

Section 16: Teachings of Jesus corrupted after his departure

Teachings of Jesus –Jesus was deified after his departure –Reward for the Faithful

Surah Al-Ma'idah, Verse 116

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَلَمْ يَقُلْ لِي خُذِيكِ وَأُمَّكِ مِنَ الْجَانِّ الْمُنَافِقِينَ وَالَّذِينَ آمَنُوا لَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَئِكَ لَهُمْ أَجْرٌ كَبِيرٌ
اللَّهُ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

116. "And when Allah says: 'O' Jesus son of Mary! did you say to the people: 'Take me and my mother for two gods besides Allah?' He (Jesus) says: 'Glory be to You! It was not mine to utter what I had no right to (say). Had I said it, then You would have known it. You know whatever is in my self and I do not know what is in Your Self. Verily You are the Knower of all the unseen'."

Disgust of Jesus from His Followers' Idolatry!

This verse and a couple of verses next to it discuss about the word of Allah with Jesus (as) on the Day of Judgment. It says:

"And when Allah says: 'O' Jesus son of Mary! did you say to the people: 'Take me and my mother for two gods besides Allah?' ..."

With a high respect, Jesus replies a few sentences in answer to this question.

1. At first he begins his expression with glorification of Allah from any partner and compeer, and says:

He (Jesus) says: ' Glory be to Your ... "

2. Then he continues saying that how he could say what was not appropriate to him.

"... It was not mine to utter what I had no right to say ..."

In fact, not only he negates this meaning from himself, but also he says that basically he has not such a right, and a statement like that does not apt to his rank and his situation at all.

3. Then he refers to the infinite knowledge of Allah, and, as his evidence, he says:

Had I said it, You would have known it. You know whatever is in my self; and I do not know what is in Your Self: Verily You are the Knower of all the unseen'."

Surah Al-Ma'idah, Verses 117 - 118

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا
دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

117. "I did not say to them (anything) except what you commanded me with; (saying): 'That worship Allah, my Lord and your Lord.' And I was a witness to them so long as I was among them. But when You took me up, You were the Watcher over them, and You are witness to all things."

118. "If You punish them, then surely they are Your servants; and if You forgive them, then You are indeed the Mighty, the Wise."

Prophets are infallible and do not do anything but the command of Allah. They cause no change in the Divine revelation.

Prophet Jesus (as) considered himself as other people and trained by Allah. However, prophets are witnesses to the deeds of people. The verse says:

"I did not say to them (anything) except what you commanded me with; (saying): 'That worship Allah, my Lord and your Lord.' And I was a witness to them so long as I was among them. But when You took me up, You were the Watcher over them, and You are witness to all things."

In the above-mentioned second holy verse, Jesus (as) introduces himself as a good-for-nothing one, and, depending the acts of punishment and forgiveness on Allah, he confesses that he has no ability or effectiveness in this regard.

It is only He (S.w.T.) Who has authority over His Own servants. He may punish them or forgive them as He pleases. Neither His forgiveness is a sign of weakness, nor His punishment is undue and unwise.

The verse says:

"If You punish them, then surely they are Your servants; and if You forgive them, then You are indeed the Mightly, the Wise."

As Abuthar has narrated, one night the Holy Prophet (S) repeated this verse again and again until morning. He (S) recited it in his prayers when he bowed down and prostrated. He asked for forgiveness so much so that it was bestowed to him¹.

Surah Al-Ma'idah, Verses 119 - 120

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

119. "Allah said: 'This is the day when shall benefit the truthful ones their truth. For them there are gardens beneath which rivers flow wherein shall they abide forever. Allah is well-pleased with them and they are well-pleased with Him. This is the great success.'"

120. "To Allah belongs the sovereignty of the heavens and the earth and whatever is in them, and He is All-Powerful over all things."

Following the explanation mentioned about the talk of Allah *with* Jesus, the content of this verse refers to the words of *Allah* after that talk and it says:

"Allah said: ' This is the day when shall benefit the truthful ones their truth. ... "

Then, concerning the reward of the truthful ones, the Qur'an says as follows:

"... For them there are gardens beneath which rivers flow wherein shall they abide forever....."

More significant than that blessing, which is of the material examples, there is this blessing that:

"... Allah is well-pleased with them and they are well-pleased with Him....."

And, there is no doubt that this great merit, which is inclusive of material and spiritual merits, is counted the great salvation. The verse continues saying:

"... This is the great success."

In the second verse, it points to the possession and sovereignty of Allah, when it says:

"To Allah belongs the sovereignty of the heavens and the earth and whatever is in them, and He is All-Powerful over all things."

1. Tafsir-i-Maraqi; Vol. 7, P. 66

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