

## From the Commentary of al-Qurtubī on *The Table 5*<sup>a</sup>

That is to say, *'This day We have perfected for you your religion'* and *'This day has been made lawful for you the good things'* and then he repeats in confirmation that lawful for you are the good things of which you have asked. And the good things were made permissible to the Muslims before the descent of this verse; so this is the response to their question if they ask, "What is permitted for us?" And it is said, "He indicates recollection of the day to the time of Muḥammad, may God bless him and grant him peace, just as it is said, 'This is the day of so-and-so'; that is to say, this is the age of the appearance and dissemination of Islam; so I have perfected thus your religion, and made lawful for you the good things", and the recollection of the good things has already come before in the verse preceding this.

***And the food of those who were given the Book is lawful for you***

Subject and predicate. And *ṭa'ām* ['food'] is the name of that which is eaten, and the slaughtered [animals] thereof. And it is here particular to the slaughtered according to many of the People of Knowledge and Interpretation; and as for that which is unlawful upon us from among their food, so it is not within the generality of the address. Said Ibn °Abbās, "Said God the Exalted, *'And do not eat from that upon which God's name has not been remembered'*<sup>b</sup>, then He specified out and said, *'And the food of those who were given the Book is lawful for you'*, meaning the slaughtered of the Jew and the Christian; despite that the Christian says

## تفسير القرطبي: المائدة ٥

أي ﴿اليوم أكملت لكم دينكم﴾ و ﴿اليوم أحل لكم الطيبات﴾ فأعاد تأكيداً أي أحل لكم الطيبات التي سألتم عنها؛ وكانت الطيبات أبيحت للمسلمين قبل نزول هذه الآية؛ فهذا جواب سؤالهم إذ قالوا: ماذا أحل لنا؟ وقيل: أشار بذكر اليوم إلى وقت محمد صلى الله عليه وسلم كما يقال: هذه أيام فلان؛ أي هذا أوان ظهوركم وشيوع الإسلام؛ فقد أكملت بهذا دينكم، وأحللت لكم

الطيبات، وقد تقدم ذكر الطيبات في الآية قبل هذا.

**وطعام الذين أوتوا الكتاب حل لكم**

ابتداء وخبر، والطعام اسم لما يؤكل والذبايح منه، وهو هنا خاص بالذبايح عند كثير من أهل العلم بالتأويل، وأما ما حرم علينا من طعامهم فليس بداخل تحت عموم الخطاب؛ قال ابن عباس: قال

الله تعالى: ﴿ولا

تأكلوا مما لم يذكر اسم الله عليه﴾ [ الأنعام: ١٢١ ]، ثم استثنى فقال: ﴿وطعام الذين أوتوا الكتاب حل لكم﴾ يعني ذبيحة اليهودي والنصراني؛ وإن كان النصراني يقول

﴿الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

This day has been made lawful for you the good things, and the food of those who were given the Book is lawful for you, and your food is lawful for them; and the virtuous women from among the believing women and the virtuous women from among those who were given the Book before you; when you give them their due portions – in virtuous living, not in fornication, nor taking them as secret concubines; and whosoever rejects faith, so fail his works, and he in the Hereafter is of the losers.

<sup>a</sup> Quran 5; Translated by Muhammad Al-Hussaini

<sup>b</sup> Quran 6:121

at the point of the slaughtering, ‘In the name of the Messiah’ and the Jew says, ‘In the name of Ezra’. And that is because they slaughter according to their community. And °Aṭā said, “All from the slaughtered of the Christian, despite that he has said, ‘In the name of the Messiah’; because God, Majestic and Mighty has permitted their slaughtered, and He knows what they say”. And al-Qāsim bin Mukhaymīra, “All from his slaughtered, despite that he has said, ‘In the name of Sergius’ – the name of a bishop of theirs.” And it is a saying of Zuhri and Rabīʿa and al-Shaʿbī and Makhūl. And it is narrated of the Companions, according to Abū al-Dardā° and °Ubāda bin Sāmit. And a party say, “If you have heard the *kitābī* [‘person of the Book’] recount the name other than of God, Mighty and Majestic, so do not eat [of it]”. And said according to that [opinion, others] from among the Companions, °Ālī and °Ā°isha and Ibn °Umar. And it is the saying of Ṭāwus and al-Ḥasan holding to the saying of the Exalted, *‘And do not eat from that upon which God’s name has not been remembered, and indeed it is corruption’*. And said Mālik, “He made it disliked, but not forbidden. I said, ‘It is astonishing that al-Ṭabarī recounted the agreement upon the permitting of the slaughtered of the People of the Book, then began to deduce by that, that the recounting of the Name upon the slaughtered is not a [juridical] stipulation.’” And so he said, “There is no doubt that they do not recount the name upon the slaughtered except the god which is not worshipped in truth, such as the Messiah and Ezra, and though they recount the Name of the god in truth, their recounting of the name has not been according to the way of [correct] worship, and is but according to another way. And the [juridical] stipulation for the recounting of the Name is not in accordance with the manner of [correct] worship, and not recognised; and the presence of the recounting of the Name from an unbeliever or its absence is just the same...”

### *And your food is lawful for them*

Demonstration that they are being addressed in the details of our law; that is to say, if they purchase from us meat, the meat is lawful for them, and lawful for us is the price taken from them.

*And the virtuous women from among the believing women and the virtuous women from among those who were given the Book before you; when you give them their due portions – in virtuous living, not in fornication, nor taking them as secret concubines*

The verse whose meaning is foregoing in *The Heifer and Women*, praise be to God,

عند الذبيح: باسم المسيح واليهودي يقول: باسم عزير؛ وذلك لأنهم يذبحون على الملة، وقال عطاء: كل من ذبيحة النصراني وإن قال باسم المسيح؛ لأن الله جل وعز قد أباح ذبائحهم، وقد علم ما يقولون، وقال القاسم بن مخيمرة: كل من ذبيحته وإن قال باسم سرجس - اسم كنيسة لهم - وهو قول الزهري وربيعه والشعبي ومكحول؛ وروي عن صحابيين: عن أبي الدرداء وعبادة بن الصامت. وقالت طائفة: إذا سمعت الكتابي يسمي غير اسم الله عز وجل فلا تأكل؛ وقال بهذا من الصحابة علي وعائشة وابن عمر؛ وهو قول طاوس والحسن متمسكين بقوله تعالى: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾ [الأنعام: ١٢١]، وقال مالك: أكره ذلك، ولم يجرمه. قلت: العجب من الكيا الطبري الذي حكى الاتفاق على جواز ذبيحة أهل الكتاب، ثم أخذ يستدل بذلك على أن التسمية على الذبيحة ليست بشرط فقال: ولا شك أنهم لا يسمون على الذبيحة إلا الإله الذي ليس معبودا حقيقة مثل المسيح وعزير، ولو سموا الإله حقيقة لم تكن تسميتهم على طريق العبادة، وإنما كان على طريق آخر؛ واشترط التسمية لا على وجه العبادة لا يعقل، ووجود التسمية من الكافر وعدمها بمثابة واحدة...

### **وطعامكم حل لهم**

دليل على أنهم مخاطبون بتفاصيل شرعنا؛ أي إذا اشتروا منا اللحم يحل لهم اللحم ويحل لنا الثمن المأخوذ منهم.

**والحصنات من المؤمنات والحصنات من الذين أوتوا**

**الكتاب من قبلكم إذا آتيتموهن أجورهن محصنين غير**

**مسافحين ولا متخذين أخدان**

الآية قد تقدم معناها في «البقرة» و «النساء» والحمد لله،

and it is narrated of Ibn ʿAbbās in respect of the saying of Exalted One, “*The virtuous women from among those who were given the Book*’. It [means] upon the treaty, other than the *dār al-ḥarb* [‘Abode of War’ – legal status of a territory where Muslims are at war with non-Muslims] and it is specific [to that].” And say other than him, “Marriage is permitted of the *dhimmīyya* [female non-Muslim under treaty] and the *ḥarbiyya* [female non-Muslim in territory at war], to the generality of the verse.” And it is narrated of Ibn ʿAbbās that, “*The virtuous women*’ are the chaste women and the knowing women [legal status of age of discretion]. And al-Shaʿbī said, “It is the keeping virtuous of her vagina, so that she does not commit *zīna* [all categories of unlawful sexual activity].” And al-Shaʿbī read ‘*al-muḥṣanāt – The virtuous women*’ with a *kasra* of the *ṣād* [ie. making it an active participle – ‘the doers of virtue’], and in such manner read it al-Kisāʿī. And said Mujāhid, “*The virtuous women*’ are the free-women”. Said Abū ʿUbayd, “It indicates that marriage of the maidservants of the People of the Book is not lawful, by reason of the saying of the Exalted One ‘*And whomsoever of what your right hands possess from the believing girls*’<sup>c</sup> upon which [opinion] are the majority of the Scholars.”

### **And whosoever rejects faith**

It is said, “When the Exalted One said ‘*The virtuous women from among those who were given the Book*’ He said the women of the People of the Book. Had God the Exalted not chosen our religion He would not have permitted to you our marriage. So was sent down, ‘*And whosoever rejects faith*’ that is to say, in what He has sent down upon Muḥammad”. And said Abū al-Haytham, “The *bā* [bi- ‘by, in, with’] is a conjunction – that is to say ‘And whosoever rejects the faith’ that is by arguing against it.”

### **So fail his works, and he in the Hereafter is of the losers**

And Ibn Samayqa reads, ‘*fa-qaḍ ḥabaṭa – so fail*’ with a *fatha* on the *bā*, and it is said, “When the obligatory commandments and laws have been recollected, it is compulsory to establish them, and the warning is recollected of the neglect of them, inasmuch as therein is confirmation of chastisement of their being lost.” And it is narrated of Ibn ʿAbbās, and Mujāhid that the meaning is, ‘And whosoever rejects God’...

وروي عن ابن عباس في قوله تعالى: ﴿والمحصنات من الذين أوتوا الكتاب﴾. هو على العهد دون دار الحرب فيكون خاصا، وقال غيره: يجوز نكاح الذمية والحربية لعموم الآية. وروي عن ابن عباس أنه قال: ﴿المحصنات﴾ العفيفات العاقلات، وقال الشعبي: هو أن تحصن فرجها فلا تزني، وتغتسل من الجنابة، وقرأ الشعبي ﴿والمحصنات﴾ بكسر الصاد، وبه قرأ الكسائي، وقال مجاهد: ﴿المحصنات﴾ الحرائر؛ قال أبو عبيد: يذهب إلى أنه لا يحل نكاح إماء أهل الكتاب؛ لقوله تعالى: ﴿فمن ما ملكت أيمانكم من فتياتكم المؤمنات﴾ [النساء: ٢٥] وهذا القول الذي عليه جلة العلماء.

### **ومن يكفر بالإيمان**

قيل: لما قال تعالى: ﴿والمحصنات من الذين أوتوا الكتاب﴾ قال نساء أهل الكتاب: لولا أن الله تعالى رضي ديننا لم ييح لكم نكاحنا؛ فترلت ﴿ومن يكفر بالإيمان﴾ أي بما أنزل على محمد. وقال أبو الهيثم: الباء صلة؛ أي ومن يكفر بالإيمان أي يمجده

### **فقد حبط عمله وهو في الآخرة من الخاسرين**

وقرأ ابن السميع ﴿فقد حبط﴾ بفتح الباء، وقيل: لما ذكرت فرائض وأحكام يلزم القيام بها، ذكر الوعيد على مخالفتها؛ لما في ذلك من تأكيد الزجر عن تضييعها، وروي عن ابن عباس ومجاهد أن المعنى: ومن يكفر بالله...

<sup>c</sup> Quran 4:25