سَمِيْعًا عَلِيْمًا ﴿

148. Why should Allāh punish you, if you are thankful and *if* you believe? And Allāh is Appreciating, All-Knowing.

149. Allāh likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, Allāh is All-Hearing, All-Knowing.

150. Whether you make public a good deed or conceal it, or pardon an evil, Allāh is certainly the Effacer of sins, *and is* All-Powerful. 151. Surely, those who disbelieve in Allāh and His Messengers and desire to make a distinction between Allāh and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between.

152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.

153. And as for those who believe in Allāh and in all of His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allāh is Most Forgiving, Merciful.

R. 22.

154. The People of the Book ask thee to cause a Book to descend on them from heaven. They asked مَا يَفْعَلُ اللهُ بِعَذَا بِكُمْ اِنْ شَكَرْتُمْ وَ الْمَنْتُمْ وَ الْمَنْتُمْ وَ الْمَنْتُمْ وَ الْمَنْتُمُ وَ اللهُ شَاكِرًا عَلِيْمًا ﴿ لَا يُحِبُّ اللهُ الْجَهْرَ بِالسَّوْءِ مِنَ الْمَ الْحَهْرَ بِالسَّوْءِ مِنَ الْمَ الْفَوْلِ إِلَّا مَنْ ظُلِمَ الْحَهْرَ فِالسَّوْءِ مِنَ اللهُ الْفَوْلِ إِلَّا مَنْ ظُلِمَ الْحَهْرَ وَكَاتِ اللهُ

اِثُ تُبُدُوا خَيْرًا اَوْ تُخْفُوهُ اَوْ تَحْفُوا عَنْ سُوٓ عِفَاقَ اللّٰهَ كَانَ عَفُوَّا قَدِيْرًا ﴿

اِتَّ الَّذِيْنَ يَكُفُرُوْنَ بِاللهِ وَرُسُلِهِ
وَ يُرِيْدُوْنَ اَنْ يُفَرِّقُوْا بَيْنَ اللهِ وَ رُسُلِهِ
وَ يَقُوْلُوْنَ أَنْ يُغَرِّقُوا بَيْنَ اللهِ وَ رُسُلِهِ
وَ يَقُولُوْنَ أَنْ بِبَعْضٍ وَ نَكْفُرُ
بِبَعْضِ ا وَّ يُرِيْدُوْنَ آنْ يَّتَخِذُوْا بَيْنَ 
ذٰلِكَ سَبِيْلًا إِلَّ

ٱولَّئِكَ هُمُ الْكُفِرُونَ حَقَّا، وَ اَعْتَدْنَا لِلْكُفِرِيْنَ حَقَّا، وَ اَعْتَدْنَا لِلْكُفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿

وَ الَّذِيْنَ اَمَنُوْا بِاللهِ وَ رُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ اَحَدٍ مِّنْهُمْ اُولَٰئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ﴿ وَكَانَ اللهُ غَفُورًا رَّحِيْمًا۞

يَسْعُلُكَ آهَلُ الْكِتْبِ آنْ تُنَزِّلَ عَلَيْهِمْ كِتْبًا مِّنَ السَّمَاءِ فَقَدْ سَالُوْا مُوْسَى Moses a greater thing than this: they said, 'Show us Allāh openly.' Then a destructive punishment overtook them because of their transgression. Then they took the calf *for worship* after clear Signs had come to them, but We pardoned \*even that. And We gave Moses manifest authority.

155. And We raised high above them the Mount while making a covenant with them, and We said to them, 'Enter the gate submissively,' and We said to them, 'Transgress not in *the matter of* the Sabbath.' And We took from them a firm covenant.

156. Then, because of their breaking of their covenant, and their denial of the Signs of Allāh, and their seeking to kill the Prophets unjustly, and their saying: 'Our hearts are wrapped in covers,'—nay, but Allāh has sealed them because of their disbelief, so they believe not but little—

157. And because of their disbelief and their uttering against Mary a grievous calumny,

\*158. And their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allāh;' whereas they slew him not, nor crucified‡ him, but he was made to appear to them like وَّ بِكُفْرِهِمْ وَ قَوْلِهِمْ عَلَى مَرْيَمَ نُفْتَانًا عَظِنْهًا هُ

وَّ قَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللهِ ، وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ﴿ وَإِنَّ الَّذِيْنَ

<sup>\* 154.</sup> And We gave Moses clear overwhelming argument.

<sup>\*\* 158.</sup> Note: The emphasis is upon their failure to murder Jesus by any means. The reader is reminded that the very beginning of the verse refers to the Jewish boast that they had succeeded in murdering Jesus.

<sup>‡.</sup> i.e. killed him by crucifixion.

one crucified; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty;

\*159. On the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise. اخْتَكَفُوا فِيهِ لَغِيْ شَكَّ مِّنْهُ ، مَا لَخْتَكَفُوا فِيهِ لَغِيْ شَكَّ مِّنْهُ ، مَا لَهُمْ بِهِ مِنْ عِلْمٍ اللَّاتِ ، لَظَّتِ ، وَمَا قَتَلُوْهُ لِيقِيْئًا أَنْ

كِلْ رَّفَعَهُ اللهُ الكِيهِ ﴿ وَ كَاكَ اللهُ عَزِيْزًا حَكِيْمًا ﴿

This Jewish claim is firmly rejected by the Holy Qur'ān. That is why by the end of the verse, the conclusive declaration is that whatever may have happened they certainly failed to kill him. This implies that it is not the act of crucifixion which is denied. What is denied is death by crucifixion.

Walākin shubbiha lahum ( کُنْچَانُ تَابِعُ نَابُعُ ): the word shubbiha ( کُنْچَانُ أَمْبِهُ ) in the text must be carefully studied. The context of the preceding text would not permit the implied reference to any other than Jesus or alternatively it could refer to the incident in general. In conformity with the rules of grammar the implied pronoun in the word shubbiha (عُنْجُهُ) can refer to none other than Jesus Christ himself. This means that it was he who was obscured and made to appear to them similar to someone else. Hence as Jesus was hung upon the cross he hung in the likeness of someone else. Evidently the denial is not that of crueifixion or apparent death thereupon but the denial is death by crucifixion. There certainly was great confusion as to what actually had happened. So the verse continues to build the scenario of the confusion and doubt. All else is nothing but conjecture. That is the final conclusion.

If the word *shubbiha* refers to the incident as such, this would point to the divergent claims of the two disputing parties as to what had happened. Neither of the parties were certain of the validity of their claims. For instance the Christian belief of Jesus' death by crucifixion and later resurrection was not based on any tangible grounds but was merely conjectural. Likewise the Jewish claim of Jesus' death upon the cross was no less conjectural. Hence their appeal to Pilate for the possession of Jesus' body. In fact they clearly expressed their doubts regarding the entire episode of his so-called death and warned Pilate that in the likelihood of his survival he might reappear in public claiming that he had risen from the dead. (Matthew 27:63-64)

It is to this that the last part of the verse under study refers, when it says wa innalladhīna (وَوَا اللَّهِ اللَّهُ اللَّاللَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الل

- \*\* 159. Note: Bal rafa 'ahullāhu ilaihi (وَيَلْ وَتَعَلَّهُ اللهُ اللهُ
  - (a) If Jesus was not crucified at all, is the entire history of crucifixion emphatically denied and the whole episode just a fiction or delusion suffered by the Jews, the Christians and the Romans alike?
  - (b) Where in the verse is the claim that Jesus was raised bodily to heavens? All that is mentioned simply is that Allāh exalted him to Himself.