

Sura 5, al-Maida, Medina 112

This verse was revealed once before, about ten years earlier, see 2:62

The Quran's text and Yusuf Ali's translation:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى... ^{up}

5:69. Those who believe (in the Qur'án),
those who follow the Jewish (Scriptures),
and the Sabians and the Christians,

... مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا...

any who believe in God and the Last Day,
and work righteousness,

... فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

on them shall be no fear, nor shall they
grieve.

Transliteration *Innal lazina a_manu_ wal lazina
ha_du_ was sa_bi'u_na wan nasa_ra_ man a_mana*

*billa_hi wal yaumil a_khiri wa 'amila sa_lihan fala_
khaufun'alaihim wa la_ hum yahzanu_n(a).*

Other translations:

Muhammad Asad's translation:

(5:69) for, verily, those who have attained to faith [in this divine writ], as well as those who follow the Jewish faith, and the Sabians, 86 and the Christians - all who believe in God and the Last Day and do righteous deeds - no fear need they have, and neither shall they grieve.

Muhammad Pickthall

5:69 Lo! those who believe, and those who are Jews, and Sabaeans, and Christians whosoever believeth in Allah and the Last Day and doeth right there shall no fear come upon them neither shall they grieve.

Edip Yuksel

5:69 "Those who acknowledge, those who are Jewish, those who are the followers of other religions, and the Nazarenes... Whoever acknowledges **God** and the Last day and does good works, then they will have nothing to fear nor will they grieve.

Muhammad Asad's comments:

49: The Sabians seem to have been a monotheistic religious group intermediate between Judaism and Christianity.

50: The above passage – which recurs in the Quran several times – lays down a fundamental doctrine of Islam. With a breadth of vision unparalleled in any other religious faith, the idea of “salvation” is here made conditional upon **three elements only**: belief in God, belief in the Day of Judgment, and righteous action in life.

Amatulla's comments on 5:69

I concentrate on the word “any who” or “all who” to mean the entire humankind. This condition is not only for the religious groups mentioned by name here, but it is actually addressed to the entire humanity at all times. These verses are part of the Universal concepts of Islam. And this is in line with the way an ever true religion is defined in 30:30. Without this foundation or fundamental understanding a Muslim would be misled about his/her position-mindset and duty among fellow human beings, Muslim or non-Muslim and his/her duty toward God. (see my article on this subject)

ALSO: It is asserting, in spite of the past failures and the negative attitude that exists among many of the Jewish people, that there also could be righteous

people from them as well if they fulfill the above three conditions. Therefore they are not all condemned. I think if the Quran would have extended revealing today second time around, there would have been similar verses against the Muslims as well.]

Ali's comments:

779. Here, as in Surah Al-Baqarah (2:62), the Quran underscores the importance of true and genuine faith, which is to be judged by a sincere belief in Allah and man's accountability to Him backed by a righteous conduct rather than by mere forms or labels. At both the places it repudiates the false claims of the People of the Book that they had a special relationship with Allah for they were the children of Abraham; that they were a chosen people with special privileges, and no matter what they did, their high status would remain unaffected. Here this false notion is refuted and the People of the Book are being reminded that it is through sincere belief and righteous conduct rather than pretentious claims that man can win his Lord's

pleasure and achieve ultimate success. The verse does not purport to lay down an exhaustive list of the articles of faith. Nor does it seek to spell out the essentials of a genuine belief in Allah, which has no meaning unless it is accompanied by belief in His Prophets for it is through their agency alone that we know Allah's Will and can abide by it in our practical lives. This is especially true of His final Prophet, Muhammad (peace be on him) whose message is universal, and not confined to any particular group or section of humanity. Belief in the Prophethood of Muhammad (peace be on him) is thus an integral part and a logical corollary of belief in Allah. Moreover, it is also an essential test of genuineness of such belief. This becomes clear when the verse is read in conjunction with other relevant verses of the Quran. See, for instance, 4:170, 5:15, 19, 7:157, 158, 21:107, 25:1, 33:40, 61:6. See also 2:40, 3:31-32, 4:150-151. (Eds).

Yuksel's comments:

002:062 **Regardless of religion, ritual, language, nationality, and books followed, any individual who**

fulfills these three requirements attains eternal salvation.

The conditions listed in this verse are explained in detail within the context of the Quran. For instance, a person is not considered to be acknowledging God if he or she associates partners or ordained mediators with Him, or follows the teachings and restrictions falsely attributed to Him. Furthermore, such a belief is not accepted if it is mere lip service or to conform with a particular group; it must be based on reason, evidence, and intuition. Acknowledging the hereafter implies acknowledging the hour, the day of resurrection and the day of judgment in which none except God will be the sole authority. Leading a righteous life is also defined in the Quran. For instance, righteousness requires a desire and action of sharing a portion of one's possessions--be it knowledge, talents, services, or wealth--with others, while appreciating his or her own. It also means maintaining honesty, integrity, and justice with good intention, while fighting against aggression and oppression.

The Quran refers to the followers of the New Testament with the word *Nasara* (Nazarenes), rather than *Masihyyun* (Christians). The root of the word has several implications. First, it might have originated from the Semitic word *NaSaRa* (to

support), and originated from the answer given by the disciples of Jesus when he asked for their support for his cause (61:14). Or, it could have originated from the birth place of Jesus, Nazareth. Perhaps, it has a linguistic and historical link to both origins. Also, see 5:82.

Knowing the motive of the Gospel authors to establish a stronger messianic link between Jesus and King David, by binding him through genealogy and birthplace, some scholars of theology justifiably question whether Bethlehem was the actual birthplace of Jesus, as is commonly accepted. Though Matthew acknowledges the fact that Jesus was called Nazarene (Matthew 2:23), both Matthew and Luke mention Bethlehem as his birthplace. However, Mark, which was written earlier, mentions Nazareth as the birthplace of Jesus instead of Bethlehem: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1:9). For the Biblical verses referring to Nazareth, see (Matthew 2:23; 4:13; 21:11; 26:71; Mark 1:9,24; 10:47; 14:67; 16:6; Luke 1:26; 2:4,39,51; 4:16,34; 18:37; 24:19; John 1:45-46; 18:5,7; 19:19; Acts 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9).

According to Christian scholars, such as Easton, "The name Christian was given by the Greeks or Romans, probably in reproach, to the followers of Jesus. It was first used at Antioch (Acts 11:26). The names by which the disciples were known among themselves were 'brethren,' 'the faithful,' 'elect,' 'saints,' 'believers.' But as distinguishing them from the multitude without, the name 'Christian' came into use, and was universally accepted. This name occurs but three times in the New Testament (Acts 11:26; 26:28; 1Peter 4:16)." It seems that some followers of Jesus adopted the name attributed to them by their enemies, and some continued using one of their earlier names, Nazarenes.

As for the **word Sabiene**, it is mistranslated as a proper name by the majority of commentators. In fact, it derives from the Arabic word *SaBaA*, meaning to be an apostate, or 'the follower of other religions.' *Hadith* books use this word as an accusation of Meccan *mushriks* directed against Muhammad when he started denouncing the religion of his people; they described his conversion to the system of Islam with the verb *SaBaA*.