

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

فَظَلَمُوا مِنَ الْاَزْيِثِ هَادُوا حَرَمًا
عَلَيْهِمْ طَيِّبَاتٍ اُحْلَلَتْ لَهُمْ وَبَصَرِهِمْ
عَنْ سَبِيلِ اللّٰهِ كَثِيرًا ۝١٦١

وَآخِذَهُمُ الرِّبَا وَقَذَلُوْهُ عَنْهُ وَاَكْلَهُمْ
اَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَاعْتَدْنَا
لِلْكَافِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ۝١٦٢

لَكِنَّ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ
وَ الْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ
وَمَا اُنْزِلَ مِنْ قَبْلِكَ وَ الْمُقِيْمِيْنَ
الصَّلٰوةَ وَ الْمُؤْتُوْنَ الزَّكٰوةَ
وَ الْمُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ۚ
اُولٰٓئِكَ سَنُوْثِقُهُمْ اَجْرًا عَظِيْمًا ۝١٦٣
اِنَّا اَوْحَيْنَا اِلَيْكَ كَمَا اَوْحَيْنَا اِلَى
نُوْحٍ وَ النَّبِيِّنَّ مِنْ بَعْدِهٖ ۚ وَ اَوْحَيْنَا
اِلَى اِبْرٰهِيْمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ
وَ يَعْقُوْبَ وَ الْاَسْبَاطَ وَ عِيْسٰى وَ اَيُّوْبَ

The word in bold letters is the implied word. We suggest that instead of *Aḥad* being implied we should consider the word *ḥariq* (فَرِيقٌ) 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.

وَيُونُسَ وَهَارُونَ وَسَلِيمَةَ وَآتَيْنَا
دَاوُدَ زَبُورًا ﴿١٦٣﴾

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

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ
اللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾

*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.

رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

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.

لِكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ
أَنْزَلَهُ بِعِلْمِهِ ۚ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ
وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

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

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ قَدْ ضَلُّوا ضَلًّا بَعِيدًا ﴿١٦٧﴾

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

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ
اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

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

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

* 164. and to David We gave 'Zabūr'.

Note: *Zabūr* (زَبُور) refers to the Psalms.

* 165. **Note:** According to Arabic grammar when the root of a word is repeated as *kāf lām mīm* (ك ل م) is repeated in *taklīmā* (تَكْلِيمًا) 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.