

\*113. And Allāh sets forth *for you* the parable of a city which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allāh, so Allāh made it taste hunger and fear *which clothed it like a garment* because of what they used to do.

114. And indeed there has come to them a Messenger from among themselves, but they treated him as a liar, so punishment overtook them while they were wrongdoers.

115. So eat of the lawful *and* good things which Allāh has provided for you; and be grateful for the bounty of Allāh, if it is Him you worship.

\*116. He has made unlawful for you only that which dies of itself and blood and the flesh of swine and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, then surely, Allāh is Most For-giving, Merciful.

117. And say not—because of the falsehood which your tongues utter—‘This is lawful, and this is

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً  
مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ  
كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ  
فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ  
بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ  
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٤﴾

فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا  
وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ  
إِيَّاهُ تَعْبُدُونَ ﴿١١٥﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ  
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ  
بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٦﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ  
الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا

\*113. And Allāh sets forth the parable of a township which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allāh, so Allāh made its dwellers taste a life wrapped in hunger and fear as a consequence of what they used to do.

\*116. He has only made unlawful for you to partake of the flesh of such animals as have died a natural death and of blood and the flesh of swine and that on which the name of any other than Allāh has been invoked. But who is driven by extreme compulsion without relish or intent to transgress, then surely, Allāh is Most Forgiving, Merciful.

unlawful,' so as to forge a lie against Allāh. Surely, those who forge a lie against Allāh do not prosper.

عَلَى اللَّهِ الْكَذِبُ ۖ إِنَّ الَّذِينَ يَفْتَرُونَ  
عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿۱۱۷﴾

\*118. *It is* a brief enjoyment, and *then* they shall have a grievous punishment.

مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿۱۱۸﴾

119. And to those *also* who are Jews, We forbade before *this* all that We have related to thee. And We wronged them not, but they used to wrong themselves.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا  
عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنَاهُمْ  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿۱۱۹﴾

120. Then surely, thy Lord—to those who do evil in ignorance and repent thereafter and make amends—*aye*, surely, after that thy Lord is Most Forgiving, Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ  
بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ  
وَأَصْلَحُوا ۚ إِنَّ رَبَّكَ مِنْ بَعْدِهَا  
لَغَفُورٌ رَحِيمٌ ﴿۱۲۰﴾

#### R. 16.

\*121. Abraham was indeed a paragon of virtue, obedient to Allāh, ever inclined *to Him*, and he was not of those who set up equals *to God*;

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ  
حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿۱۲۱﴾

\*122. Grateful for His favours; He chose him and guided him to a straight path.

شَاكِرًا لِأَنْعَمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿۱۲۲﴾

123. And We bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.

وَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي  
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿۱۲۳﴾

124. And *now* We have revealed to thee, *saying*, 'Follow the way of Abraham *who was* ever inclined to

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ  
إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنْ

\*118. *After a small gain*, for them there is a grievous punishment.

\*121. Abraham was a nation unto himself, always obedient to Allāh, *to Him* ever inclined; certainly not belonging to the idolaters;

**Note:** Abraham was a nation unto himself means that he had the seed and the potential of a great nation promised unto him.

\*122. **Ever** grateful for His favours; He chose him and guided him to a straight path.

ع ا ق ق | q غ gh | ع | ط | ط | ض d ﴿394﴾ ص | ذ dh | خ kh | ح | ث | ا i u |

God and was not of those who set up equals to Him.'

المُشْرِكِينَ ﴿١٢٣﴾

- \*125. *The punishment for profaning the Sabbath was imposed only on those who had differed about it, and thy Lord will surely judge between them on the Day of Resurrection about that in which they differed.*

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَخْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٥﴾

126. Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

127. And if you *desire* to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾

128. And endure thou with patience; and verily, thy patience is *possible* only with the *help* of Allāh. And grieve not for them, nor feel distressed because of their plots.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿١٢٨﴾

129. Verily, Allāh is with those who are righteous and those who do good.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٩﴾

- \*125. *The punishment for profaning the Sabbath was imposed upon those who differed regarding him, Abraham and his religion, and your Lord will surely judge between them on the Day of Resurrection about that in which they differed.*

**Note:** The context is clear. Nothing but Abraham and his unshakable devotion and dedication to the Oneness of God is being discussed. Hence the reference has to be to Abraham and the differences the Israelites had among themselves regarding his true faith and conduct. Many among them had fallen prey to different forms of idolatry and it is quite likely that to justify their practices they might have attributed them also to Abraham. The Sabbath in this context appears to be not only a day of rest but also a day of purification and penance.