Lallai Allah - Mai girma da ɗaukaka - Ya saukar da: {Duk wanda bai yi hukunci da abin da Allah Ya saukar ba to waɗannan sune kafirai}

Daga Ibnu Abbas - Allah Ya yarda da su - ya ce: Lallai Allah - Mai girma da ɗaukaka - Ya saukar da: {Duk wanda bai yi hukunci da abin da Allah Ya saukar ba to waɗannan sune kafirai} [al-Ma'idah: 44], da {Waɗannan sune azzalimai} [al-Ma'ida: 45] da kuma {Waɗannan sune fasiƙai} [al-Ma'ida: 47]. ya ce: Ibnu Abbas ya ce: Allah Ya saukar da ita ne saboda ƙungiyoyi biyu daga cikin Yahudawa, ɗayarsu ta kasance ta rinjayi ɗayar a lokacin Jahiliyya, har suka yadda suka yi sulhu akan cewa dukkanin wadda aka kashe to wacce ta yi rinjayen (babbar kabilar) ta kashe shi daga cikin ƙasƙantacciya (wacce aka yi nasara a kanta) to diyyarsa ita ce Wusƙi hamsin, kuma dukkanin wadda aka kashe wadda ƙasƙantacciyar ta kashe shi daga mai rinjayen to diyyarsa ita ce Wusƙi ɗari, sun kasance akan haka har Annabi - tsira da amincin Allah su tabbata agare shi - ya zo Madina, dukkanin ƙungiyoyi biyun suka miƙa wuya ga zuwan Manzon Allah - tsira da amincin Allah su tabbata agare shi -, alhali Manzon Allah - tsira da amincin Allah su tabbata agare shi - a wannan lokacin bai yi rinjaye galaba, kuma bai haɗasu a kansa ba, shi yana cikin sulhu, sai ƙasƙantacciyar ta kashe wani daga cikin mai rinjayan, sai mai rinjayen ta aika zuwa gurin ƙasƙantacciyar: Ku aiko mana da Wusƙi ɗari, sai ƙasƙantacciyar ta ce: Shin wannan ya kasance ne a cikin ƙabilu biyu kawai Addininsu ɗaya, nasabarsu ɗaya, garinsu ɗaya, diyyar sashinsu rabin diyyar sashi ce? Mu ɗin nan mun baku wannan ne kawai dan zalincinku a garemu, da rinjayen da kuka yi mana, amma tunda (Annabi) Muhammad ya zo to baza mu baku hakan ba, sai yaƙi ya kusa ya kunnu a tsakaninsu, sannan suka yarda su sanya Manzon Allah - tsira da amincin Allah su tabbata agare shi - a tsakaninsu, sannan wacce ta yi galabar ta ambata sai ta ce: Wallahi (Annabi) Muhammad ba zai baku daga cikinku ninkin abin da suke basu daga garesu ba, kuma haƙiƙa sun yi gaskiya, ba su bamu wannan ba sai dan zalincin da muke yi, da kuma rinjayarsu da muka yi, dan haka ku yi dassi zuwa ga (Annabi) Muhammad wanda zai binciko muku ra'ayinsa: Idan ya baku abin da kuke so to sai ku sanya shi mai hukunci, idan kuma bai baku ba sai ku kiyaye shi, ba zaku sanya shi mai hukunci ba, sai suka yi wa Manzon Allah - tsira da amincin Allah su tabbata agare shi - dassin wasu mutane daga cikin munafukai dan su basu labarin ra'ayin Manzon Allah - tsira da amincin Allah su tabbata agare shi -, lokacin da Manzon Allah - tsira da amincin Allah su tabbata agare shi - ya zo, sai Allah Yaba ManzonSa labarin gabaɗayan al'amarinsu da kuma abin da suka yi nufi, sai Allah - Mai girma da ɗaukaka - Ya saukar da: {Yakai Manzo kada waɗanda suka yi gaggawa cikin kafirci daga waɗanda suka ce mun yi imani su baƙanta maka rai}[al-Ma'ida: 41] har zuwa faɗinSa: {Duk wanda bai yi hukunci da abin da Allah Ya saukar ba to waɗannan sune fasiƙai}[al-Ma'idah: 47] sannan ya ce:

Wallahi ta sauka ne a cikin sha'aninsu, kuma sune Allah - Mai girma da ɗaukaka - Yake nufi.
[Hasan ne] [Ahmad ne ya rawaito shi]

A cikin Yahudawan Madina akwai Banu Ƙuraiza da Banun Nadhir, ɗaya ta kasance ta rinjayi ɗayar a lokacin Jahiliyya, sai suka yarda da sulhu akan cewa duk wanda babbar Kabila (wato wacce ta yi nasara) ta kashe cikin kowacce da aka rinjaya to diyyarsa ita ce Wusƙi hamsin kawai, kuma dukkanin wanda aka kashe daga cikin maɗaukakiyar Kabila wanda mai raunin ta kashe shi to diyyarsa ita ce Wusƙi ɗari, shi kuma Wusƙi shi ne Sa'i sittin. sai suka kasance akan haka har Annabi - tsira da amincin Allah su tabbata agare shi - ya zo Madina yana mai hijira, kuma ƙungiyoyi biyun suka miƙa wuya ga zuwansa - tsira da amincin Allah su tabbata agare shi -, alhali shi - tsira da amincin Allah su tabbbata agare shi - a wannan lokacin bai yi nasara akan maƙiyansa ba, bai rijayesu akan yi masa biyayya ba; domin hakan ya kasance a farkon hijira ne, shi kuwa yana cikin sulhu. Sai ƙasƙantacciyar kabilar (wacce aka yi nasara akanta) ta kashe wani mutum daga cikin maɗaukakiyar (wacce ta yi nasara), sai maɗaukakiyar ta aikawa ƙasƙantacciyar: Cewa ku aiko mana da Wusƙi ɗari kamar yadda muka yi ittifaƙi, sai ƙasƙantacciyar ta ce: Shi wannan ya kasance ne a cikin ƙabilu biyu kawai, Addininsu ɗaya, nasabarsu ɗaya, garinsu ɗaya, diyyar sashinsu rabin diyyar sashi?! lallai mu muna baku wannan ne dan zalintarmu da kuke yi, da kuma tsoronku, amma yayin da (Annabi) Muhammad ya ya zo to ba zamu baku haka ba har abada. Sai yaƙi ya kusa barkewa a tsakaninsu, sannan suka yarda su sanya Manzon Allah - tsira da amincin Allah su tabbata agare shi - ya yi hukunci tsakaninsu, sannan ita babbar kabilar ta lura, sai ta ce: Wallahi Muhammad ba zai baku daga garesu ninkin abin da suke basu daga gareku ba, kuma haƙiƙa sun yi gaskiya, basu bamu wannan ba sai dan mun zalince su, da kuma rijayarsu, to ku aika zuwa ga (Annabi) Muhammad - tsira da amincin Allah su tabbata agare shi - wanda zai zo musu da ra'ayinsa a ɓoye, idan ya baku abin da kuke so sai ku sanya shi mai hukunci, idan kuma bai baku abin da kuke sha'awa ba sai ku barshi bazaku sanya shi mai hukunci tsakaninku ba. Sai suka aika wasu mutane daga cikin munafukai zuwa gurin Manzon Allah - tsira da amincin Allah su tabbata agare shi - dan su san ra'ayinsa - tsira da amincin Allah su tabbata agare shi -, lokacin da suka zo wa Manzon Allah - tsira da amincin Allah su tabbata agare shi - sai Allah Ya saukar da wahayi kuma Ya bawa ManzonSa labari da al'amarinsu gabaɗayansa da abin da suka yi nufi, sai Allah - Mai girma da ɗaukaka - Ya saukar da Suratul Ma'idah daga faɗinSa: {Yakai wannan Manzo, kar waɗannan da suke gaggawa cikin kafirci su baƙanta maka rai, daga cikin waɗanda sukace: "Mun yi imani"}[al-Ma'idah: 41]. Har zuwa faɗinSa: {Duk wanda bai yi hukunci da abin da Allah Ya saukar ba to waɗannan sune fasiƙai}[al-Ma'idah: 47]. Sannan Ibnu Abbas - Allah Ya yarda da su - ya ce: Wallahi faɗinSa - Allah Maɗaukakin sarki - a sha'aninsu ne ya sauka: {Duk wanda bai yi hukunci da abin da Allah Ya saukar ba to waɗannan sune kafirai}[al-Ma'idah: 44]. Da {...Waɗanan sune azzalimai}[al-Ma'idah: 45] Da kuma {...Waɗanann sune fasiƙai}[al-Ma'idah: 47], kuma sune Allah - Mai girma da ɗaukaka - Yake nufi.

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