

Surah 7, al-Araf, Mecca 39

The Quran's Text & Yusuf Ali's Translation:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ...^{up}

7: 29. Say:

"My Lord hath commanded justice;

...وَأَقِمْ وَجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ...

and that ye set your whole selves (to him) at every time and place of prayer, and call upon him, making your devotion sincere as in his sight:

...كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

such as he created you in the beginning, so shall ye return."

Transliteration *Qul amara rabbi bil qist(i), wa aqimu_wuju_hakum 'inda kulli masjid(w) wad'u_hu mukhlisina lahud din(a), kama_bada'akum ta'u_du_n(a).*

[Ali's comments: C1010. For wajh, see 2:112 and n. 114. Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to Allah. Even so, it may not be enough; for the sight of our heart and soul may be faulty. We should call upon Allah to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight"

C1011. Cf. 6:94. Our sincerity should be real sincerity, as in His sight for when we return to Him, we shall be stripped of all pretense, even such self-deception as may satisfy us in this life.]

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ... ^{up}

7: 30. Some He hath guided:

others have (by their choice) deserved the loss of their way:

[Ali's comments: 1012. Guidance is for all. But in some it takes effect: in others the doors are closed against it, because they have taken Satan for their friend. If they have lost their way, they have richly deserved it; for they deliberately took their choice, even though, in their self-righteousness, they may think that their sin is their virtue, and that their Evil is their Good.]

...إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ (٣٠)

in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.

Transliteration *Fariqan hada_ wa fariqan haqqa 'alaihitud dala_lah(tu), inna humuttakhazusy syaya_tina auliya_'a min du_nilla_hi wa yahsabu_na anna hum muhtadu_n(a).*

Muhammad Asad's Translation:

7:29

Say: "My Sustainer has [but] enjoined the doing of what is right; and [He desires you to] put your whole being into every every act of worship 21, and to call unto Him, sincere in your faith in Him alone.....

[Asad's comments 21 – The term "wajh" (lit., "face") occurring here is often used, in the abstract sense, to denote a person's entire being or entire attention – as, for instance, in the phrase 'aslamtu wajhi li'llahi', "I have surrendered my whole being unto God"(3:20). The word masjid, which usually signifies the time or place of prostration in prayer (sujud), evidently stands in this context – as well as in verse 31 below – for any act of worship.]

Muhammad Pickthall's Translation

7: 29

Say: My Lord enjoineth justice. And set your faces, upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).

7: 30

A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting friends instead of Allah and deem that they are rightly guided.

Ali's comments:

1010. For **wajh**, see 2:112 and n. 114.

Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to God. Even so, it may not be enough; for the sight of our heart and soul may be faulty.

We should call upon God to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight"

1011. Cf. 6:94.

Our sincerity should be real sincerity, as in His sight for when we return to Him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life.