

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surah Baqarah

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿٩٧﴾

97. Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe

A party of the Jews in the time of Muhammad ridiculed the Muslim belief that Gabriel brought down revelations to Muhammad Al Mustafa. Michael was called in their books "the great prince which standeth for the children of thy people": (Daniel, 12:1). The vision of Gabriel inspired fear (Daniel, 13:16 -17). But this pretence-that Michael was their friend and Gabriel their enemy-was merely a manifestation of their unbelief in angels, Prophets and Allah Himself; and such unbelief could not win the love of Allah. In any case it was disingenuous to say that they believed in one angel and not in another. Muhammad's inspiration was through visions of Gabriel. Muhammad had been helped to the highest spiritual light, and the message which he delivered and his spodess integrity and exemplary life were manifest Signs which everyone could understand except those who were obstinate and perverse. Besides, the verses of the Qur'an were in themselves reasonable and clear.

The Noble Quran/Yusuf Ali

Imam Abu Ja'far bin Jarir At-Tabari said, "The scholars of Tafsir agree that this Ayah (2: 97-98) was revealed in response to the Jews who claimed that Jibril (Gabriel) is an enemy of the Jews and that Mika'il (Michael) is their friend." Al-Bukhari said, "Allah said, مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ (Whoever is an enemy of Jibril (let him die in his fury)). `Ikrimah said, "Jibr, Mik and Israf all mean, worshipper, while il means, Allah". Anas bin Malik said, "When `Abdullah bin Salam heard of the arrival of the Prophet in Al-Madinah... He came to the Prophet and said, `I am going to ask you about three things which nobody knows except a Prophet. What will be the first portent of the Hour, What will be the first meal taken by the people of Paradise, Why does a child resemble its father, and why does it resemble its maternal uncle' Allah's Messenger said, (Jibril has just told me the answers.) `Abdullah said, `He (i.e. Jibril), among all the angels, is the enemy of the Jews.' Allah's Messenger recited the Ayah, مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ (Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart). Allah's Messenger then said, (The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish. As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.) On that `Abdullah bin Salam said, `I testify that there is no deity worthy of worship except Allah and you are the Messenger of Allah.' `Abdullah bin Salam further said, `O Allah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they will tell

a lie about me.' The Jews came to Allah's Messenger, and `Abdullah went inside the house. Allah's Messenger asked (the Jews), ('What kind of man is `Abdullah bin Salam') They replied, 'He is the best among us, the son of the best among us, our master and the son of our master.' Allah's Messenger said, (What do you think if he would embrace Islam) The Jews said, 'May Allah save him from it.' Then `Abdullah bin Salam came out in front of them saying, 'I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.' Thereupon they said, 'He is the vilest among us, and the son of the vilest among us.' And they continued talking badly about him. Ibn Salam said, 'This is what I feared, O Messenger of Allah!' [Al-Bukhari] ...

Tafsir Ibn Kathir

... The heart is mentioned because it is the place of the intellect and knowledge. The ayat indicates the nobility of Jibril and censures his enemies.

Tafsir Qurtubi

