

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نُحِلُّوهُ شَعْتِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ  
 وَلَا الْقَلَئِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا  
 وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ  
 عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا  
 تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

*Al-Ma'idah (The Table Spread) 5:2*

**O You Who Believe!**

- Violate not the sanctity of the symbols of Allah.
- Nor of the sacred month.
- Nor of the animals brought for sacrifice.
- Nor the garlands that mark out such animals.
- Nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord.
- But when you are clear of the sacred precincts and of pilgrim garb, you may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part).
- Help one another in righteousness and piety, but help not one another in sin and rancour.
- Fear Allah.
- For Allah is strict in punishment.

**Commentary**

Allamah Taba Tabai (AR)

The believers are addressed again in this verse to indicate importance of maintaining the respect of the things sanctified by Allah.

It was explained earlier that *al-ihlal* means to make lawful; as this idea is closely connected to indifference towards respect or honor of the thing made lawful, therefore, it is metaphorically used here in the sense of violating. Its specific meaning will be decided in the contexts of the second construct of the genitive; the signs and symbols appointed by Allah are violated if one does not pay respect to them or neglects them, a sacred month is violated if one begins fighting in it, and so on.

*as-sha'air* is plural of *ash-sha'irah* (sign). Probably here it refers to the guide posts of Hajj and its rites. The sacred months are those lunar months in which fighting has been prohibited by Allah; they are al-Muharram, Rajab, Dhi'l-qi'dah and Dhi'l-hijjah.

*Al-Hady* refers to goat, sheep, cow and camels that are taken to the pilgrimage.

*Al-Qalaid* is plural of *al-qaladah*; it refers to the garland of shoes, etc. which is put in the neck of a sacrificial animal to show that it is meant for sacrifice, in order that nobody should appropriate it.

*al-Ammin* is plural of *al-amm* which is the active participle of *amma* (he headed to); here it refers to those who are on their way to the pilgrimage of the Sacred House "Seeking the grace" is the circumstantial clause to "those going";

*al-fadhl* (grace) refers to property or material profit.

The same is the connotation of the Divine words: So they returned with favor from Allah and (His) grace; no evil touched them (3:174). There are other verses too of the same meaning; also it may mean the reward of hereafter; or it may have a meaning encompassing the both senses. The exegetes have given several other meanings of the words use like *ash-sha'air* and *al-qalaid*; what we have mentioned is more appropriate in the context, and no purpose will be served by mentioning other interpretations.

At-Tabrisi says, Abu Ja'far al-Baqir (AS) said:

This verse was revealed concerning a man from Banu Rabi'ah who was called al-Hutam.

at-Tabrisi goes on to say, as-Suddi has said:

al-Hutam ibn Hind al-Bakri came until he reached the Prophet alone, and he had left his group outside Madina; then he asked, "To what do you call (us)?" - The Prophet (S) had already told his companions, "Today will come to you from Banu Rabi'ah (a man) who speaks with the tongue of Satan" - When the Prophet (S) replied, he said, "Give me some times; probably I will accept Islam; and there are people whom I should consult."

Then he went out. The Messenger of Allah (S) said:

Surely he entered with a kafir face and went out with a treacherous back.

Then, al-Huram passed by some camels of Madina which were left to pasture, and he took all of them and went away; and he was singing (the following lines):

Tonight Hutam rolled up with animal drivers,  
He is not a herdsman of camels nor a shepherd,  
Nor is he a butcher working on a butcher's block,  
They all were asleep, but the son of Hind did not sleep  
The Night was passing and a young man was enduring it  
who is straight like an arrow,  
With well-developed legs and smooth feet.

Then, next year he came for Hajj and has put symbolic garlands on the neck of (those) camels. The Messenger of Allah (S) was thinking of sending some people to him. Then this verse was revealed: nor those going to the Sacred House.

(Majaul-Bayan)

At-Tabrisi further says:

Ibn Zayd has said that it was revealed on the day Makkah was conquered about those polytheists who were coming to the House and saying talbiyah of umrah. The Muslims said, 'O Messenger of Allah! These too are polytheists like these (Makkans). Let us aid them.' Then Allah revealed this verse.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Hadya and qala-id stands for the animals chosen and reserved for sacrifice, with garlands in their necks to mark them off as sacred.

Let not hatred of any people lead to aggression in the sacred city of Makkah. There should be no hindrance at all to the pilgrims while they are proceeding to Ka-bah.

Co-operate in righteousness (tawallah) but do not assist in crime and transgression (tabarra) - these two commandments are the universal maxims of justice.

Safa and Marwa are two clusters of rocks between which the pilgrims run back and forth during hajj. They are the scene of Hajirah's running to and fro in search of water, after being left alone with Ismail in the blistering heat and wilderness of Makkah. Please see the commentary of verses 125 and 126 of this surah.

Before the Holy Prophet had purified and perfected the rituals of hajj, Usaf, an idol, was kept on Safa, and Nu-allah, another idol, was kept on Marwah, therefore, people did not like to go to these rocks. Through this verse, the said stigma has been removed and running between the two rocks has been made an obligatory function of the hajj.

*Sha-a-irillah* means signs of Allah, which remind a person of Allah or a representative of Allah - a prophet or an imam, whose remembrance itself would be an act of virtue or devotion to Allah. It is in this sense that the followers of Muhammad and Ali Muhammad give respect to alams, tazias, zarihs, associated with the holy Imams.

Allah is grateful (shakir) means appreciation of good deeds and liberal rewarding in return.

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars  
Eight Divine Ordinances in a Verse:

In this verse, several Islamic magnificent ordinances, among the latest ordinances that were revealed to the Prophet (S) , are referred to. All of these ordinances, or most of them are related to Hajj pilgrimage and visiting the Sacred House:

1- At first it addresses the believers and enjoins them not to violate the sanctity of the symbols of Allah and not consider their prohibition as lawful. It says:  
*" O' you who have Faith! do not profane Allah's Monuments, ..."*

2- Keep the sanctity of the sacred months and refrain from fighting in these months.  
*"...nor the sacred Month ..."*

3- Do not consider lawful the offering and the sacrificial animals which you bring for Hajj, whether they are with garlands or without garlands, and let them reach the place of sacrifice and then they be sacrificed there.

4- All the pilgrims to the sacred House should be enjoyed of a complete freedom in the rites of this Islamic great duty. In this work, there is not any privilege between nations, individuals, races, and languages. Therefore, you must not bring into trouble those who set out for visiting the Sacred House and seeking the grace and pleasure of Allah, or even for obtaining some commercial gains, whether they are friends or enemies of yours. When they are simply Muslims and are called as pilgrims of the Sacred House, they are in immunity.

5- The prohibition of hunting, in Hajj performances, is limited to the time of wearing pilgrim garment. Thus, when you come out of pilgrim garment while performing the rites of Hujj or Umrah, hunting is allowed for you.

*"... And when you are free from the pilgrim garb (and acts of Umrah ) , then (you can ) hunt. ..."*

6- If in the course of Hudaybiyyah pagans hindered you from going into the Sacred House and did not allow you to perform the concerning sacred rites of the Pilgrimage. This happening should not cause you to renew the old hostilities after they becoming Muslims, and hinder them from going into the Sacred House.

*"... And let not hatred of a people (once ) hindered you from the sacred Mosque move you to commit aggression. ..."*

A general law can be extracted from this statement. This law is that never should Muslims be malicious and revenge the incidents that happened in old times.

Then, in order to complete the former discussion, the verse continues saying:

*"...And cooperate in righteousness and piety, but do not cooperate in sin and transgression; ..."*

The Arabic term /birr/ has a vast meaning, including: having faith in: Allah, Resurrection, prophets, heavenly Books, and angels. The word also means: helping the deprived in the society, fulfilling the contracts properly, being patient in affairs, and helping in righteousness.

For example, if the act of studying and learning is a work of righteousness, its facilities, such as: building schools, libraries, laboratories, providing books, vehicles, training teachers, encouraging both teachers and students, etc, all are the examples of 'helping in righteousness'. There are many traditions in Islamic literature in which we have instructed to helping in goodness and assisting the oppressed and the deprived, and we have also been prohibited from assisting the oppressors. Here we mention only a few of them as a blessing:

Helping a Muslim believer, in comparison, is better than performing one month recommendable fast and spiritual retreat. (Wasa'ilush-Shi'ah, vol. 11, p. 345 )

Imam Sadiq (AS) said:

Whoever steps forth for helping others, has the reward equal to a striver in the Holy War.  
(Wasa'ilush-Shi'ah, vol. 8, p. 586 )

He (AS) also said:

And who ever assists a transgressor, he himself is as a transgressor.  
(Wasa'ilush-Shi'ah, vol. 11, p. 345 )

We have also been enjoined even not to help a transgressor in building a mosque.  
(Wasa'ilush-Shi'ah, vol. 12, p. 130 )

We ought not to sell grapes to the maker of wine, not to give weapon to a tyrant, not to allow a plotter to act, not to give vehicles to Taghuts (tyrants) to go to Makkah, not to tell the secrets to the persons with little capacity, and not to smile to a sinner.