*160. And there is none among the People of the Book but will believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them—

وَ رِثْ مِّنْ اَهْلِ الْكِتْبِ اِلَّا لَيُؤْمِنَنَّ بِه قَبْلَ مَوْتِهِ، وَ يَوْمَ الْقِيْمَةِ يَكُوْنُ عَلَيْهِمْشَهِيْدًا اَهُ

As to the first question the orthodox build a fantastic scenario according to which the fact of crucifixion itself is not denied but it is claimed that the person who was crucified was not Jesus but someone else who was given the likeness of Jesus by some angels at the command of God. Hence the doubts and conjectures were about the identity of the person who was crucified. Evidently this explanation creates only more problems than it solves. Moreover, the entire tale is absolutely without foundation. No scriptural evidence or evidence based on the traditions of the Holy Prophet (may peace and blessings of Allāh be on him) is ever presented to support this bizarre claim which simply adds more conjectural confusion.

It is as if this explanation of the verse dawned only upon the medieval scholars while the Messenger of God, peace be upon him, remained himself completely unaware of it.

As to the second question the weakness of the claim is apparent from the wording of the Holy Qur'ān. The word rafa'a ($\frac{2}{3}$) means elevated. Whenever Allāh elevates a person the elevation always refers to the status of the person, never to his body. In fact it is impossible to translate this verse in any way other than the said meaning *i.e.*, the elevation of spiritual station.

The verse declares that Allāh elevated Jesus to Himself. Evidently no point in space of Heaven is mentioned to which Allāh raised him. He raised him to Himself while He was present there where Jesus was. No place in Heaven or earth is empty of Allāh's presence. So when someone is said to be raised to Him, a bodily movement is impossible and inconceivable. According to Ahmadiyya understanding of this verse, the connotation of 'on the contrary' refers to the Jewish claim of the accursed death of Jesus. Obviously the opposite of curse is nearness to God.

*160. Note: This verse has been the subject of controversy regarding its real import. Some scholars believe that it refers to a remote future in relation to the time of crucifixion indicating that all Jews without exception will one day have faith in Jesus Christ and accept him as a true Prophet of God. They claim that it is also mentioned in this verse that this miracle would take place in the lifetime of Jesus Christ. This they infer from the words qabla mautihī (قَلَلُ عَرَبُه) which means before his death.

As the Jews have not yet accepted him, therefore, according to such scholars Jesus must be still alive.

Another commonly held view is that the expression 'before his death' refers to every member of the Jewish faith of the time of Jesus Christ. In this case this would mean that every Jew would believe in Jesus Christ before his death—a claim which can only be verified by God.

Unfortunately many problems and difficulties stand in the way of accepting these propositions in toto.

We propose a completely different and new solution to the problem. The verse under study is translated as "There is no *one* among the people of the Book but will certainly believe in him before his death."

The word in italics *i.e.*, 'one' is not literally mentioned in the verse but is only implied. If it were mentioned the verse would mean as follows:

wa in aḥadimmin ahlilkitābi وَإِنْ **ٱحَدٍ** يِّنْ ٱهْلِ الْكِتْبِ

161. So, because of the transgression of the Jews, We forbade them pure things which had been allowed to them, and *also* because of their hindering many *men* from Allāh's way,

162. And *because of* their taking interest, although they had been forbidden it, and *because of* their devouring people's wealth wrongfully. And We have prepared for those of them who disbelieve a painful punishment.

163. But those among them who are firmly grounded in knowledge, and the believers, believe in what has been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakāt and those who believe in Allāh and the Last Day. To these will We surely give a great reward.

R. 23.

164. Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and *his* children and *to* Jesus and Job and Jonah and Aaron and

فَبِظُلْمٍ مِّنَ الَّذِيْثَ هَادُوْا حَرَّمْنَا عَلَيْهِمْ طَيِّبْتٍ أُحِلَّتْ لَهُمْ وَ بِصَرِّهِمْ عَنْ سَبِيْلِ اللهِ كَثِيْرًا اللهِ

وَّ ٱخْذِهِمُ الرِّبُوا وَقَدْنُهُوْا عَنْهُ وَٱكْلِهِمْ ٱمْوَالَ النَّاسِ بِالْبَاطِلِ ، وَ ٱعْتَدْنَا لِلْكُفِرِيْنَ مِنْهُمْ عَذَابًا ٱلِيْمًا ﴿

لَكِنِ الرَّاسِخُونَ فِ الْعِلْمِ مِنْهُمْ وَ الْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلُوةَ وَ الْمُؤْتُونَ الزَّخُوةَ وَ الْمُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْأَخِرِ أُولَئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿ إِنَّا اَوْحَيْنَا إِلَيْكَ كَمَا اَوْحَيْنَا إِلَى إِنَّا اِبْرِهِيْمَ وَ اِسْمَعِيْلَ وَ اِسْحُقَ وَيَعْقُوْبَ وَ الْاَشْبَاطِ وَعِيْسَى وَ الْيُوبِ

The word in bold letters is the implied word. We suggest that instead of Ahad being implied we should consider the word fariq (ij) as the implied word. In that case the translation would be: "There is no sect or group from among the People of the Book but will have faith in him (Jesus Christ) before his death."

This requires that Jesus must have migrated to the lands occupied by the lost tribes of Israel and in doing so he fulfilled his mission of delivering his message to all the twelve flocks of the house of Israel. This view is further powerfully supported by a prophecy of Jesus Christ wherein he claimed that he would go in search of the lost sheep of the house of Israel. (Matthew 15:24)

*Solomon, and We gave David a Book.

165. And We sent some Messengers whom We have already mentioned to thee and some Messengers whom We have not mentioned to thee—*and Allāh spoke to Moses particularly—

166. Messengers, bearers of glad tidings and warners, so that people may have no plea against Allāh after *the coming of* the Messengers. And Allāh is Mighty, Wise.

167. But Allāh bears witness by means of *the revelation* which He has sent down to thee that He has sent it down *pregnant* with His knowledge; and the angels *also* bear witness; and sufficient is Allāh as a Witness.

168. Those who disbelieve and hinder *others* from the way of Allāh, have certainly strayed far away.

169. Surely, those who have disbelieved and have acted unjustly, Allāh is not going to forgive them, nor will He show them any way,

170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allāh.

ٷۘۑؙۉٮؙؙۺۘٷۿڔؙۉؽٷڛؙڵؽؖؗۿؽ؞ٷٲڰؽؽؙ ۮٵۏؙۮڒؘؠؙۉڒٞٳۺٛٙ

وَ رُسُلًا قَدْ قَصَصْنَهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا تَدْمُ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللهُ مُوْسَى تَكْلِيْمًا شَ

رُسُلًا مُّبَشِّرِيْنَ وَ مُنْزِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللهِ حُجَّةً بَعْدَ الرُّسُلِ -وَكَانَ اللهُ عَزِيْزًا حَكِيْمًا ﴿ لَكِنِ اللهُ يَشْهَدُ بِمَا ٱنْزَلَ إِلَيْكَ آنْزَلَهُ بِعِلْمِهِ - وَالْمَلْئِكَةُ يَشْهَدُوْنَ -

وَ كُفِّي بِاللَّهِ شَهِيْدًا اللهِ

اِنَّ الَّذِيْنَ كَفَرُوا وَصَدُّوْا عَنْ سَبِيْلِ
اللهِ قَدْ ضَلُّوا ضَللًا بَعِيْدًا ﴿
اللهِ قَدْ ضَلُّوا ضَللًا بَعِيْدًا ﴿
اِنَّ الَّذِيْنَ كَفَرُوا وَ ظَلَمُوا لَمْ يَكُنِ
اللهُ لِيَغْفِرَ لَهُمْ وَكَالِيَهْ دِيَهُمْ طَرِيْقًا ﴿
اللهُ لِيَغْفِرَ لَهُمْ وَكَالِيَهْ دِيهُمْ طَرِيْقًا ﴿
اللهُ عَلَى اللهِ يَسِيْرًا ﴿
وَكَانَ ذَٰلِكَ عَلَى اللهِ يَسِيْرًا ﴿

Note: Zabūr (زَيُور) refers to the Psalms.

* 165. **Note:** According to Arabic grammar when the root of a word is repeated as *kāf lām mīm* (کان) is repeated in *taklīmā* (کان) in this verse, it is done with an intention to indicate intensity or repetition or high quality or to clarify an ambiguity. All these connotations can be applicable simultaneously.

^{* 164.} and to David We gave 'Zabūr'.