

Sura 5, al-Maida, Medina 112

The Quranic text and Ali's Translation:

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا...^{up}

5: 93. On those who believe and do deeds of righteousness there is no blame for what they ate (in the past),

... إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا...

when they guard themselves from evil and believe, and do deeds of righteousness, (or) again, guard themselves from evil and do good.

... وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (٩٣)

For Allah loveth those who do good.

Transliteration *Laisa 'alal lazina a_manu_ wa'amilus sa_liha_ti juna_hun fi ma_ ta'imu_ iza_mattaqau wa a_manu_ wa 'amilus sa_liha_ti*

*summattaqau wa a_manu_ summattaqau wa
ahsanu_, walla_hu yuhibbul muhsinin(a).*

5: 93

Asad Translation

.....by partaking of whatever they may [note 108], 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 [109] conscious of God, and persevere in doing good: for God loves the doers of good.

Pickthall's Translation

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.

Asad's comments:

Note 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.....

Ali's comments:

Note - 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 God, those due from a man to himself** (his self-respect), and **those due to other creatures of God**. 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 God. 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 God, 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.

(5.93)