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Thematic Quranic Translation Series Installment 8

(IN ENGLISH LANGUAGE)

The Crucial Themes of SOUM (Fasting)

& Hajj (Pilgrimage)

explained in the true light of Quran

PRELUDE

This piece of work takes due cognizance of the fact that the holy text of QURAN qualifies as a masterpiece of unparalleled classical Arabic prose. That's a fact invariably attested by eminent scholars of Arabic language and literature over the past centuries, and stands as an attribute worthy of the Universal Majesty of its Divine Narrator. Yet, very few have been able to reveal the mystery that a devastating corruption initiative was unleashed by Umayyad despots against Quran immediately after they had usurped the Pious Caliphate in Hejirah year of 35. This silent and sordid operation was carried out by preparing superfluous, false and fictitious Interpretations, which were to render Quranic doctrine devoid of any logical and scholarly value or validity for the next 1400 years.

This series of research work, therefore, keeps in strict observance the historical manipulation of Quranic texts by enemies on the one hand, and, on the other, pays due attention to the frequent presence of allegories, similes, metaphors, idioms and symbolic expressions in its narratives – a style that a classical writing essentially embodies. Each installment of this series deals exclusively with a single major topic from the Scripture, and its related sub-topics, if any. This paper, however, discusses two crucial topics, just because many of the related Verses deal with both of these topics simultaneously. The purpose is to offer direct, short, and to-the-point solutions of numerous ideological riddles confronting a seeker of Truth,

which hitherto have continued intriguing the minds, in spite of an easy excess to bulky volumes of relative explanations bearing the names of ‘Tafaseer’, exegeses or Interpretations. This chosen modus operandi serves not only to reduce the volume of translation work substantially, but also to eliminate the occurrence of lengthy repetitions effectively.

The standard procedure adopted for this venture introduces a most efficient and flawless system of producing a strict and exact translation work. This system ensures that the final outcome is not in any measure infiltrated or adulterated with a single word from external sources, such as personal opinions, convictions, dogmas or translator’s own understanding reflecting his own particular mindset. The standard yardstick of this system has been fixed upon knowledge, rationality, logic and intellect, and latest research techniques, with a view to keeping it pure and free from all additions, interpolations, redactions and biases.

The hitherto prevalent literal translations of these themes are vehemently condemned having been grossly interpolated. It is the corrupt legacy of our inglorious past where Quranic doctrine was grossly misconstrued and misrepresented to serve the tyranny and debauchery of Arab despots. It is recommended to reject and discard those purposeful and vicious fabrications in view of their proven role in corrupting the original and pristine image of Quran.

It goes without saying that the pursuit of Quran’s prescribed mode of conduct, if presented once again in its true light, stands as the best medium of guidance the human caravan needs to march without hindrance towards its exalted destination of peace and glory.

Let us then, after this short expression of the related background, have a glance on the most up to date academic and rational research on our themes under discussion.

Verse 2/183 to 2/202 (From Chapter al-Baqarah)

Though our translation work takes a start from Verse 2/183, still it is of utmost importance to refer to the context as an essential priority. Quranic narrations are fully integrated, coherent and consistent. Hence a quick glance

over the context would remove any possible obstacles from the way of an easy and comprehensive grasp of the themes under research.

The continuing theme here is that of the mandatory duty of preparing a will (Verse 180), and of prohibition to change the will by a malicious interest of depriving the rightful heirs (Verse 181); of undoing any injustice if done in the will by the one leaving the will behind; then there's the injunction of 'Qasaas', the just retribution (Verse 179); of the consideration of remission and restitution in the course of 'Qasaas'; to keep away from transgression and excesses; of the clarification that it is not the path of virtue and generosity to turn towards East or West (Verse 177), but to believe in God's existence, in the Hereafter, in the Books and Holy Messengers, and to spend your wealth for the needy was the right path to virtue and evolution; and the theme here is that of Salaat, Zakaat, fulfillment of your covenants and showing of fortitude. On the whole, the entire former text is based on the commandments and education relating to human conduct in the society.

Now dear friends, reverting back to Verse 2/183, do not think that a sudden track change has taken place where a new and radically irrelevant theme is abruptly inserted herein that leads you to a worship ritual of remaining hungry by imposing the self-torture of fasting. Certainly the upcoming theme too is that of training in moral values in a particular condition of a society. After all Quran, by its own writing, enjoys the status of a Timeless Mode of Conduct ("Hudan" -2/2). It goes without saying that without a team of honest men, no ideology, divine or man-made, can be applied practically onto a society with success. Abstention from eating and drinking and the mandatory self-torture is not known to ever have succeeded in creating a virtuous or pious society leading to welfare and prosperity of the masses. This kind of rituals of worship rather turns a man into a dull and inoperative machine by squeezing out his energy and potential. Inflicted with thirst, weakness, fatigue, he is rendered workless and can only wait for the time to break his fast.

Let us now start with **Verse 2/183:-**

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

“O YOU who have attained to faith & peace! Training in abstention/restraint from evil practices (Al-Siyaam) is ordained for you as it was ordained for those before you, so that you might remain conscious of God:”

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
طَعَامُ مَسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

(**Verse 2/184**): “As these are days of preparations (مَعْدُودَاتٍ - readiness, preparedness) for your great mission, those of you who still are weak and doubtful about their convictions (مَّرِيضًا), or are still midway in the journey of truth seeking (عَلَى سَفَرٍ), they may postpone their preparations till another time. And for those who might face other difficulties in getting ready, they may, as a compensation/alternative thereof (فِدْيَةٌ), fulfil the needs of a helpless one (طَعَامُ مَسْكِينٍ). Whoever would volunteer (تَطَوَّعَ) for good deeds that would go a long way for his own good. And if you keep yourself restrained from wrong (تَصُومُوا), it is the best way for you if you have already become aware of such conduct.”

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۚ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

(**Verse 2/185**): “It was the prevalent deplorable state (شَهْرُ) of burning violence and tyranny (رَمَضَانَ) in which the Qur'an was bestowed as a “timeless mode of conduct” (هُدًى) unto man and a self-evident proof of that guidance, and as the standard by which to discern the true from the false (الْفُرْقَانِ). Hence, whoever of you faced this situation, he must abstain from being a part of it (فَلْيَصُمْهُ). And it is again emphasized that those who still suffer from weakness or doubt about their convictions, or are midway in the journey of seeking, may postpone their involvement in this movement to a later time. It is because God wills that you may have ease and abundance (الْيُسْرَ), and does not will you to suffer hardship and want (الْعُسْرَ); but He desires that you must accomplish your preparedness any way so that you extol God's glory the way He has guided you to do; and He desires that your efforts may bear fruit (تَشْكُرُونَ);”

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يَرْشُدُونَ ﴿١٨٦﴾

(**Verse 2/186**): “and that when My subjects may ask thee about Me, you can assert that I am near; and I do respond to the caller when he calls unto Me: let them, then, respond unto Me, and believe in Me, so that they might follow the right way.”

أَجَلٌ لَّكُمْ لَيْلَةٌ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مِمَّا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

(**Verse 2/187**): “During the dark period of non-restraint (لَيْلَةُ الصِّيَامِ), it was made lawful for you to make your weaker segments (Nissa’i-kum) a target of insult and abuse (الرَّفَثُ- al-Rafath), although they are as essential for you (Libaasul-la-kum) in your society as you are for them. God is aware that you have been usurping your people’s rights (تَخْتَانُونَ أَنْفُسَكُمْ). He has however turned unto you in His mercy and has forgiven you. Now, then, you may keep in close touch with them (بَاشِرُوهُنَّ), and charge them (ابْتَغُوا) for only as much as God has ordained fair for you (مَا كَتَبَ اللَّهُ لَكُمْ). And acquire knowledge (وَكُلُوا) and reform your conduct (وَاشْرَبُوا) enabling you to discern the right from the wrong (الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ) in the light of Quran (مِنْ (الْفَجْرِ); And spread the spirit of abstention and restraint (أَتِمُّوا الصِّيَامَ) across the darkness of tyranny and exploitation (إِلَى اللَّيْلِ). When you are still in the stage of deliberations in respect of divine commandments and formulation of subsequent rules and regulations thereof (عَاكِفُونَ فِي الْمَسَاجِدِ), avoid spreading any glad tidings among your people (وَلَا تُبَاشِرُوهُنَّ). These are the limitations/parameters set by God for you. Do not offend against them. It is thus that God makes clear His instructions unto mankind so that they all become conscious of Him”.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

(**Verse 2/188**) : “And (it is repeated that you) GRAB NOT one another's possessions wrongfully, and neither get access up to the local authorities in this behalf with a view to acquiring a part of people’s property in a criminal manner, fully knowing that you are committing a transgression.”

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 (الْأَهْلَةُ). Tell them that the time has come when people are openly gathered together for their spiritual

advancement (مَوَاقِيتُ لِلنَّاسِ) and for securing their intended faith (الْحَجَّ). 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."

ح جج = **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.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

(**Verse 2/190**): "AND FIGHT in God's cause against only those who wage war against you, but do not commit aggression - for, verily, God does not love aggressors."

وَأَقْتُلُوهُمْ حَيْثُ تَقْفُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

(**Verse 2/191**): "And fight the aggressors wherever you may come upon them, and drive them away from wherever they drove you away - for oppression is even worse than killing. And fight not against them as long as the restrictive commands/conditions are applicable until they come down to a violation thereof and start fighting. Then if they fight against you, you also retaliate. Such shall be the recompense of those who deny the truth."

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

(**Verse 2/192**): "But if they desist - behold, God is much-forgiving, a dispenser of grace."

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

(**Verse 2/193**): "Hence, fight against them until there is no more oppression and the divine discipline is enforced. But if they desist, then all hostility shall cease, save against those who wilfully do wrong."

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

(**Verse 2/194**): “In case prohibitive conditions (الشَّهْرُ الْحَرَامُ) are imposed upon you by the enemy, you can also retaliate with similar prohibitive conditions (بِالشَّهْرِ الْحَرَامِ); and it is understood that any violation (الْحُرُمَاتُ) thereof results in just retribution (قِصَاصٌ). Thus, if anyone commits aggression against you, you transgress against him just in the same measure as he has done against you – but, in these acts, remain always conscious of God, and know that God is with those who remain conscious of Him.”

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

(**Verse 2/195**): “And spend freely in God's cause, and let not your own hands throw you into destruction; and persevere in doing good: behold, God loves the righteous ones”.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَدَى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ 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 (تَحْلِفُوا) 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 (مِنْ 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 (فَصِيَامُ) 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 (وَسَبْعَةٌ إِذَا) (تِلْكَ عَشْرَةٌ كَامِلَةٌ). This is how a perfect divine community is formed (رَجَعْتُمْ). This particular course of action is prescribed for those groups of people who are still not qualified or competent (لَمْ يَكُنْ أَهْلُهُ) to submit to the respected commandments/laws/regulations, or to remain in obedience to them (حَاضِرِي). Nevertheless you all must collectively remain conscious of God and be constantly aware that Allah is severe in retribution.”

= **Ayn-Miim-Ra**؛ عمر = 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.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَرَوُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾

(Verse 2/197): “It is widely known (أَشْهُرٌ مَّعْلُومَاتٌ) how to reach the intended target of faith (الْحَجُّ). 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 أَقَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ 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 (أَقَضْتُمْ) the knowledge of truth (عَرَفَاتٍ), you must always keep in view the divine commandments when facing any prohibited rituals or conduct (عِندَ الْمَشْعَرِ الْحَرَامِ), and keep His attributes in mind the way He has commanded you to do, although earlier you indeed were going astray”.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿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 مَنَاسِكَكُمْ 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 (مَنَاسِكَكُمْ), 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”.

وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

(Verse 2/201): “And there are among them such as pray, "O our Sustainer! Grant us good in this world and good in the life to come, and keep us safe from suffering through the fire of remorse": it is these for whom there is a fortune in return for what they have earned. And God is swift in reckoning.”

A supplement on the theme of Hajj:

What does the Quranic Term “al-Hajj Al-Akbar” mean???

ANSWER:

You have asked about a well-known term “al-Hajj al-Akbar” which is generally taken as the “Bigger Hajj” or “a more Virtuous Hajj”. We are given to understand by the Muslim clergy that whenever a pilgrimage falls

on a Friday by any chance, it is to be conceived as one bestowing a higher degree of blessings and grace. Thus it is an al-Hajj al-Akbar.

As I understand, what actually intrigues your mind at this juncture is that if Hajj is not a pilgrimage, but “reaching an intended target thru debate”, then why the term “Bigger Hajj” is used in Quran.

Your confusion is not unfounded. It is the gift from fake translations we have inherited from the Great Arab Scam. You still are hesitant about the new, research-based, fully academic and rational definition of Hajj, and the inherited dogmas keep you shy of acknowledging its undeniable veracity. This question also stems from you and your friends’ still lingering doubts. My duty, however, is not to criticize, but to give a satisfying answer. I’ll try to fulfill this duty in a most satisfactory manner.

Please bear in mind that the structure of this term consist of three words in sequence :- “Youm---- al-Hajj---- al-Akbar” – usually known as “the day of the Bigger Hajj”.

Please note that it is not the correct translation of this compound. The correct Translation goes like this :-

“the Great Occasion (the Youm al-Akbar) of achieving the intended target of faith (Al-Hajj)”, OR,

“the Occasion of **a massive conversion** to the intended target of faith”.

I hope you understand. It is “the Great Day or Occasion” (youm al-Akbar), not the “Greater al-Hajj”. Or, it is a massive al-Hajj, meaning a collective or massive conversion to the faith. Hajj is only Hajj, an intended target of faith. It can’t be Bigger, Greater, or smaller or inferior, etc., in relation to one or the other particular day of the week.

The issue is raised in Verses 3 and 4 of the Chapter At-Tawbah, which is translated herein with full rationality and utmost authenticity from world famous lexicons. This Verse has, as its context, the scenario of treaties made with polytheist powers of the time.

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ
فَإِنْ تَبَيَّنَ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ

أَلَيْمٌ (٣) إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ
عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ

(Verse 9/3-4): “It is proclaimed herewith on behalf of God and His Messenger unto the general public that on this Great day/oḥḥasion (يَوْمَ الْأَكْبَرِ) of a massive attainment of the intended target of faith (الْحَقِّ), Allah and His Messenger are absolved from all moral and strategic obligations towards the polytheists. So, if you revert to the righteous way, it will result in peace and prosperity for you. But if you still back away from it, rest assured you cannot create annoyance for Allah. 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.”