

Surah 5, Maida [The Repast], Medina 112

The Quran's Text & Yusuf Ali's translation:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ... ^{up}

5: 8. O ye who believe!

stand out firmly for God, as witnesses to fair dealing,

... وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ...

and let not the hatred of others to you make you swerve to wrong and depart from justice.

... اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ...

Be just: that is next to Piety: and fear God,

... إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

for God is well-acquainted with all that ye do.

Muhammad Asad's translation:

5: 8 O you who have attained to faith! **Be ever steadfast in your devotion to God**, bearing witness to the truth in all equity; **and never let hatred of anyone lead you into the sin of deviating from justice. Be just; this is closest to being God-conscious.** And remain conscious of God: verily, God is aware of all that you do.

Muhammad Pickthall's translation:

5:8 O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.

Ali's comments

705 There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Mina, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of fealty to the Messenger of Quran, comparable to the Covenant under Mount Sinai taken in the time of Moses (See 0. ii. 63 and n. 78). The general meaning has been explained in n. 682 to v. **1: man is under a spiritual obligation under an implied Covenant with Quran: Quran has given man reason, judgment, the higher faculties of the soul, and even the position of vicegerent on earth (ii. 30), and man is bound to serve Quran faithfully-and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul. (5.7)**

706 Cf. iv. 135. (5.8)

707 To do justice and act righteously in a favorable or neutral atmosphere is meritorious enough, but **the real test comes when you have to do justice to people who hate you** or to whom you have an aversion. But no less is required of you by the higher moral law

Verses Before and After:

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّقَمُمْ بِهِ... ^{up}

5:7. And call in remembrance the favor of God unto you, and His Covenant, which He ratified with you,

[705. There is a particular and a general meaning.

The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqabah, a valley near Mina,

- the first about fourteen months before the Hijrah, and
- the second a little later.]

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (٩٠) ^{up}

5:9. To those who believe and do deeds of righteousness hath God promised forgiveness and a great reward.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ (١٠) ^{up}

5:10. Those who reject faith and deny our signs will be companions of Hell-fire.