

مكانة اليهود في الاسلام

*The status of Jews
in Islam*

موارد إسلامية مجانية

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ﴾ المائدة ٤٤

{ Indeed We have sent down the Torah, in which is guidance and light } *Al-ma'ida* 44

﴿ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُورًا صَدُوقًا وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ ﴾
يونس ٩٣

{ And We gave the Children of Israel a secure place to dwell, and We bestowed on them abundant good things } *Yunus* 93

﴿ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ﴾ البقرة ٤٠

{ Oh Children of Israel, remember My blessing with which I have blessed you } *Al-baqara* 40

﴿ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلَّنِي فَمَنْ لَكُمْ عَلَيَّ

العالمين ﴿ البقرة ٤٧

{ Oh Children of Israel, remember My blessing with which I have blessed you, and that I have favoured you above all creation } *Al-baqara* 47

﴿ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلَّنِي فَمَنْ لَكُمْ عَلَيَّ

العالمين ﴿ البقرة ١٢٢

{ Oh Children of Israel, remember My blessing with which I have blessed you, and that I have favoured you above all creation } *Al-baqara* 122

﴿ وَوَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَالْحُكْمَ وَالْأُورُنَّا بَنِي إِسْرَائِيلَ الْكِتَابَ هُدًى

وَذِكْرًا لِّلَّذِينَ آمَنُوا غَافِرٍ ٥٣-٥٤

{ And We brought guidance to Musa, and bequeathed the Book to the Children of Israel, guidance and remembrance for those of sound mind } *Ghafir* 53-54

فوضعوا لرسول الله ﷺ وسادة فجلس عليها ثم قال ائتوني
 بالتوراة فأتي بها فترع الوسادة من تحته فوضع التوراة عليها ثم
 قال آمنت بك وبمن انزلك

سنن ابي داود كتاب الحدود

They set down a cushion for the Messenger of Allah (SAW), and He sat on it and said: Bring me a Torah. So it was brought. And He took out the cushion from under himself and put the Torah on it, then said: I have believed in you and in him who sent you.

Sunan Abu Dawud, The book of legal punishments [hudud]

﴿ ولقد اخذنا من بني اسرائيل ميثاقاً ولقد اخذنا منهم ائمةً نقيباً وقال
 اللّهُ اني معكم لئن اقمتم الصلوة واتيتم الزكاة وامنتم برسلي وحزرتموهم
 واقرضتم اللّهُ قرضاً حسناً للافقره عنكم سبائكم وللاخوانكم جنات تجري
 من تحها الانهار فمن كفر بعد ذلك منكم فقد ضلّ سواها السبيل ﴾

المائدة ١٢

{ Allah has made a covenant with the Children of Israel, and We sent forth twelve chiefs from among them. And Allah said: Indeed I am with you; if you observe prayer, and give alms, and believe in My messengers, and fortify them, and lend to Allah a good loan, surely I will

expiate your bad deeds and will bring you into gardens under which rivers flow. But whoever among you disbelieves after this has strayed from the path } *Al-ma'ida* 12

عائشة قالت دخل عليّ رسول الله ﷺ وعندي امرأة من اليهود وهي تقول إنكم تُفتنون في القبر فارتاع رسول الله ﷺ وقال إنما تفتن يهود وقالت عائشة فلبثنا ليلي ثم قال رسول الله ﷺ إنه أوحى إليّ أنكم تفتنون في القبر قالت عائشة فسمعت رسول الله ﷺ بعد يستعيز من عذاب القبر

سنن النسائي كتاب الجنائز

‘Aishah said: The Messenger of Allah (SAW) came in to see me, and there was a woman from the Jews with me, and she said: Truly you all will undergo trial in the grave. The Messenger of Allah (SAW) was frightened and said: Indeed the Jews will undergo trial. And ‘Aishah said: We stayed like this for a few nights and then the Messenger of Allah (SAW) said: Indeed it has been revealed to me that you all will undergo trial in the grave. ‘Aishah said: And afterwards I heard the Messenger of Allah (SAW) seek refuge from the punishment of the grave.

Sunan Al-Nasa'i, The book of funerals

عائشة رضي الله عنها قالت دخلت علي امرأة من اليهود فقالت إن عذاب القبر من البول فقلتُ كذبتِ فقالت بلى إنّا لنقرض منه الجلد والثوب نفرج رسول الله ﷺ إلى الصلاة وقد ارتفعت أصواتنا فقال ما هذا فأخبرته بما قالت فقال صدقت سنن النسائي كتاب السهو

‘Aishah (may Allah be pleased with her) said: A Jewish woman came in to see me and said: Indeed the torment of the grave is because of urine. I said: You lie. But she said: Indeed it’s true; we cut back our skin and clothes from it. And the Messenger of Allah (SAW) went out to prayer, but our voices got loud and He said: What is this about?! I told him what she had said. And He said: She’s right.

Sunan Al-Nasa’i, The book of inattentiveness

﴿ سأل بني إسرائيل كم أنبأهم من آية بينة ﴾ البقرة ٢١١

{ Ask the Children of Israel how many clear signs We have brought them } *Al-baqara* 211

﴿ وَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ وَرَزَقْنَاهُمْ مِنَ
الطَّيْبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴾ الجاثية ١٦

{ And We brought the Children of Israel the Book, and authority, and prophethood, and We bestowed good things on them, and We favoured them over all creation } *Al-jathiyah* 16

أنه ﷺ أتاهم في مسجد قباء فقال إن الله تعالى قد أحسن عليكم
الثناء في الطهور في قصة مسجدكم فما هذا الطهور الذي تطهرون به
قالوا والله يا رسول الله ما نعلم شيئاً إلا أنه كان لنا جيران من اليهود
وكانوا يغسلون أديبارهم من الغائط فغسلنا كما غسلوا وفي حديث
رواه البزار فقالوا تَبِعَ الحِجَارَةَ بالماء فقال هو ذاك فعليكموه
تفسير الجلالين التوبة ١٠٨

He (SAW) came to them in the mosque at Qubaa, and said: Indeed Allah Most High has greatly praised you all for the purification in the story of your mosque, so what is this purification that you purify yourselves with? They said: We swear by Allah, oh Messenger of Allah, we know nothing except that we had some Jewish neighbors, and they would wash their rears after defecating, so we washed as they washed. In a hadith narrated by Al-Bazzar, they said: We used stones followed by water. And He said: That's the way; do it like that.

وصفية بنت حبي بن أخطب اليهودي وقعت في سهم دحية بن خليفة الكلبي فاشتراها رسول الله ﷺ منه بأرؤس اختلفوا في عددها وأعتقها وتزوجها وذلك سنة سبع الإستيعاب لابن عبد البر الترجمة النبوية

And Safiyah bint Huyay ibn Akhtab the Jew. She fell to the portion that went to Dihya ibn Khalifa Al-Kalbi, but the Messenger of Allah (SAW) bought her for a certain number of heads – there is disagreement as to how many – freed her, and married her; this was in year seven.

Ibn 'Abd Al-barr, Al-Isti'ab, Section: Explanation of the prophethood

فسمع بها نساء الأنصار وبجمالها فجئن ينظرن إليها وجاءت عائشة متنقبة حتى دخلت عليها فعرفها فلما خرجت خرج رسول الله ﷺ على اثرها فقال كيف رأيته يا عائشة قالت رأيت يهودية قال لا تقولي هذا يا عائشة فانها قد أسلمت فحسن إسلامها
كتاب الطبقات الكبير لابن سعد ذكر أزواج رسول الله ﷺ

And the Ansari women got word of her [Safiyah] and her beauty, and they came to look at her; and 'Aishah came, veiled, to go in to see her. But He was aware of her, and when she went out, the Messenger of Allah followed her out. He said:

What do you think of her, 'Aishah? She said: I see she's a Jewish woman. He said: Don't say that, 'Aishah, indeed she has become a Muslim and her Islam is splendid.

Ibn Sa'd, Kitab Al-tabaqat Al-kabir, Section: account of the Messenger of Allah's (SAW) wives

عن أنس أن اليهود كانوا إذا حاضت المرأة فيهم لم يؤاكلوها ولم يجامعوهن في البيوت فسأل أصحاب النبي ﷺ النبي ﷺ فأنزل الله تعالى ﴿ ويسألونك عن المحيض قل هو أذى فإعتزلوا النساء في المحيض ﴾ إلى آخر الآية فقال رسول الله ﷺ اصنعوا كل شيء إلا النكاح فبلغ ذلك اليهود فقالوا ما يريد هذا الرجل أن يدع من أمرنا شيئاً إلا خالفنا فيه فجاء أسيد بن حضير وعباد بن بشر فقالا يا رسول الله إن اليهود تقول كذا وكذا فلا نجامعهن فتغير وجه رسول الله ﷺ حتى ظننا أن قد وجد عليهما نخرجا فاستقبلهما هدية من لبن إلى النبي ﷺ فأرسل في آثارهما فسقاهما فعرفا أن لم يجد عليهما صحیح مسلم کتاب الحيض

Anas related that the Jews, whenever a woman among them menstruated, they did not have meals with her nor did they have sex with them at home. And the Companions of the Prophet

(SAW) inquired with the Prophet (SAW), and Allah Most High sent down { And they ask you about menstruation; say: this is a harmful thing, therefore keep away from women during menstruation } [Al-baqara 222] until the end of the verse. And the Messenger of Allah (SAW) said: Do everything except relations. The Jews got word of this and said: This man does not want to leave any issue of ours without contradicting us regarding it. Then Usaid ibn Hudair and 'Abbad ibn Bishr came and said: Oh Messenger of Allah, indeed the Jews are saying this and that; should we still have sex with them? And the Messenger of Allah's (SAW) face changed to the point that we thought he had become angry at them. So they left, and He received from them a gift of milk sent to the Prophet (SAW); and He sent after them and let them drink, and they knew that He was not angry at them.

Sahih Muslim, The book of menstruation

﴿ مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل
 أسفارا ﴾ بس مثل القوم الذين كذبوا بآيات الله واللهم للبهري
 القوم الظالمين ﴿ الجمعة ٥

{ Those upon whom the Torah has been given to carry, but who then have not carried it, are like a donkey that carries books. Miserable is the likeness of a people who have accused the signs of Allah as being false; and Allah never guides the people of the oppressors } *Al-jum'a* 5

قوله تعالى ﴿ كنتم خير أمة ﴾ الآية قال عكرمة ومقاتل نزلت
 في ابن مسعود وأبي بن كعب ومعاذ بن جبل وسالم مولى ابي
 حذيفة وذلك أن مالك بن الضيف ووهب بن يهوذا اليهوديين
 قالوا لهم إن ديننا خير مما تدعوننا إليه ونحن خير وأفضل منكم
 فأنزل الله تعالى هذه الآية
 أسباب النزول للواحي

The word of the Most High: { You all are the best nation } through the end of the verse [*Al 'Imran* 10]; 'Ikrama and Muqatil said that this came down in regards to Ibn Mas'ud, Ubayy ibn Ka'b, Mu'adh ibn Jabal, and Salim the freed slave of Abu Hudhaifa. The issue was that Malik ibn Al-Daif and Wahb ibn Yahudha, two Jews, said to them: Our religion is better

than what you all are calling us to, and we are better and more virtuous than you. So Allah Most High sent down this verse.

Al-Wahidi, Asbab Al-nuzul

سعيد بن المسيب يقول إن الله طيبٌ يحب الطيبَ نظيفٌ يحب
النظافة كريمٌ يحب الكرمَ جوادٌ يحب الجودَ فنظفوا أراه قال
أفئتكم ولا تشبهوا باليهود
جامع الترمذي كتاب الأدب

Sa'id ibn Al-Musayyab said: Indeed Allah is good, and loves goodness; clean, and loves cleanliness; generous, and loves generosity; kind, and loves kindness; so cleanse – it seems to me that he said – your courtyards, and do not be like the Jews.

Sunan Al-Tirmidhi, The book of manners

قال النبي ﷺ إن اليهود والنصارى لا يصبغون فخالفوهم
صحيح البخاري كتاب اللباس

The Prophet (SAW) said: The Jews and the Christians do not dye their hair, so do things differently from them.

Sahih Al-Bukhari, The book of dress

عن عائشة رضي الله عنها كانت تكره أن يجعل المصلي يده في
خاصرته وتقول إن اليهود تفعله
صحيح البخاري كتاب أحاديث الأنبياء

'Aishah (may Allah be pleased with her) disliked it when someone who was praying would put his hand on his waist; she said: The Jews do that.

Sahih Al-Bukhari, The book of life and times of the prophets

عن ابن المنكدر سمعت جابراً قال كانت اليهود تقول إذا جامعها
من ورائها جاء الولد أحول فنزلت ﴿ نساؤكم حرثٌ لكم فاتوا
حرثكم أنى شئتم ﴾
صحيح البخاري كتاب التفسير

The Jews said that if a man had sex with a woman from behind her, the child would be cross-eyed, so this verse came down: { Your women are a tilth for you, so approach your tilth whenever and however you wish } [Al-baqara 223]

Sahih Al-Bukhari, The book of tafsir

من طريق سعيد بن ابي هلال أن عبد الله بن علي حدثه أنه بلغه أن أناساً من أصحاب النبي ﷺ جلسوا يوماً ورجل من اليهود قريب منه فجعل بعضهم يقول إني لآتي امرأتي وهي مضطجعة ويقول الآخر إني لآتيها وهي قائمة ويقول الآخر إني لآتيها وهي باركة فقال اليهودي ما أنتم إلا أمثال البهائم ولكنا انما نأتيها على هيئة واحدة فانزل الله ﴿ نساؤكم حرثٌ لكم ... ﴾

الوشاح في فوائد النكاح للسيوطي الباب الأول في الحديث والآثار

Abdullah ibn 'Ali related to Sa'id ibn Abi Hilal that he had heard that there were some people from among the Companions of the Prophet (SAW) sitting down one day, and a man from the Jews was nearby. And some of them started talking: Indeed I come to my woman with her lying down. And another: Indeed I come to her with her standing up. And another: Indeed I come to her with her kneeling. And the Jew said: You all are nothing but animals. We, indeed we come to them in only one way. So Allah sent down { Your women are a tilth for you ... }

Al-Suyuti, Al-wishah fiy Fawaid Al-nikah, Section one: concerning the hadith and historical accounts

عن أنس أنّ اليهود كانوا لا يجلسون مع الحائض في بيت ولا يأكلون ولا يشربون قال فذكر ذلك للنبي ﷺ فأَنْزَلَ اللهُ ﴿وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا مِنَ النِّسَاءِ فِي الْمَحِيضِ﴾ فقال رسول الله ﷺ اصنعوا كل شيء إلا الجماع
سنن ابن ماجه كتاب الطهارة وسننها

Anas related that the Jews would not sit together at home with menstruating women, and they would not eat or drink with them. This was mentioned to the Prophet (SAW), and Allah sent down { They ask you about menstruation; say: it is a harmful thing, so keep away from women during menstruation } [Al-baqara 222]. So the Messenger of Allah (SAW) said: Do everything except sex.

Sunan Ibn Majah, The book of purity and its sunnah

قال ابن عباس رضي الله عنهما لا يحل للمسلمة أن تراها يهودية أو نصرانية لثلاث تصفها لزوجها
تفسير القرطبي النور ٣١

Ibn ‘Abbas (may Allah be pleased with him) said: It is not permitted for a Muslim woman that a Jewish or Christian woman should see her, lest she describe her to her husband.

Tafsir Al-Qurtubi, Al-nur 31

عيرت اليهود رسول الله ﷺ وقالت ما نرى لهذا الرجل همة إلا النساء والنكاح ولو كان نبياً كما زعم لشغله أمر النبوة عن النساء فأنزل الله تعالى هذه الآية
أسباب النزول للواحي

The Jews reproached the Messenger of Allah (SAW), saying: We do not see any zeal in this man except for women and sex [nikah]; if He were a prophet as He claims, the matter of prophethood would keep him occupied over women. So Allah Most High sent down this verse [Al-ru'ad 38: { And We sent down messengers before you, and We made for them to have wives and progeny }].

Al-Wahidi, Asbab Al-nuzul

واخرج ابن ابي حاتم عن مقاتل بن حيان قال أعطى رسول الله ﷺ قوة بضع وسبعين شاباً فحسدته اليهود فأنزل الله ﷻ أم يحسدون الناس على ما آتاهم الله من فضله ﴿ الوشاح في فوائد النكاح للسيوطي الباب الأول في الحديث والآثار

Ibn Abi Hatim related from Muqatil ibn Hiyyan who said: The Messenger of Allah (SAW) was given the strength of the genitals [bud'] of seventy young men, and the Jews became jealous

of Him, so Allah sent down { Or are people jealous over what Allah has brought them from His bounty? } [Al-nisaa 54].

Al-Suyuti, Al-wishah fi Fawaid Al-nikah, Section one: concerning the hadith and historical accounts

قال النبي ﷺ لولا بنو إسرائيل لم يخنز اللحم
صحيح البخاري كتاب أحاديث الأنبياء

The Prophet (SAW) said: If it weren't for the Jews, meat wouldn't spoil.

Sahih Al-Bukhari, The book of the sayings of the prophets

﴿ لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين ومن يفعل ذلك فليس من الله في شيء إلا الذين تقوا منهم نقاءً ويحذرهم الله نفسه
وراء الله المحصرون ﴾ آل عمران ٢٨

{ Let not the Believers take Disbelievers as associates in place of Believers, for whoever does this has nothing to do with Allah, except out of prudence if you fear from them; Allah warns you of Himself, and destiny is to Allah }
Al 'Imran 28

نهى الله تبارك وتعالى عباده المؤمنين أن يوالوا الكافرين وأن
 يتخذوهم أولياء يُسرون اليهم بالمودة من دون المؤمنين ثم توعدهم
 على ذلك ﴿ ومن يفعل ذلك فليس من الله في شيء ﴾ أي
 من يرتكب نهى الله في هذا فقد برئ من الله كما قال ﴿ يا أيها
 الذين آمنوا لا تتخذوا الكافرين أولياء من دون المؤمنين أتريدون
 أن تجعلوا لله عليكم سلطاناً مبيناً ﴾ وقال تعالى ﴿ يا أيها الذين
 آمنوا لا تتخذوا اليهود والنصارى أولياء بعضهم أولياء بعض ومن
 يتولهم منكم فإنه منهم ﴾ وقال تعالى ﴿ يا أيها الذين آمنوا لا
 تتخذوا عدوي وعدوكم أولياء تلقون اليهم بالمودة ﴾ إلى أن قال
 ﴿ ومن يفعله منكم فقد ضل سواء السبيل ﴾ ... حكاه البخاري
 عن أبي الدرداء أنه قال إنا لنكثير في وجوه أقوام وقلوبنا تلعنهم
 وقال الثوري قال ابن عباس رضي الله عنهما ليس التقية
 بالعمل انما التقية باللسان وكذا رواه العوري عن ابن عباس انما
 التقية باللسان وكذا قال أبو العالية وأبو الشعثاء والضحاك والربيع
 بن أنس ويؤيد ما قالوه قول الله تعالى ﴿ من كفر بالله من
 بعد إيمانه إلا من أكره وقلبه مطمئن بالإيمان ﴾ وقال البخاري
 قال الحسن التقية إلى يوم القيامة ثم قال تعالى ﴿ يحذركم الله
 نفسه ﴾ أي يحذركم نعمته أي مخالفته وسطوته في عذابه لمن
 وإلى أعداءه وعادى أولياءه

تفسير ابن كثير

Allah Blessed and Exalted prohibited his servants the Believers from standing with the Disbelievers [Kuffar] and from taking them as

associates [*awliya'*, friends or protectors], showing good cheer towards them in friendship in place of Believers. He threatened against this: { Whoever does this has nothing to do with Allah } ; that is, whoever commits Allah's prohibition has separated from Allah, as He has said: { Oh you who have believed! Do not take the Disbelievers as associates in place of the Believers; do you want to give Allah clear warrant to act against you? } [*Al-nisaa* 144]. And the Most High said: { Oh you who have believed! Do not take the Jews or the Christians as associates; they are associates of each other; whoever among you turns to them, indeed he is one of them } [*Al-ma'ida* 51]. And the Most High said: { Oh you who have believed! Do not take my enemies and your enemies as associates, extending friendship to them } up until saying: { whoever among you does this has strayed from the sound path } [*Al-mumtahana* 1] ... Al-Bukhari narrated that Abu Al-Dardaa said: We grin in the face of some people but our hearts curse them. Al-Thawri said that Ibn 'Abbas (may Allah be pleased with them both) said: *Taqiyya* [fear, precautionary dissimulation] is not in deed, rather *taqiyya* is in speech. Similarly Al-'Awri narrated from Ibn 'Abbas: Indeed *taqiyya* is in speech. And Abu Al-'Aliya, Abu Al-Shu'athaa, Al-Dahhak, and Al-

Rabi' ibn Anas said something similar; and the word of Allah Most High supports what they said: { Whoever disbelieves in Allah after he has believed – except he who has been compelled, and his heart is secure in belief ... } [*Al-nahl* 106]. And Al-Bukhari said that Al-Hasan said: There is *taqiyya* until resurrection day. Then the Most High said: { Allah warns you of Himself } : that is, He warns you of His resentment, that is, His opposition and full control over His punishment for those who stand with His enemies and show enmity towards His associates.

Tafsir Ibn Kathir

رخص لهم في موالاتهم إذا خافوهم والمراد بتلك الموالاة مخالفة
ومعاشرة ظاهرة والقلب مطمئن بالعداوة والبغضاء
تفسير الزمخشري

License for them to associate with them if they fear them; but the purpose of this loyalty is to resist – it is an outward friendship, while the heart is secure in enmity and hatred.

Tafsir Al-Zamakhshari, Al 'Imran 28

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ

أَوْلِيَاءُ بَعْضٌ وَمِنْ يَسُوغٌ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾ المائدة ٥١

{ Oh you who have believed! Do not take the Jews or the Christians as associates; they are associates of each other; whoever among you turns to them, indeed he is one of them }

Al-ma'ida 51

[في صحيح مسلم] النبي ﷺ قال لا تبدؤوا اليهود والنصارى
بالسلام وإذا لقيتم احدهم في طريق فاضطروه إلى أضيقه ولهذا
إشترط عليهم أمير المؤمنين عمر بن الخطاب رضي الله عنه تلك
الشروط المعروفة في إذلالهم وتصغيرهم وتحقيرهم

تفسير ابن كثير التوبة ٢٨-٢٩

[in Sahih Muslim] The Prophet (SAW) said: Do not initiate greetings with Jews or Christians, and whenever you meet one of them on a road, force him to its narrowest part. This is why the Leader of the Faithful 'Umar ibn Al-Khattab (may Allah be pleased with him) imposed these well-known conditions on them [The Pact of Umar] – to shame them, abase them, and make them miserable.

Tafsir Ibn Kathir, Al-tawba 28-29

﴿ من لعنه الله ومغضب عليه وجعل منهم القردة والخنازير ﴾
المائدة ٦٠

{ Those whom Allah has cursed and become
angered with, and made monkeys and pigs of
them } *Al-ma'ida* 60

وهم اليهود
تفسير الجلالين

These are the Jews.

Tafsir Al-Jalalain

المغضوب عليهم هم اليهود لقوله عز وجل ﴿ من لعنه الله
ومغضب عليه ﴾
تفسير الزمخشري الفاتحة 7

Those who are detested are the Jews, based on the
word of the Mighty and Sublime: { Those who
Allah has cursed and become angered with } .

Tafsir Al-Zamakhshari, Surah Al-fatiha 7

النبي ﷺ قال اليهود مغضوب عليهم
جامع الترمذي كتاب تفسير القرآن

The Prophet (SAW) said: The Jews are detested.

Sunan Al-Tirmidhi, The book of tafsir

وخصّ الله تعالى اليهود بالغضب لأنهم أشدّ عداوة
تفسير الماوردي الفاتحة 7

Allah Most High singled out the Jews to be detested, since they are the fiercest in enmity.

Tafsir Al-Mawardi, Al-fatiha 7

﴿لَسَجْدَةَ أَشْرِكِ النَّاسِ عِدَاوَةَ لِلَّذِينَ آمَنُوا الْيَهُودِ﴾ المائدة ٨٢
{ Truly you will find the Jews and the Idolaters to be the most severe of people in enmity against those who have believed } *Al-ma'ida 82*

قوله عن وجل ﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عِدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودُ
وَالَّذِينَ أَشْرَكُوا﴾ أي لتجدن يا محمد أشدّ الناس عداوة لك
وللذين آمنوا اليهود وهم يهود بني قريظة وبني النضير وفدك
وخبير كانوا أشدّ اليهود عداوة للنبي ﷺ وللمسلمين وروي عن
رسول الله ﷺ أنه قال ما خلا يهوديان بمسلم إلا هما يقتله
التفسير الكبير للطبراني

The word of the Mighty and Sublime: { Truly you will find the Jews and the Idolaters to be the most severe of people in enmity against those who have believed } : that is to say, truly you, Oh

Muhammad, will find the Jews the most severe of people in enmity against you and those who have believed. These are the Jews of Banu Quraidha, Banu Nadir, Fadak, and Khaybar, the worst Jews in enmity against the Prophet (SAW) and the Muslims. It is narrated from the Messenger of Allah (SAW) that He said: Any time two Jews get alone with a Muslim, they intend to kill him.

Al-Tabarani, Al-tafsir Al-kabir, Al-ma'ida 82

﴿ أشد الناس عداوةً للذين آمنوا ﴾ ما ذلك إلا لأن كفر اليهود كفر عناد وجمود ومباهمة للحق وغمط للناس وتنقص بحملة العلم ولهذا قتلوا كثيراً من الأنبياء حتى هموا بقتل رسول الله ﷺ غير مرة وسموه وسحروه وألبوا عليه أشباههم من المشركين عليهم لعائن الله المتتابعة إلى يوم القيامة
تفسير ابن كثير المائدة ٨٢

{ The most severe of people in enmity against those who have believed } : this is only because the disbelief of the Jews is a stubborn and defiant disbelief, defaming the truth, condescending, and cutting down those who transmit knowledge. This is why they killed so many of the prophets, to the point of being intent on killing the Messenger of Allah (SAW) more than once; they poisoned Him, they bewitched Him, and they

incited idolaters like themselves against Him. May the never-ending curses of Allah be upon them until resurrection day.

Tafsir Ibn Kathir, Surah Al-ma'ida 82

الله أنزل هذه الآية تويحاً لليهود في كفرهم بمحمد ﷺ وإخباراً
منه لهم أن من كان عدواً لمحمد فالله له عدو
تفسير الطبري

Allah sent down this verse [Al-baqara 98] to rebuke the Jews for their disbelief in Muhammad (SAW), and as a declaration from Him to them that anyone who is Muhammad's enemy, Allah is his enemy.

Tafsir Al-Tabari

عن عبدالله بن شقيق أن رجلاً أتى رسول الله ﷺ وهو محاصر
وادي القرى فقال من هؤلاء الذين تحاصر يا رسول الله قال
هؤلاء المغضوب عليهم اليهود... عن عبدالله بن شقيق أن رجلاً
أتى رسول الله ﷺ وهو محاصر وادي القرى قال قلت من
هؤلاء قال هؤلاء الضالين النصارى... عن ابن عباس ﴿ ولا
الضالين ﴾ قال وغير طريق النصارى الذين أضلهم الله بفريتهم
عليه قال يقول فألهمنا دينك ألحق وهو لا إله إلا الله وحده لا

شريك له حتى لا تغضب علينا كما غضبت على اليهود ولا تضلنا
كما أضللت النصارى فتعذبنا بما تعذبهم به يقول امنعنا من ذلك
برفقك ورحمتك وقدرتك

تفسير الطبري

Abdullah ibn Shaqiq related that a certain man came to the Messenger of Allah (SAW) while He was besieging Wadi Al-qura, and said: Who are these that you are besieging, oh Messenger of Allah? He said: These are the detested ones, the Jews. ... Abdullah ibn Shaqiq related that a certain man came to the Messenger of Allah (SAW) while He was besieging Wadi Al-qura, and said: Who are these? He said: These are the deluded ones, the Christians. ... From Ibn 'Abbas, regarding { Nor those who are deluded } ; he said: Nor the path of the Christians, those who Allah has deluded because of their slander of Him. Ibn 'Abbas said: Inspire us in your religion of truth, this being "There is no god but Allah alone, none is associated with Him", so that you will not be angry with us as you were angry with the Jews, and not delude us as you deluded the Christians, and not punish us by what you punished them with; moreover he said: Keep us from this by your kindness, your mercy, and your power.

Tafsir Al-Tabari, Al-fatihah 7

﴿ وَاللَّذِينَ إِتَّخَذُوا آلَهُمِ الْكُفَّاءَ بَدَلًا لِلَّهِ يُجْرِمُونَ لَمَّا نُهُوا عَنْ آلِهَتِهِمْ كَمَا نُهُوا عَنْ آلِهَاتِهِمْ كَانُوا مُجْرِمِينَ ﴾ المائدة ١٣

{ You will never cease to come across some kind of treachery from them, except for a few of them } *Al-ma'ida* 13

كان غلام من اليهود يخدم رسول الله ﷺ فأنت إليه اليهود ولم يزلوا به حتى أخذ مشاطة رأس النبي ﷺ وعدة أسنان من مشطه فأعطاها اليهود فسحروه فيها وكان الذي تولى ذلك لبيد بن الأعمى اليهودي ثم دسها في بئر لبيد زريق يقال لها ذروان ففرض رسول الله ﷺ وانتشر شعر رأسه ستة أشهر يرى أنه يأتي النساء ولا يأتيهن وجعل يذوب ولا يدري ما عراه الواحدي أسباب النزول المعوذتان

The Messenger of Allah (SAW) had a Jewish servant boy, and the Jews came to him and would not let up until he grabbed some combings from the Prophet's (SAW) head and a few teeth from His comb. He gave them to the Jews and they cast a spell on Him with them; and the one in charge of this was Labid ibn Al-A'sam the Jew, who then slipped the items into a well called Dharwan that belonged to Banu Zuraiq. And the Messenger of Allah (SAW) became ill, the hair

on His head fell out, for six months, and He thought that He was having sex with women but He was not having sex with them; and it made him beleaguered but He did not know what had befallen Him.

Al-Wahidi, Asbab Al-nuzul, Surahs 113 & 114

﴿ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ﴾ يَعْنِي تُخَيِّفُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ مِنَ الْيَهُودِ وَقُرَيْشٍ وَكُفَّارِ الْعَرَبِ
تفسير القرطبي

{ So you can terrify Allah's enemy and your enemy with it } [*Al-anfal* 60]: that is, so you can frighten the Jews, the Quraish, and the Disbelievers among the Arabs who are Allah's enemy and your enemy.

Tafsir Al-Qurtubi

أمر الله ورسوله بقتال أهل الكتابين اليهود والنصارى
تفسير ابن كثير التوبة ٢٨-٢٩

Allah and His Messenger ordered the people of the two books – Jews and Christians – to be fought.

Tafsir Ibn Kathir, Surah Al-tawba 28-29

﴿ كلما أوقدوا ناراً للحرب أطفاها الله ويسوع في الأرض

فما رواه والله للمحب المفسرين ﴿ المائة ٥٤

{ Everytime they light a fire for war, Allah extinguishes it; and they intend corruption in the land; and Allah does not love those who spread corruption } *Al-ma'ida* 54

رسول الله ﷺ رجم يهودياً ويهوديةً

جامع الترمذي كتاب الحدود

The Messenger of Allah (SAW) stoned a Jewish man and a Jewish woman.

Sunan Al-Tirmidhi, The book of legal punishments

عن عبدالله بن عمر رضي الله عنهما أن اليهود جاءوا إلى النبي ﷺ
برجل منهم وإمرأة قد زنيا فقال لهم كيف تفعلون بمن زنى منكم
قالوا نُحْمَمهما ونضربهما فقال لا تجدون في التوراة الرجم فقالوا
لا نجد فيها شيئاً فقال لهم عبدالله بن سلام كذبتهم فأتوا بالتوراة
فأتلوها إن كنتم صادقين فوضع مدراسها الذي يدرّسها منهم كفه
على آية الرجم فطفق يقرأ ما دون يده وما وراءها ولا يقرأ آية
الرجم فنزع يده عن آية الرجم فقال ما هذه فلما رأوا ذلك قالوا

هي آية الرجم فأمر بهما فرجماً قريباً من حيث موضع الجنائز عند
المسجد فرأيتُ صاحبها يحنأ عليها يقيمها الحجارة
صحيح البخاري كتاب التفسير

Abdullah ibn 'Umar (may Allah be pleased with both of them) related that the Jews brought to the Prophet (SAW) a certain man and woman from among them that had committed adultery. And He said to them: What do you do for someone among you who commits adultery? They said: We pour hot water on them [or: we blacken their faces] and beat them. He said: Do you not find stoning in the Torah? They said: We do not find anything in it. Then Abdullah ibn Salam said to them: You lie! Bring the Torah and recite it if you are being honest. And the one among them that taught the Torah put the palm of his hand over the stoning verse and began to read what was below his hand and above it, but he did not read the stoning verse. And he [Abdullah] pushed his hand away from the stoning verse and said: What is this? And when they saw it they said: This is the stoning verse. So He gave the order for the two adulterers, and they were stoned near the place where burial ceremonies were held at the mosque, and I saw her companion kneel down over her to shield her from the stones.

Sahih Al-Bukhari, The book of tafsir

يهودية كانت تشتم النبي ﷺ وتقع فيه نخنقتها رجل حتى ماتت
فأبطل رسول الله ﷺ دمها

سنن ابي داود كتاب الحدود

‘Ali (may Allah be pleased with him) related that a certain Jewish woman used to insult the Prophet (SAW) and slander him, so a man strangled her until she died. And the Messenger of Allah (SAW) released any liability for her blood.

Sunan Abu Dawud, The book of legal punishments [hudud]

قدم على أبي موسى الأشعري معاذ بن جبل من اليمن وإذا
برجل عنده فقال ما هذا فقال رجل كان يهودياً فأسلم ثم تم تهود
ونحن نريده على الإسلام منذ أحسبه قال شهرين قال معاذ
والله لا أقعد حتى تضربوا عنقه فضربت عنقه ثم قال معاذ
قضاء الله ورسوله

المحلى لابن حزم كتاب الحدود

Mu’adh ibn Jabal came to Abu Musa Al-Ash’ari from Yemen, and there was a man with him. He said: What is this? Abu Musa replied: A man who was Jewish and yielded into Islam, then became Jewish again, and we want him back in Islam as of – I reckon – two months. Mu’adh said: I swear by Allah I will not sit down until you all decapitate him! So he was decapitated. Then Mu’adh said: The sentence of Allah and His Messenger.

Ibn Hazm, Al-muhalla, The book of legal punishments [hudud]

لما نزلت برسول الله ﷺ طفق يطرح نحیصة له على وجهه فإذا اغتمَّ كشفها عن وجهه فقال وهو كذلك لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد
صحیح مسلم کتاب المساجد ومواضع الصلاة

When the end came near for the Messenger of Allah (SAW), He began to throw his outer garment over his face, and whenever He felt distressed, He took it off of his face and said, with it uncovered: May the curse of Allah be on the Jews and Christians; they took the graves of their prophets as places of worship.

Sahih Muslim, The book of mosques and places of prayer

كتب عمر بن الخطاب رضي الله عنه إلى ابي عبيدة أما بعد فإنه قد بلغني أن نساء من نساء المؤمنين يدخلن الحمامات مع نساء اليهود والنصارى فلينتهين أشد النهي فإنه لا يحل لإمرأة تؤمن بالله واليوم الآخر أن ينظر إلى عورتها إلى أهل ملتها
أحكام النساء لابن الجوزي الباب السابع عشر في كراهية الحمام للنساء

‘Umar ibn Al-Khattab (may Allah be pleased with him) wrote to Abu ‘Ubaida: Now then, indeed it has been made known to me that some of the women of the Believers enter the public baths with Jewish and Christian women; they must cease from this with the strictest

prohibition, for indeed it is not lawful for anyone to see the nakedness of a woman who believes in Allah and the last day except the people of her own religion.

Ibn Al-Jawzi, Ahkam Al-nisaa, Chapter seventeen: concerning the disapproval of public baths for women

النبي ﷺ قال فُقدت أمة من بني إسرائيل لا يدري ما فعلت
واني لا أراها إلا الفأر
صحيح البخاري كتاب بدء الخلق

The Prophet (SAW) said: A group of Jews became lost – it is not known what they did – but indeed I don't see them except as rats.

Sahih Al-Bukhari, The book of the beginning of creation

قال رسول الله ﷺ افترقت اليهود على إحدى وسبعين فرقة
فواحدة في الجنة وسبعون في النار
سنن ابن ماجه كتاب الفتن

The Messenger of Allah (SAW) said: The Jews will split up into seventy-one parties, one of which will be in *Jannah*, and seventy in hellfire

Sunan Ibn Majah, The book of trials

﴿ فلما حملوا حملاً مائلاً عظيماً قالوا لِمَ نهوا عن ما نهوا عنه قلنا طمأنتهم كونوا فرّوا خمساً ﴾
الأعراف ١٦٦

{ And when they turned away arrogantly from what they had been forbidden, We said to them: Be despicable monkeys! } *Al-A'raf* 166

رسول الله ﷺ يقول لأخرجن اليهود والنصارى من جزيرة العرب حتى لا أدع إلا مسلماً
صحيح مسلم كتاب الجهاد والسير

The Messenger of Allah (SAW) said: Surely I will expel the Jews and Christians from the Arabian Peninsula until I leave none but Muslims.

Sahih Muslim, The book of jihad and campaigns

﴿ هو الذي أخرج الذين كفروا من أهل الكتاب ﴾ يعني يهود بني النضير قاله ابن عباس ومجاهد والزهري وغير واحد كان رسول الله ﷺ لما قدم المدينة هادئهم واعطاهم عهداً وذمة على أن لا يقاتلهم ولا يقاتلوه فنقضوا العهد الذي كان بينهم وبينه فأحل الله لهم بأسه الذي لا مرد له وأنزل عليهم قضاءه الذي لا يصد فأجلاهم النبي ﷺ وأخرجهم من حصونهم الحصينة

التي ما طمع فيها المسلمون وظنوا هم أنها ما نعتهم من بأس الله
 فما أغنى عنهم من الله شيئاً وجاءهم من الله ما لم يكن ببالهم
 وسيرهم رسول الله ﷺ وأجلاهم من المدينة
 تفسير ابن كثير

{ It is He who drove away from their dwellings those of the People of the Book who disbelieved } [Al-hashr 2]: that is, the Jews of Banu Nadir; Ibn ‘Abbas, Mujahid, Al-Zuhri, and more than one other said this. The Messenger of Allah (SAW), when He came to Medina, made a truce with them and gave them a covenant and safeguarding [dhimma] under the terms that He would not fight them and they would not fight him. But they broke the covenant that was between them and him, so Allah released on them His might from which there is no turning away, and sent down on them His judgment that can not be obstructed. The Prophet (SAW) forced them out and drove them from their fortified fortresses that the Muslims had never even wished for. And they thought that the fortresses would hold them against the might of Allah, but it was of no use against Allah. And so what they had not imagined came upon them from Allah, and the Messenger of Allah (SAW) made them march and forced them out of Medina.

Tafsir Ibn Kathir

﴿ ذلك بأنهم شاقوا الله ورسوله ﴾ يقول تعالى ذكره هذا الذي فعل الله بهؤلاء اليهود ما فعل بهم في اخراجهم من ديارهم وقذف في قلوبهم من المؤمنين وجعل لهم في الآخرة عذاب النار بما فعلوا هم في الدنيا من مخالفتهم الله ورسوله في أمره ونهيه وعصيائهم ربهم فيما أمرهم به من إتباع محمد ﷺ

تفسير الطبري

{ This because they antagonized Allah and His Messenger } [Al-hashr 4]; He (may His remembrance be exalted) is saying: This is what Allah did to these Jews, driving them from their homes, flinging things into their hearts from the Believers, and giving them the punishment of Hellfire in the hereafter because of how they opposed Allah and His Messenger in this world concerning His orders and prohibitions, and rebelled against their Lord in how He ordered them to follow Muhammad (SAW).

Tafsir Al-Tabari

قال ابن إسحاق وحدثني يحيى بن عباد بن عبد الله بن الزبير عن أبيه عباد قال كانت صفية بنت عبد المطلب في فارع حصن حسان بن ثابت قالت وكان حسان بن ثابت معنا فيه مع النساء والصبيان قالت صفية رضي الله عنها فررنا رجل من يهود فجعل يطيف بالحصن وقد حاربت بنو قريظة وقطعت ما بينها وبين

رسول الله ﷺ وليس بيننا وبينهم أحد يدفع عنا ورسول الله ﷺ والمسلمون في نحور عدوهم لا يستطيعون أن ينصرفوا عنهم إلينا إن أتانا آتٍ قالت فقلت يا حسان إن هذا اليهودي كما ترى يطيف بالحصن وإني والله ما آمنه أن يدلّ على عورتنا من وراءنا من يهود وقد شغل عنا رسول الله ﷺ وأصحابه فانزل إليه فاقتله قال يغفر الله لك يا ابنة عبد المطلب والله لقد عرفت ما أنا بصاحب هذا قالت فلما قال لي ذلك ولم أر عنده شيئاً احتجرت ثم أخذت عموداً ثم نزلت من الحصن إليه فضربت به بالعمود حتى قتله فلما فرغت منه رجعت إلى الحصن فقلت يا حسان إنزل إليه فاسلبه فإنه لم يمنعني من سلبه إلا أنه رجل قال مالي بسلبه من حاجة يا ابنة عبد المطلب

السيرة النبوية لابن هشام غزوة الخندق في سنة خمس شأن صفية بنت عبد المطلب واليهودي الذي يطيف بالحصن

Ibn Ishaq said: Yahya ibn ‘Abbad ibn Abdullah ibn Al-Zubair related from his father ‘Abbad, who said: Safiyah bint ‘Abd Al-Muttalib was up in the fortification of Hassan ibn Thabit. She said: Hassan ibn Thabit was with us there, along with the women and children. Safiyah (may Allah be pleased with her) said: And a man from the Jews passed by us and began to walk around the fortification. The Banu Qurayza had gone off to war and cut off contact between themselves and the Messenger of Allah (SAW), so between us and them there was no one to protect us while

the Messenger of Allah (SAW) and the Muslims were out slaughtering their enemy; they were unable to break away from them and come to us if someone were to come upon us. Safiyah said: So I said: Oh Hassan, there is this Jewish man, as you see, going around the fortification, and truly I swear by Allah I don't trust him not to disclose our nakedness [exposure] from the Jews that are behind us, but the Messenger of Allah (SAW) and his Companions have become occupied away from us; so go down to him and kill him. Hassan said: May Allah forgive you, oh daughter of 'Abd Al-Muttalib, you know that I am not the man for that. She said: When he said that to me, and I didn't see any way with him, I tightened my robe, grabbed a pole, and then went down from the fortification to him. And I struck him with the pole until I killed him, and when I was finished with him I went back to the fortification and said: Oh Hassan, go down to him and pilfer him, for indeed I wouldn't be prohibited from pilfering him except that he is a man. He said: I have no need to pilfer him, oh daughter of 'Abd Al-Muttalib.

Ibn Hisham, Al-sirah Al-nabawiya, Topic section: the raid of Al-khandaq [the Trench] in year five, Subsection: the account of Safiyah bint 'Abd Al-Muttalib and the Jew who was walking around the fortification

رسول الله ﷺ قال لا يجتمع دينان في جزيرة العرب قال مالك
 قال ابن شهاب ففحص عن ذلك عمر بن الخطاب حتى أتاه
 الثلج واليقين أن رسول الله ﷺ قال لا يجتمع دينان في جزيرة
 العرب فأجلى يهود خيبر قال مالك وقد أجلى عمر بن الخطاب
 يهود نجران وفدك
 موطأ مالك كتاب المدينة

The Messenger of Allah (SAW) said: Two religions can not coexist in the Arabian peninsula. Ibn Shihab said: ‘Umar ibn Al-Khattab scrutinized this until he was satisfied and certain that the Messenger of Allah (SAW) had said: “Two religions can not coexist in the Arabian peninsula.” And so he expelled the Jews of Khaybar. Malik added: And ‘Umar ibn Al-Khattab also expelled the Jews of Najran and Fadak.

Muwatta Malik, The book of Medina

﴿ حتى تضع الحرب أوزارها ﴾ قال مجاهد وابن جبير هو
 خروج عيسى عليه السلام وعن مجاهد أيضاً أن المعنى حتى لا
 يكون دين إلا دين الاسلام فيسلم كل يهودي ونصراني
 وصاحب ملة
 تفسير القرطبي

{ Until the war puts down its burdens }
 [Muhammad 3] ; Mujahid and Ibn Jubair said:

This is the coming of 'Isa (peace be upon him); Mujahid also said that the meaning is: Until there is no religion but the religion of Islam, and every Jew, Christian, and adherent of religion yields into Islam.

Tafsir Al-Qurtubi

٩٤٠ مسألة ومن قال من أهل الكفر مما سوى اليهود والنصارى أو المجوس لا إله إلا الله أو قال محمد رسول الله كان بذلك مسلماً تلزمه شرائع الإسلام فإن أبى الإسلام قتل وأما من اليهود والنصارى والمجوس فلا يكون مسلماً بقول لا إله إلا الله محمد رسول الله إلا حتى يقول وأنا مسلم أو قد أسلمت أو أنا بريء من كل دين حاشا الإسلام المحلى لإبن حزم كتاب الجهاد

Whoever of the Disbelievers – besides Jews, Christians, and Magians – say “There is no god but Allah” or say “Muhammad is the Messenger of Allah”, this makes them a Muslim, subject to the laws of Islam; but if they refuse Islam, they are killed. However Jews, Christians, and Magians do not become Muslim by saying “There is no god but Allah, Muhammad is the Messenger of Allah”, not until they also say “And I am a Muslim” or “I have yielded into Islam” or “I am absolved of all religion but Islam”.

Ibn Hazm, Al-muhalla, The book of jihad (issue 940)

٩٤١ مسألة ولا يقبل من يهودي ولا نصراني ولا مجوسي جزية إلا بأن يقرّوا بأن محمداً رسول الله إلينا وأن لا يطعنوا فيه ولا في شيء من دين الاسلام لحديث ثوبان الذي ذكرنا آنفاً ولقول الله تعالى ﴿ وطعنوا في دينكم فقاتلوا أئمة الكفر إنهم لا إيمان لهم ﴾ وهو قول مالك قال في المستخرجة من قال من أهل الذمة انما أرسل محمد اليكم لا إلينا فلا شيء عليه قال فإن قال لم يكن نبياً قتل

المحلى لابن حزم كتاب الجهاد

Jizya is not accepted from a Jew, Christian, or Magian, except by them agreeing that Muhammad is the Messenger of Allah to us, and that they not defame him or anything in the religion of Islam, based on the *hadith* of Thawban that we mentioned earlier, and the word of the Most High: { ... and defame your religion, then fight the leaders of disbelief – for indeed they have no oaths ... } [*Al-tawba* 12]. And this is what Malik said, in *Al-mustakhrija* [by Al-‘Utbi]; he said: Any *dhimmi* who says “Indeed Muhammad has been sent to you all, not to us” – there is no issue with him. But if he says “He was not a prophet”, he is killed.

Ibn Hazm, Al-muhalla, The book of jihad (issue 941)

٩٥٨ مسألة ولا يقبل من كافر إلا الاسلام أو السيف الرجال
والنساء في ذلك سواء حاشا أهل الكتاب خاصة وهم اليهود
والنصارى والمجوس فقط فإنهم إن اعطوا الجزية اقروا على ذلك
مع الصغار
الحلى لإبن حزم كتاب الجهاد

Nothing is accepted from a Disbeliever except Islam, or the sword – men and women alike – except the People of the Book in particular, these being Jews, Christians, and Magians only. Indeed if these people give *jizya*, they can stay that way as long as they are abased.

Ibn Hazm, Al-muhalla, The book of jihad (issue 958)

عن ابن عباس قال لا يساكنكم اليهود والنصارى في أمصاركم
فمن أسلم منهم ثم إرتد فلا تضربوا إلا عنقه
المصنف لإبن أبي شيبة كتاب السير ما قالوا في الرجل يسلم ثم يرتد ما يصنع به
Ibn 'Abbas said: Let not the Jews and Christians live with you all in your cities; whoever of them yields into Islam but then apostatizes – strike his head off straightaway.

Ibn Abi Shayba, The Musannaf, The book of campaigns

أهدت له يهودية بخير شاة مصلية سمّتها فأكل رسول الله ﷺ منها وأكل القوم فقال ارفعوا أيديكم فإنها أخبرتني أنها مسمومة فمات بشر بن البراء بن معرور الأنصاري فأرسل إلى اليهودية ما حملك على الذي صنعت قالت إن كنت نبياً لم يضرّك الذي صنعت وإن كنت ملكاً أرحتُ الناس منك فأمر بها رسول الله ﷺ فقتلت ثم قال في وجعه مات فيه ما زلت أجد من الأكلة التي أكلت بخير فهذا أوان قطعت أبهري

سنن أبي داود كتاب الديات

A Jewish woman at Khaibar gave Him some roasted lamb she had poisoned, and the Messenger of Allah (SAW) ate of it, and the people ate of it. And He said: Take your hands away! Indeed it has told me that it is poisoned. And Bishr ibn Al-Baraa ibn Ma'mur Al-Ansari died. And He sent for the Jewish woman: What made you do what you did? She said: If you were a prophet, what I did would not have harmed you; but if you were a king, I would have rid the people of you. And the Messenger of Allah (SAW) gave the order and she was killed. Later He said regarding the agony in which He died: I can still feel the meal I ate at Khaibar; now it has cut off my aorta.

Sunan Abu Dawud, The book of blood monies

عن عبدالله بن عمر رضي الله عنهما أن رسول الله ﷺ قال
تقاتلون اليهود حتى يحتبي أحدهم وراء الحجر فيقول يا عبد الله
هذا يهودي ورأيي فاقتله
صحيح البخاري كتاب الجهاد والسير

‘Abdullah ibn ‘Umar (may Allah be pleased with them both) related that the Messenger of Allah (SAW) said: You all will fight the Jews, to the point that one of them will hide himself behind a rock, and it will say: Oh servant of Allah! It’s a Jew behind me, so kill him!

Sahih Al-Bukhari, The book of jihad and campaigns

رسول الله ﷺ قال لا تقوم الساعة حتى يقاتل المسلمون اليهود فيقتلهم
صحيح مسلم كتاب الفتن وأشراف الساعة

The Messenger of Allah (SAW) said: The Hour will not come until the Muslims fight the Jews and kill them.

Sahih Muslim, The book of trials and signs of the Hour

وقال رسول الله ﷺ من ظفرتم به من رجال يهود فاقتلوه
السيرة النبوية لابن هشام أمر محيصة وحويصة

The Messenger of Allah (SAW) said: Any of the Jewish men you get the upper hand over – kill him.

Ibn Hisham, Al-sirah Al-nabawiya, Topic section: the issue of Muhayyisa and Huwayyisa

﴿ قال موسى لقومه ... يا قوم ادخلوا الأرض المقدسة التي
كتب الله لكم ﴾ المائدة ٢٠-٢١

{ Moses said to his people ... Oh my people!
Enter the Holy Land which Allah has ordained
for you all } *Al-ma'ida* 20-21

﴿ ولقد نجينا بني إسرائيل من العذاب المهين ﴾ الذخان ٣٠

{ And We delivered the Children of Israel from
the disgraceful punishment }

Al-dukhan 30

﴿ وقلنا من بعده لبني إسرائيل اسكنوا الأرض ﴾
بني إسرائيل ١٠٤

{ And We said afterwards to the Children of
Israel: Dwell in the land }

Bani Isra'il 104

﴿ يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ ﴾ طه ٨٠

{ Oh Children of Israel, We have delivered you from your enemy! }

Ta-ha 80

﴿ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ ﴾ وهو إشارة إلى إزالة الضرر

تفسير الرازي

{ We have delivered you from your enemy } :
this indicates removal of detriment.

Tafsir Al-Razi

عن أبي الدرداء أنه قال إنا لنكشِر في وجوه أقوام وقلوبنا تلعنهم
تفسير ابن كثير آل عمران ٢٨

Abu Al-Dardaa said: We grin in the face of some people but our hearts curse them.

Tafsir Ibn Kathir, Al 'Imran 28