

for giving evidence; if you doubt, they shall both swear by Allāh, saying, 'We take not in exchange for this any price, even though he be a near relation, and we conceal not the testimony enjoined by Allāh; surely, in that case, we should be among the sinners.'

- *108. But if it be discovered that the two witnesses are guilty of sin, then two others shall take their place from among those against whom the former two witnesses—who were in a better position to give true evidence—sinfully deposed, and the two latter witnesses shall swear by Allāh, saying, 'Surely, our testimony is truer than the testimony of the former two, and we have not been unfair in any way; for then, indeed, we should be of the unjust.'

- *109. Thus it is more likely that they will give evidence according to facts or that they will fear that other oaths will be taken after their oaths. And fear Allāh and hearken. And Allāh guides not the disobedient people.

تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ
فَيُقْسِمْنَ بِاللَّهِ إِنْ اذْكَبْتُمْ لَا تَشْتَرِي
بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَلَا تَكْتُمُ
شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٨﴾

فَإِنْ عُرِّرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا
فَاخْرَجَ يَقُومُونَ مَقَامَهُمَا مِنَ الَّذِينَ
اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِينَ فَيُقْسِمْنَ
بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا
وَمَا عَدَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ ﴿١٠٩﴾

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ
وَجْهِهَا أَوْ يَخَافُوا أَنْ تَرَكَ آيَمَاتٌ
بَعْدَ آيَمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ وَاسْمَعُوا
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١١٠﴾

- *108. But if it becomes evident that they have committed the sin of perjury then the other two from among those against whose interest they had witnessed should stand in their place. Then having taken oath in the name of Allāh give testimony against the former two affirming, 'Our testimony is truer than the testimony of the former two and we have not transgressed. In case we are false we should be counted amongst the transgressors in the sight of Allāh.'

Note: This verse portrays the scenario of all the witnesses being present and the preference of bearing testimony is given to the first two more closely related. This is apparent from the preceding verse 107.

- *109. Thus it is more likely that pressure will be put upon them so that they will remain factual in their testimony fearing that other testimonies could also be entertained after their testimony.

R. 15.

110. *Think of* the day when Allāh will assemble the Messengers and say, 'What reply was made to you?' They will say, 'We have no *knowledge, it is only Thou Who art the Knower of hidden things.'

111. When Allāh will say, "O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness *so that* thou didst *speak to the people in the cradle and in middle age; and when I taught thee the Book and Wisdom and the Torah and the Gospel; and when thou didst fashion a *creation* out of clay, in the likeness of a bird, by My command; then thou didst breathe into it a *new spirit* and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from *putting* thee to *death* when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception.'"

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا
أَجَبْتُمْ ؕ قَالُوا لَا عِلْمَ لَنَا ؕ إِنَّكَ أَنْتَ
عَلَّامُ الْغُيُوبِ ۝١١٠

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ ادْكُرْ
نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ ؕ إِذْ
أَيَّدْتُكَ بِرُوحِ الْقُدُسِ ۖ فَتَكَلَّمْتَ
النَّاسَ فِي الْمَهْجَةِ وَكَهْلًا ؕ وَإِذْ عَلَّمْتُكَ
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ؕ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَةَ
وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ
بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ
عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ
كَفَرُوا مِنْهُمْ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ۝١١١

*110. it is only **You Who are the Best Knower** of hidden things.'

*111. **Note:** This is an expression indicating that Jesus spoke words of wisdom and godliness from his early childhood and continued to do so right up to his advanced years. The word *kahlan* (كَهْلًا) indicates the time when a person's hair begin to turn grey and from then on to advanced age.

This verse is a metaphorical expression of the spiritual revolution brought about by the Prophets of God. This is a special tribute to the qualities of Jesus who out of all the Prophets of God was chosen as a model for bringing about such miraculous transformations.

112. And when I inspired the disciples of Jesus to believe in Me and in My Messenger, they said, 'We believe and bear Thou witness that we have submitted.'

113. When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?' he said, 'Fear Allāh, if you are believers.'

114. They said, 'We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.'

115. Said Jesus, son of Mary, 'O Allāh, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers.'

116. Allāh said, 'Surely, I will send it down to you, but whosoever of you disbelieves afterwards—I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

R. 16.

117. And when Allāh will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allāh?'", he will answer, "Holy art Thou. I could

وَإِذَا أُوحِيَتْ إِلَى الْخَوَارِجِ أَنْ آمِنُوا
بِي وَبِرَسُولِي ۖ قَالُوا آمَنَّا وَاشْهَدْ
بِأَنَّنَا مُسْلِمُونَ ﴿١٢﴾

إِذْ قَالَ الْخَوَارِجُ لِيَعِيسَى ابْنُ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا
مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ
قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ
عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١٤﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا
أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ
لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ
وَإَرْقُتًا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١٥﴾

قَالَ اللَّهُ إِنَّي مُنْزِلُهَا عَلَيْكُمْ ۖ فَصَنَ
يَكْفُرُ بَعْدَ مِنْكُمْ فَإِنِّي أَعَذِّبُهُ عَذَابًا لَّا
أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١٦﴾

وَإِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنُ مَرْيَمَ ۖ أَنْتَ
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ
مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحٰنَكَ مَا يَكُونُ