

Surah 5. Al-Maida

Asad: O YOU who have attained to faith! Let there be witnesses to what you do when death approaches you and you are about to make bequests: ¹²⁵ two persons of probity from among your own people, or - if the pangs of death come upon you while you are travelling far from home ¹²⁶ - two other persons from [among people] other than your own. Take hold of the two after having prayed; and if you have any doubt in your mind, let each of them swear by God, "We shall not sell this [our word] for any price, even though it were [for the sake of] a near kinsman; and neither shall we conceal aught of what we have witnessed before God ¹²⁷ - or else, may we indeed be counted among the sinful."

Malik: O believers! When death approaches any one of you, let two just men from among yourselves act as witnesses at the time of making your last will; or from the non-Muslims if you are travelling through the land and the calamity of death overtakes you. If you doubt their honesty, detain them after prayer and let them both swear by Allah: "We will not sell our testimony for any price, even to a relative, and we will not hide the testimony which we will be giving for the sake of Allah; for we shall be sinners if we do so."

Mustafa Khattab:

O believers! When death approaches any of you, call upon two just Muslim men to witness as you make a bequest; otherwise, two non-Muslims if you are afflicted with death while on a journey.¹ If you doubt their testimony?, keep them after prayer and let them testify under oath saying?, "By Allah! We would never sell our testimony for any price, even in favour of a close relative, nor withhold the testimony of Allah. Otherwise, we would surely be sinful."

Pickthall: O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.

Yusuf Ali: O ye who believe! when death approaches any of you (take) witnesses among yourselves when making bequests two just men of your own (brotherhood) or others from outside if ye are journeying through the earth and the chance of death befalls you (thus). If ye doubt (their truth) detain them both after prayer and let them both swear by Allah: "We wish not in this for any worldly gain even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do then behold! the sin be upon us!" ⁸¹²

Transliteration: Ya ayyuha allatheena amanoo shahadatu baynikum itha hadara ahadakumu almawtu h eena alwasiiyyati ithnani thawa AAadlin minkum aw akharani min ghayrikum in antum darabtum fee alardi faasabatukum museebatu almawti tabisoonahuma min baAAadi alssalati fayuqsimani biAllahi ini irtabtum la nashtaree bihi thamanan walaw kana tha qurba wala naktumu shahadata Allahi inna ithan lamina alathimeena

Author Comments

125 - Lit., "[let there be] testimony between you" - i.e., between you and your heirs - "when death approaches any of you, at the time of [making a] bequest".

126 - Lit., "travelling on earth". According to most of the commentators (cf. Razi), the expression minkum (lit., "from among you") signifies here "from among your own people", i.e., from among the Muslim community.

127 - Lit., "we shall not conceal God's testimony".

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If no Muslim witnesses can be found.

812 - Ordinarily this oath should be decisive, and the matter must rest here. But if it gets known that the oath was false, other evidence may be taken as in the next verse.

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