

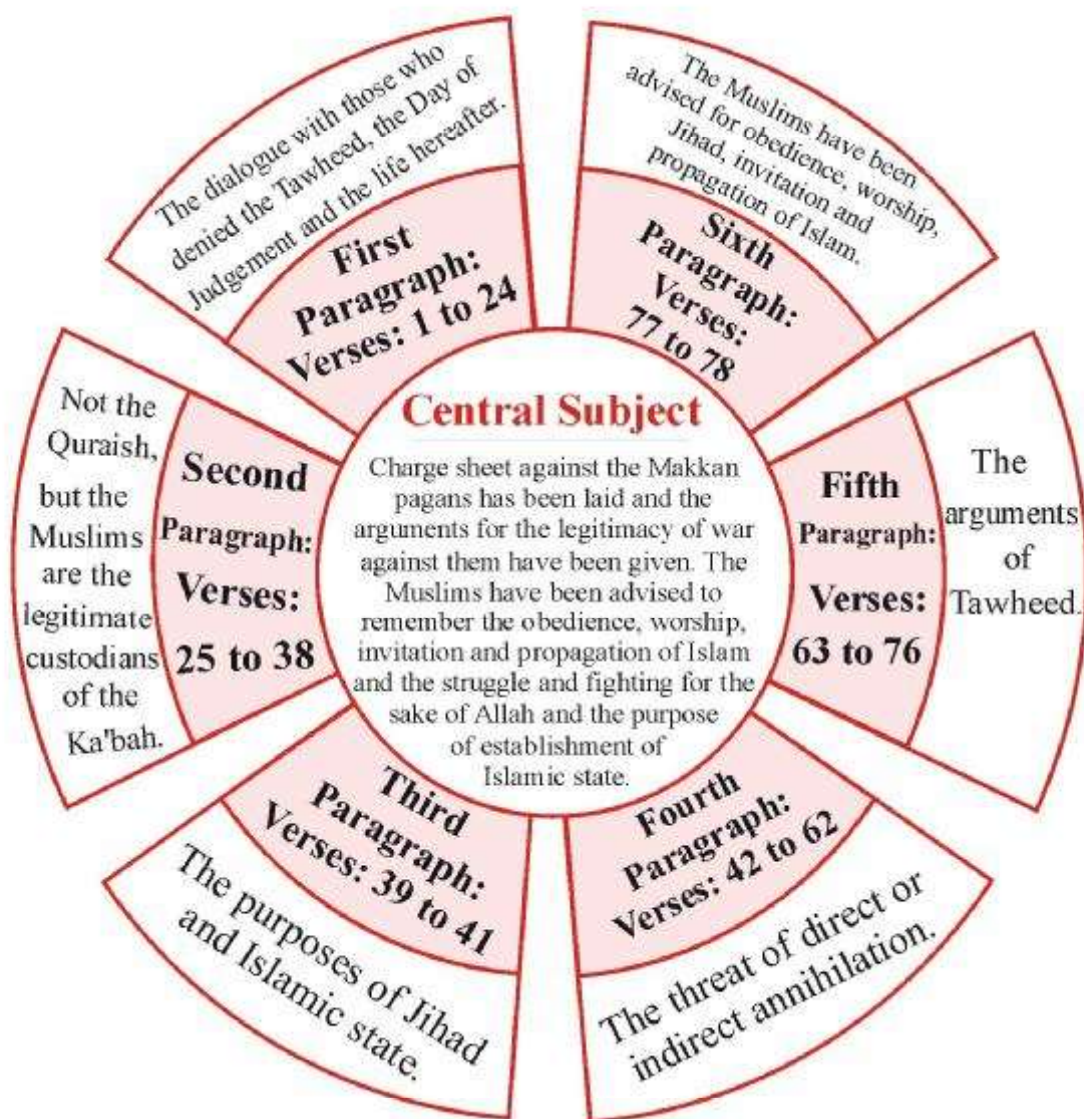
Flow Chart of Macro-Structure of Soorah Al-Hajj

22- Soorah Al-Hajj

Makkan

Verses: 78

Paragraphs:6



● The period of revelation and the background

Soorah Al-Hajj is Makkan as well as Madeenan. It is the mixture of both the Makkan and Madeenan modes of expression. The initial twenty four (24) verses were probably revealed before migration in 13 prophet-hood and the rest of fifty four (54) verses were revealed immediately after migration, in madinah. During the first year after migration, soorah At-Taghaabun was revealed

besides soorah Al-Hajj. During the second year after migration, soorah Al-Baqarah and soorah At-Talaaq were revealed. In Ramadhaan, 2 A.H. soorah Muhammad was revealed before the battle of Badr and soorah Al-Anfaal after it.

This was the time when Islamic movement was entering a new and sensitive phase. After the thirteen years of preaching and consequent suffering and the planning for prophet's (pbuh) expulsion from Makkah and his murder, Allah had provided the Muslims a home in Madinah where they could lay the foundation of Islamic state.

- 2- This is the first soorah in which the Muslims have been allowed to fight in self-defence. They were told to hold their hands before this. ﴿كُفُوا أَيَّدِيكُمْ﴾
“Restrain your hands (from fighting). (Soorah An-Nisaa, Verse: 77)
- 3- The charge sheet has been laid against the leadership of Quraish in this soorah and the legitimacy of war against them has been presented. The arrogant leadership of Quraish had lost the legacy of their great grandfather Ibraaheem. They were committing Shirk instead of following Tawheed. Instead of having a firm belief in the life hereafter, they were involved in suspicion and doubts about it. They had made room for innovations in prayer, “Tawaaf” (circumambulation) and other rites of Hajj. They were challenging the Sovereignty of Allah by following the self-made laws about lawful and unlawful. In spite of their wrong beliefs they were the custodians of Ka'bah. The goodwill and respect of Quraish in the whole of Arab lands was because of their relation with the house of Allah. Their economy depended on trade which flourished because of their religious status. In fact, the leadership of Quraish consisted of those sons of spiritual guides who lacked the fear of Allah and the fear of the Day of Judgement. It was a skeleton without the the right religious spirit of Ibraaheem. In spite of all this, they had entered the dialogue and discussion with the messenger (pbuh) of Allah merely because of their arrogance without of any rational and textual support.

The relationship of soorah Al-Hajj with the Book

In the previous soorah (Al-Anbiyaa), it was told that all the prophets gave the invitation of Tawheed. Muhammad (pbuh) is the last link of this chain. He is the true heir of his great grandfather, Ibraaheem. Those who reject him will have to suffer the punishment. The previous soorah contained the ultimatum for the punishment. For the practical interpretation of this ultimatum,

the oppressed Muslims have been allowed, in soorah Al-Hajj, to fight against the oppressive polytheists in order to defend themselves in this initial phase of the Islamic movement.

﴿أَذِنَ لِلَّذِينَ يُعَاتِلُونَ بِأَنفُسِهِمْ ظُلْمُوا وَإِنَّ لِلَّهِ عَلَىٰ نَصْرِهِم لَقَدِيرٌ﴾

“Permission (to fight back) is hereby granted (to the believers) against whom war is waged and because they are oppressed. (Muslims were not allowed to fight even in self-defence before this revelation.) Certainly Allah has power to grant them victory.” So, the next year when they fought against the unbelievers at Badr, the Muslims were given victory.

- 2- In the next soorah (Al-Mo'minoon), the Muslims were told that during the next stages they will need firm belief and righteous deeds to overcome the polytheists.

Important key words and subjects

1- Comparison of two kinds of leaderships in soorah Al-Hajj:

In this soorah, the character of the leadership of Makkan pagans and the character of the youth who accepted Islam under the leadership of the messenger (pbuh) of Allah has been compared and the position of both the groups has been explained. The comparison of the leadership of Quraish and the leadership of the Muslims is shown in the following table.

Subject and references	Pagan leadership of Quraish	Muslim leadership
Oppressed (Verse: 39) Expelled (Verse: 40)	Those who oppressed and expelled	Those who were oppressed and expelled
Doubt and suspicion in the life hereafter (5,7)	Were involved in suspicions about Paradise, Hell, life after death and reward and punishment	Firmly believed in the life after death and its reward and punishment
Tawheed of worship (Verses: 11, 71, 77)	Along with belief in Allah worshipped others	Worshipped Allah Alone
Tawheed of prayers (Verses: 12,13)	Prayed to the deities other than Allah	Prayed to Allah Alone
Protection and patronage (Verses: 13, 78)	Evil masters and evil friends (13)	Excellent protector and splendid supporter (78)

Breach of trust in the Tawheed of Trust (Verse: 38)	Faithless, treacherous and ungrateful leadership that does not deserve the custodianship of Ka'bah	The leadership that is true heir of Ibraaheem's religion and Tawheed and deserves the custodianship of Ka'bah
Arguing about Allah without knowledge (Verses: 3,8,68)	The leadership which was deprived of knowledge, argument, reason, guidance and Book and was involved in unnecessary discussion and dispute.	The leadership which was armed with intellectual and textual reasons and had the high moral character in the light of revelation.
The truth and the falsehood (Verse: 62)	This leadership followed and upheld the falsehood. The gods other than Allah are false.	This leadership followed and upheld the truth. "It is Allah Who is the Supreme, the Great."

2- The dispute of Makkan pagans without knowledge and without reason in soorah Al-Hajj:

This attitude and dispute has been mentioned three times in soorah Al-Hajj.

(Verses: 3, 8, 68)

- (a) The Quraish have been told clearly that they follow every rebellious devil instead of accepting the invitation of the messenger (pbuh) of Allah and get involved in discussion and dispute without any sound reason and knowledge. (Verse: 3)
- (b) They have been told that instead of accepting the invitation of the messenger (pbuh) of Allah, they are disputing him without knowledge, Book, argument and reason. (Verse: 8)
- (c) The messenger (pbuh) of Allah has been consoled that it should be made clear to the Quraish that Allah is well aware of their disputing attitude and He will decide on the Day of Judgement. (Verse: 68)

3- Argument for those who have suspicion about the possibility of life after death:

Those who have suspicions about the Resurrection and those who deny the life after death have been satisfied with a universal proof that they will be surely raised to life again from their graves and the Day of Judgement will surely come. (Verses: 5 to 7) It has been told about the deniers that they will remain in suspicion until the Day of Judgement. (Verse: 55)

4- Two attitudes regarding the Tawheed of prayer in soorah Al-Hajj:

(a) The first attitude was that of the Makkan pagans who were severely misled. They called those false gods for help who could neither harm them nor could give any benefit. ﴿يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ذَلِكَ هُوَ الضَّلَالُ الْمَبْعُودُ﴾
“Instead of Allah, he starts calling those deities who can neither harm nor help him; now that is going too far off in deviation (from the right way).”

(Verse: 12)

(b) On the contrary, the messenger (pbuh) of Allah was advised to call only Allah and pray to Him Alone. ﴿وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ﴾ “Keep calling them to the Way of your Lord; for most surely, you are rightly guided.” (Verse: 67)

5- Comparison between Divine protection and the pagan concept of protection in soorah Al-Hajj:

Two kinds of protections are mentioned in this soorah.

﴿نِعْمَ الْمَوْلَىٰ﴾ The excellent protector (Verse: 78) and the evil master (Verse: 13)

- (a) In the last verse (78) of soorah Al-Hajj, the words ﴿نِعْمَ الْمَوْلَىٰ﴾ “Ne'mal Maulaa” (excellent protector) have been used as an answer to the words used in verse 13 which say: ﴿لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ﴾ “An evil master and an evil friend.”
- (b) When man prays to gods other than Allah, he reaches the peak of misguidance. He prays to the creation that is evil master and evil friend; while Allah is the excellent protector and the splendid supporter.

6- Two important principles of Allah regarding the annihilation of nations - first respite then grasp:

In verses 44 and 48 of this soorah, Allah has explained two principles.

- (a) The first principle is that Allah gives respite to the oppressive nations. He does not punish them immediately. To elucidate this principle, the word ﴿أَمَلَيْتُ﴾ “Amlaito” (I gave them respite) has been used.
- (b) The second principle is that Allah grasps them after the respite. The word ﴿أَخَذْتُ﴾ “Akhazto” (I grasped) has been used to explain this principle. ﴿فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ﴾ “Initially, I gave respite to all those unbelievers and then I seized them: see how terrible was My disapproval. (Verse: 44)
- ﴿وَكَايْنٍ مِّنْ قَرْيَةٍ أَهْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْنَا وَإِلَى الْمَصِيرِ﴾ “There have been many townships teeming with wrong doings, to whom at first I gave respite and at the end I smote them. Towards Me is the destination of all.” (Verse: 48)

7- The good news in soorah Al-Hajj for the oppressed believers who migrated:

- (a) The oppressed Muslims who were expelled from their homes have been given the good news in this soorah that if they tried to establish the religion of Allah, He will surely help them.

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ..... وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ “Those who have been unjustly expelled from their homes.....Allah will certainly help those who help His cause; most surely, Allah is Mighty, Powerful.” (Verse:40)

- (b) Those who were martyred or died during the migration are given the good news of generous provision.

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا الْبِرِّزُّ قَتَلَهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَبِيرٌ ذَرِيرٌ﴾ “As for those who migrated for the sake of Allah and were killed or died, Allah will make a generous provision for them; certainly Allah is the One Who is the best provider.” (Verse: 58)

8- Different and comprehensive aspects of complete Jihad described in soorah Al-Hajj:

In the last verse of this soorah, the commandment for complete struggle has been given. ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾ “Strive in the way of Allah as you ought to strive.” (Verse: 78)

- (a) Jihad does not mean only fighting; it includes every kind of struggle and endeavour. Jihad is done with tongue and pen as well as with the sword. The administration of equity and justice is also Jihad. The messenger (pbuh) of Allah was asked: “Who is the better believer?” He replied: ﴿مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ﴾ “The believer who does Jihad with his person and his property for the sake of Allah.” (Saheeh Muslim: 4995)
- (b) Jihad begins with the acceptance of Islam and the sound belief in Tawheed. Then it reaches the stage of migration after traversing the stages of relation with Allah and patience. Then the stage of fighting for the sake of Allah and establishing the “Deen” (religion) of Allah comes so that the maintenance of justice could be assured through the Islamic government.
- (c) The words “Haqqa Jihad-e-hi” (As you ought to strive) show that man should not strive according to his own opinion; rather he should use all his physical, mental, intellectual, financial, material and spiritual abilities for establishing the religion according to the way of Quran, the way of prophet (pbuh) and the way of companions of the prophet (pbuh).

(d) The followers of truth will keep fighting against the falsehood until the Doomsday. The messenger (pbuh) of Allah said:

﴿لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ﴾ “A group of my Ummah (followers) will keep fighting for the truth till the Doomsday and will remain dominant.” (Saheeh Muslim, 412)

(e) The words ﴿حَقِّ جِهَادِهِ﴾ “Haqqa Jihad-e-hi” (As you ought to strive) include the collective effort of the scholars to find out the solution of new problems in the light of the clear texts of Quran and Sunnah.

(f) To acquire the sound and solid knowledge of the religion and the world in order to achieve the domination of Islam is also Jihad. The messenger (pbuh) of Allah said: ﴿مَنْ خَرَجَ فِي ظَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ﴾ “Whoever left (his home) for the sake of acquiring knowledge, he is in the way of Allah until he comes back.” (Tirmizi: 2647, Weak)

9- Four important responsibilities of Islamic government mentioned in soorah Al-Hajj:

The Muslims have been told in this soorah that the real purpose of Jihad and war is the establishment of the just Islamic state. In verse 41, it has been told that there are four basic duties of Islamic state:

(1) Establishing the system of prayers, (2) establishing the system of Zakah (obligatory charity), (3) enjoining the good and (4) forbidding the evil.

10- It has been explained in soorah Al-Hajj that our original name is Muslim:

In the last verse (78) of this soorah, it has been told to the Muslims who migrated that Allah has named them ﴿الْمُسْلِمِينَ﴾ “Al-Muslimoon” (the Muslims). They have been chosen for the guidance and leadership of the whole world until the Doomsday. They should protect Tawheed, the legacy of their great grandfather Ibraaheem, fulfil the obligation of being witness to the truth and convey the message of Islam to the rest of the world.

﴿تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ “You may testify against the rest of the world.” (Verse: 78)

11- It has been explained in soorah Al-Hajj that the real basis of unity and organisation of Muslims is to hold fast to Allah:

For the consolidation of Islamic state, the Muslims have been ordered to hold fast to Allah so that they may be able to strengthen and consolidate their unity and organisation on the basis of their relation with Allah.

Macro-structure of soorah Al-Hajj

Soorah Al-Hajj consists of six (6) paragraphs.

1- Verses: 1 to 24: In the first paragraph, there is a dialogue with the deniers of Tawheed and life after death that they are wrangling without any reason.

- (a) The Makkan pagans have been intimidated with the awesome scenes of the Doomsday. The polytheists are following every rebellious devil without knowledge and reason and they are involved in useless discussion and dispute about Allah. (Verses: 1 to 4)
- (b) They deny the life after death. The argument has been completed against them with the examples of creation and the coming of autumn and spring, and they have been told to leave the arrogance and not to wrangle without guidance, clear Book and solid knowledge. (Verses: 5 to 10)
- (c) The polytheists worship Allah partially, standing on the verge of belief and disbelief. They commit Shirk in prayer. Their gods and their friends are the worst protectors and the worst companions. The Shirk has been refuted and the Tawheed has been established with the universal arguments.
- (d) The different character and the different end of the two opponent groups - the polytheists and the Muslims has been made clear. (Verses: 19 to 24)

2- Verses: 25 to 38: It has been made clear in the second paragraph that not the Quraish but the Muslims are the legitimate custodians of the Ka'bah.

- (a) The rights of the sacred mosque and the commandments of Hajj have been explained in detail. (Verses: 25 to 37)
- (b) The promise to help the Muslims against the treacherous and ungrateful leadership of Quraish has been made.

3- Verses: 39 to 41: The responsibilities of the Islamic state have been described in the third paragraph and the oppressed Muslims have been allowed to fight.

- (a) The oppressed Muslims have been allowed to fight in self-defence. (Verse:39)
- (b) Those who help Allah's religion are promised to be given help and victory.

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾ "Allah will certainly help those who help His cause."

(Verse: 40)

(c) The purpose of Jihad is the establishment of Islamic state and the Islamic state has four basic duties - establishment of Salah (prayer), organisation of Zakah (obligatory charity), enjoining the good and forbidding the evil. (Verse: 41)

4- Verses: 42 to 62: The history of denying nations has been described in the fourth paragraph and the unbelievers have been threatened with direct annihilation by Allah or indirect annihilation through the Muslims. (Verses: 42 to 48)

(a) Two of the laws of Allah have been explained. The first law is that Allah gives respite to the oppressive nations. He delays the punishment and does not punish them immediately. The word "Amlaito" (I gave respite) has been used to explain this law. The second law is that He grasps them at the end of respite. The word "Akhazto" (I seized) has been used to explain this law.

(Verses: 44 to 48)

(b) The believers have been promised forgiveness and generous provision and the unbelievers have been threatened with Hell. (Verses: 49 to 61)

(c) Those who are martyred and those who die during the migration are given the good news of generous provision. ﴿لِيَرْزُقَهُمُ اللَّهُ رِزْقًا حَسَنًا﴾ "Allah will make a generous provision for them." (Verse: 58)

(d) It has been made clear to the polytheists through arguments that it is wrong to pray to other deities besides Allah. (Verse: 62)

5- Verses: 63 to 76: In the fifth paragraph, it has been clarified through the arguments of Tawheed that the Creator and the created cannot be equal.

(a) The arguments of Providence and Power of Allah have been given and the prophet (pbuh) has been ordered to pray only to Him. (Verses: 63 to 65)

(b) It has been made clear to the polytheists that there is no reason to worship other gods besides Allah. They will end up in Hell. (Verses: 69 to 72)

(c) A beautiful example has been given to explain the Tawheed and reject the Shirk. It has been established by the example of the fly that the Creator and the created cannot be equal. Man cannot get even an ordinary thing from other gods than Allah. Feeble are those who make petition and those to whom they make it. In other words, both the polytheists and their gods are weak. (Verse: 73)

(d) It is a pity that the polytheists did not recognise and acknowledge the Power of Allah. It happens because of ignorance of attributes of Allah.

(Verses: 74 to 76)

6- Verses: 77 to 78: In the sixth and last paragraph, the Muslims have been given guidance consisting of ten points.

The Muslims are advised to bow down to Allah, prostrate to Him, worship Him, do good deeds, fight in His way, follow the religion of Ibraaheem, give testimony of the religion, establish the prayer, organise the system of Zakah and form a social system on the basis of strong relation with Allah.

- (a) The success of Muslim Ummah (nation) depends on right beliefs, genuine worship and obedience and appropriate social behaviour.
- (b) The Muslims should devote all their physical, mental, intellectual, financial, material and spiritual abilities for the testimony of the religion.
- (c) The Muslims have been chosen for the true belief of Tawheed, testimony of religion, establishment of religion, leadership, Jihad and social justice.
- (d) The religion of Islam does not have the hardships of monasticism and mysticism. The followers of this religion have been named as Muslims. The Muslims should avoid sectarianism. Not only the prophet (pbuh), but the Muslim nation as well, will be questioned regarding the testimony of religion. In the end, the Muslims have been ordered to accept Allah as the excellent protector and the excellent supporter and establish a strong society on the basis of relation with Allah. (Verse: 78)

Central subject

The charge sheet against the Makkan pagans has been laid and the arguments for legitimacy of war against them have been given. The Muslims have been advised to remember the obedience, worship, testimony of religion, relationship with Allah, invitation and propagation of Islam, struggle and fighting for the sake of Allah, strong social system and the purposes of the establishment of Islamic state.

