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Thematic Quranic Translation Series Installment 18
(IN ENGLISH LANGUAGE)

The Islamic Ritual of Pilgrimage in its Exclusive,
Comprehensive and fully Expanded version.

All Related Verses Rationally re-translated

PRELUDE

To facilitate easy follow up by dear Readers, some of those special Quranic terminology used in the Hajj-related Verses are listed in the beginning of this episode of translation. It is actually those words whose distorted meanings are given in the traditional exegesis and translations, thereby spreading gross misconceptions among general public, and helping perpetuate this hoax of a ritual pilgrimage called Hajj. It must be borne in mind that through this hoax of Hajj, the Arabs of the present Saudi Arabia have been making a fool of conformist Muslim race and thus succeeding in making hay while the sun shines. By virtue of this old hoax, they easily earn a full year's bread and butter from the pilgrims while sitting in the luxury of their homes and offices. At the same time, the deluded Muslims from all over the world, in return for incurring heavy expenditure on this excruciating venture, just worship tones in a desolate land where they are pushed around different so-called sacred sites, kill one or two innocent animals, pray around and circumambulate a Pagan monument, and return home with an illusion of deliverance from all sins and crimes. The perennial questions that arise from this pilgrimage are many; but the umbrella question of this tiring ordeal is : Can a visit to a particular site invoke divine forgiveness from all the lifelong crimes committed by us? Some other questions go like this: Can the Lord of this Universe choose to reside in a stone square in a barren land under the scorching sun? Is He not omnipresent? Isn't He near to our jugular vein according to His

own attestation in Quran? If so, what is the justification to visit a particular far flung site to beg salvation? And, how can the bulk of Muslims, who can't afford to incur considerable expenses mandatory with this pilgrimage, avail the opportunity of absolution or deliverance from their sins, which is apparently available only to the rich? I'm sure no Muslim religious leader has got answers to these questions.

Obviously, this writing is not a detailed thesis on the justification or otherwise of the ritual of Hajj, or on the historical identity of Ka'bah. It is rather an effort to bring those Quranic texts into light which have been misrepresented under evil intentions, with the aim of undue imposition of some vile practices like stone worship, and slaughtering of innocent cattle in the name of God. The so-called Hajj or its entire process offers no guidance leading to building a noble human character which is the quintessential of Islamic philosophy. Contrary to this, the prevalent form of this ritual depicts a blind and ruthless competition between an unruly and uncontrolled crowd of millions for gaining superiority over others in grabbing some supposed blessings. It's a scenario where one can observe the strong and mighty exercising violence over weaker ones, the rich with his royal protocol and the poor in his helplessness, and a demonstration of senseless blind conformism at its best. Of course some positive exceptions can always be noted in a welter of idiosyncrasies.

The particular terminology used in this theme, as mentioned above, includes :-

Hajj, Bayit, al-Bayit, al-Bayit al-Haraam, Maqaam-e-Ibrahim, Musalla, Qawa'id min al-Bayit, Ka'bah, al-Masjid al-Haraam, Qiblah, Safaa, Marwah, Sha'air Allah, Bakkah.

In the earlier Installment 8 of this Translation Series, all major Quranic Verses dealing with Soum and Hajj in combination, with reference to Chapter Al-Baqarah, were translated under purely academic and rational criteria of research. Chapter Al-Baqarah contained Verses that dealt with both themes simultaneously. Later on, some research oriented friends diverted my attention to other Verses which also dealt with Hajj, Ka'bah and Soum. So, subsequently, a supplementary Installment No.16 was produced to cover that omission. Presently, again, some friends from Lahore have sent references of some more Verses that deal with the theme of Hajj and use some terminology related to the main venue of Hajj. The real applicable

meanings of this terminology, conforming to their related contexts, needed to be explored through research. These friends maintain that unless this particular vocabulary is also not cohesively defined through research, it would remain difficult to deny categorically the prevalent mandatory status of Hajj, which obviously consists of only stone worship and sacrifice of animals. It is so because the prevalent definitions of this terminology seem to clearly signify a stone built square shaped structure of religious and historical importance, and the repeated emphasis laid on this site's sanctity does highlight this particular place of Hajj (pilgrimage), with the status of a religious monument.

All the suggested Verses are thus taken under consideration and attempt is made to present their purely academic and literary translations keeping in view the lofty style of Quran's narration - a translation that fully adheres with the context and takes into account the use of these words in different Verses (Tasreef al-Aayaat) across the length of Quran. Moreover, at least 10 most authentic Arabic Lexicons are being used in this research by virtue of which it is expected that the outcome would hold absolute authenticity and come up to the entire satisfaction of all Readers. By taking into account the entire assortment of relative Verses, this Installment of Thematic Translations now becomes a detailed and all-inclusive writing on the theme of Hajj with corresponding rational translations, and is now presented for analysis by friends and scholars.

It can however be conclusively stated here that to declare a site, venue, precinct, structure, or a day or month, as sacred and inspiring on behalf of God the Almighty, or to assume it to have been done so by God, directly goes against the basic tenets of the divinely ordained Ideology of Life. By doing so, a site or a day, or a month, or an individual would eventually become a center of submission and worship, which in turn would be tantamount to the spread of polytheism, just as we notice being done with the so-called Ka'bah. The ultimate truth tells us that the sacred and inspiring entity is only that of Allah the Almighty who, by virtue of being the Creator and the Guide, is alone the Qiblah and Ka'bah of the entire humanity. After Him comes the status of his Book of Laws and Wisdom, the Quran, which is the fountainhead of His Guidance. Apart from that, the only other thing that can be called sacred and inspiring, cannot be other than a Center of Divine Guidance (Al-Bayit, or Bayitullah, or al-Bayitul Haraam, or al-Bayit al-Muqaddas), or the Center of God's Kingdom on Earth (Al-masjid al-Haraam),

wherever it might have been established by the faithful. Such a Center alone can represent God the Almighty AND for this Center no pre-determined site, city or region can be ordained in the perspective of the vast expanse of the earth and the great diversity of human populations settled upon its entire circumference. Such centers can be established in various regions on the globe by men of character who by unleashing movements for the welfare of downtrodden masses in any human society can lead public towards a benevolent socio-political revolution.

First of all, let us define the Quranic terminology used in connection with the Theme under discussion, some of which is detailed above, with the help of authentic Arabic Lexicons with the aim of facilitating the comprehension of subsequent rational translations.

Al-Hajj; hajj; حج; = **Haa-Jiim-Jiim** = to intend to a certain target, aim at, repair, undertake, repaired/betook himself to or towards a person / place / object of veneration/respect/honour, went/visit frequently/repeatedly, pilgrimage. Overcome another by/in argument/evidences/proofs/testimonies, plead, contend/argue/dispute. Refrain/abstain.

Al-Bayit; bayit; bata; بيت; by/in/at night (excluding sleep), entered upon or passed the night
tent, house, home; Thinking about something and its end result
Concealed or conceived something in the mind
A structure of clay or any structure signifying a habitation, an abode or dwelling. Buildings, uninhabited houses, shops, ruins, bazaars, places where the entering is allowed by the owners. Ark of Noah, Mosques, places of worship, Kaabeh or Jerusalem
A grave, Household or family, Nobility, Sudden attack in the night or a surprise attack in the night, Remaining through the night (e.g. bread or water that stays out and becomes stale)

Maqaam-e-Ibrahim; مقام ابراهيم; It is mischievously taken as Muqaam while Quran talks of Maqaam. Muqaam is a particular place, site, station, physical point, etc. whereas Maqaam is the status, stature, dignity, rank. Maqaam-e-Ibrahim means the rank of Abraham. His rank stipulated in Quran is that of the leader and guide

of men. The traditionists call the footprint adjacent to so-called Ka'bah as the “place of Ibrahim”, which is just a myth or deception.

Musalla ; مصلًى; That which is followed; salaah = to follow closely, to adhere to.

Bayiti: بيتي: Explained in Al-bayit above.

Haazal Balad: هذا البلد: This piece of land; this area of human settlement.

Suggestion here is of the native land of Abraham where he had established a center of guidance. The traditionists take it wishfully as the town of Makkah; whereas Makkah never existed as early as the Abraham's era.

Al-Qawa'id min al-Bayit: (القواعد من البيت); Rules & Regulations of the Center/Institution.

Manasikana; مناسكنا; منسك; منسك; purify/wash oneself, to lead a devout life, be pious

Qiblatan Turdha-ha: Qiblah; قبلة: That which is always kept in view; the destination; the target.

Al-Masjid al-Haram ; المسجد الحرام; س ج د; مسجد: To bow down, prostration, he was or became lowly, humble or submissive, paid respect, salute, honor or magnify, bend or incline, submit to one's will. Masjid; the center of submission.

Al-Haraam: الحرام: Two mutually opposite meanings; Respected, revered and lawful; prohibited, unlawful, crime, inviolable, etc.

Al-Masjid al-Aqsa: [المَسْجِدُ الْأَقْصَى]: ق ص و: Distant, far away, to go to a distance, extreme. Aqsa: farther away; at a greater distance, that center of submission which is situated at a long distance.

Al-Safa: الصفا; ص ف و: free from admixture, became cloudless (said of air/atmosphere, but also said of love/life/mind/heart), clear/pure/best/choice/favoured part/potion, clear/clarify, true/sincere, distinguish particularly/specially, select/elect/prefer, serenity of life, comfort, reciprocal sincerity/purity.

Al-Marwah: المروه: Its exact root is not determined; it can be م ر ه, or م ر ي, or م ر و, or م ر و, or م ر و. Meanings include ; politeness, kindness, pleasantness. Others:

flint stones, white fragile stone where a cooking fire is started or from which blades are made, the stone on which an animal is slaughtered, hard, barren land, type of fragrant tree. The eminence in the immediate vicinity of Ka'bah, a mountain near Mecca called Marwah.

Sh'aairillah: شعائر الله: Characteristic practices of Allah. Allah's rules, His attributes, His modus operandi.

Hijj al-Bayita: حج البيت; To make up a mind to visit a Guidance Center/Institution to accept a faith.

E'tamara: اعتمر; to inhabit, dwell, mend, repair/revive, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard, to visit, to colonize, aimed at it, frequently visit, a visit in which is the cultivation of love/affection, repairing to an inhabited place. perform a sacred visitation, minor pilgrimage, pilgrimage with fewer rites. to remain alive (save life), to live, life, age, long-life, old-age.

Tawaaf; طواف; act of going/walking, going/walking around or otherwise, to go or wander about, circuited/compassed, journeyed, came to him, come upon, visitation, visit, approach, drew near, to go round or round about often, encompass, "the men/people/locusts filled the land like the TWF/flood/deluge", overpowering/overwhelming rain/water that covers, a servant that serves one with gentleness and carefulness, a detached/distinct part/portion, a piece or bit, a party/division/sect, a sort of raisins of which the bunches are composed of closely-compacted berries, a garment in which one goes round or circuits, a place of going round or round about.

Millata Ibrahima: ملة ابراهيم: The way of Abraham, the conduct, ideology, character of Abraham.

Bi-Bakkah: بكة; ببكة: pounding or crushing: (on) the neck) (daqquq-&unuqa), distinguishing/ranking above others (farraqah) (kharraqahu), jostling, pressing or crowding(crowds:zahm), any crowding (or crowds), competition. (izdihaam) heaping/piling together/amassing (taraakib), super-imposition of things on top of other things (taraakim), a man/male having or the trying to have sex with a female, denial or rejection a thing or person's dignity, to humiliate,

cancellation/dissolution/breaking, being in need or being stout, muscular or rough from activity, name of a place.

Al-Bayit al-Haraam: البيت الحرام: The Revered Institution/Centre/HQ of an ideology, wherever it might have been established and disseminated from.

Al-Hadyu: الهدى: Anything venerable or precious; gift, donation, a captive. ما احسن هديته; how beautiful his character is.

Mathabatan; ثوب = **Tha-Waw-Ba** = to return, turn back to, to restore/recover, to repent, to collect/gather.

to call/summon (repeatedly), rise (dust), to flow, become abundant. something returned (recompence, reward, compensation), to repay. a thing which veils/covers/protects, a distinct body or company of people.

mathabatan - place of return, place to which a visit entitles one to *thawab*/reward, assembly/congregation for people who were dispersed/separated previously, place of alighting, abode, house, tent. raiments, garments, morals, behaviour, heart, dependents, followers, robes, clothes, pure/good hearted, of good character.

After having concluded our synopsis up to this point, now we present translations of the Verses related to our Theme.

Verses : 2/125-128

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

(Please note that according to context (Verse: 2/122) the Word here is spoken to the Israelites, a fact which confirms that the text relates to one of the centres established by the Patriarch Abraham in his own ancient land. Therefore, it offers no suggestion of a relationship with the present so-called “Ka’bah in the Hijaz region of Arabia).

“And remember that time when We had turned Our Centre of Guidance (البيت – Al-Bayit) into a place of repeated approach and consultation and a place of peace for the benefit and reformation of general public; and had commanded that they may hold firmly as their goal (مصلًى – Musalla) the role and character of Abraham. Moreover, we had a covenant with Abraham and Ishmael that they would keep this Centre of Ours clean and pure from infiltration of man-made ideologies and elements, by reserving it for those who monitor its safety and who maintain its discipline and who bow down to its authority and fully submit themselves to its teachings. And also remember that time when Abraham said; O Sustainer, please make this land a symbol of peace and award its inhabitants the pleasant results of their faith, especially to those among them who believe in God and the Hereafter. God had accepted his request and had decreed that those among them who would adopt the way of infidelity, would be rewarded but a little and, later on, would be driven by Him to the torment of fire, which is a terrible end. And also remember that time when Abraham and Ishmael were formulating the rules and regulations for this Centre of divine teachings and making them upheld in high esteem, their tongues chanting this prayer: O our Sustainer, please accept this from us because You are the All-knowing and All-aware. O our Lord, make us the followers unto your laws and principles and raise from our posterity people who may submit unto you. And brief us about the ways to purify and evolve our selfs and our characters. Please turn towards us with mercy because you are the Acceptor of repentance and the Merciful.”

Verses: 2/144-150

فَدُ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا فَيَقُولُوا إِنَّا تَرَاءَ إِتْنَاكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ ائْتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۖ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

“And we have noted your attention (وَجْهَكَ – Wajha-ka) turning towards heavens (فِي السَّمَاءِ – fis-samaa’) seeking success of your mission; hence we will certainly make you achieve the objectives of your great mission (قِبْلَةً - Qiblataan) to your pleasure and satisfaction (تَرْضَاهَا - tardha-ha). For that purpose you must concentrate on God’s inviolable Commandments (الْمَسْجِدِ الْحَرَامِ – Al-Masjid al-Haraam). And all of you wherever you are, are directed to concentrate in the

same direction. All those who have been given the Books of guidance are well aware of that truth from their Lord, and that the God is not ignorant of the way of life they are following. However, they tend **not to follow your targets** (**مَا تَبِعُوا قِبْلَتَكَ** – **maa tabe'oo Qiblatak**) even if you may present to them all viable arguments or signs, because of the fact that you do not stand in agreement with their motives. Among themselves as well, they do not follow a single determined target or way of life. And if so happens that you might start following their wishes after having received the Divine Knowledge, you may also be regarded as one of the violators of merit (الظَّالِمِينَ - Dhaalimen). ”

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ ؕ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ؕ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ؕ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ؕ وَلَئِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

“In fact those whom we have granted the Scriptures, they are aware of its contents as minutely as they know their own offspring. But it is also a fact that a group among them deliberately keeps the truth hidden. Indeed that truth comes from your Lord, hence you should never doubt it. He is the one who attracts every one’s attention as it happens by virtue of His inspirations. In this respect you need to excell in the acts of goodness. In this way wherever you will be, God would help your endeavors bear fruit; because it is the God who has formulated and promulgated laws for each and every act and its end results. Therefore, in whatever situation you advance towards your purpose, keep your attention concentrated on the **inviolable commandments of your Lord** because those are based on the truth revealed by your Lord. And be cautious because your Lord is never unaware of what course you are following. And whatever you strive for, keep in mind always your **Lord’s Inviolable Commands**, and in whatever circumstances you may fall in, never divert your attention away for it so that your conduct may stand out as an example for fellow human beings, with the exception of a few who are so cruel as to disregard merit. But never be afraid of such people. Fear is due only from violation of My commands. And bear in mind that this course of action is necessary to warrant My blessings and bounties for you, and to make you the guided men of character”.

Verse: 2/158

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

“Indeed the purity of self and kindness and benevolence are among the attributes of **God**. Therefore, whoever has debated to **arrive at a conclusion** in the sacred **Centre of Divine Guidance**, or eventually, has decide to live his life in keeping with those teachings, there remains no difficulties in his way to safeguard these attributes and to keep them fresh and alive. Whoever contributed voluntarily in the acts of goodness, he should know that God is aware of his efforts and rewards them with pleasant results.”

Verse: 2/217

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ قُتِلَ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

“They ask you about the **restrictive conditions** (**Ash-shahr ul Haram - الشهر الحرام**) imposed by some agreements and to wage war during their validity period. Tell them that while those conditions prevail, it’s a major violation of ethics to wage a war; rather it is tantamount to drift away from God’s path and to deny His prescribed course. It is also a denial of his **inviolable commandments** (**Al-Masjid al-Haraam - والمسجد الحرام**) and causes expulsion of His people from the fold of the faithful. Moreover, to create rifts and differences in the community on any account is worse than murder. Although they (the enemies) will not give up confrontations until they drive you away from your ideology, yet, whoever among you may give up his ideology and die in a state of denial, he may ruin his good deeds in both the worldly life and the Hereafter. Such ones would be entitled to a torment of fire, which they would suffer eternally.”

Verse: 3/95-97

وَلَوْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

(These Verses too describe the ancient history of Israelites and that history has no relations whatsoever with either Makkah nor with the Arab people. The Messenger is asked to remind them that God had told the truth. They should not indict Him for falsity (3/94). Abraham was not a polytheist like you. So adopt the way prescribed by him for you (3/95)......)

“Tell them that Allah has spoken the truth. Therefore follow you all the **straight path of Abraham** (مِلَّةَ إِبْرَاهِيمَ حَنِيفًا) as he was not one of the polytheists. In fact, the **very first Center/Institution of divine Guidance** (إِنَّ أَوَّلَ بَيْتٍ) that was established for the benefit of humanity, which **possessed the power to resist and crush any confrontation** (لِلَّذِي بَيَّغَتْ - Lalladhi bi-Bakkah), was the source of inspiration and **a timeless mode of conduct for all nations** (وَهَدَى لِّلْعَالَمِينَ). In it there are signs illustrating Abraham’s high status. Whoever stepped into its jurisdiction entered peace and security. Hence, to attain nearness of God it was made mandatory upon all humans to **have conclusive arguments** (حُجُجُ النَّبِيِّ - Hijj) at the **Centre of divine teachings** (al-Bayita - النَّبِيِّ) whoever among them had the means to follow that path. And those who denied must know that God does not stand in need of anything in all the worlds.”

Verse: 3/183

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ اِلَيْنَا اَلَّا نُوْمِنَ لِرَسُوْلٍ حَتّٰى يٰتِيَنَا بِقُرْبٰنٍ تٰكُلُهٗ النَّارُ ۖ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنٰتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٨٣﴾

“These are the people who maintained that God had bidden them not to have faith on a Messenger unless he brought them a **burnt offering (qurbanin - بَقْرَبَانٍ)**. Tell them that Messengers had come to you with clear evidence of truth in the past, and with that whereof you speak; then why did you exercise enmity with them, if you were truthful?”

(Note for Readers: This demand of a burnt offering was from the Israelites and based on just a false pretext. Hence, no sacrificial rite can be justified from here in the course of Hajj. The word “qurban” is not denoted in this sense anywhere else in Quranic injunctions. Its root is q r b, and “qurban” is defined as any act to attain nearness to God.)

Verse: 5/2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

“O people of peace and faith, do not make yourself free from the pursuit of attributes/characteristics prescribed by God (Sha’a’ir-allah - شَعَائِرَ اللَّهِ), nor get absolved from observance of restrictive/prohibitive conditions (Ash-shahr al-Haraam - الشَّهْرَ الْحَرَامَ) imposed upon you by your covenants; nor ignore the beautiful values and ethics of conduct; nor avoid other responsibilities you are answerable thereof; nor forget about those holding responsibilities in the respected Centre of divine Guidance (al-Bayit al-Haraam - الْبَيْتِ الْحَرَامِ) who only seek their Lord’s favor and approval. However, when you get free from the restrictions of a covenant, then get busy in maintaining your superiority and domination. Still, in that case too, the enmity of a community who had impaired the enforcement of inviolable commandments (al-Masjid al-Haraam - الْمَسْجِدِ الْحَرَامِ) may not compel you to cross the limits. Keep always in mind that you should offer your cooperation only in the path of virtue and good conduct, not in pursuit of vice and excessive acts. Act piously on divine teachings. It goes without saying that God is severe in retribution.”

Verse: 8/34-35

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَنَفِّوْنَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

“Why would God not punish them, as they are those who create obstacles in the enforcement of Inviolable Commandments (‘an al-Masjid al-Haraam - عَنِ الْمَسْجِدِ الْحَرَامِ), and such cannot be God’s friends. God’s friends are only those who obey Him by being Pious. However, the majority of them stand bereft of that awareness. The expression of submission and obedience in the Center of divine Guidance (al-Bayit - عِنْدَ الْبَيْتِ) is nothing except meaningless crying and pandemonium. So, let them taste the punishment of their denial of truth.”

Verse: 9/7

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ مِمَّا اسْتَثْنَيْتُمْ فَأَنتُمْ أَجْمَعُونَ ﴿٧﴾

“How could a covenant made with polytheists be acceptable to Divine Government except the one which you have made in full accordance with the divine commandments (al-Masjid al-Haraam - المسجد الحرام). Thus if they create stability for you, you must also remain stable with them. Indeed God loves those who safeguard His commandments.

Verses: 14/35-37

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

And recall that time when Abraham said: “O Sustainer, please turn this land (البلد - Al-Balad) into a place of peace and help me and my postserity (بنی - Bunayya) to keep away from man-made theories and ideals (الاصنام - al-asnaam) which may serve to turn us away from your obedience (ان نعبد - an-na’abud).

رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ مِمَّنْ تَبَعَنِي فَإِنَّهُ مِنِّي مِمَّنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

O Sustainer, these are the self-made ideals that have made most of the men deviate from your path. Hence, whomsoever would follow me, I would take only him as my own. And whomsoever would go against me then You are there to safeguard and bless him with righteousness.

إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

O our Sustainer, I have settled my posterity (من ذُرِّيَّتِي - min dhurriyati) around this revered ideological center of yours (بَيْتِكَ الْمُحَرَّم - bayitak al-moharram) among a people of a different faith (بِوَادٍ - bi-waadin) where the land is not prepared to sow the seed of your divine discipline (غَيْرِ ذِي زَرْعٍ - ghayira dhi dhar'in). O Our Sustainer, this step is taken in order for them to inculcate among these people the pursuit of your Discipline (لِيُقِيمُوا الصَّلَاةَ - li-yuqeemus salaata). Hence, you are beseeched to turn people’s thoughts and attention (النَّاسِ أَفْئِدَةً مِّن - af'idatu min-un-naas) to their mission, and subsequently, bless them with the pleasant outcome of the same (وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ - wa arzuq-hum min-us-samaraat) so that they may see their efforts bearing fruit (يَشْكُرُونَ - yashkuroon).

Verse: 22/25-34

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ وَمَن يُعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾ حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ ذَلِكَ وَمَن يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمُ إِلَهِ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

(25) “Indeed those who have chosen the way of denial and hinder the way of Allah and of those **Divine Commandments** (وَالْمَسْجِدِ الْحَرَامِ) which have been ordained for the benefit of humans, equally for those **responsible for safeguarding** (الطَّائِفِينَ) this mission and those who start their learning under their supervision, let them know that whoever would seek to profane it by evil doing, We will let him taste a grievous suffering”.

(26): “And remember the time when we had determined for Abraham the venue for **a Center of Divine Teaching** (مَكَانَ الْبَيْتِ) so that nothing is shared with My sole authority and **My Center** (بَيْتِي) is kept free from non-divine philosophies so that it may stand purified for its responsible staff, for those who maintain its authority, and for those who submit to it and humble themselves before it (وَالرُّكَّعِ السُّجُودِ).”

(27): “And had ordered to invite humans in general to come for a **conclusive argumentation** (بِالْحَجِّ). They may swarm towards you from every distant land courageously, and on surrendering to the **urge of their consciousness** (وَعَلَى كُلِّ ضَامِرٍ).”

(28): “So that in this Discipline of life they may witness their benefit and then in a known period of acquisition, learn by heart the Divine Attributes of their Lord in order to overcome those older teachings which had **forced them to adopt an uncertain and ambiguous kind of animal life** (رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ). Hence, they should acquire enlightenment of this divine knowledge and inspire from it those who by the lack of it are in a pathetic and pitiful condition”.

(29): "After that, carry out the task of cleansing their minds, fulfill the conditions of their covenant and perform the duty of securing and safeguarding the revered and noble center of divine teaching (وَلْيُطَوِّفُوا بِالْبَيْتِ الْعَتِيقِ)."

(30): "That said, and then whoever would maintain a respectful observance towards the prohibitions ordained by God (حُرْمَاتِ اللَّهِ), that would go in his favor in His Divine Court. All the bounties and gifts from God are declared permissible for you except those few particular things whose careful observance has been declared as your duty. Hence, abstain from building fake centers of worship and devotion and avoid speaking a language which is full of prevarication".

(32): "And, whoever would enhance the glory of Allah's attributes, he would find this course of action as strengthening of hearts".

(33): "In this way there is benefit for you all up to a known period. Afterwards the permanent source/center of this learning would be the respected and noble Divine Center" (الْبَيْتِ الْعَتِيقِ).

(34): "And note that we have presented for every nation the sources and means of self-purification (مَنْسَكًا) so that they should always keep in mind the attributes of God, and in the light thereof may overcome the uncertain and ambiguous way of an animal life which they were taught to adopt in the past. Let them understand that your Lord is the Real Authority. Therefore, they must submit to His Guidance alone. Those who adopt humbleness and obedience in this respect, give them glad tidings of quick results."

Verses: 22/40-41

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۖ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتْ صَوَامِعُ وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۖ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

"It is those who had been driven from their homelands unrightfully just for proclaiming "Our Sustainer is God!" Generally speaking, if God had not enabled people to defend themselves against one another, the whole edifice of lofty human values like detaining by affectionate persuasion (صَوَامِعُ), making promising allegiances (بَيْعُ), giving blessings, commendation, appreciation (صَلَوَاتُ), and

adopting lowly, humble and submissive conduct (مَسَاجِدُ), in which Allah's attributes (اَسْمُ اللّٰهِ) are fully exhibited and invoked (يُذَكَّرُ), would have been destroyed.

Therefore, God will most certainly succour him who succours His cause: for, verily, God is most powerful, almighty. It is those, if we firmly establish them on earth, would establish close pursuit of divine discipline (أَقَامُوا الصَّلَاةَ), provide sustenance and nourishment (وَأَتَوْا الزَّكَاةَ), and enjoin the doing of what is right and forbid the doing of what is wrong. For God is the monitoring of all events”.

Verse: 48/25

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

“It was they who were bent on denying the truth, and who debarred you from observing/following the Inviolable commandments (الْمَسْجِدِ الْحَرَامِ), and had obstructed the way of precious values of human character (وَالْهَدْيِ مَعْكُوفًا) towards spreading (يَبْلُغَ) up to their intended destination (مَحِلَّهُ). And had it not been for the believing men and believing women among them whom you might have unknowingly harmed, and on whose account you might have felt guilty afterwards, you would have been allowed to fight your way into the city: God certainly admits to His grace whoever so wills. Had they been clearly identifiable to you, We would indeed have imposed grievous suffering [at your hands] on such of them as were bent on denying the truth.”

In order to make this instalment complete in all respects, now those Verses on Hajj are presented hereunder which have already been translated and presented in the earlier Instalment No.8 of this series.

Verse: 2/189

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۚ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

(Verse 2/189): “THEY WILL ASK thee about the possibility of open and loud dissemination of the Divine Discipline (الْأَهْلِيَّة). Tell them that the time has come when people are openly gathered together for their spiritual advancement (مَوَاقِيتُ)

(الْحَجَّ) and for securing their intended faith (لِلنَّاسِ). It is not the pious way to convey your teachings to society's elite class through back doors, or in a clandestine way. The piety reflects itself in getting spiritually stronger first, and then presenting your message to the elite class from the front doors, namely, through open proclamations. The way to attain success is to keep the divine guidance always in view."

Verse: 2/196-200

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَخْلُقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

(Verse 2/196): "AND secure fully your intended target of faith (الْحَجَّ) and then remodel your living (وَالْعُمْرَةَ) for the sake of God (لِلَّهِ). But if you are surrounded by hostile circumstances, then follow that part of the guidance which may deem easier to you. And do not encircle or approach (تَخْلُقُوا) your chieftains (رُءُوسَكُمْ) until the principles of guidance (الْهَدْيِ) have reached (يَبْلُغَ) their target and have become well established (مَحَلَّهُ). In spite of that, if one of you suffers from deficiency in knowledge, or is put in a difficult/painful state by his local chief/commander/authority, then he must either compensate for it (فَفِدْيَةٌ) by educating himself in the discipline of self-restraint (مِّن صِيَامٍ), or try to prove his righteousness (صَدَقَةٍ), or work more for his inner purification (نُسُكٍ). And then, when things settle down, those who have been blessed with a pious living (بِالْعُمْرَةِ), and have achieved their target of faith in God (إِلَى الْحَجِّ), they must abide by what has become easy and available for them from the precious rules of guidance. As for those to whom such has not become easy yet, they must undergo three rounds of training in self restraint (فَصِيَامٌ) in the course of their intended target of faith (فِي الْحَجِّ) As for those who have abandoned or turned back from this mission altogether, it will be necessary to undergo many rounds of training (وَسَبْعَةٍ إِذَا رَجَعْتُمْ). This is how a perfect divine community if formed (تِلْكَ عَشْرَةٌ كَامِلَةٌ). This particular course of action is prescribed for those groups of people who are still not qualified or competent (لَّمْ يَكُنْ أَهْلَهُ) to submit to the respected commandments/laws/regulations, or to remain in obedience to them (حَاضِرِي الْمَسْجِدِ). Nevertheless you all must collectively remain conscious of God and be constantly aware that Allah is severe in retribution."

الْحُجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۗ وَتَزُودُوا فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَىٰ ۚ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾

(Verse 2/197): “It is widely known (أَشْهُرٌ مَّعْلُومَاتٌ) how to reach the intended target of faith (الْحُجُّ). Thus, whoever undertakes to reach the intended target through debate according to this known procedure (فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ), he will not resort to contemptuous language (رَفَثَ), to breaking the law and order (فُسُوقَ), to quarrel against one another (جِدَالَ). Whatever good behaviour you will display, Allah would definitely be aware of it. So, forge ahead, as the best way of evolution is the God consciousness. Hence, O you, who are endowed with insight, follow the way of God consciousness”.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۚ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿١٩٨﴾

(Verse 2/198): “However, you will be committing no sin if, during this discourse, you seek to continue earning your livelihood. And when you acquire the stage of full awareness and are filled with (أَفَضْتُمْ) the knowledge of truth (عَرَفَاتٍ), you must always keep in view the divine commandments when facing any prohibited rituals or conduct (عِنْدَ الْمَشْعَرِ الْحَرَامِ), and keep His attributes in mind the way He has commanded you to do, although earlier you indeed were going astray”.

ثُمَّ أَفِضُوا مِّنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

(Verse 2/199): “And spread your knowledge just as the multitudes of men are scattered all over; and seek protection from God. Indeed God is the Protector and the Dispenser of Grace.”

فَإِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠٠﴾

(Verse 2/200): “And when you have performed the acts of your inner purification (مَّنَاسِكَكُمْ), keep always remembering God in your mind like your remembrance of your own great elders - nay, with a yet keener remembrance! And know that there are some who pray, "O our Sustainer! Do reward us in this world (with the worldly luxuries)" - and such shall not partake in the blessings of the life to come”.

Verses: 13 &14 from Chapter At-Tawbah

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ أَلِيمٍ (٣) إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ

“On this **big occasion** (*yoom al-akbar – الأَكْبَرُ / يَوْمُ*) of **conclusive argumentation** (*Al-Hajj - الْحَجَّ*) for the acceptance of divine discipline, it is proclaimed unto all mankind on behalf of Allah and His Messenger that God disavows all that ascribe divinity to aught beside him and so does his Apostle. And now if you repent and revert to the right path, it will be for your own good. And if you turn away, be aware that you cannot elude God. O Messenger, convey to the deniers of truth tidings of a painful torment, excluding only those polytheists whom you still have treaties with and who have never violated their terms and conditions; nor have one of them tried to overcome and conquer you. Therefore, you are bound to adhere with your commitments made with them till the deadline of the stipulated period is reached.”

Words in parenthesis in the above text are defined hereunder from authentic lexicons:

al-Ahillah: [الأَهْلَةُ]: Open and loud proclamation; raising of voice.

Mawaqeeet: meeqaat: [مَوَاقِيْتُ]: Time/opportunity for gathering people for their spiritual training and advancement.

Zuhoori-ha: [ظُهُورَهَا]: back side; back doors; in a concealed way.

‘indal Masjid al-Haraam: [عِنْدَ الْمَسْجِدِ الْحَرَامِ]: acc. To the revered/inviolable commandments

Ash-Shahr ul-Haraam: [الشَّهْرُ الْحَرَامُ]: the conditions of prohibitions.

Lillah: [لِلَّهِ]: for the sake of Allah.

Atimmu al-Hajja: [وَأَتِمُّوا الْحَجَّ]: And complete your procedure of intended faith.

Al-Umrata: [الْعُمْرَةُ]: to inhabit, dwell, mend, repair/revive, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard,

Fidyatun: [فِدْيَةٌ]: Compensation, ransom.

Siyaam: : [صِيَام] : Soum: Training in abstention.

Sadaqatin: : [صَدَقَةٌ]: Righteousness; Sad-Dal-Qaf = to be truthful, true, sincere, speak the truth, establish or confirm the truth of what another has said, verify, keep faith, observe a promise faithfully, fulfill, speak veraciously, hold anyone as trustworthy. sadaqa fi al-qitaali - to fight gallantly. tsaddaqa - to give alms. sidqun - truth, veracity, sincerity, soundness, excellence in a variety of different objects, salubrious and agreeable, favourable entrance, praise. saadiqun - one who is true and sincere, one who speaks the truth. saadiqah - perfect woman. sadaqat (pl. saduqaat) - dowry. siddiq - person who is trustworthy, sincere. saddaqa - to confirm, verify, fulfil. asdaqun - more true.

Al-Hadyu: : [الْهَدْيُ]: Gift, offering, grant, captive, prisoner, respectable, good conduct, method, anything venerable or precious.

Nusukin: : [نُسُكٍ] : Principles of inner purification. purify/wash oneself, to lead a devout life, be pious

Ashharu: : [أَشْهُرٌ] : A widely known situation, commonly known state of affairs.

‘Arafaatin: : [عَرَفَاتٍ]: Ayn-Ra-Fa = he knew it, had cognition of it, to discern, became acquainted with it, perceiving a thing by reflection and by consideration of the effect, he requited, to acknowledge a part, manager/orderer/overseer, become submissive/tractable/pleasant, the making to know, fragrant, to inform oneself, learn/discover, seek/desire knowledge, benefaction/goodness, mane (of a horse) waves (of the sea), elevated place/portion, higher/highest, first/foremost, a question or questioning respecting a subject of information in order to know it, commonly received/known, to confess/acknowledge/indicate.

arafaat (pl. of 'arafat, masculine 'araf, being a version of 'aarif, the active form of 'arafa and/or 'arfun, the informational noun of 'arafa) means 'familiarizations, approbations, recognitions.'

Afeedhu: : [أَفَيْضُو] : Fa-Ya-Dad = to be copious, overflow, abound, flow freely, spread. afada - to pour, proceed, return, be immersed in any business or

communication, go from a place to another in a crowd. (it is both transitive and intransitive)