

Surah 4. An-Nisaa

Asad: nay, God exalted him unto Himself¹⁷² - and God is indeed almighty, wise.

Malik: Nay! The fact is that Allah took him up to Himself. Allah is Mighty, Wise.

Pickthall: But Allah took him up unto Himself. Allah was ever Mighty, wise.

Yusuf Ali: Nay Allah raised him up unto Himself; and Allah is Exalted in Power Wise.⁶⁶⁴

Transliteration: Bal rafaAAahu Allahu ilayhi wakana Allahu AAazeezan hakeeman

Khatab:

Rather, Allah raised him up to Himself. And Allah is Almighty, All-Wise.

Author Comments

172 - Cf. [3:55](#), where God says to Jesus, "Verily, I shall cause thee to die, and shall exalt thee unto Me." The verb rafa'ahu (lit., "he raised him" or "elevated him") has always, whenever the act of raf' ("elevating") of a human being is attributed to God, the meaning of "honouring" or "exalting". Nowhere in the Qur'an is there any warrant for the popular belief that God has "taken up" Jesus bodily, in his lifetime, into heaven. The expression "God exalted him unto Himself" in the above verse denotes the elevation of Jesus to the realm of God's special grace - a blessing in which all prophets partake, as is evident from [19:57](#), where the verb rafa'nahu ("We exalted him") is used with regard to the Prophet Idris. (See also Muhammad 'Abduh in Manar III, 316 f., and VI, 20f.) The "nay" (bal) at the beginning of the sentence is meant to stress the contrast between the belief of the Jews that they had put Jesus to a shameful death on the cross and the fact of God's having "exalted him unto Himself".

664 - There is difference of opinion as to the exact interpretation of this verse. The words are: The Jews did not kill Jesus, but Allah raised him up (rafa'u) to Himself. One school holds that Jesus did not die the usual human death, but still lives in the body in heaven, which is the generally accepted Muslim view.

