

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

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَ
أَمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٨﴾

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.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ
الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۚ وَكَانَ اللَّهُ
سَمِيعًا عَلِيمًا ﴿١٤٩﴾

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.

إِن تَبْدُوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْفُوا
عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿١٥٠﴾

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,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ
بِبَعْضٍ ۚ وَهُمْ يُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ
ذَلِكَ سَبِيلًا ﴿١٥١﴾

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

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥٢﴾

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.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَكَمْ
يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ
يُؤْتِيهِمْ أَجْرُهُمْ ۚ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿١٥٣﴾

R. 22.

154. The People of the Book ask thee to cause a Book to descend on them from heaven. They asked

يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ
كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ

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

أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً
فَأَخَذْتَهُمُ الصَّعِقَةَ يُظْلِمُهُمْ ۖ ثُمَّ
اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۖ وَآتَيْنَا
مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٥﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٦﴾

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكَفْرِهِمْ
بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ
طَبَعَ اللَّهُ عَلَيْهِمْ كُفْرَهُمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٧﴾

وَبِكْفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ
بُهْتَانًا عَظِيمًا ﴿١٥٨﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۚ وَمَا قَتَلُوهُ وَمَا
صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ

*154. And We gave Moses **clear overwhelming argument**.

*158. **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.

†. i.e. killed him by crucifixion.

