ يُغِيْ عَلَيْهِ لَيَنْصُرْنَاهُ اللَّهُ إِنَّ اللَّهَ
لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾

61. Such is (equity) because Allah, (following equity) merges night in day and merges day in night and Allah, certainly, hears, sees (everything).

ذَٰلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ الْاَيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي الْاَيْلِ وَأَنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. Such is (the canon of natural justice) because it is Allah Who is the Truth (true and just God) and that, whom they pray to, besides Him, are (all) false and that (it is) Allah (Who) is the Most High, the Most Sublime.

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

63. Do you not see that (it is) Allah (Who) sends water (rain) from the clouds as a result of which (a barren tract of) land turns green? Allah is, certainly, subtle, cognizant.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٣﴾

64. To Him belong what is throughout the heavens and what is throughout the Earth and indeed, (it is) Allah Who is the Most Self-sufficient, the Most Praiseworthy.

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٤﴾

SECTION 9

65. Do you not see that Allah has subjected what is throughout the Earth serviceably for you and the felucca (a sailing vessel) sails on (the surface of) the sea under His command? And He holds the heaven (space) so that it should not fall on the Earth except (that it may do so) by His command: Allah is, certainly, very compassionate, merciful with human beings.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلَّكَ تَجْرِي
فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَحِيمٌ ﴿١٥﴾

66. And (it is) He Who gives you (all the human beings) life and then, He causes you to die and then, He shall resurrect you (raise you from the dead): Man is, indeed, very thankless.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُخْرِجُكُمْ مِنْ الْأَنْسَانِ لَكُفُورٌ ﴿١٦﴾

67. For every community, We have prescribed a ritual (a system of rites __ religious and solemn observances) which they abide by and hence, they must not dispute with you about (this) matter; and you must continue inviting (them) to your *Rabb*: you are, certainly, (treading) on (the path of) guidance, straight (coming directly from a trustworthy source __ Allah).

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ
فَلَا تَنزِعْ عَنْكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى
هُدًى مُسْتَقِيمٍ ﴿١٧﴾

- وَأِنْ جَدَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

- اللَّهُ يُخَكِّمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ
فَمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦١﴾

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

- وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

- وَإِذْ أَنْتَلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ
يَسْطُورُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَاتُنَا
قُلْ أَفَأَنْتُمْ بِشَرِّ مِمَّنْ ذَلِكُمُ النَّارُ وَعَدَهَا
اللَّهُ الَّذِينَ كَفَرُوا وَيَسَّ الْمَصِيرُ ﴿٧٢﴾

SECTION 10

- يَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ ۖ فَاسْتَمِعُوا لَهُ ۚ
إِنَّكَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۚ وَإِنْ يَسْتَأْذِنُوا
لَا يَسْمَعُونَ لَهُمْ ۚ وَهُمْ يُكَذِّبُوكَ ۚ وَتَدْعُونَ
إِلَىٰ دِينِ اللَّهِ الَّذِي هُوَ لَكُمْ دِينُكُمْ ۚ فَاسْمِعُوا
لِلَّهِ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ

anything, they cannot recover it from it; (both), the seeker (worshippers) and the one who is sought after (the idols worshipped). are weak.

شَيْئًا لَا يَسْتَفِيدُوهُ مِنْهُ ضَعُفَ
الطَّلَابِ وَالْمَطْلُوبِ ﴿٧٦﴾

74. They do not evaluate Allah as His evaluation deserves (to be done): Allah is, certainly, strong, mighty.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ
عَزِيزٌ ﴿٧٧﴾

75. Allah singles out messengers from angels and, also, from human beings; Allah, indeed, hears, sees (everything).

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا
وَمِنَ النَّاسِ إِبْرَاهِيمَ اللَّهُ سَمِيعٌ بَصِيرٌ ﴿٧٨﴾

76. He knows what is before them and what is behind them; and to Allah are returned all the matters.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٩﴾

77. O (the people) who believe! All of you must bow down and prostrate yourselves and serve (render exclusive obedience to) your *Rabb* and do good deeds so that you prosper. ﴿٨٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا
وَأَسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٨١﴾

78. And you must struggle, in the cause of Allah, as struggling for it (His cause) deserves (to be done); He has chosen you and not imposed any undue restriction on you in (His) way of life (Islam) — the way of your father, Abraham — he named you muslims (submitting themselves to Allah) before and in this (*Quraan*, also, your name is muslim) so that the Messenger should be a witness to you and you should be witnesses to all the human beings and hence, you must perform the obligatory prayer and pay *zakaat* and adhere to Allah (His obligation): He is your protector and what an excellent protector (He is) and what an excellent helper (He is)!

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ
إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ
وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ
وَءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ
فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٨٢﴾