

Surah 5. Al-Maida

Asad: O followers of the Bible! Now there has come unto you Our Apostle, to make clear unto you much of what you have been concealing [from yourselves] of the Bible,²⁸ and to pardon much. Now there has come unto you from God a light, and a clear divine writ,

Malik: O people of the Book (Jews and Christians)! Now Our Rasool has come to you to reveal much of what you have concealed from the Holy Books and to pass over much which is no longer necessary.

There has come to you from Allah a new Light and a clear Book,

Pickthall: O people of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. Now hath come unto you light from Allah and a plain Scripture,

Yusuf Ali: O People of the Book! there hath come to you Our Apostle revealing to you much that ye used to hide in the Book and passing over much (that is now unnecessary): There hath come to you from Allah a (new) Light and a perspicuous Book.⁷¹⁶

Transliteration: Ya ahla alkitabī qad jaakum rasooluna yubayyinu lakum katheeran mimma kuntum tukhfoona mina alkitabī wayaAAfoo AAan katheerin qad jaakum mina Allāhi noorun wakītabun mubeenun
Khattab:

O People of the Book! Now Our Messenger has come to you, revealing much of what you have hidden of the Scriptures and disregarding much. There certainly has come to you from Allah a light and a clear Book

Author Comments

28 - Inasmuch as verses {15-19} are addressed to the Jews and the Christians, the term al-kitab may suitably be rendered here as "the Bible". It is to be borne in mind that the primary meaning of the verb khafiya is "it became imperceptible" or "not apparent" or "obscure", and that the same significance attaches to the transitive form akhfa. There is, of course, no doubt that in its transitive form the verb also denotes "he concealed [something]", i.e., from others: but in view of the preceding phrase, "there has come unto you Our Apostle to make clear unto you", it is obvious that what is alluded to in this context is the concealing of something from oneself: in other words, it is a reference to the gradual obscuring, by the followers of the Bible, of its original verities which they are now unwilling to admit even to themselves.

716 - Mubin: I wish I could translate by a simpler word than "perspicuous". But "plain" may mean unadorned, the opposite of beautiful, and this Book is among the most beautiful that it is the privilege of mankind to read. "Clear" would be right as far as it means "unambiguous, self-evident, not involved in mysteries of origin, history, or meaning, one which every one can understand as to the essentials necessary for him, without the intervention of priests or privileged persons". Mubin has all these meanings, but it suggests, besides, some quality of a shining light, by which we are able to make things clear, to distinguish the true from the false, This I think is suggested better by "perspicuous" than by the word

"clear". Besides it is hardly good idiom to speak of "a clear Book."

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