

116 And if thou obey most of those in the earth, they will lead thee astray from Allāh's way. They follow naught but conjecture, and they only lie.

وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

117 Surely thy Lord — He knows best who goes astray from His way, and He knows best the guided ones.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

118 Eat, then, of that on which Allāh's name has been mentioned, if you are believers in His messages.^a

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ
كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119 And what reason have you that you should not eat of that on which Allāh's name is mentioned, when He has already made plain to you what He has forbidden to you — excepting that which you are compelled to.^a And surely many lead (people) astray by their low desires through ignorance. Surely thy Lord — He best knows the transgressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ
عَلَيْهِ وَقَدْ فُضِّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا
مَا اضْطُررْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَمِيضِلُونَ
بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

120 And avoid open sins and secret ones. Surely they who earn sin will be rewarded for what they have earned.^a

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ
يَكْسِبُونَ الْإِثْمَ سَيَجْزَوْنَ بِمَا كَانُوا
يَفْتَرِفُونَ ﴿١٢٠﴾

118a. The establishment of the doctrine of Divine Unity, which is the object of this chapter, required the abolition of all idolatrous practices, among which was the practice of slaughtering animals in the names of idols, and vv. 118–121 deal with this subject which is introduced by an order to eat only such animals as have been slaughtered in the name of Allāh. Thus it is allowed to Muslims to slaughter animals for food, but the condition is here laid down that Allāh's name must be mentioned when the animal is slaughtered. There is no doubt that the taking of a life, even though it be the life of an animal, bespeaks a kind of disregard for life, and it is allowed by God, only because the full physical development of man requires the use of the flesh of animals. It is, however, allowed subject to the condition that Allāh's name be mentioned at the time of the slaughter, and this is a reminder to man that this act is made lawful only by Divine permission, for the attainment of a necessary purpose. Thus, if aiming at the abolition of idolatrous practices, the order is based on moral grounds, and as a safeguard against the development of habits of disregard for human life itself, which is a sad aspect of the development of the material civilization of our day.

119a. The reference in these words is to what is said in an earlier revelation, regarding the prohibition of carrion and blood and the flesh of swine and animals slaughtered in the name of others than Allāh; see 16:115. The same subject is again referred to in v. 145 in this chapter, and also in greater detail in 5:3, both of these being Madinah revelations.

120a. It is a very low view of morals which considers only sins against society to

121 And eat not of that on which Allāh's name has not been mentioned, and that is surely a transgression.^a And certainly the devils inspire their friends to contend with you; and if you obey them, you will surely be polytheists.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِ سِقْطٍ وَإِنَّ الشَّيْطَانَ لِيُؤْوِحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۗ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿٥١﴾

SECTION 15: The Chief Opponents

122 Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in darkness whence he cannot come forth?^a Thus their doings are made fair-seeming to the disbelievers.

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا أَكْذَابُ ۗ ﴿٥٢﴾

123 And thus have We made in every town the leaders of its guilty ones, that they may make plans therein. And they plan not but against themselves, and they perceive not.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَادَ مُجْرِمِينَ لِيَمْكُرُوا فِيهَا ۖ وَمَا يَكْتُمُونَ إِلَّا أَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿٥٣﴾

124 And when a message comes to them they say: We will not believe

وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ

be hateful. The Muslim is here commanded to consider *open* and *secret* sins to be equally hateful. In fact there are very few people who commit open sins as compared with those who are guilty of secret sins.

121a. According to this verse a Muslim is allowed only to eat of the flesh of an animal slaughtered in the name of Allāh. But 5:5 allows to Muslims the *food of the People of the Book*, by which is meant according to the ḥadīth, an animal slaughtered by the People of the Book. The only condition added is that "if the slaughterer was heard uttering a name other than that of Allāh, the flesh was not to be eaten, but if he was not so heard, then it was lawful for the Muslims to eat it" (B. 72:22). Therefore the words under discussion are explained by the majority as containing only a prohibition against the eating of that which is slaughtered in the name of others than Allāh. See further 5:5a.

122a. These words throw a flood of light on many of the verses which speak of the raising of the dead to life through the prophets. The reference here is to the great transformation which was already being brought about through the Holy Qur'ān. Not only were the dead raised to life, but they had now with them the light by which they showed the way to others. The concluding words show that, notwithstanding the great transformation which was being worked before their eyes, the leaders of mischief went on opposing the Truth as if it were a good deed.

till we are given the like of that which Allāh's messengers are given. Allāh best knows where to place His message.^a Humiliation from Allāh and severe chastisement will surely befall the guilty for their planning.

125 So whomsoever Allāh intends to guide, He expands his breast for Islām, and whomsoever He intends to leave in error, He makes his breast strait (and) narrow as though he were ascending upwards. Thus does Allāh lay uncleanness on those who believe not.^a

126 And this is the path of thy Lord, (a) straight (path). Indeed We have made the messages clear for a people who mind.

127 Theirs is the abode of peace with their Lord, and He is their Friend because of what they do.

128 And on the day when He will gather them all together: O assembly of jinn,^a you took away a great part of men. And their friends from among men will say: Our Lord, some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He will say: The Fire is your abode — you shall

حَتَّى نُؤْتِي مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ
أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ
الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ
شَدِيدٌ ۖ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٥﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ
لِلْإِسْلَامِ ۗ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ
صَدْرَهُ ضَيِّقًا حَرَجًا كَأَسْبَابِ ۗ فِي
السَّمَاءِ طُغْيَانًا ۗ يَجْعَلُ اللَّهُ الرِّجْسَ
عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٦﴾

وَهَذَا صِرَاطٌ مُسْتَقِيمٌ ۗ قَدْ
فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٧﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ۗ وَهُوَ
وَلِيُّهُمْ ۖ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ۗ يَعْتَشِرُ الْجِنُّ
قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيؤُهُمْ
مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَوَكَّلْنَا آلَكَ الَّذِي آجَلَّتْ لَنَا قَالِ النَّارُ
مَثْوَاكُمْ خَلِيدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۗ

124a. If Allāh really meant to reveal His message, the disbelievers said, why was it not revealed directly to everyone of them? The answer is that everyone is not fit to communicate with the Divine Being, and Allāh revealed His message only to a man who was fit to receive it.

125a. The concluding words of the verse show that uncleanness of the heart, which makes a man's *breast strait and narrow*, as though *he were ascending upwards*, is the result of a man's own disbelief and rejection of the truth.

128a. The word *jinn* is derived from *janna*, meaning *he covered or concealed* or *hid* or *protected*. The class of beings that goes under this name stands in the Holy Qur'ān for the spirits of evil or the beings that invite man to evil, as opposed to the angels, who invite him to good, both being alike invisible to the human eye. But there is a wider use

abide therein, except as Allāh please.
Surely thy Lord is Wise, Knowing.^b

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

129 And thus do We make some of
the iniquitous to befriend others on
account of what they earn.

وَكَذَلِكَ نُورِي بَعْضَ الظَّالِمِينَ بَعْضًا
بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

SECTION 16: Evils of Idolatry

130 O community of jinn and men,
did there not come to you messen-
gers from among you, relating to you
My messages and warning you of the
meeting of this day of yours?^a They
will say: We bear witness against
ourselves. And this world's life
deceived them, and they will bear
witness against themselves that they
were disbelievers.

يَمْعَشِرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ
رُسُلٌ مِنْكُمْ يُفَضِّلُونَ عَلَيْكُمْ آيَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا أَقْبَلُوا
شَهَدَاتَنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ
الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ
كَانُوا كَافِرِينَ ﴿١٣٠﴾

of the word in Arabic literature as well as in the Qur'ān. One signification of the word is explained in 72:1a, and I would refer the reader to that footnote. But the word is also applied in the Qur'ān to great potentates or powerful leaders who, through their importance and detachment from the masses, do not mix freely with them, so they remain distant or "hidden from their eyes". In Arabic literature such a use was permitted. A verse of Mūsā Ibn Jābir in which the word *jinn* occurs, is thus explained by LL on the authority of Tabrezi on Ḥam: "And my companions, who were like the jinn, did not flee when I came to them and informed them", where the word *jinn* is translated as meaning *companions who were like the jinn*. And Tabrezi says further that *the Arabs liken a man who is sharp and clever in affairs to a jinnī and a shaitān*, and hence they say, *naḥarat jinnūhū* (literally, *his jinn fled away*), meaning *he became weak and abject*. Therefore a man's companion, without whose help he would be weak and abject, was called a *jinnī*.

What is meant by the assembly (*ma'shar*) of *jinn* here and by *jinn* in v. 130? This is made clear if we read this verse with those following. In this verse *jinn* are spoken of as *friends of men*, and v. 129, which continues the subject, speaks of the iniquitous as befriending one another, while in v. 130 men and jinn are spoken of as a single *ma'shar* or community, for which see 130a.

Again in v. 131, those very jinn are spoken of as being no others than dwellers of the cities which were destroyed on account of their sins, and we know that the *jinn* who dwell in cities are only *men*. The context thus makes it clear that by the *jinn* here are meant the leaders of evil, just as by *shayāṭīn* (devils) in 2:14 are meant *leaders*, for which see 2:14a.

128b. The words *except as Allāh please* indicate that those in hell shall after all be delivered from it. For a full discussion on this point, see 11:107a.

130a. *Ma'shar* means *a community whose affair is one and the same* — *jamā'at-un amru-hum wāḥid-un* — thus you say *ma'shar al-Muslimin*, which means the community of the Muslims (L). Thus by calling the jinn and men as a single community, the Holy

131 This is because thy Lord would not destroy towns unjustly while their people are negligent.^a

ذَلِكَ أَنْ لَمْ يَكُنْ سَرُبَكَ مَهْلِكِ الْقُرَى
يُظَلِّمُوا أَهْلَهَا غَفْلُونَ ﴿٣١﴾

132 And for all are degrees according to their doings. And thy Lord is not heedless of what they do.

وَلِكُلِّ دَرَجَاتٍ وَمَا عَمِلُوا وَمَا رَبُّكَ
بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٣٢﴾

133 And thy Lord is the Self-sufficient One, the Lord of mercy. If He please, He may remove you, and make whom He pleases successors after you, even as He raised you up from the seed of other people.

وَسَرُّبُكَ الْغَفِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُدْبِرْكُمْ
وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا
أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿٣٣﴾

134 Surely that which you are promised will come to pass, and you cannot escape (it).^a

إِنَّ مَا تُوْعَدُونَ لَأْتِي لَوْ مَا أَنْتُمْ
بِمُعْجِرِينَ ﴿٣٤﴾

135 Say: O my people, act according to your ability, I too am acting; so you will soon come to know for whom is the (good) end of the abode. Surely the wrongdoers will not succeed.

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي
عَامِلٌ فَسَوْفَ تَعْلَمُونَ لِمَنْ تَكُونُ لَهُ
عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٥﴾

136 And they set apart a portion for Allāh out of what He has created of tilth and cattle, and say: This is for Allāh — so they assert — and this for our associate-gods. Then that which is for their associate-gods

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ
نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْدِهِمْ وَهَذَا
لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَاحِلٌ
إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى

Qur'ān has made it clear that the jinn and the men spoken of here are not two different classes of beings. Again, the jinn and the men are told that messengers had come to them *from among them*, i.e. from among jinn and men. But as the only messengers spoken of in the Qur'ān and other reliable histories of prophets are those who belong to mankind, it follows that the jinn spoken of here belong to mankind, and not to any other class of creation.

131a. That is, while the reminder and the warning had not yet come to them. Or, the words mean that it is not for negligence that nations are destroyed; it is only when they become iniquitous and spread mischief in the world that they are overtaken by punishment in this life.

134a. Mark again the certainty with which the idolatrous Quraish are told — and through them all the proud opponents of Truth — in this verse and the one preceding, that their authority in their country would cease to exist and another people would be raised in their stead.

reaches not Allāh, and that which is for Allāh reaches their associate-gods. Evil is what they judge.^a

137 And thus their associate-gods have made fair-seeming to many polytheists the killing of their children,^a that they may cause them to perish and obscure for them their religion.^b And if Allāh had pleased, they would not have done it, so leave them alone with that which they forge.

138 And they say: Such and such cattle and crops are prohibited — none shall eat them except such as we please^a — so they assert — and cattle whose backs are forbidden,^b and cattle on which they would not mention Allāh's name^c — forging a lie against Him. He will requite them for what they forge.

139 And they say: That which is in the wombs of such and such cattle is reserved for our males, and forbidden to our wives, and if it be stillborn, they are partners in it. He will reward them for their (false) attribution. Surely He is Wise, Knowing.

شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾

وَكَذَلِكَ تَرَىٰ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ
قَتْلَ أَوْلَادِهِمْ شُرَكَاءَهُمْ لِيُذْهِبُوا
وَيُلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَكَوْشَاءَ اللَّهُ مَا
فَعَلُوا قَدَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ هِجْرَةٌ لَا
يُطْعَمُهَا إِلَّا مَن نَّشَاءُ بَرِّعْمِهِمْ وَأَنْعَامٌ
حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ
اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِمْ سُبْحَانَ اللَّهِ
بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٩﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ
لِّذُنُورِنَا وَمُحَرَّمٌ عَلَىٰ أَسْرَائِنَا وَإِنْ
يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سُبْحَانَ اللَّهِ
وَصَفِّهِمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٤٠﴾

136a. It was a custom among the Arab idolaters to set apart certain portions of the produce of their fields and their cattle, one portion for Allāh and another portion for the idols. The portion for idols was always applied to their use, but the portion set apart for Allāh, though ordinarily spent to feed the poor and the needy, was in certain cases — for instance, when the portion of the idols was somehow or other destroyed — diverted to the use of the idols (I'Ab-Rz). The portion for the idols was handed over to the priests.

137a. This refers to the practice of slaying or burying alive the female children (Rz), and also to the human sacrifices to idols, as they sometimes vowed that, if they had a number of sons, they would sacrifice one of them to an idol (Kf).

137b. By introducing these superstitious and evil customs they were making confused and obscure the true religion — the religion of the service of One God.

138a. Only devotees of idols and males could eat them, and not females.

138b. Such animals are meant as the *baḥīrah*, the *sā'ibah*, etc. See 5:103a.

138c. That is, such as were sacrificed in the name of idols. All these along with what is said in the next two verses are denounced as being idolatrous practices.

140 They are losers indeed who kill their children foolishly without knowledge, and forbid that which Allāh has provided for them, forging a lie against Allāh. They indeed go astray, and are not guided.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا
بَغْيِرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً
عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿٤٠﴾

SECTION 17: Idolaters' Self-imposed Prohibitions

141 And He it is Who produces gardens, trellised and untrellised, and palms and seed-produce of which the fruits^a are of various sorts, and olives and pomegranates like and unlike. Eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and be not prodigal. Surely He loves not the prodigals;

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَعَيْرَ
مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أُكْلُهُ وَالرَّيْسُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ
مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَ
آتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٤١﴾

142 And of the cattle (He has created) some for burden and some for slaughter.^a Eat of that which Allāh has given you and follow not the footsteps of the devil. Surely he is your open enemy —

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٤٢﴾

143 Eight in pairs — of the sheep two and of the goats two. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful;^a

ثَلَاثِيهِ أُنثَىٰ وَرِجَاءٌ مِنَ الضَّانِّ اثْنَيْنِ وَ
مِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالِدَاكَرَبِيبٍ حَرَّمَ
أَمْرَ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْإُنثَيَيْنِ نَبِيُّنِي يَعْلَمُونَ كُنْتُمْ صَادِقِينَ ﴿٤٣﴾

141a. The word *ukul* here, as well as in 2:265 and 13:35, is equivalent to *thamar* (T), and means *fruit*.

142a. *Farsh* (from *farasha*, i.e. *he spread it*) means *what is spread*, but here, according to lexicologists as well as commentators, it signifies *animals fit for slaughter*, because they are thrown down for slaughter (T, LL). The *hamūlah* (from *haml*, *bearing of burden*) means *beasts of burden*. The *farsh* are not fit for carrying burden, hence the distinction; but the *hamūlah* serve both purposes. This is shown by the words that follow — *eat of that which Allāh has given you*.

143a. The cattle spoken of in the previous verse are eight in pairs, i.e. counting the male and the female separately, and these are enumerated in vv. 143 and 144. The Arabs considered those animals which were otherwise lawful for them to be unlawful in particular cases. These practices, which were all superstitious, resulting from idol-worship, are here condemned.

144 And of the camels two and of the cows two. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allāh enjoined you this? Who is then more unjust than he who forges a lie against Allāh to lead men astray without knowledge? Surely Allāh guides not the iniquitous people.

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ
قُلْ أَلَّذَكَّرَيْنِ حَرَّمَ أَمْ الْأُنثَيَيْنِ
أَمْ مَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَا اللَّهَ بِهِدَىٰ
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

SECTION 18: Prohibited Foods

145 Say: I find not in that which is revealed to me aught forbidden for an eater to eat thereof, except that it be what dies of itself, or blood poured forth, or flesh of swine — for that surely is unclean — or what is a transgression, other than (the name of) Allāh having been invoked on it. But whoever is driven to necessity, not desiring nor exceeding the limit, then surely thy Lord is Forgiving, Merciful.^a

قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ
طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ
دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ
رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

146 And to those who are Jews We forbade every animal having claws,^a and of oxen and sheep We forbade

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي
ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ

145a. For the prohibition made known here reasons are also given, the reason for the prohibition of what dies of itself and blood and swine's flesh being that these things are *unclean*, while the reason for the prohibition of animals on which other than Allāh's name is invoked is different, viz., *fisq*, or a transgression of the Divine commandment, which requires all things to be avoided which are in any way associated with idolatry. The uncleanness in the case of the first three consists in their pernicious effect upon the intellectual, the physical, and the moral systems respectively, while the transgression in the case of the last affects the spiritual conditions.

146a. According to I'Ab it means only *the camel*, or *the camel and the ostrich*. Rz is of opinion that by *zufur* here is meant *talons and claws*. According to Mjd and Qt the *dhi-zufur* means *every beast and bird that has not divided toes, as the camel, ostrich, goose, and duck* (T, LL). The prohibition of using the camel for food, though a punishment for the rebellion of the Jews as stated further on, was a blessing to them. On account of their disobedience to Moses they had to remain in the wilderness for a long time, where the camel was of great service to them in their journeys from place to place.

them the fat thereof,^b except such as was on their backs or the entrails or what was mixed with bones. This was a punishment We gave them on account of their rebellion, and We are surely Truthful.

147 But if they give thee the lie, then say: Your Lord is the Lord of all-encompassing mercy; and His punishment cannot be averted from the guilty people.^a

148 Those who are polytheists say: If Allāh pleased we would not have set up (aught with Him) nor our fathers, nor would we have made anything unlawful. Thus did those before them reject (the truth) until they tasted Our punishment. Say: Have you any knowledge so you would bring it forth to us? You only follow a conjecture and you only tell lies.

149 Say: Then Allāh's is the conclusive argument; so if He had pleased, He would have guided you all.^a

150 Say: Bring your witnesses who

شُحْمَهُمْ إِلَّا مَا حَمَلَتْ ظُهُورُهُمْ أَوِ
الْحَوَائِبَ أَوْ مَا اخْتَلَطَ بِعَظْمِهِمْ ذَلِكَ جَزَائِهِمْ
يَبْغِيهِمْ وَيَوَيْلًا لِّمَا لَصَدِ قَوْمٌ ﴿١٤٧﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ
وَاسِعَةٍ ۖ وَلَا يَرُدُّ بَأْسَهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١٤٨﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَمَلْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى
ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَ
إِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٩﴾

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ
لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٥٠﴾

قُلْ هَلْ هُمْ شُهَدَاءُ كُمُ الَّذِينَ يَشْهَدُونَ

146b. "You shall eat no manner of fat, of ox, or of sheep, or of goat" (Lev.7:23).

147a. The all-encompassing mercy of Allāh is mentioned even in speaking of those who rejected the Holy Prophet. It was because of the mercy of Allāh that the disbelievers were not destroyed immediately; but as punishing the "guilty" is in itself a mercy towards the weak and the oppressed, they are warned that they will not escape punishment if they persist in their evil ways.

149a. The previous verse records the statement of the disbelievers: "If Allāh pleased we would not have set up aught with Him". The reply is that Allāh reveals His will through His chosen messengers, so bring forth any Divine revelation that you possess sanctioning idolatry. The argument is here carried on further. Allāh does not mislead men, but, on the other hand, sends His prophets to guide them into the right path. His pleasure is therefore that all men should walk in the right path and serve only one Master. Is not that a conclusive argument against the false assertion of the idolaters? The guidance of Allāh is, moreover, brought through prophets, and men are never compelled to accept the right way; much less could they be compelled to follow the wrong course, as the idolaters thought. Man was created with a will free within certain limits to act as he pleases.

bear witness that Allāh forbade this. If they bear witness, then do not thou bear witness with them. And follow not the low desires of those who reject Our messages and those who believe not in the Hereafter, and they make (others) equal with their Lord.

أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا
تَشْهَدُ مَعَهُمْ ۗ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ
كَفَرُوا بِالْبَيْنَاتِ وَالَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿٥٠﴾

SECTION 19: Guiding Rules of Life

151 Say: Come! I will recite what your Lord has forbidden to you: Associate naught with Him and do good to parents and slay not your children for (fear of) poverty — We provide for you and for them — and draw not nigh to indecencies, open or secret, and kill not the soul which Allāh has made sacred except in the course of justice. This He enjoins upon you that you may understand.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ
أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ تَحْنُ
تَرْتُفِكُمْ وَإِيَّاهُمْ ۗ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۗ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَضَعَتْ
بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٥١﴾

152 And approach not the property of the orphan except in the best manner,^a until he attains his maturity. And give full measure and weight with equity — We impose not on any soul a duty except to the extent of its ability. And when you speak, be just, though it be (against) a relative.^b And fulfil Allāh's covenant. This He enjoins on you that you may be mindful;

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا الْكَيْلَ
وَالْيَمِينَزَانَ بِالْقِسْطِ ۗ لَا تَكْفِيفُ نَفْسًا إِلَّا
وُسْعَهَا ۗ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَكُنتُمْ
ذَٰقِرِينَ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَٰلِكُمْ وَضَعَتْ
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٢﴾

153 And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way. This

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ

152a. That is, unless you do it with the object of improving it or making it profitable. Wages of the guardian may be paid from it, for which see 4:6, 6c.

152b. Islām requires a man to be so upright as not to be led away by the ties of relationship. Truth is not to be sacrificed to any interest but every interest must be sacrificed to truth.

He enjoins on you that you may keep your duty.

سَبِيلِهِ ذَلِكُمْ وَضَعَكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٥﴾

154 Again, We gave the Book to Moses to complete (Our blessings) on him who would do good, and making plain all things^a and a guidance and a mercy, so that they might believe in the meeting with their Lord.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿٦٦﴾

SECTION 20: The Goal for the Faithful

155 And this is a Book We have revealed, full of blessings; so follow it and keep your duty that mercy may be shown to you,^a

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٧﴾

156 Lest you should say that the Book was revealed only to two parties before us and we were truly unaware of what they read,^a

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغْفِيلِينَ ﴿٦٨﴾

157 Or, lest you should say: If the Book had been revealed to us, we would have been better guided than they. So indeed there has come to you clear proof from your Lord, and guidance and mercy. Who is then more unjust than he who rejects Allāh's messages and turns away from them? We reward those who turn away from Our messages with an evil chastisement because they turned away.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿٦٩﴾

154a. By *all things* are meant all those things needed for the guidance of the Israelites.

155a. It should be noted that as the Qur'ān is mentioned along with the previous revelations, the word *mubārak* is added as signifying *the continuance forever of the blessings which a thing possesses*. The object is to show that, whereas the blessings of other books came to an end after a time, the Qur'ān shall forever remain a source of blessings to its followers.

156a. Because in Arabia there lived only the Jews and the Christians besides the idolaters, the Arabs spoke of only two parties to whom the Book was given.

158 They wait not aught but that the angels should come to them, or that thy Lord should come,^a or that some of the signs of thy Lord should come.^b On the day when some of the signs of thy Lord come, its faith will not profit a soul which believed not before, nor earned good through its faith. Say: Wait; we too are waiting.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ
أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ
يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ
نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ
أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا طِفْلٌ أَنْ يَنْظُرُوا
إِنَّا مُنْتَظِرُونَ ﴿٥٨﴾

159 As for those who split up their religion and became sects, thou hast no concern with them. Their affair is only with Allāh,^a then He will inform them of what they did.

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعًا
لَسْتُ مِنْهُمْ فِي شَيْءٍ طَائِفًا أَمْرُهُمْ إِلَى
اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿٥٩﴾

160 Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged.^a

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَ
مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا
وَهُمْ لَا يُظْلَمُونَ ﴿٦٠﴾

158a. For a similar expression see 2:210, 210a. Also see 6:111a. Similar words occur also in 16:33: "Await they aught but that the angels should come to them or that thy Lord's command should come to pass". Here the words are *that thy Lord should come*. Thus the coming of the Lord carries the same significance as the coming to pass of His commandment, or the execution of His decree, i.e. the final doom of the opponents. The coming of the angels stands for the smaller visitations or distresses the opponents witnessed in the battles which they fought to annihilate Islām, in which the coming of angels is clearly spoken of; see 3:125, 126; 8:9.

158b. The execution of punishment having already been spoken of in the coming of angels and the coming of the Lord, what is meant by coming of "some of the signs of thy Lord"? According to a ḥadīth there is a reference here to the signs which would precede the day of Resurrection, such as the appearance of Anti-Christ and the advent of the Messiah and other connected signs. But there is one difficulty in accepting this to be the interpretation of these words. The coming of the Messiah is according to all authorities a sign of a general spiritual awakening to be brought about in the world, which in other words is the prevalence of Islām, but here we are told that when some of the signs come, faith would not benefit a man. The only time when faith does not benefit a man is the approach of death, and hence I am of opinion that by "some of the signs of thy Lord" are meant clear signs of approach of death. A man's death is in one sense also his resurrection: "Whoever dies, his resurrection comes to pass" (Msh. 26:6).

159a. This refers primarily to the Jews and the Christians, but includes sectarians of all religions who split up the unity of their religion and become divided into sects, each sect dissipating its energy in wrangling with others, instead of advancing the common cause.

160a. No other sacred book gives such prominence to the preponderance of the quality of mercy in the Divine Being. While evil must have its evil consequence, it is only its like, but virtue brings a tenfold reward. According to a saying of the Holy

161 Say: As for me, my Lord has guided me to the right path — a right religion, the faith of Abraham, the upright one, and he was not of the polytheists.

قُلْ إِنِّي هَدَيْتَنِي إِلَى صِرَاطٍ
مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

162 Say: My prayer and my sacrifice and my life and my death are surely for Allāh, the Lord of the worlds^a—

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَ
مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163 No associate has He. And this am I commanded, and I am the first of those who submit.

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

164 Say: Shall I seek a Lord other than Allāh, while He is the Lord of all things? And no soul earns (evil) but against itself. Nor does a bearer of burden bear another's burden.^a Then to your Lord is your return, so

قُلْ أَغْيِبَ اللَّهُ أَنْبِيَآءَ هُوَ رَبُّ كُلِّ
شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ ثُمَّ إِلَىٰ
رَبِّكُم مَّرْجِعُكُم فَيُنَبِّئُكُم بِمَا لُكْتُم

Prophet, evil is pardoned or recompensed with its like, while good brings from a tenfold to a seven-hundredfold reward (B. 81:33). Thus the verse mentions only the maximum punishment of evil and the minimum reward of good.

162a. The idea of entire submission to the Divine Being conveyed in the word *Islam* finds its perfect manifestation in the Holy Prophet, who is the first of the Muslims (v. 163). There are different motives, love of one's self, of one's wife and children, of one's friends and relatives, of one's country or nation, which prompt a man to action; and there is no doubt that the grander, the purer, and the more selfless the object, the nobler is the deed done; but above even the noblest object that a man can set for himself stands the love of the Divine Being. The deed done may be for the welfare of one's self, or of those dearest to one, or of one's country or nation, but the mainspring of that action must be the love of the Divine Being, for then only is it that perfect disinterestedness combined with absolute justice to all creatures can be achieved. It is the highest goal of human life, and every Muslim is taught to set that goal before himself. He is taught to pray in the words of this verse when he begins his daily prayers, the only difference being that the concluding words of this prayer are *wa ana min al-Muslimin*, i.e., I am one of those who submit, while v. 163, giving a description of the Prophet, ends with the words, I am the *first of those* who submit.

164a. "Nor does a bearer of burden bear another's burden" are the words in which the Christian doctrine of atonement is rejected by the Holy Qur'ān. Elsewhere we have: "That no bearer of burden bears another's burden, and that man can have nothing but what he strives for" (53:38, 39). Every man that is born is called a *bearer of burden*, not because he is a sinner, but because he starts life with certain responsibilities of his own. It is groundless to assert that Jesus Christ entered into life without any responsibilities of his own. The study of his life shows him as feeling his own responsibilities and as caring for them.

He will inform you of that in which you differed.

فِيهِ تَحْتَلِفُونَ ﴿١٦٥﴾

165 And He it is Who has made you successors in the land^a and exalted some of you in rank above others, that He may try you by what He has given you. Surely thy Lord is Quick in requiting (evil), and He is surely the Forgiving, the Merciful.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبَيِّنَ لَكُمْ
فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

165a. With the highest goal of life before them, the Muslims are now told that they were going to be made rulers in the land. Their exaltation above others, however, was not due to their wealth or to their great political power but simply to the fact that they submitted themselves to God, that their prayers and their sacrifices were not for their nation or their country but for God, Who was the *Rabb*, the Nourisher unto perfection, of the whole of humanity. Hence they were a people who had the betterment of the whole of humanity in view. But even they are told, in the concluding words of the verse, that if they fall off and follow evil ways they will be requited, though the forgiveness and mercy of the Divine Being will ultimately take them by the hand.