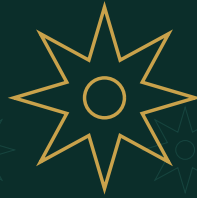


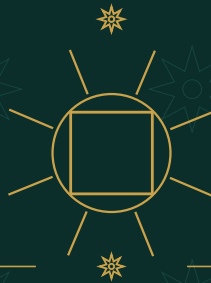
SURAH AS A STORY



Surah Al-Hajj

The Pilgrimage

The complete journey — the call that still echoes —
told the way a loving elder shares it with a child



Surah No. 22 • 78 Ayahs • Mixed

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The Surah at a Glance

*Yaaa ayyuhan-naasut-taqoo Rabbakum; inna
zalzalat-as-Saa'ati shay'un 'azeem*

1. O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.

Wa minan-naasi many-ya'budul-laaha 'alaa harf

11. And among the people is he who worships Allah on an edge.

*Wa azzin fin-naasi bil-Hajji ya'tooka rijaalanw-wa
'alaa kulli daamir*

27. And proclaim to the people the Hajj; they will come to you on foot and on every lean camel.

*Wa many-yu'azzim sha'aaa'iral-laahi fa-innahaa
min taqwal-quloob*

32. And whoever honours the symbols of Allah — indeed, it is from the piety of hearts.

*Lany-yanaalal-laaha luhoomuhaa wa laa
dimaaa'uhaa wa laakiny-yanaaluhut-taqwaa
minkum*

37. Their meat will not reach Allah, nor their blood, but what reaches Him is your piety.



*Fa-innahaa laa ta'mal-absaaru wa laakin
ta'mal-quloobul-latee fis-sudoor*

46. For indeed, it is not eyes that are blinded, but blinded
are the hearts within the breasts.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

The Convulsion of the Hour

Beta, this surah opens with a warning addressed to all humanity, and it is one of the most frightening openings in the Quran:

'YA AYYUHAN-NASUT-TAQOO RABBAKUM — O
MANKIND, FEAR YOUR LORD — INNA
ZALZALATAS-SA'ATI SHAY'UN 'AZEEM — INDEED,
THE CONVULSION OF THE HOUR IS A TERRIBLE
THING.'

'YAWMA TARAWNAHA TAZ-HALU KULLU
MURDI'ATIN 'AMMA ARDA'AT — ON THE DAY YOU
SEE IT, EVERY NURSING MOTHER WILL FORGET THE
CHILD SHE IS NURSING — WA TADA'U KULLU ZATI



HAMLIN HAMLHAHA — and every pregnant woman will DELIVER her burden — WA TARAN-NASA SUKARA WA MA HUM BI-SUKARA — AND YOU WILL SEE THE PEOPLE APPEARING INTOXICATED, WHILE THEY ARE NOT INTOXICATED — WA LAKINNA 'AZABALLAHI SHADEED — but the punishment of Allah is severe.'

Beta, feel the choice of image. Of all the bonds in creation, the strongest is a nursing mother with her infant — a woman who will go without food and without sleep for that child. And Allah says: she will FORGET the child at her breast.

That is the measure of that Day's terror. Not that people will be afraid — that the deepest instinct in creation will be overridden.

And 'sukara wa ma hum bi-sukara' — they will look drunk without having drunk anything: staggering, unable to focus, minds unable to hold anything.

Beta, this ayah is meant to make you feel the weight of what is coming, so that the rest of the surah — which is



about worship, sacrifice, and the pilgrimage — is done by someone who understands the stakes.

Worshipping on an Edge

And now, beta, one of the most precisely observed descriptions of a certain kind of believer in the whole Quran:

'WA MINAN-NASI MAN YA'BUDULLAHA 'ALA HARF — AND AMONG THE PEOPLE IS HE WHO WORSHIPS ALLAH ON AN EDGE — FA-IN ASABAHU KHAYRUNIT-MA'ANNA BIH — IF GOOD BEFALLS HIM, HE IS CONTENT WITH IT — WA IN ASABAT-HU FITNATUNIN-QALABA 'ALA WAJHIH — BUT IF A TRIAL STRIKES HIM, HE TURNS ON HIS FACE — KHASIRAD-DUNYA WAL-AKHIRAH — HE HAS LOST THIS WORLD AND THE HEREAFTER — ZALIKA HUWAL-KHUSRANUL-MUBEEN — THAT IS THE CLEAR LOSS.'

Beta, "ala harf" — on an EDGE, a rim, the very border of something. Picture a man standing on the edge of a cliff



or at the outer rim of a camp: he is technically there, but he is not settled in. One push and he is gone.

That is a person whose religion is conditional. He prays while business is good. He is grateful while the tests come back clear. He speaks of Allah's mercy while the children are healthy. And when a real blow lands — 'inqalaba 'ala wajhih', he TURNS ON HIS FACE, flips over completely.

Beta, ask yourself honestly: is my worship an INVESTMENT or a RELATIONSHIP? An investor withdraws when returns stop. A servant stays because of Whom he is serving.

And notice the verdict: 'khasirad-dunya wal-akhirah' — he lost BOTH. Because he never fully enjoyed the world (he was always half-worried), and he never earned the Hereafter (he abandoned it at the first difficulty).

Beta, the cure is to decide NOW — while things are easy — that your worship is not payment for good outcomes. Then when the blow comes, there is nothing to



renegotiate.

Proclaim the Hajj

And now, beta, the surah tells us where the Hajj began — and it is one of the most moving passages in the Quran.

'WA IZ BAWWA'NA LI-IBRAHEEMA MAKANAL-BAYTI — and when We designated for Ibrahim the SITE OF THE HOUSE — ALLA TUSHRIK BEE SHAY'AN — (saying): do not associate anything with Me — WA TAHHIR BAYTIYA LIT-TA'IFEENA WAL-QA'TMEENA WAR-RUKKA'IS-SUJOOD — and PURIFY MY HOUSE for those who circle it, stand, bow and prostrate.'

'WA AZZIN FIN-NASI BIL-HAJJI — AND PROCLAIM TO THE PEOPLE THE HAJJ — YA'TOOKA RIJALAN WA 'ALA KULLI DAMIRIN YA'TEENA MIN KULLI FAJJIN 'AMEEQ — THEY WILL COME TO YOU ON FOOT AND ON EVERY LEAN CAMEL; THEY WILL COME FROM EVERY DISTANT PASS.'



Beta, picture the scene. Ibrahim (alaihis salam) is standing in an empty valley — no city, no people, no roads, nothing but rock and sand. And he is told: ANNOUNCE the Hajj to mankind.

The reports say he asked: how will my voice reach them? And he was told: upon you is the call, and upon Us is the reaching.

Beta, and so he called out. One man's voice, in an empty desert, four thousand years ago.

And look around the earth today. Every year, millions of people from every country, every language, every colour, leave their homes and travel to that exact valley. They come by plane and by bus, from Indonesia and Nigeria and Britain and Bangladesh — and every one of them is ANSWERING that call.

And what do they say as they go? 'LABBAYK ALLAHUMMA LABBAYK' — HERE I AM, O ALLAH, HERE I AM. Beta, that is literally a REPLY. Every pilgrim on earth is responding to a man who shouted into an



empty valley and was told: your job is the call, Ours is the delivery.

Beta, take that as your own principle. Make the call — teach the child, share the good, say the truth, start the work. The reaching is not your department.

And notice: 'rijalan wa 'ala kulli damir' — on FOOT and on lean camels. The one who comes walking is mentioned FIRST. Beta, Allah honoured the one who came with difficulty by naming him first.

Piety of the Hearts

The surah then explains what the rituals are actually for, beta — and this is where many people misunderstand worship.

'ZALIKA WA MAN YU'AZZIM SHA'A'IRALLAHI
FA-INNAHA MIN TAQWAL-QULOUB — that is so. And
WHOEVER HONOURS THE SYMBOLS OF ALLAH —
indeed, IT IS FROM THE PIETY OF THE HEARTS.'



Beta, 'sha'a'irallah' — the symbols and rites of Allah: the Ka'bah, Safa and Marwah, the sacrificial animals, the sacred months, the prayer, the Quran. And honouring them is described not as an outward act but as evidence of what is IN THE HEART.

And then, beta, comes the ayah that explains the entire logic of sacrifice — and it should be recited on every Eid al-Adha:

'LAN YANALALLAHA LUHOO MUHA WA LA DIMA'UHA
— THEIR MEAT WILL NOT REACH ALLAH, NOR THEIR
BLOOD — WA LAKIN YANALUHUT-TAQWA MINKUM
— BUT WHAT REACHES HIM IS YOUR TAQWA.'

Beta, absorb this. Allah is saying plainly: I do not need the meat. I do not need the blood. The animal is not a gift to Me — I own it already.

What ASCENDS is the taqwa: the willingness, the obedience, the surrender of something valuable because He asked.



Beta, and this principle governs EVERY act of worship. The physical form is a container; taqwa is the content. Your salah's movements do not reach Him — your consciousness does. Your charity's rupees do not reach Him — your sincerity does. Your fast's hunger does not reach Him — your obedience does.

And that is why two people can perform the identical ritual and one of them is sending nothing upward. Beta, always ask: what exactly am I sending?

And note the mercy in the same passage: 'FA-KULOO MINHA WA AT'IMUL-BA'ISAL-FAQEER — so EAT FROM THEM and FEED the distressed and the poor.' The sacrifice feeds people. Worship in Islam almost always has a beneficiary.

It Is Not Eyes That Are Blinded

The surah then permits the oppressed to defend themselves — 'UZINA LILLAZINA YUQATALOONA BI-ANNAHUM ZULIMOO — permission is given to those who are being FOUGHT because they have been



WRONGED' — and beta, note the reason given: they were expelled from their homes for no cause except saying 'our Lord is Allah'.

And Allah explains a principle of history: 'WA LAWLA DAF'ULLAHIN-NASA BA'DAHUM BI-BA'DIN LA-HUDDIMAT SAWAMI'U WA BIYA'UN WA SALAWATUN WA MASAJIDU YUZKARU FEEHASMULLAHI KATHEERA — and were it not that Allah CHECKS THE PEOPLE, some by means of others, there would have been DEMOLISHED MONASTERIES, CHURCHES, SYNAGOGUES AND MASJIDS in which the name of Allah is much mentioned.'

Beta, note what is protected in that list — not only masjids. Places of worship of other communities are named too. And note the principle: unchecked power destroys; Allah restrains tyranny by raising others against it.

And 'WA LA-YANSURANNALLAHU MAN YANSURUH — and Allah will surely SUPPORT THOSE WHO



SUPPORT HIM.' And who are they? The very next ayah defines them: 'ALLAZINA IN MAKKANNAHUM FIL-ARDI AQAMUS-SALATA WA ATAWUZ-ZAKATA WA AMAROO BIL-MA'ROOFI WA NAHAW 'ANIL-MUNKAR — THOSE WHO, IF WE GIVE THEM AUTHORITY IN THE LAND, ESTABLISH PRAYER, GIVE ZAKAH, ENJOIN WHAT IS RIGHT AND FORBID WHAT IS WRONG.'

Beta, that is the test of anyone who gains power: what did he do once he had it?

And then the surah invites reflection on ruined civilisations — 'FA-KA-AYYIN MIN QARYATIN AHLAKNAHA WA HIYA ZALIMATUN FA-HIYA KHAWIYATUN 'ALA 'UROOSHIHA — how many a city We destroyed while it was committing wrong, so it is now fallen upon its ROOFS' — beta, an image of a building collapsed inward, the walls down over the roof.

And then the ayah, beta, that names the real disability: 'A FA-LAM YASEEROO FIL-ARDI FA-TAKOONA LAHUM QULOOBUN YA'QILOONA BIHA AW AZANUN



YASMA'OONA BIHA — have they not travelled through the land so their HEARTS might REASON and their EARS might HEAR? FA-INNAHA LA TA'MAL-ABSARU WA LAKIN TA'MAL-QULOOBUL-LATI FIS-SUDOOR — FOR INDEED, IT IS NOT THE EYES THAT ARE BLIND, BUT BLIND ARE THE HEARTS WHICH ARE WITHIN THE BREASTS.'

Beta, memorise that. A man can have perfect vision and see nothing. He can visit the ruins of ten civilisations, photograph them, and come home unchanged. And a blind man can hear one ayah and weep.

The organ of understanding, beta, is the HEART. Eyes only deliver data to it.

The Fly

And now, beta, an example Allah gives that is almost embarrassing in how effective it is:

'YA AYYUHAN-NASU DURIBA MATHALUN
FASTAMI'OO LAH — O MANKIND, AN EXAMPLE IS



PRESENTED, SO LISTEN TO IT — INNAL-LAZINA
TAD'OONA MIN DOONILLAHI LAN YAKHLUQOO
ZUBABAN WA LAWIJ-TAMA'OO LAH — INDEED,
THOSE YOU INVOKE BESIDES ALLAH WILL NEVER
CREATE A FLY, EVEN IF THEY GATHERED TOGETHER
FOR IT — WA IN YASLUB-HUMUZ-ZUBABU SHAY'AN
LA YASTANQIZOOHU MINH — AND IF THE FLY
SHOULD STEAL SOMETHING FROM THEM, THEY
COULD NOT RECOVER IT FROM IT —
DA'UFAT-TALIBU WAL-MATLOOB — WEAK ARE THE
SEEKER AND THE SOUGHT.'

Beta, look at the demolition. Not an elephant, not a
mountain — a FLY. All the false objects of worship in
the world, combined, could not produce one.

And then the second blow, which is even more
humiliating: if a fly snatched something from them, they
could not get it back. Beta, the historians describe how
idols in temples were coated with honey and offerings
— and flies would settle and carry the food away, and
the stone gods could do nothing.



'MA QADARULLAHA HAQQA QADRIH — THEY HAVE NOT APPRAISED ALLAH WITH TRUE APPRAISAL — INNALLAHA LA-QAWIYYUN 'AZEEZ — indeed, Allah is Powerful, Exalted in Might.'

Beta, and take the wider lesson beyond stone idols: whatever you rely on besides Allah — a person, a position, a sum of money — put it against this test. Can it create anything? Can it even protect itself?

Bow, Prostrate, and Strive

And the surah closes, beta, with a final instruction — and it is one of the most complete commands in the Quran:

'YA AYYUHAL-LAZINA AMANUR-KA'OO WASJUDOO — O YOU WHO HAVE BELIEVED, BOW AND PROSTRATE — WA'BUDOO RABBAKUM — AND WORSHIP YOUR LORD — WAF'ALUL-KHAYRA LA'ALLAKUM TUFLIHOON — AND DO GOOD, THAT YOU MAY SUCCEED.'



Beta, notice the two halves: worship for Allah, and 'if'alul-khayr' — DO GOOD, generally, to everything and everyone. Prayer, and then benefit. This deen never allows one without the other.

'WA JAHIDOO FILLAHI HAQQA JIHADIH — AND STRIVE FOR ALLAH WITH THE STRIVING DUE TO HIM — HUWAJ-TABAKUM — HE HAS CHOSEN YOU — WA MA JA'ALA 'ALAYKUM FID-DEENI MIN HARAJ — AND HAS NOT PLACED UPON YOU IN THE RELIGION ANY DIFFICULTY.'

Beta, hold those two together: strive with real effort — AND know that Allah has removed hardship from this religion. There is no 'haraj', no impossible burden. Where there is genuine difficulty, this deen provides a concession: the sick may sit, the traveller shortens, the one who cannot fast makes it up.

So if your practice of Islam has become crushing, beta, check whether the crushing came from the deen or from something you added to it.



'MILLATA ABEEKUM IBRAHEEM — the religion of
YOUR FATHER IBRAHIM — HUWA
SAMMAKUMUL-MUSLIMEENA MIN QABL — HE
NAMED YOU MUSLIMS BEFORE.'

Beta, our name was given by Ibrahim (alaihis salam)
himself — 'Muslimoon', those who submit.

'FA-AQEEMUS-SALATA WA ATUZ-ZAKATA
WA'TASIMOO BILLAH — SO ESTABLISH PRAYER, GIVE
ZAKAH, AND HOLD FAST TO ALLAH — HUWA
MAWLAKUM — HE IS YOUR PROTECTOR —
FA-NI'MAL-MAWLA WA NI'MAN-NASEER — AND
EXCELLENT IS THE PROTECTOR, AND EXCELLENT IS
THE HELPER.'

Beta, 'wa'tasimoo billah' — HOLD FAST to Allah. The
word is used for gripping something tightly so you are
not swept away.

And the final words of the surah are a description you
should keep on your tongue in every fear: 'ni'mal-mawla
wa ni'man-naseer' — what an EXCELLENT Protector,



and what an EXCELLENT Helper.

Beta, so this surah began with a Day when a mother forgets her nursing child, and it ends by telling you Whose hand to hold. Between the two, it taught you not to worship on an edge, to answer the call as the pilgrims answer it, and to remember that only your taqwa ever ascends.

What This Surah Teaches Us

1. The terror of that Day is measured by the strongest bond in creation being overridden.
2. Do not worship 'on an edge' — a faith that is payment for good outcomes loses both worlds.
3. Ibrahim called into an empty valley and millions still answer: make the call, and leave the reaching to Allah.
4. Allah named the pilgrim who comes on FOOT first — difficulty in worship is honoured.



5. No meat and no blood reach Him — only taqwa ascends. Always ask what you are actually sending.

6. It is not the eyes that go blind but the hearts — the organ of understanding is the heart.

7. Strive with real effort, and know He placed no 'haraj' in this deen — if your practice is crushing you, check what you added.

Ya Allah, keep us from worshipping on an edge, accept our taqwa, and be our Mawla — ni'mal-mawla wa ni'man-naseer. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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