

## Surah 5. Al-Maida

Asad: Those who have attained to faith and do righteous deeds incur no sin by partaking of whatever they may, <sup>108</sup> so long as they are conscious of God and [truly] believe and do righteous deeds, and continue to be conscious of God and to believe, and grow ever more <sup>109</sup> conscious of God, and persevere in doing good: for God loves the doers of good.

Malik: There is no blame on those who believe and do good deeds for what they ate in the past, provided they abstain from those things which have been made unlawful, then remain steadfast in their belief and do righteous deeds, then abstain themselves from whatever they are forbidden and believe in Divine Law, and then fear Allah and do good deeds. For Allah loves those who do good deeds.

Pickthall: There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.

Yusuf Ali: On those who believe and do deeds of righteousness there is no blame for what they ate (in the past) when they guard themselves from evil and believe and do deeds of righteousness (or) again guard themselves from evil and do good. For Allah loveth those who do good. <sup>798</sup>

Transliteration: Laysa AAala allatheena amanoo waAAamiloo alssalihati junahun feema taAAimoo itha ma ittaqaw waamanoo waAAamiloo alssalihati thumma ittaqaw waamanoo thumma ittaqaw waahsanoo waAllahu yuhibbu almuhsineena

Khatab:

There is no blame on those who believe and do good for what they had consumed before ?the prohibition?, as long as they fear Allah, have faith, and do what is good; then they believe and act virtuously, then become fully mindful ?of Allah? and do righteous deeds. For Allah loves the good-doers.

### Author Comments

108 - Lit., "in whatever they eat" or "taste" (fi-ma ta'imu). The verb ta'ima, which primarily signifies "he ate", applies to eating and drinking as well as - metaphorically - to "partaking of" anything that may be desirable. Most of the commentators assume that this verse relates to the believers who had died before the promulgation of the prohibitions mentioned in verse {90} above. It seems to me, however, that it has a much wider meaning, and relates to the partaking of "the good things of life" - i.e., to those which have not been prohibited by God and which, therefore, the believers need not deny themselves (cf. verse {87} above).

109 - Lit., "and then (thumma) are...": a sequence expressing growth and intensification (Razi). Hence, the particle thumma - occurring twice in this sentence - has been rendered by me, in the first instance, as "[they] continue to be" and, in the second instance, as "[they] grow ever more [conscious of God]".

798 - There is a subtle symphony in what appears at first sight to be a triple repetition. The relation of such simple regulations as those of food, or game, or the reverence due to a sacred place or sacred institution, has to be explained vis-a-vis man's higher duties. Baidhawi is right in classifying such duties under three heads; those due to Allah, those due from a man to himself (his self-respect), and those due to other creatures of Allah. Or perhaps all duties have this threefold aspect. The first may be called Believing or Faith; the second, Guarding ourselves from evil, or Conscience: and the third, doing good or Righteousness. But the simplest physical rules, e.g., those about eating, cleanliness, etc., if they are good, refer also to the higher aspects. If we eat bad food, we hurt ourselves, we cause offence to our neighbours, and we disobey Allah. If we have faith and righteousness, are we likely to be wanting in conscience? If we have conscience and faith, are we likely to fail in righteousness? If we have conscience and righteousness, what can be their foundation but faith? All three manifest themselves in a willing obedience to Allah, and love for Him. We realise His love in loving and doing good to His creatures, and our love for Him is meaningless without such good.

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