

ON PRESUPPOSITION IN QUR'ĀNIC CONDITIONALS: THE CASES OF *IN KĀNA* AND *IN FA'ALA*

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Abstract:

The paper examines the possibilities of the fulfilment of the condition in some *āyas* of the Qur'ān, whether it is a matter of the future, or the result of the conditional sentence is already decided, either by refusing what the protasis of the conditional sentence claims or by affirming it. These sentences may be called 'conditionals with a presupposition'. The presupposition may be true or not true, but the outcome of the sentence does not depend on a future event. These conditional sentences are mainly defective, with no apodosis, and are generally of the type in *kāna fā'ilan* or *in kāna min al-fā'ilīna*. Forty-five *āyas* are analysed in this respect and additional *āyas* are listed which could be similarly dealt with. The results of the examinations always depend on the opinions of the Muslim Qur'ān commentators. In each case the opinions of at least three or four *tafsīrs* have been examined. The *tafsīrs* are from the 7th to the 21st centuries. Altogether forty-seven *tafsīrs* have been taken into consideration.

Keywords: *al-Qur'ān*, Arabic conditional sentences, defective conditionals, presupposition, *tafsīr*

0 Introduction

In recent decades, numerous studies have examined the conditional sentences found in the *Qur'ān*.¹ These studies primarily focused on analysing these sentences from a strictly formal perspective, considering factors such as the conditional particles used, the presence of *māḍī* or *muḍāri'* *mağzūm* in both the protasis and the apodosis, the

¹ From the secondary sources, I mainly used the works of 'Alī 2003, 'Awdāt 2016, Ayyāš 2010, Būzaq 2020, Dévényi 1988, al-Ġamal 2014, Maṭar 2017, Peled 1992, Zahrā' and Maylūda 2017, and Zaydān 2005.

use of *fa*- sentences instead of apodosis, incomplete conditional sentences, and other related elements.

The present approach diverges significantly from these analyses, aiming to explore the potential fulfilment of conditions, whether they pertain to future events, as in the case of real conditionals, or if the outcome of the condition is already predetermined, either through negating or affirming the assertion made in the protasis of the conditional sentence. These sentences could be termed ‘conditionals with a *presupposition*’. This presupposition may assume the truth or falsehood of the protasis, but regardless, the sentence’s outcome remains independent of any future event.² These conditional sentences are mainly defective ones, lacking an apodosis (*ğawāb maḥdūf*), and the majority of them have the forms *in kāna fā’ilan* or *in kāna min al-fā’ilīna*, appearing at the end of the *āya*.

In this respect, forty-five *āyas* were examined and listed at the end of the paper in *Appendix 2*. *Appendix 3* contains a list of eighty-nine additional *āyas* which could be analysed as having a presupposed outcome of the conditional sentence.

In this study I relied solely on the opinions of Muslim *Qur’ān* commentators (*mufassirs*), and in each case, I consulted at least three or four *tafsīrs* to shape my own opinion. I quoted them in the order of the death of the authors. The number of commentators whose opinions I considered altogether is forty-seven. Their names are listed in *Appendix 1*, in the order of the dates of their death. My aim was to select commentaries from different ages spanning the entirety of Muslim history, beginning from the 7th century Ibn ‘Abbās to the 21st century az-Zuhaylī. These commentators heavily relied on the so-called commentary traditions (*aḥādīṭ at-tafsīr*), which consist of the opinions and explications of the early Muslims, the companions (*aṣḥāb*) of the Prophet, and their followers (*tābi’ūn*). I hold these traditions in high esteem, unlike many Western *Qur’ān* translators and scholarly commentators.

In Part 1 of the paper, an example is presented to illustrate the various categories of *āyas* containing conditional sentences, which are presumably explicable with presuppositions: 1.1 conditionals with negative presupposition, 1.2 conditionals with positive presupposition, 1.3 conditionals which may have double interpretation, 1.4 when the apodosis has a negative presupposition, 1.5 conditional phrase interpreted

² Information regarding the meanings of various Qur’ānic *āyāt* initially derived from renowned *Qur’ānic* exegeses such as the *Tafsīr* of at-Ṭabarī, *Ğāmi’ al-bayān*, the *Kaššāf* of az-Zamaḥšarī, the *Maḥāṭiṭ* of Faḥr ad-Dīn ar-Rāzī, the *Ğāmi’* of al-Qurtubī, the *Mağma’ al-bayān* of at-Ṭabarsī, the *Ma’ālim* of al-Bağawī, and the *Tafsīr* of al-Bayḍāwī. However, a significant source was the less-known interpretation of the *Qur’ān*: the *Muḥarrar* of Ibn Aṭīyya (d. 1147) and the *Tahrīr* of the 20th century Tunisian scholar Ibn ‘Āšūr. When a relevant explanation for a conditional sentence was located, additional sources were used as well, including further exegeses and the early interpretations of grammarians such as Abū ‘Ubayda, al-Farrā’, al-Aḥfaš al-Awsaṭ, az-Zağğāğ, and others. A reliance on three or four commentaries was attempted in each instance.

by the next *āya*, 1.6 *āyas* which have more than one conditional in them. In Part 2 further examples are cited for each category. The *āyas* interpreted in this paper have continuous numbering, 1–45.³

1 Presentation of the different types of conditionals with presupposition

1.1 Negative presupposition

1. An example for the *negative presupposition* is *Qur'ān* II. *al-Baqara* 31:

*wa-'allama Ādama l-asmā'a kullahā tumma 'araḍahum 'alā l-malā'ikati fa-qāla
anbi'ūnī bi-asmā'i hā'ulā'i in kuntum ṣādiqīna*⁴

Muqātil b. Sulaymān's *Tafsīr*, the oldest complete commentary, associates the concept of appointing a viceroy on earth with Adam's knowledge of the names of things, suggesting that the angels may not have been entirely truthful.⁵

aṭ-Ṭabarī writes among others:⁶ “Some of the Baṣran grammarians believed that this (order) did not imply that the angels claimed something. Instead, it only indicated that God informed (us) about their ignorance of the divine secrets (*'ilm al-ḡayb*), and He knows (their ignorance) and that He prefers Adam to them. That is why He said: ‘Tell me (these) if what you say is the truth.’ It is similar to when a man says to another man: ‘Tell me this if you know it, but he knows that the other man does not know it, that is, he is ignorant.’ But aṭ-Ṭabarī continues, *ṣidq* (truth) in the language of the Arabs means only truth in communication not in knowledge, thus when God says to the angels, what the *āya* contains, He knows that what they said⁷ is not the truth (*ṣidq*), but it is untruth (*kiḍb*). That means that the conditional

³ The conditional sentence in the *āya* was denoted without the use of italics

⁴ English translation by Dawood: “He taught Adam the names of all things and then set them before the angels, saying: Tell me the names of these, *if what you say be true*.” I chose this translation because of this last line, since it is the nearest to my interpretation. All the other English translations are: *if you are truthful*, *if you speak truly*, which cannot cover the right meaning.

⁵ Muqātil, *Tafsīr* I, 98. Interestingly enough he, quoting a *ḥadīṭ*, considers here only the names of the riding animals (*dawābb*).

⁶ aṭ-Ṭabarī, *Ġāmi' al-bayān* I, 525: *fa-qāla anbi'ūnī in kuntum ṣādiqīna kamā yaqūlu r-raḡulu anbi'nī bi-hādā in kunta ta'lamu wa-huwa ya'lamu annahu lā ya'lamu yurīdu annahu ḡāhīlun. ... li-anna ṣ-ṣidqa fī kalāmi l-'arabi innamā huwa ṣidqun fī l-ḥabari lā fī l-'ilmi*.

⁷ In *al-Qur'ān* II. 30. Jones: ‘Will You put in it someone who will wreak mischief in it and will shed blood, while we glorify You with praise and declare You holy?’, meaning that they would be more appropriate than men for being viceroys of God in the earth.

sentence at the end of the *āya* did not contain a real condition, as the answer (*ġawāb*) had already been determined by the *presupposition* of the speaker, i.e., God.⁸

In one of his explanations of the meaning of this conditional, Faḥr ad-Dīn ar-Rāzī even asserts that not only God, but the angels themselves presuppose the negative outcome of the conditional.⁹ az-Zamaḥṣarī complements his interpretation with another presupposition: God has already known that they are unable to tell the names of the things which were put before them when He ordered them to do this.¹⁰

aṭ-Ṭabarsī cites Ibn ʿAbbās who stated that the angels did not tell the truth when claiming that they knew why God would appoint a viceroy (*ḥalīfa*) on the earth, as well as they could not have knowledge of all the names that had been taught Adam, as both of these two matters, i.e., the viceroy and the names, form part of the knowledge of the unseen world (*ġayb*) which God had not taught them.¹¹

The concluding part of the preceding *āya* (II. 30 ‘I know what you do not know’) further reinforces the view that the presupposition is that God knows they cannot fulfil His command (*anbiʿūnī*), hence they did not tell the truth (asserting they were more deserving of being appointed as God’s viceroy on the earth).¹² It is important to emphasise that in these conditional sentences, the verb *ṣadaqa* does not mean “to be truthful”, but rather “to tell the truth”, signifying that what one says is indeed the

⁸ It may have been al-Aḥṣaf al-Awsaṭ to whom aṭ-Ṭabarī refers here as ‘*zaʿama baʿḍu nahawīyyī l-Baṣraʿ*. See, *Maʿānī l-Qurʿān*, vol. I, 63–64.

⁹ See Faḥr ad-Dīn ar-Rāzī, *Maḥāṭib* I, 194: “Tell me (the names of these things), but do not say except the truth (*ḥaqqan wa-ṣidqan*). The purpose of this (sentence) is to affirm what He informed them (earlier) about their inability (*quṣūr wa-l-ʿaġz*). When the knowledge had become deeply established (*tamakkana*) in them that if they try to tell these names they do not tell the truth, since it is not possible for them, they knew that this unfeasible for them (*mutaʿaddir ʿalayhim*).”

¹⁰ az-Zamaḥṣarī, *Kaššāf* I, 253: *wa-qad ʿalima ʿaġzahum*. See also aṭ-Ṭabarsī, *Maġmaʿ al-bayān* I, 100, where he compares God’s words to the words of a teacher who asks from his pupil what he thinks about something, although he knows that his pupil cannot give the right answer. al-Baġawī, *Maʿālim* I, 80 only says in relation to the conditional: ‘The angels admitted their inability to answer.’

¹¹ aṭ-Ṭabarsī, *Maġmaʿ al-bayān* I, 103. *al-murād in kuntum ṣādiqīna fī annakum taʿlamūna lima aġʿalu fī l-arḍ ḥalīḥatan anbiʿūnī bi-asmāʾi ḥāʾulāʾi in kuntum ṣādiqīna li-anna kulla wāḥidin mina l-amrayni min ʿilmi l-ġaybi fa-kamā lam taʿlamū ḥadahumā lā taʿlamūna l-āḥara ʿan Ibn ʿAbbāsīn*. This quotation cannot be found in the exegetical reports of Ibn ʿAbbās (*Tafsīr Ibn ʿAbbās wa-marwiyyātuḥu fī t-tafsīr min kutubi s-sunna*), since they were collected only from the Sunnite exegeses, excluding the Shiʿite ones.

¹² Cf. Ibn ʿĀšūr, *Tahrīr* I, 741. See also Ibn ʿAṭīyya, *Muḥarrar* I, 121: ‘If it is true what you claimed about your knowledge – but God knew that they did not know.’

truth".¹³ Many conditional sentences with *kāna fā'ilīna* and *kāna yaf'alu*, placed at the end of the *āyas*, contain presupposition of this nature.¹⁴

an-Nīsābūrī also establishes a connection between the two *āyas*, II. 30 and 31, by stating that the angels confess their sin and acknowledge that they were not speaking the truth.¹⁵ Ibn Qayyim al-Ġawziyya further emphasises that the angels had not been acquainted with the knowledge of the names, thus what they said cannot be deemed true.¹⁶ al-Īğī¹⁷ confirms that despite the angels claiming superior knowledge compared to any other future creatures of God, they acknowledged their incapacity, thereby admitting that they did not tell the truth. The modern commentator, az-Zuḥaylī,¹⁸ succinctly summarises his explanation with one word: They were incapable of doing what they claimed (*'ağazū*).

1.2 Positive presupposition

2. In many cases, the presupposition stems from the belief that what the conditional phrase contains is *unconditionally true and real*. An example for this is *al-Qur'ān* III. *Āl 'Imrān* 139:

wa-lā tahinū wa-lā taḥzanū wa-antum l-'awlawna in kuntum mu'minīna

aṭ-Ṭabarī only says that it means: 'If you consider true what My Prophet has brought to you from Me'.¹⁹ Since they were true Muslims who had fought in the battle of

¹³ It is to be noted here, that the phrase *ṣadaqa Allāhu l-'aẓīm* does not mean that 'the Almighty God is truthful', but that 'what the Almighty God has said is the truth'.

¹⁴ aṭ-Ṭabarī (I, 526) quotes another opinion, too, according to which *in* here means *iqd*. It would alter the presupposition from negative to positive: 'Since you said the truth', but he refuses this view. This opinion is repeated, among others, in Ibn 'Aṭiyya, *Muḥarrar* I, 121.

¹⁵ an-Nīsābūrī, *Tafsīr* I, 216: *ayḍan qawluhum lā 'ilma lanā illā mā 'allamtanā 'tidārūn wa-l-'uḍru dalīlun 'alā ḍanbin wa-ayḍan qawluhu ta 'ālā in kuntum ṣādiqīna dalla annahum kānū kāḍibīna fīmā qālūhu*.

¹⁶ Ibn Qayyim al-Ġawziyya, *Badā'i* I, 117: *Subḥānahu ... 'arrafahum (al-malā'ikata) faḍla Ādama bi-l-'ilmi wa-'ağzihim 'an ma'rifati mā 'allamahu*. The modern commentator az-Zuḥaylī, *Ağīz* 7, expresses the same opinion: *fa-qāla (Allāh) aḥbirūnī 'anhā in kuntum ṣādiqīna ft ddi 'ā'ikum annakum aḥaqqu bi-l-ḥilāfati min ḡayrikum fa-'ağzū*.

¹⁷ al-Īğī, *Ġāmi' al-bayān* I, 39: *in kuntum ṣādiqīna annakum aḥiqqā' bi-l-ḥilāfa aw lan yaḥluqa Allāhu ta 'ālā ḥalqan a'lamu minkum wa-l-malā'katu qālū ... iqrāran bi-l-'ağzi ...* According to Ibn 'Abbās, the meaning of this *āya* and the previous one is: Since you (the angels) do not know the names of what were presented to you and you even testified (your ignorance), then from where is your knowledge that you are the most deserving to be God's vicegerents on the Earth? (See *ibid.*, fn. 6).

¹⁸ az-Zuḥaylī, *Wağīz* 7.

¹⁹ aṭ-Ṭabarī, *Ġāmi' al-bayān* VI, 79.

Uḥud, it implies that they were believers. al-Bayḍāwī states²⁰ that the conditional sentence (*in kuntum mu'minīna*) is connected (*muta'alliq*) with the previous prohibition (*lā tahinū*). Ibn 'Āšūr also asserts that the prohibition (*nahy*) has a connection (*ta'līq*) with the conditional sentence (*šarṭ*), but he adds, that '(God) intended with this condition to stir up the zeal of the Muslims in their belief, knowing that they were believers.'²¹

The conditional sentence at the end of the *āya* acknowledges that the Muslims of Medina, who suffered a painful defeat in the battle of Uḥud, are indeed true believers. Simultaneously, it serves as an exhortation and a call not to allow their grievance to lead them away from belief in God and His Prophet. az-Zamaḥṣarī remarks about this *āya*: 'The conditional serves as a supplement to the prohibition, meaning: Do not lose your courage if your belief is authentic. So, you are true believers; the only doubt may arise regarding whether this belief is firm enough or not.'²²

al-Qurṭubī briefly interprets this conditional: "If you were true believers" means "if you believe in the truth of my promise (of the final victory)". It is suggested that "if" (*in*) here carries the meaning of "as" (*id*).²³ al-Baḡawī also provides this interpretation: "If you are true believers", that means, "as (*id*) you are true believers", or, "because (*li-annakum*) you are true believers".²⁴ Ibn Qayyim al-Ġawziyya²⁵ considers the words of God in this *āya* to connect the reassurance and encouragement of the believers with their consolation.

Ibn 'Āšūr articulates this twofold reference, mentioned above, in the following manner: 'God intended by supplementing the conditional sentence *in kuntum mu'minīna* to urge their zeal and fervour for the belief, since God had already known that they had been true believers. However, when weakness and sorrow from the defeat appeared on them, their belief weakened. So, they were told: If you know from your souls that you are true believers, then the conditional (*in aš-šarṭiyya*) was introduced (to you), which, by its nature (*min ša'niḥā*), may also imply the non-realisation of its condition. This fulfils the aforementioned intention (of God). In

²⁰ al-Bayḍāwī, *Tafsīr* II, 39. He may have taken the first half of az-Zamaḥṣarī's interpretation, see az-Zamaḥṣarī, *Kaššāf* I, 631: '*in kuntum mu'minīna*' *muta'alliqun bin-nahyi bi-ma'nā lā tahinū in šaḥḥa imānukum*.

²¹ Ibn 'Āšūr, *Tahrīr* IV, 99: *qaṣada tahyīḡa ḡayratihim fī l-īmāni id qad 'alima annahum mu'minūna*.

²² az-Zamaḥṣarī, *Kaššāf* I, 631.

²³ al-Qurṭubī, *al-Ġāmi'* V, 333.

²⁴ al-Baḡawī, *Ma'ālim* II, 110

²⁵ Ibn Qayyim al-Ġawziyya, *Badā'i'* I, 242: *fa-ḡama'a lahum fī hādā l-ḡiṭābi bayna tašḡī'ihim wa-taqwiyati nufūsihim wa-iḡyā'i 'azā'imihim wa-himamihim wa-bayna ḡusni-tasliyyati*.

summary, the author emphasises that the conditional is not genuine, as the answer, that you are really true believers, is affirmative and God already knew it.²⁶

1.3 Double interpretation of the conditional phrase

3. There is a third group of conditional sentences of the *in kuntum* type that can also be interpreted as having positive or negative presuppositions. This is exemplified in the case of *al-Qur'ān* III. *Āl 'Imrān* 49:

*wa-unabbi'ukum bimā ta'kulūna wa-mā taddahirūna fī buyūtikum inna fī dālika la-āyatan lakum in kuntum mu'minīna*²⁷

These are the words of Jesus in the *Qur'ān*, and he cannot be certain of the impact of his preaching, which includes various miracles as evidence supporting his truthfulness and confirming his status as a prophet and messenger sent by God.²⁸

That is, says aṭ-Ṭabarī, you can only be considered believers if you accept (*muṣaddiqūna*) these signs of God. However, Ibn 'Āšūr²⁹ contends that this speech was directed towards the sons of Israel, but they responded to this call for belief with denial and abuse – thus, they were not believers. This suggests that the conditional sentence can be regarded as having a negative presupposition and is not a real conditional. He suggests that the true meaning of the *āya* is: If you were to believe (in the preaching of Jesus) contrary to your previous custom of stubbornness – but they reacted to his call (to true belief) with denial and abuse. Based on his analysis of the Qur'ānic text, one may infer that the author refers to a negative presupposition, indicating that they will not be believers.

So the outcome of the conditional can be positive or negative depending on the reaction of the listeners.

²⁶ Ibn 'Āšūr, *Tahrīr* IV, 99.

²⁷ In Jones's translation: 'and I shall tell you what you should eat and what you should store up in your houses. In that there is a sign for you, if you are believers.'

²⁸ See aṭ-Ṭabarī, *Ġāmi' al-bayān* V, 425–430, and especially 430.

²⁹ Ibn 'Āšūr, *Tahrīr* III, 252: *ay in kuntum turīdīna l-īmāna bi-ḥilāfi mā idā kāna da'bukum l-mukābarata wa-l-ḥiṭābu muwaḡḡahun ilā banī Isrā'īla fa-innahum bādarū da'watahu bi-t-takḍībi wa-š-šatmi.*

1.4 The apodosis has a negative presupposition

4. *al-Qur'ān* VI. *al-An'ām* 109.

*wa-aqşamū bi-Allāhi ġahda īmānihim la-in ġā'athum āyatun la-yu'minunna bihā
qul innamā l-āyātu 'inda Allāhi wa-mā yuṣ'irukum annahā idā ġā'at lā
yu'minūna*³⁰

aṭ-Ṭabarī³¹: “The polytheists who swore to God will not believe in His signs when they appear.” al-Māturīdī³² quotes the reading of al-Ḥasan³³ based on al-Ḥafḍ, according to which the final part of the *āya* unanimously states that they would not believe even if signs were sent to them from God. al-Ālūsī³⁴ mentions that they did not regard the signs they were presented with as wonders of God, as they only sought to dominate over the Prophet by demanding miracles from him and claiming that he was incapable of performing them.

The protasis of the conditional has a positive presupposition (God had sent signs to them), but the apodosis is negative, since they did not become believers.

1.5 Conditional phrase interpreted by the next *āya*

5. The presupposition is usually provided by the context, which can be found either in the same *āya*, a previous one, or sometimes even in the following *āya*. In addition to the *Qur'ānic* context, the so called *aḥādīṭ at-tafsīr*, which reveal the circumstances of the revelation, also provide clues for interpreting the conditional sentences. An example of this can be seen in *al-Qur'ān* III. *Āl 'Imrān* 93:

³⁰ Jones: They have sworn their most solemn oaths by God that if a sign comes to them, they will believe in it. Say, ‘The signs are with God.’ What will make you aware that when [the sign] comes they will not believe?

³¹ aṭ-Ṭabarī, *Ġāmi' al-bayān* IX, 486: *al-mušrikūna al-muqsimūna bi-Allāhi ... lā yu'minūna 'inda maġṭ'ihā*.

³² al-Māturīdī, *Ta'wīlāt* IV, 215: *hākaḍā yaqra'uhu al-Ḥasan bi-l-Ḥafḍ innahā idā ġā'at lā yu'minūna*.

³³ al-Ḥasan b. Sa'īd al-Maṭū'ī, d. 981, one of the acknowledge readers (*qurrā'*) of the *Qur'ān*, who read, together with many other readers *innahā* instead of *annahā*, which changed the meaning of the final part of the *āya* from possibility to certainty, that is, they would not believe. See also *Mu'ġam al-qirā'āt* II, 308.

³⁴ al-Ālūsī, *Rūḥ al-ma'ānī* VIII, 369: *la-in ġā'akum bi-āyatīn min muqtarahātihim aw min ġinsi l-āyātī ... kānū lā ya'iddūna mā yuṣāhidūnahu mina l-mu'ġizātī l-qāhirātī min ġinsi l-āyātī ... wa-mā kāna marmā ġaraḍihim illā t-taḥakkuma 'alā Rasūli Allāhi fī ṭalabi l-mu'ġizātī wa-'adami l-i'tidādi bimā ṣāhadū minhu 'alayhi mina l-bayyinātī*.

*kullu ṭ-ṭa'āmi kāna ḥillan li-banī Isrā'īla illā mā ḥarrama Isrā'īlu 'alā nafsihi min qabli an tunazzala t-Tawrātu qul fa'tū bi-t-Tawrāti fa-tlūhā in kuntum ṣādiqīna*³⁵

The next *āya* (III. 94) sheds light on the interpretation of the final conditional sentence:

*fa-mani ftarā 'alā Allāhi l-kaḏība min ba'di ḏālika fa-ūlā'ika humu z-zālimūna*³⁶

The expression *iftarā ... min ba'di ḏālika* (to invent lies, or simply not to tell the truth ... after that) may be interpreted as referring to the *in kuntum ṣādiqīna* of the previous *āya*, indicating that they were not telling the truth even at that time.

Furthermore, there are proofs from the *ḥadīṭs* as well. For instance, the text of the *āya qul fa'tū bi-t-Tawrāti fa-tlūhā* is completed with the words: 'in order that we can decide whether this (prohibition) is in it or not? Then their lie (what they said was not true) became evident even to those who were ignorant of their affairs.'³⁷ According to another *ḥadīṭ*: 'The Prophet of God asked the Jews: What is that Israel prohibited for himself? They said: The Torah had been revealed with the prohibition of what Israel prohibited. Then God revealed to Muḥammad the *āya* 93 till the end of the following *āya*. So, (it became clear that) they did not speak the truth and invented lies, since the Torah did not reveal this (prohibition).'³⁸

az-Zaḡḡāḡ quotes a *ḥadīṭ*, which provides evidence for the negative presupposition of the conditional: 'He (Muḥammad), however, requested from them (the Jews) to bring their Book (the Torah), so that they can read it aloud, (in order) to demonstrate that they were not telling the truth. However, they refused to bring it.'³⁹

Faḥr ad-Dīn ar-Rāzī quotes another *ḥadīṭ*:⁴⁰ 'The Messenger of God ordered them to bring the Torah and demanded that they extract from it an *āya* proving that the

³⁵ Dawood: "All food was lawful to the Israelites except what Israel forbade himself before the Torah was revealed. Say: 'Bring the Torah and read it, if what you say be true.'"

³⁶ Jones: "Those who invent lies against God after that – those are the wrong-doers."

³⁷ at-Ṭabarī, *Ġāmi' al-bayān* V, 579: *ḥattā nanẓura hal ḏālika fihā am lā fa-tabayyana kaḏībuhum liman yaḡhalu amrahum.*

³⁸ at-Ṭabarī, *Ġāmi' al-bayān*, *ibid.*: *sa'ala Nabīyyu Allāhi l-yahūda: mā hādā llaḏī ḥarrama Isrā'īlu 'alā nafsihi fa-qālū nazalati t-Tawrātu bi-taḥrīmi llaḏī ḥarrama Isrā'īlu fa-qāla Allāhu li-Muḥammadin al-āya 93 ilā nihāyat al-āya 94. wa-kaḏībū wa-ftaraw lam tunazzali t-Tawrātu bi-ḏālika.*

³⁹ az-Zaḡḡāḡ, *Ma'ānī*, I, 444: *wa-da'āhum ma'a ḏālika ilā an ya'tū bi-kitābihim fa-yatlūhu li-yubayyina lahum kaḏībuhum fa-abaw fa-kāna ibā'uhum dalīlan 'alā 'ilmihim anna n-Nabīyya qad ṣadaqa fimā anba'uhum bihi.*

⁴⁰ Faḥr ad-Dīn ar-Rāzī, *Maḡāīṭh* VIII, 150: *fa-amarahumu r-Rasūlu 'alayhi s-salāmu bi-iḥḏāri t-Tawrāti wa-ṭālabahum bi-an yastahriḡū minhā āyatan tadullu 'alā anna luḥūma l-ibīli wa-albānahā kānat muḥarramatan 'alā lbrāhīma 'alayhi s-salāmu fa-'aḡazū 'an ḏālika*

meat and the milk of the camel had been prohibited to Abraham. However, they were unable to do so. Thus, their shame was exposed, revealing that they had not told the truth when claiming that these things had been forbidden for Abraham.’

1.6 More than one conditional phrase in one āya

6. There are some more complicated āyas that contain a set of conditional sentences each connected with the others. One of these is: *al-Qur’ān* VI. *al-An’ām* 35:

wa-in kāna kabura ‘alayka i’rāḍuhum fa-ini staṭa’ta an tabtaḡiya nafaqan fī l-arḡi aw sullaman fī s-samā’i fa-ta’tiyahum bi-āyatin wa-law šā’a Allāhu la-ḡama’ahum ‘alā l-hudā fa-lā takūnanna min al-ḡāhilīna⁴¹

Ibn ‘Āšūr begins his explanation⁴² by establishing a connection between the beginning of āya 33 of the same *sūra* and the first conditional sentence (C1) in āya 35 (*in kāna kabura*): It is an attachment to the sentence ‘We know too well that what they say grieves you’.⁴³ The consequence of this attachment is that the construction

fa-ftadaḡū fa-zahara ‘inda hādā annahum kānū kāḡibīna fī ddi’ā’i ḡurmati hādīhi l-ašyā’i ‘alā Ibrāhīma ‘alayhi s-salāmu.

⁴¹ Arberry’s translation puts an explanatory ‘why’ before the second conditional: “And if their turning away is distressful for thee, *why*, if thou canst seek out a hole in the earth or a ladder in heaven, to bring them some sign, but had God willed He would have gathered them to the guidance, so be not thou one of the ignorant.”

Jones translates the *āya* word by word except for the interjection of ‘do so’ in brackets which conforms to the hidden (*muḡmar*) or elliptic (*maḡḡūf*) protasis of the conditional: “If their aversion lies heavy on you, if you can seek a hole into the earth or a ladder into the sky and bring them a sign, [*do so*] – Had God willed, He would have brought them together to the guidance. Do not be one of the ignorant.”

Dawood’s translation differs in some points by which he explains the text, but he does not put in the elliptic protasis: “If you find their aversion hard to bear, *seek* if you can a chasm in the earth or a ladder to the sky by which you may bring them a sign. Had God pleased He would have given them guidance, one and all. Do not be foolish, *then*.”

The Holy Qur’ān puts in three explanatory additions, ‘yet’, ‘what good’, ‘and impatience’: “If their spurning is hard on thee, *yet* if you wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign, (*What good?*). If it were Allah’s will, he could gather them together unto true guidance: S be not thou amongst those who are swayed by ignorance (*and impatience*)!”

⁴² Ibn ‘Āšūr, *Taḡrīr* VII, 203–204: ‘*uṭīfa ‘alā l-ḡumlati qad na’lamu innahu la-yuḡzinuka llaḡī yaqūlūna fa-inna Rasūla Allāhi kāna yaḡzunuhu mā yaqūlūnahu fīhi mina t-takḡībi bihi wa-bi-l-Qur’āni ḡazanan ... fa-ḡī’a fī hādā š-šarṭi bi-ḡarfi in allaḡī yakṭuru wurūduhu fī š-šarṭi llaḡī lā yuḡzannu ḡuṣūluhu li-l-išārati ilā anna r-Rasūla laysa bi-maḡzannati ḡālika walāḡinnahu ‘alā sabīli l-farḡi.*

⁴³ It is Dawood’s translation of the first sentence of āya 33: *qad na’lamu annahu la-yuḡzunuka llaḡī yaqūlūna.*

of the first conditional in *āya* 35 is *in kāna fa'ala*. The insertion of *kāna* between the conditional particle *in* and the perfect verb (*māḍī*) of the conditional sentence, *kabura*, indicates that the conditional sentence cannot refer to the future (*istiqbāl*), as is generally the case with this conditional particle, but only to the past (*muḍī*).⁴⁴ In other words, it implies: 'What they say really grieves you'. Strangely enough, this inserted *kāna* is not taken into consideration by translators of the *Qur'ān*, as they translate the *in kāna kabura* construction into English using the present tense ('if lies heavy on you', 'if you find it heavy', 'if is distressful for thee', or 'if their spurning is hard on thee'), although we know quite well from a previous *āya* (VI. 33) that it is a fact, not just a future possibility. Thus, this conditional sentence has a positive presupposition.

The second conditional sentence (C2) in the *āya* serves as the apodosis (*ḡawāb*) of the first one.⁴⁵ The apodosis of this second conditional is a covert sentence, 'then do it' (*fa-f'al*), but it is understood from the context that it has a negative presupposition: 'you cannot do it'.⁴⁶ This context is provided by the third conditional sentence (C3), which naturally carries a negative presupposition, as it is an irreal conditional introduced by *law*. *az-Zamaḥṣarī* explains⁴⁷ the second conditional by changing the conditional particle *in* to *law*: 'The purpose (of the *āya*) is: The obviousness of his (Muḥammad's) endeavour to convert his tribe (the Qurayš) to Islam, and his fervor for it. Had he (*law*) been able to perform miracles (*āyāt*) from beneath the earth or from above the heavens, he would have done so, hoping for their belief.' What hindered the fulfilment of his aim was that 'God did not wish to give them (the Qurayš) a sign that could save them.'⁴⁸

Faḥr ad-Dīn ar-Rāzī⁴⁹ states: 'The aim of this divine discourse is to prohibit the Messenger from striving for their belief in him.' Then he refers to the end of the *āya*:⁵⁰ You ought not to be worried about their aversion from you, since if you were (worried), your state of mind would resemble that of the ignorant. 'That is, even if you were able to perform these miracles – which you are not – the unbelievers would not accept them as signs (*āyāt*), as they did not believe in your previous signs. You must be aware of this, otherwise you are ignorant.'

To conclude the analysis of *al-Qur'ān* VI. 35, we observe the following three presuppositions: C1 has a positive presupposition, C2 has a negative presupposition

⁴⁴ Cf. Ibn 'Āšūr, *Tahrīr* VII, 204.

⁴⁵ See Ibn 'Āšūr, *Tahrīr* VII, 204. It is clearly expressed in Dawood's translation by putting the main verb in front of the auxiliary: 'seek if you can.'

⁴⁶ Cf. *az-Zamaḥṣarī*, *Kaššāf* II, 341: *fa-f'al ya 'nī innaka lā tastaṭī'u ḡālika*.

⁴⁷ *Ibid.*

⁴⁸ *Ibid.*: *fa-lā yaf'alu*. Faḥr ad-Dīn ar-Rāzī, *Mafātīḥ al-ḡayb* XII, 218: *lam yaša'*.

⁴⁹ Faḥr ad-Dīn ar-Rāzī, *Mafātīḥ al-ḡayb* XII, 217ff.

⁵⁰ *fa-lā takūnanna min al-ḡāhilīna*.

(as it were an irreal conditional sentence) and C3 (an irreal conditional sentence) also has a negative presupposition. In other words, if it is the case that you find their aversion hard to bear (which is known to be true), then if you can perform miracles, do (but you cannot, because) God did not wish it.

2 Further examples

2.1 Negative presupposition

7. al-Qur'ān II. *al-Baqara* 217.

*wa-lā yazālūna yuqātilūnakum ḥattā yaruddūkum 'an dīnikum ini staṭā'ū wa-man yartadid minkum 'an dīnihi fa-yamut wa-huwa kāfirun fa-ulā'ika ḥabiṭat a'māluhum fī d-dunyā wa-l-āḥirati wa-ulā'ika aṣḥābu n-nāri hum fīhā ḥālidūna*⁵¹

az-Zamaḥṣarī⁵² says: The conditional 'if they are able' (*ini staṭā'ū*) refers to the unlikeliness of their ability to do so. It is similar (in the common language) when a man says to his enemy: '(Even) if you overcome me, you could not remain over me (long)'. This indicates his confidence that his enemy will not overcome him. Abū Ḥayyān⁵³ quotes az-Zamaḥṣarī, al-Bayḍāwī⁵⁴ and an-Nīsābūrī⁵⁵ essentially repeat az-Zamaḥṣarī's interpretation of the conditional phrase without mentioning his name. Ibn 'Āšūr⁵⁶ also states that they (the pagans) could not make the Muslims turn away from their religion. Hence, the particle *in* is used to convey that its protasis (*ṣarṭ*) is desired without its occurrence.

⁵¹ Jones: ... They will continue to fight you until they turn you away from your religion if they are able. Those of you who turn away from their religion and die as unbelievers – their works fail in this world and in the next; these are the companions of the Fire, in which they will remain for ever.

⁵² az-Zamaḥṣarī, *al-Kaššāf* I, 425: *ini staṭā'ū wa-huwa stib'ādun li-stiṭā'atihim ka-qawli r-rağuli li-'aduwwihi in zafarta bī fa-lā tabqa 'alayya wa-huwa wāṭiqun bi-annahū lā yazfaru bihi.*

⁵³ Abū Ḥayyān, *al-Baḥr al-muḥīṭ* II, 391.

⁵⁴ al-Bayḍāwī, *Anwār at-tanzīl* I, 137: *ini staṭā'ū wa-huwa stib'ādun li-stiṭā'atihim ka-qawli l-wāṭiqi bi-quwwatihi 'alā qarṇihi: in zafarta bī fa-lā tabqa 'alayya wa-īḍānūn bi-annahum lā yaruddūnahum.*

⁵⁵ an-Nīsābūrī, *Tafsīr* I, 597: *wa-qawluhu ini-staṭā'ū istib'ādun li-qtidārihim ka-qawlu r-rağulu li-'aduwwihi wa-huwa wāṭiqun bi-annahū lā yazfaru bihi in zafarta bī fa-lā tabqa 'alayya.*

⁵⁶ Ibn 'Āšūr, *Tahrīr* II, 331: *wa-qawluhu ini staṭā'ū ta 'rīḍ bi-annahum lā yasaṭī'ūna radda l-muslimīna min dīnihim fa-mawqī'u ḥāḍā ṣ-ṣarṭi mawqī'u l-iḥtirāsi mimma qad tūhimuhu l-ğāyata fī qawlihi ḥattā yaruddūkum 'an dīnikum wa-li-ḥāḍā ḡā'a ṣ-ṣarṭu bi-ḥarfi in al-muṣ'iri bi-anna ṣarṭahu marğuwuwun 'adama wuqū'ihī.*

All these commentaries concur on the presupposition that the event addressed in the conditional cannot occur and did not occur.

8. *al-Qur'ān* III. *Āl 'Imrān* 31.

*qul in kuntum tuḥibbūna Allāha fa-ttabi 'unī yuḥbibkumu Allāhu wa-yaḡfiru lakum ḍunūbakum wa-Allāhu ḡafūrun raḥīmun.*⁵⁷

According to aṭ-Ṭabarī,⁵⁸ their claim (that they love God) is untrue. The verb *za'ama* refers to the falsehood of their claim. az-Zamaḡṣarī⁵⁹ reinforces this viewpoint, adding that anyone who claims to love God but is opposed to the *Sunna* of His Prophet is a liar, as accused by His book. This indicates that the presupposition of the conditional is negative.

9. *al-Qur'ān* III. *Āl 'Imrān* 64.

*qul yā 'ahla l-kitābi ta'ālāw ilā kalimatin sawā'in baynanā wa-baynakum allā na'buda illā Allāha wa-lā nuṣrika bihi ṣay'an wa-lā yattaḥida ba'ḍunā ba'ḍan arbāban min dūni Allāhi fa-in tawallaw fa-qūlū ṣhadū bi-annā muslimūna*⁶⁰

aṭ-Ṭabarī interprets the conditional sentence in the *āya*, stating that it is a fact that those hypocrites had turned away from God and become unbelievers.⁶¹

According to Ibn 'Āṣūr: 'In the phrase *in tawallaw* the conditional particle *in* is used, since turning away (*at-tawallī*) after presenting the aforementioned proofs would be unlikely to occur. Thus, the realisation of this conditional can be considered almost improbable (*iqtilā'u ḥuṣūli hādā ṣ-ṣartu*). This is generally the case with the particle *in*, even if it happened that they (the hypocrites of Medina), having previously been delighted by their Islam (surrendering themselves to God), turned

⁵⁷ Jones: Say, 'If you love God, follow me and God will love you and forgive you your sins. God is Forgiving and Merciful.

⁵⁸ aṭ-Ṭabarī, *Ġāmi' al-bayān* V, 325–326: *inna aqwāman kānū 'alā 'ahdi Rasūli Allāhi yaz'amūna annahum yuḥibbūna Allāha fa-arāda Allāhu an yaḡ'ala li-qawlihim taṣḍīqan min 'amalin fa-qāla in kuntum tuḥibbūna Allāha (al-āya) kāna ttibā'u Muḥammadin taṣḍīqan li-qawlihim.*

⁵⁹ az-Zamaḡṣarī, *Kaṣṣāf* I, 537: *fa-mani dda'ā maḡabbatahu wa-ḡālaḡa sunnata Rasūlihi fa-huwa kaḡḡābun wa-kitābu Allāhi yukaḡḡibuhu.*

⁶⁰ Jones: Say, 'O people of the Scripture, come to a word that is common between you and us, "We serve only God, and we associate nothing with Him and we do not take one another as lords to the exclusion of God".' If they turn away, say, 'Bear witness that we surrender.' (Bowling to God's will.)

⁶¹ aṭ-Ṭabarī, *Ġāmi' al-bayān* V, 474, 480: *fa-in tawallaw yaqūlu fa-in a'raḡū 'ammā da'awtahum ilayhi min al-kalimati s-sawā'i ... wa-kaḡarū fa-qūlū antum ayyuhā l-mu'minūna (li-l-mutawallīna 'an ḡālika) ṣhadū 'alaynā bi-annā bimā tawallaytum 'anhu min tawḡīdi Allāhi wa-iḡlāṣi l-'ubūdati lahu ... muslimūna ya'nī ḡāḡi'ūna li-Allāhi bihi mutaḡḡallilūna lahu.*

away from them (the true believers).’ That means, according to the commentator, that it may have been expected that they would not turn away, but they had not been affected by Muḥammad’s arguments and the proofs of God and left the true religion.⁶²

10. *al-Qur’ān* III. *Āl ‘Imrān* 125.

balā in taṣbirū *wa-tattaqū wa-ya’ūkum min fawrihim hādā yumdidkum rabbukum bi-ḥamsati ālāfin mina l-malā’ikati musawwisīna*⁶³

The antecedent of this *āya* can be found in *al-Qur’ān* III *Āl ‘Imrān* 23, where reference is made to the battle of Badr, while the *āya* in question refers to the battle of Uḥud. aṭ-Ṭabarī⁶⁴ quotes some unnamed companions of the Prophet: ‘Others said that God only promised them on the day of (the battle of) Badr that He would support them if they persisted in obedience to Him and in the fight (*ḡihād*) against His enemies ... but they did not fear God only on the day of the parties (*yawma l-aḥzāb*). Then He supported them when they besieged the (Jewish tribe of) Qurayza. Others said that the Muslims did not persist and so they were not supported on the day (of the battle of) Uḥud. ... Had they been supported (by God), they would not have been defeated on that day.’ aṭ-Ṭabarsī⁶⁵ states that the *in yaf’al* structure means *in fa’ala* (which makes possible the interpretation that the condition was not fulfilled) and he

⁶² Ibn ‘Āšūr, *Tahrīr* III, 269: *qawluhu fa-in tawallaw ḡī’a fī hādā š-šarṭi bi-ḥarfi in li-anna t-tawallī ba’da nuḥūdi hādīhi l-ḥuḡḡati wa-mā qablahā mina l-adillati ḡarību l-wuqū’i fa-l-maqāmu muštamilun ‘alā mā huwa šāliḥun li-qtilā’i ḥuṣūli hādā š-šarṭi fa-šāra fī’lu š-šarṭi min ša’nihi an yakūna nādira l-wuqū’i mafrūdan wa-dālika min mawāqī’i in aš-šarṭiyya fa-in kāna dālika minhum fa-qad šārū biḥayṭu ya’nasū min islāmihim fa-a’riḏū ‘anhum wa-msukū antum bi-islāmikum wa-ašhidūhum annakum ‘alā islāmikum ... wa-ma’nā hādā l-išhādi ‘alayhim bi-annā muslimūna.*

⁶³ Jones: (III. 124. When you said to the believers, ‘Is it not sufficient for you that your Lord will reinforce you with three thousand angels sent down?’) 125. Of course it is, but if you persevere and fear God, and [the enemy] come against you in the rush they make, your Lord will reinforce you with five thousand angels driving on.’

Dawood: III. 125: Yes! If you have patience and guard yourselves against evil your Lord will send to your aid five thousand angels splendidly accoutred, if they suddenly attack you.

⁶⁴ aṭ-Ṭabarī, *Ġāmi’ al-bayān* VI, 26: *wa-qāla āḥarūna inna Allāha ‘azza wa-ḡalla innamā wa’adahum yawma Badrin an yumiddahum in ṣabarū ‘inda ṭā’atihi wa-ḡihādi a’dā’ihi wa-ttaqūhu bi-ḡtinābi maḥārimihī an yumiddahum fī ḥurūbihim kullihā fa-lam yattaqū illā fī yawmi l-aḥzābi fa-amaddahum ḥīna ḥāšarū Qurayzata wa-qāla āḥarūna bi-naḥwi hādā l-ma’nā ḡayra annahum qālū lam yašbiri l-qawmu wa-lam yumaddū bi-šay’in fī Uḥudin. 27: qāla lam yašbirū wa-lam yattaqū fa-lam yumaddū yawma Uḥudin wa-law muddū lam yuhzamū yawma ‘iḏin.*

⁶⁵ aṭ-Ṭabarsī, *Maḡma’* II, 307: *in tušbirū ma’nāhu in ṣabartum ... wa-‘an Qatādata: lam yumaddū yawma Uḥudin wa-lā bi-malakin wāḥidin.*

quotes what 'Ikrima, one of the companions of the Prophet, said, that in reality God had not supported the Muslims at Uḥud not even with one angel.

All this indicates that the conditional has a negative presupposition.

11. *al-Qur'ān* III. *Āl 'Imrān* 149.

*yā ayyuhā allaḍīna āmanū in tuṭī'ū llaḍīna kafarū yaruddūkum 'alā a'qābikum fa-tanqalibū ḥāsirīna*⁶⁶

aṭ-Ṭabarī⁶⁷ states that by this *āya*, God prohibits the Muslims from yielding to the unbelievers in their opinions and religions. al-Bayḍāwī⁶⁸ holds that the *āya* was revealed on the occasion of the hypocrites saying to the believers after the defeat at Uḥud that they should return to the religion (of their ancestors), but they did not do so. Ibn 'Āšūr⁶⁹ says conveys a similar viewpoint.

The meaning of the *āya* is: Do not obey the disbelievers – and they did not do so. Therefore, the conditional has a negative presupposition.

12. *al-Qur'ān* III. *Āl 'Imrān* 183.

*allaḍīna qālū inna Allāha 'ahida ilaynā allā nu'mina li-rasūlin ḥattā ya'tiyanā bi-qurbānin ta'kuluhu n-nāru qul qad ḡā'akum rasūlun min qablī bi-l-bayyinātin wa-bi-llaḍī qultum fa-limā qataltumūhum in kuntum ṣādiqīna*⁷⁰

The commentators unanimously interpret *in kuntum ṣādiqīna* in this *āya* as unconditionally false, as the meaning of the verse refutes the claim (of the Jews) that what they say is true. For instance, aṭ-Ṭabarsī writes: “This is a refutation of their claim and a proof for their obstinacy (not to accept the truth).”⁷¹ al-Bayḍāwī similarly

⁶⁶ Jones: O you who believe, if you obey those who disbelieve, they will turn you back on your heels ('to disbelief') and you will come away losers.

⁶⁷ aṭ-Ṭabarī, *Ġāmi' al-bayān* VI, 125: *yanhā bi-dālika ahla l-īmāni bi-Allāhi an yuṭī'ū ahla l-kufri fī ārā'ihim wa-yantaṣiḥūhum fī adyānihim yaqūlu lā tantaṣiḥū l-yahūda wa-n-naṣārā 'alā dīnikum wa-lā tuṣaddiqūhum bi-ṣay'in fī dīnikum.*

⁶⁸ al-Bayḍāwī, *Anwār at-tanzīl* II, 42: *nazalat fī qawli l-munāfiqīna li-l-mu'minīna 'inda l-hazīmati irḡa'ū ilā dīnikum wa-iḥwānikum wa-law kāna Muḥammadun nabīyyan la-mā qutila.*

⁶⁹ Ibn 'Āšūr, *Taḥrīr* IV, 122: *wa-'alā l-waḡḥi t-tānī fī ma'nā in tuṭī'ū llaḍīna kafarū takūnu l-munāsabatu bi-'tibāri mā fī ṭā'ati l-munāfiqīna min mawālātihim wa-tarki walā'i Allāhi ta'ālā.*

⁷⁰ Jones: 'Those who have said, 'God has made a covenant with us that we should not believe in any messenger until he brings us a sacrifice devoured by fire.' Say, 'Messengers have come to you before me with the clear proofs and with what you have described. Why did you kill them, if you speak the truth?'

⁷¹ aṭ-Ṭabarsī, *Maḡma' al-bayān* II, 369: *in kuntum ṣādiqīna fīmā 'uhida ilaykum fīmā ddu ṭumūhu wa-hāḍā takḍībun lahum fī qawlihim wa-dalālatun 'alā 'inādihim.*

asserts that their claim is false.⁷² Ibn ‘Āšūr state: “It is evident that God’s words ‘if you speak the truth’ mean that their claim for a special covenant with God is a lie and an untrue plea.”⁷³

13. *al-Qur’ān* VI *al-An’ām* 40.

*qul a-ra’aytum in atākum ‘aḏābu Allāhi aw atatkumu s-sā’atu a-ḡayra Allāhi
tad’ūna in kuntum ṣādiqīna*⁷⁴

aṭ-Ṭabarī⁷⁵ explains that the conditional sentence in this *āya*, ‘if you are truthful’, means: “if you are correct in your claim and assertion that your deities to which you pray instead of God, could help (you) or harm (your enemies). This, according to the commentator, implies the impossibility of their claim being true.

According to Ibn ‘Aṭīyya⁷⁶ the meaning of ‘*a-ra’aytum*’ is ‘Will you call your idols and seek refuge at them for help? Abū Ḥayyān⁷⁷ echoes Ibn ‘Aṭīyya’s explanation but adds: In case of harm, you forget your idols, that is, you abandon them. This indicates that they are not truthful when they call their idols godheads, as they know that these idols are not truly divine. aṭ-Ṭabarsī⁷⁸ emphasises that God revealed that they do not call upon their idols for help when a calamity befalls them; instead, they call upon God. Ibn Kaṭīr⁷⁹ says approximately the same.

⁷² al-Bayḏāwī, *Anwār at-tanzīl* II, 52: *al-’ahdu takḏībun*.

⁷³ Ibn ‘Āšūr, *Tahrīr* IV, 186: *wa-qawluhu in kuntum ṣādiqīna zāhirun fī anna mā za’amū mina l-’ahdi lahum bi-ḏālika kiḏbun wa-ma’āḏīru baṭīlatun*.

⁷⁴ The English translation differ in some respect from each other, so I quote three of them. Jones: Say, ‘Have you considered? If God’s torment comes to you or the Hour comes to you, Will you call on any other than God, if you are truthful?’ Arberry: Say: What think you? If God chastisement comes upon you, or the hour comes upon you, will you call upon any other than God if you speak truly? Yusuf Ali: Say: “Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah. – (reply) if ye are truthful! Paret: Sprich: “Was denkt ihr? Wenn die Strafe Allahs über euch kommt oder die Stunde euch ereilt, werdet ihr dann zu einem anderen rufen als zu Allah, wenn ihr wahrhaftig seid?”

⁷⁵ aṭ-Ṭabarī, *Ġāmi’ al-bayān* IX, 241: *in kuntum ṣādiqīna yaqūlu in kuntum muḥiqqīna fī da’wākum wa-za’mikum anna ālihatakumu llatī tad’ūnahā min dūni Allāhi tanfa’u aw taḏurru*.

⁷⁶ Ibn ‘Aṭīyya, *al-Muḥarrar* II, 290: *al-ma’nā a-ra’aytum ... a-tad’ūna aṣnāmakum wa-talḡu’ūna ilayhā fī kaṣfi ḏālika in kuntum ṣādiqīna fī qawlikum innahā ālihatun bal tad’ūna Allāha*.

⁷⁷ Abū Ḥayyān, *al-Baḥr al-muḥīṭ* IV, 507.

⁷⁸ aṭ-Ṭabarsī, *Maḡma’ al-bayān* IV, 41: *in kuntum ṣādiqīna fī anna hāḏihi l-awṭāna ālihatun lakum iḥtaḡḡa subḥānuhu ‘alayhim bimā lā yadfa’ūnahu li-annahum kānū iḏā massahumu ḏ-ḏarru da’aw Allāha tumma qāla bal iyyāhu tad’ūna*.

⁷⁹ Ibn Kaṭīr, *Tafsīr* III, 256: *in kuntum ṣādiqīna ay fī ttiḥāḏikum ālihatan ma’ahu ... fī waqti ḏarūratin lā tad’ūna ḡayrahu (Allāha)*.

14. *al-Qur'ān* VI. *al-An'ām* 143.

tamāniyata azwāğin mina d-da'ni tṅayni wa-mina l-ma'zi tṅayni quli d-dakarayni ḥarrama ami l-unṭayayni ammā štamalat 'alayhi arḥāmu l-unṭayayni nabbi 'ūnī bi- 'ilmin in kuntum šādiqīna⁸⁰

aṭ-Ṭabarī⁸¹: In this *āya*, God informs the Prophet that everything these polytheists (that is, the Jews) say about God's prohibition is a lie, and they follow in this the footsteps of Satan. Ibn 'Aṭīyya⁸² describes this conditional sentence as “blame and reproach because of their lies.” Abū Ḥayyān⁸³ adds that it is impossible to provide trustworthy information about these alleged prohibitions. Ibn 'Āšūr⁸⁴ states that the *āya* clearly shows that they could not prove their claim that these things had been prohibited by God, so they are liars.

15. *al-Qur'ān*, VII. *al-A'rāf* 85.

wa-ilā Madyan aḥāhum Šu'ayban qāla yā qawmi 'budū Allāha mā lakum min ilāhin ġayruhu qad ġā'atkum bayyinaton min rabbikum fa-awfū l-kayla wa-l-mīzāna wa-lā tabḥasū n-nāsa ašyā'ahum wa-lā tufsidū fī l-arḍi ba'da iṣlāḥihā dālikum ḥayrun lakum in kuntum mu'minīna⁸⁵

⁸⁰ Jones: Eight paired together: two of sheep and two of goats; Say, 'Has He forbidden the two males or the two females or what the wombs of the two females contain?

⁸¹ aṭ-Ṭabarī, *Ġāmi' al-bayān* IX, 626: *wa-innamā hādā i'lāmun mina Allāhi ġalla tanā'uhu nabiyyahu anna kulla mā qālahu hā'ulā'i l-mušrikūna fī dālika wa-aḏāfūhu ilā Allāhi fa-huwa kaḏibun 'alā Allāhi wa-annahū lam yuḥarrim šay'an min dālika wa-annahumu ttaba'ū fī dālika ḥuṭuwāti š-šayṭāni wa-ḥālafū amrahu. ... ay in kuntum šādiqīna lam uḥarrim min hādā šay'an.*

⁸² Ibn 'Aṭīyya, *Muḥarrar* II, 355: *taqrī'un wa-tawbīḥun*. In the edition *taqrīr* is written incorrectly which is a misprint or misreading.

⁸³ Abū Ḥayyān, *al-Baḥr al-muḥīṭ* IV, 672: *nabbi 'ūnī bi- 'ilmin in kuntum šādiqīna ay lā yumkinu minkum tanbi'atun bi-dālika ... wa-ntaqala min tawbīḥihim fī nafyi 'ilmihim bi-dālika ilā tawbīḥihim fī nafyi šahādatihim dālika waqta tawšiyati Allāhi iyyāhum bi-dālika.*

⁸⁴ Ibn 'Āšūr, *Tahrīr* VIIIa 133: *wa-qawluhu in kuntum šādiqīna ay fī qawlikum inna Allāha ḥarrama mā dākartum annahu muḥarramun li-annahum law kānū šādiqīna fī taḥrīmi dālika la-ṣtaṭ'ū bayāna mā ḥarramahu Allāhu wa-la-abadū ḥikmata taḥrīmi mā ḥarramūhu wa-nasabū taḥrīmahu ilā Allāhi ta'ālā.*

⁸⁵ Jones: To Madyan [We sent] their brother Shu'ayb. He said, 'O my people, serve God. You have no god other than Him. A clear proof from your Lord has come to you. Give full weight and full measure and do not defraud the people of their things and do not cause mischief in the land after it has been set right. That is better for you if you are believers.

aṭ-Ṭabarī⁸⁶: If you believe in what I say to you from God about His prohibition and command. aṭ-Ṭa‘labī⁸⁷ explains, the phrase ‘That is better for you if you are believers’ means ‘if you believe in what I say’, signifying true belief. Abū Ḥayyān⁸⁸ adds that from (the hidden reference of) the conditional sentence ‘(in *kuntum mu‘minīna*), it is clear that they are unbelievers, a fact known from the beginning of the *āya* and from the end of the story as well.

16. *al-Qur‘ān* VII. *al-A‘rāf* 89.

*qaḍi ftaraynā ‘alā Allāhi kaḍiban in ‘udnā fī millatikum ba‘da id naḡḡānā
Allāhu minhā wa-mā yakūnu lanā an na‘ūda fihā illā an yašā‘a Allāhu rabbunā
wasi‘a rabbunā kulla šay‘in ‘ilman ‘alā Allāhi tawakkalnā rabbanā ftaḥ baynanā
wa-bayna qawminā bi-l-ḥaqqi wa-anta ḥayru l-fātiḥīna*⁸⁹

aṭ-Ṭabarī⁹⁰: It would not be desirable for us to return to your polytheism (*širk*) after that God delivered us from it. Thus, the conditional clearly has a negative presupposition. az-Zamaḥšarī⁹¹: ‘The *āya* contains an indirect speech (*iḥbār*), which is bound (*muqayyad*) to the conditional in *‘udnā*. It can be explained in two ways (*waḡhāni*). First, it can be a nominal sentence (*musta‘nifa*), expressing astonishment as if they said: How would we tell lies about God if returned to unbelief after Islām! Second, it can be conceived as an oath, with an implicated *la-* (*laqaḍi ftaraynā ‘alā Allāhi*): By God, certainly we would tell etc.’ In both cases, it becomes clear that the realisation of the conditional is impossible.

⁸⁶ aṭ-Ṭabarī, *Ġāmi‘ al-bayān* X, 312: *in kuntum muṣaddiqiyya fīmā aqūlu lakum wa-u‘addī ilaykum ‘ani Allāhi min amrihi wa-nahyihi.*

⁸⁷ aṭ-Ṭa‘labī, *Kašf* IV, 261: *ḥayrun lakum in kuntum mu‘minīna muṣaddiqīna bimā aqūlu.*

⁸⁸ Abū Ḥayyān, *al-Baḥr al-muḥīṭ*, V, 105: *wa-zāhiru qawlihi in kuntum mu‘minīna annahum kānū kāfirīna wa-‘alā dālika yadullu ṣadru l-āyati wa-āḥiru l-qišṣati.*

⁸⁹ Jones: We would be inventing lies against God if we return to your religion after God has saved us from it. It is not for us to return to it unless God, our Lord, wishes. God embraces all things in [His] knowledge. We put our trust in God. Our Lord, decide with truth between us and our people. You are the best of those who decide.’

⁹⁰ aṭ-Ṭabarī, *Ġāmi‘ al-bayān* X, 319: *mā yanbaḡī lanā an na‘ūda fī širkikum ba‘da id naḡḡānā Allāhu minhā illā an yašā‘a Allāhu rabbunā fa-Allāhu lā yašā‘u š-širka walākin yaqūlu illā an yakūna Allāhu qad ‘alīma šay‘an fa-innahū wasi‘a kulla šay‘in ‘ilman.*

⁹¹ az-Zamaḥšarī, *Kaššāf* II, 486: *huwa iḥbārūn muqayyadūn bi-š-šarṭi wa-fīhi waḡhāni aḥaduhumā an yakūna kalāman musta‘nifan fīhi ma‘nā t-ta‘aḡḡubu ka-annahum qālū mā akḍabanā ‘alā Allāhi in ‘udnā fī l-kufri ba‘da l-islāmi ... wa-t-tānī an yakūna qasaman ‘alā taqḍīri ḥaḍfī l-lāmi bi-ma‘nā wa-Allāhi laqaḍi ftaraynā ‘alā Allāhi kaḍban.*

17. *al-Qur'ān IX. at-Tawba 41.*

(i) *nfirū ḥifāfan wa-ṭiqālan wa-ḡāhidū bi-amwālikum wa-anfusikum fī sabīli Allāhi dālikum ḥayrun lakum in kuntum ta'lamūna*⁹²

aṭ-Ṭabarī⁹³: If you knew the preference (*faḍl*) of going to fight for God to remaining at home. However, they did not know it. Ibn 'Aḡṭba⁹⁴: Had you known it, you would not have stayed away from the raiding party. al-Ālūsī⁹⁵: If you knew that striving for God is better than staying away, you would hurry to fight without delay. It is an implied apodosis to the conditional *in kuntum*. Ibn 'Āšūr⁹⁶: If you had known the goodness of the fight and what it meant (*ša'bahu*).

18. *al-Qur'ān IX. at-Tawba 62.*

*yaḥlafūna bi-Allāhi lakum li-yurḍūkum wa-Allāhu wa-Rasūluhu aḥaqqu an yurḍūhu in kānū mu'minīna*⁹⁷

aṭ-Ṭabarī⁹⁸ says that those who seek to please you instead of God and His Messenger are not true believers. That is, the implied apodosis (*ḡawāb*) of the protasis of the conditional phrase (*šarṭ*) shows a negative presupposition. Similarly, az-Zamaḡṣarī⁹⁹ argues that they (the hypocrites) could not be true believers as they claim, because they want to please others than God and His Messenger, between whom there is no

⁹² Jones: Go out, light and heavy, and strive with your persons and your possessions in God's way. That is better for you, if you have knowledge.

⁹³ aṭ-Ṭabarī, *Ġāmi' al-bayān XI*, 476: *in kuntum min ahli l-'ilmi bi-ḥaqqiqati mā buyyina lakum min faḍli l-ḡihādi fī sabīli Allāhi 'alā l-qu'ūdi 'anhu*.

⁹⁴ Ibn 'Aḡṭba, *al-Baḥr al-madīd*, II, 384: *in kuntum ta'lamūna ... ay law 'alimtum dālika mā qa'adtum ḥalfā sariyyatin*.

⁹⁵ al-Ālūsī, *Rūḥ al-ma'ānī X*, 344: *in kuntum ta'lamūna ay in kuntum ta'lamūna l-ḥayra 'alimtum annahu ḥayrun aw in kuntum ta'lamūna annahu ḥayrun id lā ḥtimālun li-ḡayri ṣ-ṣidqi fī aḥbārihi ta'ālā fa-bādarū ilayhi fa-ḡawābu in muqaddarun*.

⁹⁶ Ibn 'Āšūr, *Tahrīr X*, 208: *in kuntum ta'lamūna ay in kuntum ta'lamūna dālika l-ḥayra wa-ša'bahu*.

⁹⁷ Jones: They swear to you by God to please you, but God and His messenger have a better right to be pleased by them, if they are believers.

⁹⁸ aṭ-Ṭabarī, *Ġāmi' al-bayān XI*, 539: *yaqūlu ta'ālā ḍikruhu li-l-mu'minīna bihi wa-bi-Rasūlihi yaḥlafu lakum ḥā'ulā'i l-munāfiqūna bi-Allāhi li-yurḍūkum ... wa-l-aymāni l-fāḡirati wa-Allāhu wa-Rasūluhu aḥaqqu an yurḍūhu bit-tawbati wa-l-inābati mimmā qālū wa-naṭaqū in kānū mu'minīna ay in kānū muṣaddiqīna bi-tawḥīdi Allāhi muqirrīna bi-wa'dihi wa-wa'idīhi*.

⁹⁹ az-Zamaḡṣarī, *Kaššāf III*, 62: *fa-qīla lahum in kuntum mu'minīna kamā taz'amūna fa-aḥaqqu man arḍaytumu Allāhu wa-Rasūluhu bi-t-ṭā'ti wa-l-wifāqi wa-innamā waḥḥada ḍ-ḍamīra li-annahu lā tawāfata bayna riḍā Allāhi wa-riḍā Rasūlihi ... ka-qawlika iḥsānu Zayḍin wa-iḡmāluhu na'aṣanī wa-ḡabara minnī aw wa-Allāhu aḥaqqu an yurḍūhu wa-Rasūluhu ayḍan*.

difference. Abū Ḥayyān¹⁰⁰ and Ibn ‘Aǧība¹⁰¹ also reject the notion of their true belief because they do not swear by God or His Messenger. Ibn ‘Āšūr¹⁰² holds the same view but adds that the *āya* also urges these men to become true believers.

Finally, the subsequent *āya* clarifies that the conditional *in* in the preceding *āya* must be interpreted as *law*, since they were unaware ‘that those who oppose God and His messenger will have the Fire of Jahannam’¹⁰³, indicating their lack of sincerity in their belief.

19. *al-Qur’ān XXI al-Anbiyā’* 17.

law aradnā an nattaḥiḍa laḥwan la-ttaḥaḍnāhu min ladunnā in *kunnā fā’ilīna*¹⁰⁴ aṭ-Ṭabarī¹⁰⁵ cites explanations according to which *lahw* means a woman or, in the Yemeni dialect, a child; *min ladunnā* refers to the people of the heaven, while *in kunnā fā’ilīna* can be interpreted as ‘we do not do that’. az-Zamaḥṣarī¹⁰⁶ shares the same interpretation regarding the meaning of *lahw*, and he adds that *min ladunnā*

¹⁰⁰ Abū Ḥayyān, *al-Baḥr al-muḥiṭ* XI, 337: *in kānū mu’minīna kamā yaz’amūna fa-ahaqqu man yurḍūnahu Allāhu wa-Rasūluhu bi-ṭ-ṭā’ati wa-l-wifāqi*.

¹⁰¹ Ibn ‘Aǧība, *al-Baḥr al-madīd*, II, 400: *in kānū mu’minīna ṣādiqīna fī ṡmānihim*.

¹⁰² Ibn ‘Āšūr, *Taḥrīr* X, 245: *wa-ṣarṭu in kānū mu’minīna musta’malun li-l-ḥaṭṭi wa-t-tawaqqu’i li-ṡmānihim li-anna mā ḥukiya ‘anhum min l-aḥwāli lā yabqā ma’ahu ḥtimālun fī ṡmānihim fa-sta’mala ṣarṭa li-t-tawakkuli wa-l-ḥaṭṭi ‘alā l-ṡmāni*.

¹⁰³ Jones: Do they not know that those who oppose God and His messenger will have the Fire of Jahannam, in which they will remain for ever? That is the great humiliation.

¹⁰⁴ Jones: Had We wished to choose a diversion, We could have chosen it from within Us – had We done [anything]. Bell: If We wished to choose a pastime, We should choose one within Ourselves, if we were going to do (anything). Yusuf Ali: If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)! Arberry: had We desired to take to Us a diversion We would have taken to it Us from Ourselves, had We done aught. Paret: Hätten Wir Uns einen Zeitvertreib schaffen wollen, so hätten Wir dies von Uns aus vorgenommen, wenn Wir das überhaupt hätten tun wollen. N.B.: I quoted so many translations because none of them has succeeded in giving a meaningful sense to the words *lahw* and *min ladunnā*, unlike the Mediaeval commentaries, which, however, were not taken into consideration by the translators.

¹⁰⁵ Cf. aṭ-Ṭabarī, *Ġāmi’ al-bayān* XVI, 237: *law aradnā an nattaḥiḍa zawġatan waladan ...qīla l-lahwu l-mar’atu. ... al-lahwu bi-luġati ahli l-Yamani l-mar’atu. 239: in kunnā fā’ilīna mā naf’alu ...wa-qīla mā kunnā naf’alu min ladunnā min ‘indinā min ahli s-samā’i ...240: wa-mā ḥalaqnā ġannatan wa-lā nāran wa-lā mawtan wa-lā ba’ṡan wa-lā ḥisāban*.

¹⁰⁶ az-Zamaḥṣarī, *Kaššāf* IV, 133: *tumma bayyana anna s-sababa fī tarki ttiḥāḍi l-lahwi wa-l-la’bi wa-ntifā’ihi ‘an af’ālī huwa anna l-ḥikmata ṣārifatun ‘anhu wa-illā fa-anā qādirun ‘alā ttiḥāḍihi in kuntu fā’ilan li-annī ‘alā kulli šay’in qādirun. wa-qawluhu la-ttaḥaḍnāhu min ladunnā ay min ġihati qudratinā wa-qīla l-lahwu l-waladu bi-luġati l-Yamani wa-qīla l-mar’atu wa-qīla min ladunnā ay mina l-malā’ikati lā mina l-insi raddan li-wilādati l-Masīḥi wa-’Azīzin*.

signifies 'by way of our power'. Ibn 'Aṭīyya¹⁰⁷ says that *in* occupies here the place of *law*, that is, an irreal conditional phrase meaning that 'we did not do that'. According to Ibn Kaṭīr¹⁰⁸ *lahw* means a *hūrī* woman. He also considers the conditional with *in* to mean that 'we did not do it'. He also quotes the opinion of Muğāhid that every *in* in the *Qur'ān* is negation. Ibn 'Āšūr¹⁰⁹ explains *min ladunnā*: from the world of the angels who are the nearest to God. According to him, this *in* can also function as a conditional or a negative particle. The meaning, however, in both cases is 'we did not do it'.

20. *al-Qur'ān* XLVI. *al-Aḥqāf* 4.

*qul a-ra'aytum mā tad'ūna min dūni Allāhi arūnī māḍā ḥalaqū mina l-arḍi am lahum širkun fī s-samāwāti tūnī min qabli hādā aw aṭāratin min 'ilmin in kuntum šādiqīna.*¹¹⁰

According to aṭ-Ṭabarī¹¹¹ if they were truthful in their claim, they would have been able to provide evidence for it, which they did not. Ibn Abī Zamanīn¹¹² asserts that the *āya* unequivocally indicates that there exists no scripture or oral report (*riwāya*) supporting the notion that their idols played a role in the creation of the heavens and the earth. Ibn 'Āšūr¹¹³ maintains that their inability to present any supporting arguments demonstrates that their claim was false.

¹⁰⁷ Ibn 'Aṭīyya, *Muḥarrar* IV, 77: *wa-in fī qawlihi in kunnā fā'ilīna yuḥtamalu an takūna š-šarṭiyya bi-ma'nā law kunnā ay wa-lasnā kaḍālika ... wa-yuḥtamalu an takūna nāfiyatan bi-ma'nā mā wa-kullu ḥadā qad qīla.*

¹⁰⁸ Ibn Kaṭīr, *Tafsīr* V, 335–336: *law aradnā ... (lam nurid) ... laḥwan ... al-laḥwu l-mar'atu aw mina l-hūrī l-'ayni ... awi l-waladu in kunnā fā'ilīna ay mā kunnā fā'ilīna wa-qāla Muğāhidun kullu šay'in fī l-Qur'āni in fa-huwa inkārūn.*

¹⁰⁹ Ibn 'Āšūr, *Tahrīr* XVII, 33: *wa-ḡumlatu in kunnā fā'ilīna in ḡu'ilat in šarṭiyatan fa-rtibāṭuhā bi-llatī qablahā rtibāṭu š-šarṭi bi-ḡazā'ihī l-mahḍūfi d-dāllu 'alayhi ḡawābu law wa-huwa ḡumlatu la-ttaḥadnāhu fa-yakūnu takrīran li-t-talāzumi wa-in ḡu'ilat in ḥarfa nafyin kānati l-ḡumlatu musta'nifatan li-taqrīri l-imtinā'i l-mustafādi min law ay mā kunnā fā'ilīna laḥwan.*

¹¹⁰ Jones: Say, 'Have you considered what you call on apart from God? Show me what part of the earth they have created? Or have they a share of the heavens? Bring me a Scripture from before this, or some trace of knowledge, if you speak the truth.'

¹¹¹ aṭ-Ṭabarī, *Ġāmi'* *al-bayān* XXI, 116: *in kuntum šādiqīna fī da'wākum laḥā mā tadda'ūna fa-inna d-da'wā idā lam yakun ma'ahā ḥuḡḡatun lam tuḡni 'ani l-mudda'ī šay'an*

¹¹² Ibn Abī Zamanīn, *Tafsīr* IV, 221: *i'tūnī bi-kitābin ... aw aṭāratin min 'ilmin bi-hādā in kuntum šādiqīna ay laysa 'indakum bi-hādā kitābun aw aṭāratu ya'nī riwāyatun.*

¹¹³ Ibn 'Āšūr, *Tahrīr* XXVI, 11: *fī qawlihi in kuntum šādiqīna ilḥābun wa-ifḥāmūn lahum bi-annahum ḡayru ātīna bi-ḥuḡḡatin lā min ḡānibi l-'aqli wa-lā min ḡānibi n-naqli l-mastūrī awi l-ma'tūrī wa-qad qāla ta'ālā fī sūrati l-Qaṣaši fa-in lam yastaḡībū laka fa-'lam innamā yatba'ūna aḥwā'ahum.*

21. *al-Qurān XLVI. al-Aḥqāf* 8.

*am yaqūlūna fīstarāhu qul ini fīstaraytuhu fa-lā tamlikūna lī mina Allāhi šay'an huwa a'lamu bimā tufīdūna fīhi kafā bihi šahīdan baynī wa-baynakum wa-huwa l-ḡafūru r-rahīmu*¹¹⁴

aṭ-Ṭabarī¹¹⁵: Say (Muḥammad) to them (the Meccan pagans) that if I had fabricated this Qur'ān, you could not protect me from God's punishment (so I had not fabricated it). az-Zamaḥṣarī¹¹⁶: Since God inevitably punishes whoever fabricates lies against Him ... how could I fabricate lies and expose myself to His punishment? aṭ-Ṭabarī¹¹⁷: The intention of the *āya* is: How can I invent lies against God when you are not able to ward off His punishment from me? Ibn 'Ādil¹¹⁸ explains in detail why Muḥammad considered it impossible for himself to have invented lies for the sake of the unbelievers. Ibn 'Āšūr¹¹⁹: If I had fabricated (the Qur'ān) I would have been punished by God.

All the commentators agree that the *in* of the conditional phrase corresponds here to the irreal *law*, so the conditional phrase carries a negative presupposition.

¹¹⁴ Jones: Or do they say, 'He has invented it'? Say, 'If I have invented it, you have nothing to help me against God. He is well aware of what you engage in. He is sufficient witness between me and you. He is Forgiving and Compassionate.' Yusuf Ali: Or do they say, "He has forged it"? Say: "Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful." Dawood: Say: „If I have indeed invented it, then there is nothing you can do to shield me from the wrath of God. He well knows what you say about it. Sufficient is He as my witness and your witness. He is the Forgiving One, the Merciful.” Arberry: If I forged it, you have no power to help me against God.

¹¹⁵ aṭ-Ṭabarī, *Ġāmi' al-bayān* XXI, 118: *yaqūlu ta'ālā dīkruhu: am yaqūlu hā'ulā'i l-mušrikūna bi-Allāhi min Qurayšin: iftarā Muḥammadun hādā l-Qur'āna fa-ḥtalaqahu wa-taḥarraṣahu kiḍban. qul lahum yā Muḥammadu: ini fīstaraytuhu wa-taḥarrastuhu 'alā Allāhi fa-lā tamlikūna lī yaqūlu fa-lā tuḡnūna 'anni mina Allāhi in 'āqabanī 'fīrā'ī iyyāhu wa-taḥarruṣī 'alayhi šay'an wa-lā taqdirūna in tadfa'ū 'annī sū'an in ašābanī bihi.*

¹¹⁶ az-Zamaḥṣarī, *Kaššāf* V, 493: *lā maḥālata bi-'uqūbati l-iftirā'i 'alayhi ... kayfa aftarīhi wa-ata'arraḍu li-'iqābihi.*

¹¹⁷ aṭ-Ṭabarī, *Maḡma' al-bayān* IX, 107: *al-murādu kayfa aftarī 'alā Allāhi min aḡlikum wa-antum lā taqdirūna 'alā daf'i 'iqābihi 'annī iḡā fīstaraytu 'alayhi.*

¹¹⁸ Ibn 'Ādil, *Lubāb* XVII, 381: *am yaqūlūna fīstarāhu am li-l-inkāri wa-t-ta'aḡḡubi ka-annahu qīla da' hādā wa-sma'i l-qawla l-munkara l-aḡṭba tumma bayyana baṭlāna šubhatihim fa-qāla qul yā Muḥammadu ... 'alā sabīli l-farḍi ... wa-in 'aḡḡabanī Allāhu 'alā fīrā'ī fa-kayfa aftarī 'ala Allāhi min aḡlikum.*

¹¹⁹ Ibn 'Āšūr, *Tahrīr* XXVI, 14: *ma'nā lā tamlikūna lī lā taqdirūna 'alā daf'i ḍarri Allāhi 'annī fa-qtadā anna l-ma'nā: ini fīstaraytuhu 'āqabanī Allāhu wa-lā tastaḡī'ūna daf'a 'iqābī.*

22. *al-Qur'ān* LXXXVII. *al-A'lā* 9–10.

9. *fa-dakkir* in *nafa'ati d-dīkrā* 10. *sa-yaddakkaru man yaḥšā*¹²⁰

aṭ-Ṭabarī¹²¹: Warn (Muḥammad) them about His punishment, although reminding (of the punishment) those who drove you to despair will not be beneficial for them. az-Zamaḥṣarī¹²² says that on the surface it is a conditional, but its meaning is dispraise. He sums up his commentary with the following words: 'The aim of this conditional is to exclude the possibility of the usefulness of the reminder. He cites an example from the everyday language: As if you told a preacher (*wā'iz*) to admonish the tax-collectors if they listen to it from you.

Ibn 'Aṭīyya¹²³ also notes that the real meaning of the *āya* is to censure the Meccans. He quotes two earlier commentators, al-Farrā' and az-Zahrāwī, according to whom the conditional has a negative meaning (*in lam tanfa'*). In as-Samnānī's¹²⁴ interpretation, the two *āyas* instruct the Prophet that his task is only to warn the infidels and to inform them about the consequences of their infidelity, regardless of whether they benefit from his preaching or not. However, the commentator adds that the warnings of the Prophet will be useful only for those who fear God. Ibn 'Āšūr¹²⁵

¹²⁰ Jones: 9. So remind – if the reminder is useful. 10. He who fears will be reminded.

¹²¹ aṭ-Ṭabarī, *Ġāmi' al-bayān* XXIV, 317: *yaqūlu ta'ālā dīkruhu faḍakkir 'ibāda Allāhi yā Muḥammadu 'azamatahu wa-'izhum wa-ḥaddīrhūm 'uqūbatahu in nafa'ati d-dīkrā llaḏīna qad āyastuka min imānihim fa-lā tanfa'uhumu d-dīkrā.*

¹²² az-Zamaḥṣarī, *Kaššāf* VI, 359: *in nafa'ati d-dīkrā dālika ba'da ilzāmi l-ḥuḡḡati bitakrīri t-taḍkīri wa-t-tānī an yakūna zāhiruhu šarṭan wa-ma'nāhu ḍamman li-l-muḍakkirīna wa-iḥbāran 'an ḥālihim stib 'ādan li-ta'tīri d-dīkrā fīhim wa-tasḡīlan 'alayhim bi-ṭab'i 'alā qulūbihim kamā taqūlu li-l-wā'izi 'izi l-makkāsīna in sami'ū minka qāšidan bi-hāḏā š-šarṭi stib 'āda dālika wa-annahu lan yakūna. ... an yakūna zāhiruhu šarṭan wa ma'nāhu ḍamman li-l-muḍakkirīna ... wa-sti'bādan li-ta'tīri d-dīkrā fīhim ... qāšidan bi-hāḏā š-šarṭi stib 'āda dālika wa-annahu lan yakūna.*

¹²³ Ibn 'Aṭīyya, *Muḥarrar* V, 470: *iḥtalafa n-nāsu fī ma'nā qawlihi ta'ālā in nafa'ati d-dīkrā fa-qāla l-Farrā'u wa-z-Zahrāwīyyu ma'nāhu wa-in lam tanfa' fa-qtašara 'alā l-qismi l-wāḥidi li-dalālatihi 'alā t-tānī wa-qāla ba'du l-ḥuḏḏāqi ... 'alā ḡihati t-tawbīhi li-Qurayšin ay in nafa'ati d-dīkrā fī hā'ulā'i t-tuḡāti l-'utāti ... kamā taqūlu li-raḡulin qul li-fulānin wa-'id lahu in sami'aka innamā huwa tawbīḥun li-l-muṣāri ilayhi.*

NB: Neither the *Ma'ānī* of al-Farrā', nor the collected sayings of az-Zahrāwī contain this explanation. Cf. al-Farrā', *Ma'ānī* III, 256 where he explains *Sūrat al-A'lā* and az-Zahrāwī, *Aqwāl*.

¹²⁴ as-Samnānī, *Ayn al-ḥayāt* VI, 301: *in kunta tuḍakkiru mā qara'ta 'alā lawḥika fa-mā 'alayka an yanfa'a lahumu d-dīkrā aw lā yanfa'a wa-'alayka l-wa'zu wa-l-iblāḡu. sawfa yanfa'u llaḏīna yaḥšūna min rabbihim mina l-quww l-musta'iddati l-ḡayri l-mulattāḥati biturābi t-ṭabī'ati.*

¹²⁵ Ibn 'Āšūr, *Tahrīr* XXX, 284: *wa-hāḏā ta'rīḏun bi-anna fī l-qawmi man lā tanfa'uhu d-dīkrā wa-dālika yufhamu min ḡitābi ḥarfī in al-muqtaḏī 'adama ḥtimāli wuqū'i šarṭi aw nadrati wuqū'ihī.*

states that this *āya* alludes to those who cannot make use of the Prophet's warnings. This is evident from the use of the conditional particle *in*, which indicates the improbability or impossibility of the occurrence of the conditional event.

2.2 Positive presupposition

23. *al-Qur'ān* III. *Āl 'Imrān* 63.

*fa-in tawallaw fa-inna Allāha 'alīmun bi-l-mufsidīna*¹²⁶

at-Ṭabarī asserts that the Jews rejected the truth that had come from God and did not accept it.¹²⁷ al-Bayḍāwī similarly interprets the conditional *in* in the *āya* as confirming their (i.e., the Jews of Medina) refusal of Muḥammad's arguments and (the concept of) Divine Oneness.¹²⁸ at-Ṭa'ālibī¹²⁹ citing the opinion of a certain Abū l-Baqā', emphasises that they had turned away from God, as indicated by the use of the past tense (*fi'l māḍī, tawallaw*), and it cannot be construed as if it were *tatawallaw* (real conditional, by implication), since in that case the true meaning of the *āya* would be lost, namely that God said to the believers: Say and testify, while He said to the polytheists: You turned away.

24. *al-Qur'ān* III. *Āl 'Imrān* 120.

in tamsaskum ḥasanatun *tasu'hum wa-in tuṣibkum sayyi'atun yafraḥū bihā wa-in taṣbirū wa-tattaqū lā yaḍurrukum kayduhum šay'an inna Allāha bimā ya'lamūna muḥīṭun*¹³⁰

al-Bayḍāwī says about this *āya* in his *Tafsīr*¹³¹: Your (i.e., the true Muslims of Medina) victory over your enemies and your seizing of spoils from them make them (i.e., the hypocrites of Medina) sorrowful, whereas they rejoice when you suffer defeat or discord arises among you. That means the two conditional sentences are

¹²⁶ Jones: If they turn away, God is aware of those who wreak mischief.

¹²⁷ at-Ṭabarī, *Ġāmi' al-bayān* V, 467: *fa-in tawallaw ya'nī fa-in adbara ... hā'ulā'ī llaḍīna ḥāggūka fī 'Isā 'ammā ḡā'aka min al-ḥaqqi min 'indī rabbika ... fa-a'raḍū 'anhu wa-lam yaqbalūhu.*

¹²⁸ al-Bayḍāwī, *Anwār at-Tanzīl* II, 21. *wa'īdun lahum wa-waḍ'u l-muḥari mawḍi'a l-muḍmari li-yadulla 'alā anna t-tawallīya 'ani l-ḥuḡaḡi wa-l-i'rāḍa 'ani t-tawḥīdi ifṣādun li-d-dīni wa-l-i'tiqādu l-mu'addī ilā fasādi n-naḥsi bal wa-ilā fasādi l-'ālamī.*

¹²⁹ at-Ṭa'ālibī, *Ġawāhir* II, 56: *fa-in tawallaw Abū l-Baqā' (qāla) tawallaw fī'lun māḍī wa-lā yaḡūzu an yakūna t-taqdīru tatawallaw li-fasādi l-ma'nā li-anna qawlahu a-qūlū šhadū ḥiṭābun li-l-mu'minīna wa-tawallaw li-l-muṣrikīna.*

¹³⁰ Jones: If a piece of good fortune touches you, it is evil in their view; but if a piece of evil befalls you, they rejoice at it. But if you persevere and protect yourselves, their trickery will not harm you in any way. God encompasses what they do.

¹³¹ al-Bayḍāwī, *Anwār at-Tanzīl* II, 35: *bayānun li-tanāhī 'adāwatihim ilā ḥaddīn ḥasadū mā nālahum min ḥayrin wa-manḡa'atin wa-šatamū bimā aṣābahum min ḍarrīn wa-siddatīn.*

not to be considered as speaking of future events; rather, they refer to current and frequent occurrences of unbelief, and the real meaning of *in* is 'whenever'. Ibn 'Āšūr says that God disclosed (*kašafa*) what can be found in their (hypocrites, *munāfiqūn*) hearts (*fī šudūrihim*). That is, their would-be behaviour is presupposed on the basis of their previous feelings.¹³²

For the second conditional sentence (*in tašbirū wa-tattaqū*), al-Bağawī considers the trickery of the hypocrites to be a fact rather than just an assumption. He explains the apodosis (*ğawāb*) *lā yađurrukum* as *fa-laysa yađurrukum* meaning 'so they (really) do not harm you'.¹³³

25. *al-Qur'ān* III. *Āl 'Imrān* 140.

in yamsaskum qarhun *fa-qad massa l-qawma miṭluhu wa-tilka l-ayyāmu*
nudāwiluhā bayna n-nāsi wa-li-ya'lama Allāhu llađīna āmanū wa-yattaḥida
*minkum šuhadā'a wa-Allāhu lā yuḥibbu z-zālimīna*¹³⁴

aṭ-Ṭabarī¹³⁵ asserts that the believers were indeed wounded (by God's decree), and this *āya* can be seen as an encouragement for them to persevere in their fight against the infidels. al-Bayḏāwī¹³⁶ also observes the ups and downs of war, noting that God alternates success among the fighters, giving believers hope for success from God, while their enemies lack such assurance. Ibn 'Āšūr¹³⁷ offers a similar interpretation of the *āya*, adding that it serves as a source of comfort (*tasliya*) for the believers after the painful defeat at Uḥud, rather than a punishment as some commentators have suggested.

¹³² Ibn 'Āšūr, *Tahrīr* IV, 68: *zāda Allāhu kašafan limā fī šudūrihim bi-qawlihi in tamsus-kum ḥasanatun tasu'hum ay tušibkum ḥasanatun wa-l-massu l-išābatu*.

¹³³ al-Bağawī, *Ma'ālim at-Tanzīl* II, 96.

¹³⁴ Jones: If a wound touches you, a similar wound has already touched the people [who oppose you]. These are the turns of fortune that We deal out in turn amongst the people. [We do this] that God may know those who believe and that He may take witnesses from among you – God does not love the wrong-doers.

¹³⁵ aṭ-Ṭabarī, *Ġāmi' al-bayān* VI, 81: *in kāna ašābakum qarhun fa-qad ašāba 'aduwwakum miṭluhu yu'azzī ašāba Muḥammadin wa-yahuttuhum 'alā l-qitāli*.

¹³⁶ al-Bayḏāwī, *Anwār at-tanzīl* II, 40: *wa-l-ma'nā in ašābū minkum yawma Uḥudīn fa-qad ašabtum minhūm yawma Badrīn miṭlahu ... fa-antum awlā ... fa-innakum tarğawna mina Allāhi mā lā yarğawna ... nudāwiluhā ya'nī nušarrifuhā baynahum nudūlu li-hā'ulā'i tāratan wa-li-hā'ulā'i tāratan uḥrā*.

¹³⁷ Ibn 'Āšūr, *Tahrīr* IV, 99: *wa-l-ma'nā in huzimtum yawma Uḥudīn fa-qad huzīma l-mušrikūna yawma Badrīn wa-kuntum kifāfan wa-li-đālika a'qabahu bi-qawlihi wa-tilka l-ayyāmu nudāwiluhā bayna n-nāsi wa-t-ta'bīru 'ammā ašāba l-muslimīna bi-šīğati l-muđāri'i fī yamsaskum li-qurbihī min zamani l-ḥāli wa-'ammā ašāba l-mušrikūna bi-šīğati l-māđī li-bu'dihī li-annahu ḥašala yawma Badrīn. IV, 100: *naşrun mubīnūn wa-hāđihī l-muqābalatu bimā ašāba l-'aduwwa yawma Badrīn ta'ayyana an yakūna l-kalāmu tasliyan wa-laysa i'lāman bi-l-'uqūbati kamā qāla ğam'un mina l-mufassirīna*.*

Based on the interpretations provided above, it becomes evident that the conditional carries a positive presupposition – that indeed you (the believers) were hit by calamity at Uḥūd.

26. *al-Qur'ān* III. *Āl 'Imrān* 184.

*fa-in kaḏḏabūka fa-qad kuḏḏiba rasūlun min qabluka ḡā'ū bi-l-bayyināti wa-z-zuburi wa-l-kitābi l-munīri*¹³⁸

aṭ-Ṭabarī¹³⁹ says: “God sent this *āya* to console Muḥammad regarding the distress caused by the Jews and the polytheists. God reassures him, saying: Do not be saddened Muḥammad, those who claim that God has made a covenant with us, (ordering) not to believe in (further) messengers even if they were to bring offerings (*qurbān*), since it is (not from God but) from Hell. Therefore, do not let their accusation of you distress you.” aṭ-Ṭabarī¹⁴⁰ emphasises that God intended to inform His Prophet that he was not the first to face denial of his prophecy. In the Ibn 'Āšūr's interpretation,¹⁴¹ the *āya* serves to reassure Muḥammad that it has been a longstanding custom among peoples to treat prophets like him in such a manner.

All this shows that Muḥammad's prophecy was really denied, and the conditional has a positive presupposition.¹⁴²

¹³⁸ Jones: If they say that you lie, messengers before you were said to lie, who came with the clear signs and the Psalms and the illuminating Scripture.

¹³⁹ aṭ-Ṭabarī, *Ġāmi' al-bayān* VI, 286: *hāḏā ta'ziyatun mina Allāhi ... nabiyyahu Muḥammadan ... 'alā l-aḏā llaḏī kāna yanāluhu mina l-yahūdi wa-ahli š-širki bi-Allāhi min sā'iri ahli l-milali yaqūlu Allāhu ... lahu lā yaḥzunka yā Muḥammadu kaḏiba hā'ulā'i llaḏī qālū ... inna Allaha 'ahida ilaynā allā nu'mina li-rasūlin ḥattā ya'tiyanā bi-qurbānin ta'kuluhu n-nāru ... wa-lā yu'azzimanna 'alayka takḏībuhum iyyāka wa-ddi'ā'uhumu l-abāṭila min 'uhūdi Allāhi ilayhim ... kaḏḏabūka ... faqad kaḏḏaba aslāfuhum min rusuli Allāhi qablaka.*

¹⁴⁰ aṭ-Ṭabarī, *Maḡma' al-bayān* II, 369: *fa-in kaḏḏabūka fa-qad kuḏḏiba rusulun min qabluka – hāḏā tasliyatun li-n-nabiyyi fī takḏībi l-kuffāri iyyāhu wa-ḏālika annahu ta'ālā aḡbara bi-annahu laysa bi-awwalin mukaḏḏabin mina r-rusuli bal kuḏḏiba qablahu rusulun.*

¹⁴¹ Ibn 'Āšūr, *Tahrīr* IV, 186: *fa-in kaḏḏabūka fa-lā 'aḡaba aw fa-lā taḥzan li-anna hāḏihi sunnatun qadīmatun fī l-umami ma'a r-rusuli miṭlika wa-laysa ḏālika li-naqšin fīmā ḡi'ta bihi.*

¹⁴² It is to be noted here that the structure *in fa'ala fa-qad fa'ala*, where the two verbs are identical, always indicates that the first part of this structure, the conditional phrase, signifies that what it contains has indeed occurred, and it is not merely a supposition.

27. *al-Qur'ān* VIII. *al-Anfāl* 1.

*yas'alūnalaka 'ani l-anfāli quli l-anfālu li-Allāhi wa-r-Rasūli fa-ttaqū Allāha wa-aṣliḥū dāta baynakum wa-aṭī'ū Allāha wa-Rasūlahu in kuntum mu'minīna*¹⁴³

aṭ-Ṭabarī¹⁴⁴ says: 'If you are believers' means that if you consider the Messenger of God to be true in what he brought to you (from the message of God). az-Zamaḥṣarī¹⁴⁵ states that the perfection (*kamāl*) of the belief depends on the devoutness (*tawaffur*) to it. So, the meaning of the conditional 'if you are believers' is 'if you are perfect believers ... with such and such characteristics'. Ibn 'Aṭīyya¹⁴⁶ repeats what az-Zamaḥṣarī said, but he complements it with an example from everyday language. Ibn 'Āšūr¹⁴⁷ states that the conditional phrase with *in* does not allude to the weakness of their belief but only to the manifestation of the characteristics that belief (in God) requires.

So, the meaning of the conditional phrase is 'since you are (true) believers'.

28. *al-Qur'ān* VIII. *al-Anfāl* 41.

*wa-'lamū annamā ḡanimtum min šay'in fa-anna li-Allāhi ḥumsahu wa-li-r-Rasūli wa-li-ḡī l-qurbā wa-l-yatāmā wa-l-masākīni wa-bni s-sabīli in kuntum āmanū bi-Allāhi wa-mā anzalnā 'alā 'abdinā yawma l-furqāni yawma ltaqā l-ḡam 'āni wa-Allāhu 'alā kulli šay'in qadīrun.*¹⁴⁸

¹⁴³ Jones: They ask you about the spoils of war. Say, 'Spoils belong to God and to the messenger. Bep God-fearing and put right what is between you, and obey God and His messenger, if you are believers.'

¹⁴⁴ aṭ-Ṭabarī, *Ġāmi' al-bayān* XI, 26–27: *wa-ammā qawluhu wa-aṭī'ū Allāha wa-Rasūlahu-fa-inna ma'nāhu wa-ntahū ayyuhā ṭ-ṭālibūna l-anfāla ilā amri Allāhi wa-amri Rasūlihi fīmā afā'a Allāhu 'alaykum fa-qad bayyana lakum wuḡūhahu wa-subulahu in kuntum mu'minīna yaqūlu in kuntum muṣaddiqīna Rasūla Allāhi fīmā atākum bihi.*

¹⁴⁵ az-Zamaḥṣarī, *Kaššāf* II, 552: *wa-qad ḡa'ala t-taqwā ... wa-ṭā'ata Allāhi wa-Rasūlihi min lawāzimi l-īmāni wa-muwaḡḡibātīhi li-yu'limahum anna kamāla l-īmāni mawqūfun 'alā t-tawaffuri 'alayhā wa-mā'nā qawlihi in kuntum mu'minīna in kuntum kāmīlī l-īmāni ... ay innamā l-kāmīlū l-īmāni min šifatihim kayta wa-kayta.*

¹⁴⁶ Ibn 'Aṭīyya, *Muḥarrir* II, 500: *in kuntum mu'minīna ay kāmīlī l-īmāni kamā taqūlu li-raḡulin in kunta raḡulan fa-f'al kaḏā ay in kunta kāmīla r-ruḡūlati wa-ḡawābu š-šarṭi fī qawlihi l-mutaqaddimi wa-aṭī'ū hādā 'inda Sībawayhi wa-maḡhabi Abī l-'Abbāsi anna l-ḡawāba maḡḏūfun muta'aḥḥirun yadullu 'alayhi l-mutaqaddimu taqḏīruhu in kuntum mu'minīna aṭī'ū wa-maḡhabuhu fī hādā an lā yataqaddamu l-ḡawābu š-šarṭa.*

¹⁴⁷ Ibn 'Āšūr, *Tahrīr* IX, 254: *wa-laysa l-ityānu fī š-šarṭi bi-in ta'rīḏan bi-du'fi īmānihim ... walākīna ḡūlāba in fī hādā š-šarṭi li-t-ta'rīḏi 'alā iḏhāri l-ḥiṣāli llatī yataṭallabuhā l-īmānu.*

¹⁴⁸ Jones: And know that a fifth of whatever you take as spoils belongs to God and to the messenger and the [near] kinsmen and the orphans and the destitute and the traveller, if you believe in God and in that which We sent down to Our servant on the day of salvation, the

aṭ-Ṭabarī¹⁴⁹ interprets the phrase ‘*in kuntum āmanū*’ to signify more than merely verbal profession, indicating genuine acquisition of faith. He then outlines the requirements of belief. Ibn ‘Aṭīyya’s¹⁵⁰ commentary centres on the notion that God expressed Himself as their Lord, and they have accepted it – thus, the meaning is: ‘since you have become believers’. According to Abū Ḥayyān¹⁵¹, the conditional *in kuntum āmantum bi-Allāhi* means: ‘since you have accepted belief in God’. al-Ālūsī¹⁵² also links ‘know’ (*i’lamū*) with the conditional, suggesting that the Medinese Muslims have indeed become believers, with their belief grounded in obedience to God and the Prophet.

29. *al-Qur’ān* IX. *at-Tawba* 13.

*a-lā tuqātīlūna qawman nakaṭū imānahum wa-hammū bi-ihrāgi r-rasūli wa-hum bada’ūkum awwala marratin a-taḥṣawnahum fa-Allāhu aḥaqqu an taḥṣawhu in kuntum mu’minīna*¹⁵³

aṭ-Ṭabarī¹⁵⁴ emphasizes that believers should fear only God. Ibn ‘Aṭīyya¹⁵⁵ adds that their belief is not questioned here. What requires affirmation is whether it is perfect,

day the two hosts met each other. God has power over everything. Yusuf Ali: ... if ye do believe in God. Ṣaḥīḥ International: ... if you have believed in God. NB.: This translation is the only one which tries to take into consideration the meaningful difference in Arabic between *in kuntum āmanū* and *in kuntum mina l-mu’minīna*. Perhaps the best interpretation of the Arabic would be: If you have really become believers.

¹⁴⁹ aṭ-Ṭabarī, *Ġāmi’ al-bayān* XI, 200: *al-qawlu fī ta’wīli qawlihi in kuntum āmanū bi-Allāhi wa-mā anzalnā ‘alā ‘abdinā yawma l-furqāni yawma ltaqā l-ḡam’āni wa-Allāhu ‘alā kulli šay’in qadīrun allaḏī yubayyinuhu wa-ṣaddiqū bihi in kuntum aqrarna bi-waḥdāniyyati Allāhi wa-bimā anzala Allāhu ‘alā ‘abdihi Muḥammadin yawma farqin bayna l-ḥaqqi wa-l-bāṭili bi-Badrin fa-abāna falaḡa l-mu’minīna wa-zuhūrahum ‘alā ‘aduwwihim wa-ḡālika yawma ltaqā l-ḡam’āni ḡam’u l-mu’minīna wa-ḡam’u l-mušrikīna wa-Allāhu a’lamu.*

¹⁵⁰ Ibn ‘Aṭīyya, *Muḥarrar* II, 531: *al-ma’nā wa-’lamū anna Allāha mawlākum in kuntum mu’minīna.*

¹⁵¹ Abū Ḥayyān, *al-Baḥr al-muḥīṭ* V, 326.

¹⁵² al-Ālūsī, *Rūḥ al-mā’ānī* XI, 126: *in kuntum āmantum bi-Allāhi šarṭun ḡazā’uhu maḥḏūfun ay ... i’lamū annahu ḡa’ala l-ḥumsa liman ḡa’ala fa-sallimūhu ilayhim wa-qna’ū bi-l-aḥmāsi l-arba’ati l-bāḡiyati wa-laysa l-murādu muḡarrada l-’ilmi bi-ḡālika bali l-’ilma l-mašfū’a bi-l-’amali wa-ṭ-ṭā’ati li-amrihi ta’ālā.*

¹⁵³ Jones: Will you not fight a people who broke their oaths and intended to drive out the messenger, and took the initiative against you first? Do you fear them? God is more deserving of your fear, if you are believers.

¹⁵⁴ aṭ-Ṭabarī, *Ġāmi’ al-bayān* XI, 368: *in kuntum muqirrīna anna ḥašiyata Allāhi bikum awlā min ḥašiyati hā’ulā’i l-mušrikīna ‘alā anfusikum.*

¹⁵⁵ Ibn ‘Aṭīyya, *Muḥarrar* III, 13: *qawluhu in kuntum mu’minīna kamā taqūlū kaḏā in kunta raḡulan ay raḡulan kāmīlan fa-hāḏā ma’nāhu in kuntum mu’minīna kāmīlī l-īmāni li-anna imānahum qad kāna staqarra.*

as their belief has been proven to be firm. As if you ask a man whether he is a man, that is, a perfect man. az-Zamaḥṣarī¹⁵⁶ speaks about genuine (*ṣaḥīḥ*) belief instead of perfect belief, but his conclusion is the same: they are believers. aṭ-Ṭabarsī¹⁵⁷ interprets this *āya* and the conditional as encouragement to fight against the infidels. al-Bayḍāwī¹⁵⁸ also warns the believers that true belief means one must not fear anyone except God. Abū Ḥayyān¹⁵⁹ also differentiates between belief and perfect belief, affirming, that they are believers without a doubt, but they must strive for perfection. as-Sa'dī¹⁶⁰ also states that this *āya* is a stimulus and encouragement for the Muslims, that is, the believers. Ibn 'Āšūr¹⁶¹ says that, although they are believers, they can prove their true belief by not fearing their enemies. This means that their status as believers is not in doubt; the *āya* is meant only to urge them to fight against the Meccans.

So, this conditional has a positive presupposition.

30. *al-Qur'ān* IX. *at-Tawba* 23.

yā ayyuhā llaḍīna āmanū lā tattaḥīdū ābā'akum wa-iḥwānakum awliyā'a ini
staḥabbū l-kufra 'alā l-īmāni wa-man yatawallahum minkum fa-ulā'ika humu z-
*zālimūna*¹⁶²

aṭ-Ṭabarsī¹⁶³ states that in this *āya*, God has prohibited Muslims from maintaining friendly connections with their relatives and members of their clan who remained in Mecca instead of emigrating to Medina. al-Qurṭubī¹⁶⁴ adds that the Muslims are not

¹⁵⁶ az-Zamaḥṣarī, *Kaššāf* III, 19: *in kuntum mu'minīna ya'nī anna qaḍīyyata l-īmāni ṣ-ṣaḥīḥi allā yaḥṣā l-mu'minu illā Rabbahu wa-lā yubālī biman siwāhu.*

¹⁵⁷ aṭ-Ṭabarsī, *Mağma' al-bayān* V, 19: *in kuntum mu'minīna al-ma'nā lā taḥṣūhum walā-tatrukū qitālahum ḥawfan 'alā anfusikum minhum fa-innahu subḥānuhu aḥaqqu an taḥḥafū 'iqābahu fī tarki amrihi bi-qitālihim in kuntum muṣaddiqīna bi-'iqābi Allāhi wa-tawābihi ay in kuntum mu'minīna fa-ḥaṣīyatu Allāhi aḥaqqu bikum min ḥaṣīyata ġayrihi.*

¹⁵⁸ al-Bayḍāwī, *Anwār at-tanzīl* III, 74: *a-tatrukūna qitālahum ḥaṣīyata an yanālakum makrūhun minhum ... in kuntum mu'minīna fa-inna qaḍīyyata l-īmāni an lā yuḥṣā illā minhu.*

¹⁵⁹ Abū Ḥayyān, *al-Baḥr al-muḥīṭ* XI, 212: *in kuntum mu'minīna ay kāmilī l-īmāni li-annahum kānū mu'minīna wa-qāla z-Zamaḥṣarī ya'nī anna qaḍīyyata l-īmāni ṣ-ṣaḥīḥi an lā yaḥṣā l-mu'minu illā rabbahu wa-lā yubālī biman siwāhu.*

¹⁶⁰ as-Sa'dī, *Taysīr* X, 376: *wa-kullu ḥādā ḥattun wa-inḥādun li-l-mu'minīna 'alā qitālihim.*

¹⁶¹ Ibn 'Āšūr, *Taḥrīr* X, 134: *wa-ğī'a bi-ṣ-ṣarṭi l-muta'alliqi bi-l-musataqballi ma'a annahu lā ṣakka fīhi li-qaṣḍi iṭarati hammatihimi d-dīniyyati fa-yubarhinū 'alā annahum mu'minīna ḥaqqan yuqaddimūna ḥaṣīyata Allāhi 'alā ḥaṣīyati n-nāsi.*

¹⁶² Jones: O you who believe, do not take your fathers and your brothers as friends if they prefer unbelief to belief. Those of you who take them for friends – those are the wrong-doers.

¹⁶³ aṭ-Ṭabarsī, *Ġāmi' al-bayān* XI, 384: *wa-qīla inna ḍālika nazala nahyan mina Allāhi li-mu'minīna 'an muwālāti aqrībā 'ihimi llaḍīna lam yuhāğirū min arḍi ṣ-ṣirki ilā dāri l-islāmi.*

¹⁶⁴ al-Qurṭubī, *Ġāmi'* X, 139: *ay lā tuṭī'uhum walā taḥuṣṣūhum.*

allowed to obey them, (as the ancient tribal custom of honouring family ties would require). Abū Ḥayyān¹⁶⁵ suggests that the conditional is regarding those relatives of the Muslims who became renegades by remaining in Mecca, with whom friendly connections are prohibited by God. Ibn 'Āšūr¹⁶⁶ mentions that this *āya* serves as a warning to Muslims to stay away from their pagan relatives.

All of the above-mentioned commentaries agree that some or many of the near relatives mentioned in the *āya* preferred infidelity to belief, indicating that the presupposition of the conditional is positive.

31. *al-Qur'ān* IX. *at-Tawba* 24.

*qul in kāna ābā'ukum wa-abnā'ukum wa-iḥwānukum wa-azwāḡukum wa-ašīratukum wa-amwālun iqtaraftumūhā wa-tiḡāratun taḡšawna kasādahā wamasākinu tarḡawnahā aḡabba ilaykum mina Allāhi wa-Rasūlihi wa-ḡihādin fī sabīlihi fa-tarabbašū ḡattā ya'īya Allāhu bi-amrihi wa-Allāhu lā yahdī l-qawma l-fāsiqīna*¹⁶⁷

aṭ-Ṭabarī¹⁶⁸ states that the lengthy protasis (*šart*) of the conditional sentence in the *āya* applies to those who remained in Mecca, failing to emigrate to Medina, making it a factual statement rather than a mere supposition. Ibn 'Aṭīyya¹⁶⁹ holds the opinion that this *āya* aims to encourage Muslims to leave Mecca and move to Medina. al-Qurṭubī¹⁷⁰ shares the same view, stating that when the Prophet ordered Muslims to leave Mecca for the *hiḡra* some neglected to follow the order. Ibn Kaṭīr¹⁷¹ mentions that God commanded Muslims distance themselves and separate from infidels, even

¹⁶⁵ Abū Ḥayyān, *al-Baḡr al-muḡīṭ* V, 390: *fa-yakūnu lahum taba'an fī sukna bilādi l-kufri. nazalat fī t-tis'ati llaḡīna rtaddū wa-laḡiqū bi-Makkata fa-nahā Allāhu l-mu'minīna 'an muwālātihim.*

¹⁶⁶ Ibn 'Āšūr, *Taḡrīr* X, 153: *ḡaḡira Allāhu l-mu'minīna min muwālāti mani staḡabbū l-kufra 'alā l-īmāni.*

¹⁶⁷ Jones: Say, 'If your fathers, your sons, your brothers, your wives and your tribe, and wealth you have acquired, and commerce you fear will slacken, and dwellings you approve of are dearer to you than God and His messenger and striving in His way, wait till God brings His command. God does not guide the people who are reprobates.'

¹⁶⁸ aṭ-Ṭabarī, *Ġāmi' al-bayān* XI, 384: *yaqūlu li-nabiyyihi Muḡammadin qul ya Muḡammadu li-l-mutaḡallifīna 'ani l-hiḡrati ilā dāri l-islāmi l-muḡīmīna bi-dāri š-širki in kāna l-muḡāmu ma'a ābā'ikum wa-abnā'ikum wa-iḥwānikum ... Allāhu lā yaffīqu li-l-ḡayri l-ḡāriḡīna 'an tā'atihi wa-fī ma'šiyatihi.*

¹⁶⁹ Ibn 'Aṭīyya, *Muḡarrar* III, 18: *hāḡihi l-āyatu tuḡawwī maḡhaba man ra'a anna hāḡihi wa-llatī qablahā innamā maḡšūduhā l-ḡaḡḡu 'alā l-hiḡrati.*

¹⁷⁰ al-Qurṭubī, *Ġāmi'* X, 140: *lammā amara Rasūlu Allāhi bi-l-hiḡrati min Makkata ilā l-Madīnati ... minhum man tasāra'a li-dālika wa-minhum man abā an yuhāḡira.*

¹⁷¹ Ibn Kaṭīr, *Tafṡīr* 868: *amara ta'ālā bi-mubāyanati l-kuffāri bihi wa-in kānū ābā'a wa-abnā'a wa-nahā 'an muwālātihim idā staḡabbū ay iḡtārū l-kufra 'alā l-īmāni.*

if they were close relatives of the believers. Ibn 'Āšūr¹⁷² explains that it became necessary to choose between the attachment (*maḥabba*) to such (infidel) individuals and attachment to God and the Prophet. Accordingly, the conditional is presupposed to be a positive statement.

32. *al-Qur'ān* IX. *at-Tawba* 28.

*yā ayyuhā llaḏīna āmanū innamā l-mušrikūna naḡasun fa-lā yaqrabū l-masḡida l-ḥarāma ba'da 'āmihim hāḏā wa-in ḥiftum 'aylatan fa-sawfa yuḡnikumu Allāhu min faḏlihi in šā'a inna Allāha 'alīmun ḥakīmun*¹⁷³

aṭ-Ṭabarī¹⁷⁴ and Ibn 'Aṭīyya¹⁷⁵ offer the same explanation: 'if you fear' (*in ḥiftum*) means 'since you fear' (*id ḥiftum*), indicating that the absence of non-Muslims causes financial harm. al-Ḥāzin¹⁷⁶ provides a detailed account of why this *āya* was revealed to the believers. The essence of it is that the people of Mecca genuinely feared poverty due to the prohibition of pagans entering the holy district (*ḥaram*), thus

¹⁷² Ibn 'Āšūr, *Tahrīr* X, 153: *wa-ḡu'ila t-tafḏīla fī l-maḥabbati bayna hāḏihi l-aṣnāfi wa-bayna maḥabbati Allāhi wa-Rasūlihi wa-l-ḡihādi li-anna tafḏīla maḥabbati Allāhi wa-Rasūlihi wa-l-ḡihādi yūḡibu l-inqītā'a 'an hāḏihi l-aṣnāfi.*

¹⁷³ Jones (21st c.): "O you who believe, the polytheists are unclean. Let them not approach the Sacred Mosque *after this year of theirs*. If you fear poverty, God will give you sufficiency from His bounty, if He wishes. God is Knowing and Wise." Sale (18th c.): "O true believers, verily the idolaters are unclean; let them not therefore come near unto the holy temple *after this year*. And if ye fear want, (by the cutting off trade and communication with them), God will enrich you of his abundance, if he pleaseth; for God is knowing and wise." Kazimirsky (19th c.) "0 croyants ! ceux qui associent (d'autres divinités à Dieu) sont immondes ; *cette année expirée*, ils ne doivent point s'approcher de l'oratoire sacré. Si vous craignez l'indigence, (A cause des pertes que vous éprouverez en cessant des relations de commerce avec ceux qui viennent à la Mecque.) Dieu vous rendra riches par les trésors de sa grâce. Il est sage et savant." NB.: I quoted three translations of this *āya*, since the I disagree with the modern (20th–21st c.) the meaningless but widespread *verbatim* translation of the expression *ba'da 'āmihim hāḏā* (that is, this *hiḡrī* year, 9). In the previous two centuries it was translated according to its real meaning. All the commentators agree with the two earlier translations.

¹⁷⁴ aṭ-Ṭabarī, *Ġāmi' al-bayān* XI, 399–400: *ḏukira 'an 'Amri b. Fā'idin annahu kāna ta'awwala qawlahu wa-in ḥiftum 'alayhi bi-ma'nā wa-id ḥiftum wa-yaqūlu kāna l-qawmu qad ḥāfū wa-dālika naḡwa qawli l-qā'ilin li-abīhi in kunta abī fa-akrimni bi-ma'nā id kunta abī.*

¹⁷⁵ Ibn 'Aṭīyya, *Muḥarram* III, 21: *wa-in ḥiftum 'alayhi qāla 'Amru b. Fā'idin al-ma'nā wa-id ḥiftum.*

¹⁷⁶ al-Ḥāzin, *Lubāb at-ta'wīl* II, 349: *in ḥiftum 'aylatan ya'nī faqran wa-fāqatan wa-dālika anna ahla Makkata ma'āyisuhum mina t-tiḡārāt wa-kāna l-mušrikūna yaḡlabūna ilā Makkata ṭ-ṭa'āma wa-yattaḡirūna fa-lammā muni 'ū min duḡūli l-ḥarama ḥāfa ahlu Makkata mina l-faqri wa-ḏiqi l-ma'āsi fa-ḏakarū dālika li-Rasūli Allāhi fa-anzala Allāhu (tilka l-āyata).*

preventing Meccans from receiving the food they used to bring. Ibn ‘Ağ̃iba¹⁷⁷ adds that God indeed fulfilled his promise to compensate the Muslims for their losses.

This refers to the positive presupposition of the conditional, since the Muslims did fear, and they incurred actual losses due to the prohibition of non-Muslims from entering Mecca from that year onward.

33. *al-Qur’ān IX. at-Tawba 65.*

*wa-la-in sa’altahum la-yaqūlunna innamā kunnā nahūdu wa-nal’abu qul a-bi-
Allāhi wa-āyātihi wa-Rasūlihi kuntum tastahzi’ūna.*¹⁷⁸

aṭ-Ṭabarī¹⁷⁹ quotes a *ḥadīṭ* of Qatāda, stating that while the Prophet was en route to attack Tabūk some hypocrites had mocked him. Upon learning of this (from God), the Prophet inquired about it, and they claimed they had only been playing, not seriously mocking. Similarly, az-Zamaḥṣarī¹⁸⁰ recounts the same story but with a slightly different response from the hypocrites: ‘We only wanted to relieve the fatigue of the journey’. Ibn ‘Ağ̃iba¹⁸¹ also repeats the same story.

From these and similar narratives recounted by the companions of the Prophet, it is evident that the true meaning of the conditional particle is ‘whenever’, referring to events that actually occurred, rather than merely a supposition.

34. *al-Qur’ān IX. at-Tawba 129.*

*fa-in tawallaw fa-qul ḥasbiya Allāhu lā ilāha illā huwa ‘alayhi tawakkaltu wa-
huwa rabbu l-’arṣi l-’azīmi*¹⁸²

¹⁷⁷ Ibn ‘Ağ̃iba, *al-Baḥr al-madīd*, II, 372: *wa-in ḥiftum ‘aylatan bi-sababi man’i l-mušrikīna mina l-ḥarami wa-kānū yağlibūna laḥā ṭ-ṭa’āma fa-ḥāfa n-nāsu qillata l-qūti minhā idā nqaṭa’a l-mušrikīna ‘anhum fa-wa’adahumu Allāhu bi-l-ğinā ... fa-qad anğaza wa’dahu.*

¹⁷⁸ Jones: If you ask them, they will say, ‘We were only plunging and playing.’ Say, ‘Were you mocking God and His messenger and His signs?’

¹⁷⁹ aṭ-Ṭabarī, *Ġāmi’ al-bayān XI*, 544–545: *baynā Rasūlu Allāhi yasīru fī ġazwatihī ilā Tabūka wa-bayna yadayhi nāsun mina l-munāfiqīna qālū a-yarğū ḥādā r-rağulu an yaftaḥa quşūra š-Şāmi wa-ḥuşūnahā hayhāta hayhāta. fa-aṭla’a Allāhu Nabīyyahu ‘alā dālika ...fa-atāhumu n-Nabīyyu fa-qāla qultum kaḍā qultum kaḍā qālū yā Nabīyyu wa-Allāhi innamā kunnā nahūdu wa-nal’abu fa-anzala Allāhu mā tasma’ūna.*

¹⁸⁰ az-Zamaḥṣarī, *Kaşşāf III*, 63–63: *yā Nabīyya Allāhi lā wa-Allāhi mā kunnā fī şay’in min amrika wa-lā min amri aşḥābika walākin kunnā fī şay’in mim mā yaḥūdu fīhi r-rakbu li-yuqşira ba’dunā ‘alā ba’di s-safari.*

¹⁸¹ Ibn ‘Ağ̃iba, *al-Baḥr al-madīd*, II, 401: *la-in sa’altahum ‘ani stihzā’ihim la-yaqūlunna innamā kunnā nahūdu wa-nal’abu fīmā baynanā.* Then he continues verbatim with the explanation of az-Zamaḥṣarī.

¹⁸² Jones: If they turn away, say, ‘God is sufficient for me. There is no God but Him. I put my trust in Him – He is the Lord of the mighty throne.’

The *āya*, according to the *tafsīrs*, pertains to the hypocrites, pagans, and Jews of Medina, as well as the Arabian tribes who did not support the Muslims in their fight against the Meccans and did not acknowledge Muḥammad as the prophet of God.

aṭ-Ṭabarī¹⁸³ states that the unbelievers have turned away from God and His Prophet. Fahr ad-Dīn ar-Rāzī¹⁸⁴ echoes the same sentiment regarding the unbelievers but adds that the Prophet did not feel sorry because God had provided him with sufficient support in his fight against his enemies. Ibn 'Aṭīyya¹⁸⁵ and Ibn 'Ağṭba¹⁸⁶, following his lead, emphasise that the Prophet did not need the help of those who turned away from him, as God provided him with enough support in his fights. This implies that they did indeed turn away.

35. *al-Qur'ān* XVII. *al-Isrā'* 8.

'*asā rabbukum an yarḥamakum wa-in 'udtum 'udnā wa-ğa'alnā ġahannama li-l-kāfirīna ḥaṣīran*¹⁸⁷

aṭ-Ṭabarī¹⁸⁸: They had returned to sin, so God also returned to punishment and inflicted His angry on them. Ibn 'Abbās said: They had returned; therefore, God gave power to the believers over them. al-Māturīdī¹⁸⁹ quotes the divine decree in *āya*

¹⁸³ aṭ-Ṭabarī, *Ġāmi' al-bayān* XII, 100: *fa-adbarū 'anka wa-lam yaqbalū mā ataytahum bihi mina n-naṣīḥati fī Allāhi ... ya 'nī l-kuffāru tawallaw 'an Rasūli Allāhi.*

¹⁸⁴ Fahr ad-Dīn ar-Rāzī, *Mafātīḥ* XVI, 243: *ammā qawluhu fa-in tawallaw yurīdu l-muṣrikīna wa-l-munāfiqīn tumma qīla tawallaw ay a'raḍū 'anka wa-qīla tawallaw 'an ṭā'ati Allāhi ta 'ālā wa-taṣḍīqi r-Rasūli ... wa-qīla ... tawallaw 'an naṣratika fī l-ğihādi wa-'lam anna l-maṣṣūda min hādīhi l-āyati bayānu anna l-kuffāra law a'raḍū wa-lam yaqbalū hādīhi t-takālīfa (š-šāqqata l-maḍkūrata fī hādīhi s-sūrati) lam yadhul fī qalbi r-Rasūli ḥuznun wa-lā asaḥun li-anna Allāha ḥasbahu wa-kāfīhi fī naṣrihi 'alā l-a'dā'i.*

¹⁸⁵ Ibn 'Aṭīyya, *Muḥarrar* III, 100: *fa-in tawallaw yā Muḥammadu ay a'raḍū ba'da hādīhi l-ḥālī l-mutaqarrirati llatī mina Allāhi 'alayhim bihā fa-qul ḥasbiya Allāhu.*

¹⁸⁶ Ibn 'Ağṭba, *al-Baḥr al-madīd*, II, 446: *fa-in tawallaw 'ani l-īmāni bika ba'da hādīhi l-ḥālī l-maṣḥūrati llatī mina Allāhi 'alayhim bihā fa-qul ḥasbiya Allāhu ay kāfīnī amrukum fa-in qulta ḍālīka fa-innahu yakfīka ša 'nuhum wa-yu 'īnuka 'alayhim..*

¹⁸⁷ Jones: Perhaps your Lord will have mercy on you ('if you repent'); but if you return ('to sin'), We shall return ('to punishment'). And We have made Jahannam a prison for those who are ungrateful. ('Hell a 'permanent' confinement for the disbelievers.'). (The additions in parentheses are mine.)

¹⁸⁸ aṭ-Ṭabarī, *Ġāmi' al-bayān* XIV, 505: *qāla ġalla ṭanā'uhu lahum wa-in 'udtum yā ma 'šaru banī Isrā'īla li-ma 'šiyatī wa-ḥilāfi amrī wa-qatli rusulī 'udnā 'alaykum bi-l-qatli wa-s-sībā'i wa-iḥlālī ḍ-ḍalli wa-nṣiğārin bikum fa-'ādū fa-'āda Allāhu 'alayhim bi-'iqābihi wa-'iḥlālī suḥīṭi bihim. 506: qāla Ibn 'Abbās: fa-'ādū fa-sallaṭa Allāhu 'alayhim al-mu 'minīna.*

¹⁸⁹ al-Māturīdī, *Ta 'wīlāt* VII, 7.

XVII. 4,¹⁹⁰ stating ‘twice you will cause corruption in the land’. Based on this prediction, he asserts that the Israelites indeed returned to their sins. He also adds that Muhammad knew the contents of their Book (the *Torah*) without having direct knowledge of the Book itself. al-Makkī¹⁹¹ expresses the same, but in another *ḥadīṭ*, he mentions that God empowered three Persian kings over them (the Israelites). al-Qurtūbī¹⁹² gives the same meaning of the conditional in reference to the *ḥadīṭ* of Qatāda. al-Quṣayrī¹⁹³ also confirms their sinfulness.

This indicates that both the protasis and the apodosis of the conditional sentence have positive presuppositions, as the events, which may seem hypothetical, did indeed occur.

36. *al-Qur’ān* XXXIII. *al-Aḥzāb* 28.

*yā ayyuhā n-nabiyyu qul li-azwāḡika in kuntunna turidna l-ḥayāta d-dunyā wa-zīnatahā fa-ta’ālayna wa-umatti ’kunna wa-usarriḡkunna sarāḡan ḡamīlan*¹⁹⁴

According to aṭ-Ṭabarī¹⁹⁵ the cause of this *āya* was definitely revealed because of something ‘Ā’iša had said to the Prophet – either she demanded more provision of food or clothes (*naḡaqa*), or she had said something against one of the other wives out of jealousy. He also mentions that, according to some unnamed *ḥadīṭs*, the cause of the revelation was that the wives of the Prophet had desired more worldly goods. al-Māwardī¹⁹⁶ says that the commentators differ in their opinions regarding the object of the choice offered by the Prophet to his wives. Some said that the choice was between the enjoyments of this transient world, while others maintained that the

¹⁹⁰ *al-Qur’ān* XVII. *al-Isrā’* 4: *wa-qaḡaynā ilā Banī Isrā’īla fī l-Kitābi la-tufsidunna fī l-arḡi marratayni*.

¹⁹¹ al-Makkī, *Hidāya* VI, 4150: *qāla Ibn ‘Abbās ‘ādū fa-’āda tumma ‘ādū fa-’āda fa-sallaṡa Allāhu ‘alayhim al-mu’minīna wa-’anhu ‘ādū wa-sallaṡa Allāhu ‘alayhim Muḡammadan yu’ṡūna l-ḡizyata ‘an yadin wa-hum ṡāḡirūna*.

¹⁹² al-Qurtūbī, *Ḡāmi’* XIII, 32: *in ‘udtum ‘udnā qāla Qatādatu fa-’ādū fa-ba’atā Allāhu ‘alayhim Muḡammadan fa-hum yu’ṡūna l-ḡizyata bi-ṡ-ṡāḡāri*.

¹⁹³ al-Quṣayrī, *Laṡā’if* II, 337: *ay in ‘udtum ilā z-zallati ‘udnā ilā l-’uqūbati ... wa-yuqālu in ‘udtum ilā naḡḡi l-’ahdi ‘udnā ilā taṡḡīdi l-’aḡābi ... fa-’ādū*.

¹⁹⁴ Jones: O Prophet, say to your wives, ‘If you want the life of this world and its ornament, come. I shall make provision for you and release you fairly.’

¹⁹⁵ aṭ-Ṭabarī, *Ḡāmi’* *al-bayān* XIX, 84: *ḡukira anna ḡāḡihi l-āyatu nazalat ‘alā Rasūli Allāhi min aḡli anna ‘Ā’išata sa’alat Rasūla Allāhi ṡay’an min ‘araḡi d-dunyā immā ziyādatan fī n-naḡaḡati aw ḡayra ḡālika ... wa-qīla kāna sababu ḡālika ḡayratan kānat ‘Ā’išatu ḡārathā*.

¹⁹⁶ al-Māwardī, *Nukat* IV, 394: *wa-ḡtalaḡa ahlu t-ta’wīli fī taḡyīrihi lahunna ‘alā qawlayni aḡaduhumā ḡayyarahunna bayna -ḡtiyāri d-dunyā ... wa-ḡtiyāri l-āḡirati wa-lam yuḡayyirhunna fī ṡ-ṡalāḡi. aṡ-ṡānī annahu ḡayyarahunna bayna ṡ-ṡalāḡi awi l-maḡāmi ma’ahu*.

choice was about the divorce or remaining his wives. Ibn 'Arabī¹⁹⁷ suggests that in this *āya*, God obliged the Prophet (*qul*) to offer a choice (*taḥayyur*)¹⁹⁸ to his wives between divorce and maintaining the marriage. Ibn 'Āšūr¹⁹⁹ believed that the cause of revelation was not only 'Ā'īša's improper behaviour, but that all the other wives also desired a greater share of the goods that God had bestowed upon His Prophet.

Therefore, the presupposition of the protasis (*šarṭ*) of the conditional is positive, but not that of the apodosis (*ğawāb*), as the wives did not desire to be divorced by the Prophet.

37. *al-Qur'ān* XLVI. *al-Aḥqāf* 10.

*qul a-ra'aytum in kāna min 'indi Allāhi wa-kafartum bihi wa-šahida šāhidun min banī Isrā'īla 'alā miṭlihi fa-āmana wa-stakbartum inna Allāha lā yahdī l-qawma z-zālimīna*²⁰⁰

aṭ-Ṭabarī²⁰¹ states that God ordered the Prophet to inform those pagans, who had claimed that the *Qur'ān* was mere sorcery, of the consequences of their disbelief if it became evident that it was truly revealed by God. aṭ-Ṭabarī²⁰² shares the same interpretation, adding that the meaning of *in* here is 'since'. Faḥr ad-Dīn ar-Rāzī²⁰³ explains: The apodosis of the conditional sentence is suppressed. Its implication is that if the protasis is true (*in kāna hādā l-kitābu min 'indi Allāhi*), and yet you deny

¹⁹⁷ Ibn 'Arabī, *Aḥkām* III, 557: *in kuntunna turidna ... huwa šarṭ ġawābuhu fa-ta'ālayna ... fa-'allaqa t-taḥayyura 'alā š-šarṭi*. NB.: The author, a *mālikī qāḍī*, then complements his commentary with a notice on the validity of the divorce if it depends on a conditional sentence, in contrast with some opinions of his age.

¹⁹⁸ This *āya*, called *āyat at-taḥyīr*, became later the legal basis (*aṣl*) of the *taḥyīr* divorce.

¹⁹⁹ Ibn 'Āšūr, *Taḥrīr* XXI, 314: *ra'ayna wafrata mā afā'a Allāhu 'alayhi (an-nabī) mina l-māli ḥasibna annahu yuwassi'u fī l-infāqi fa-šāra ba'ḍuhunna yastakīrnahu mina n-naḥqati*.

²⁰⁰ Jones: Say, 'Have you considered? If it is from God and you do not believe in it, and a witness from the Children of Israel has testified to its like and has believed, and you are haughty – God does not guide the people who do wrong.' Yusuf Ali: 'Say: See ye? If (this teaching) be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, Allah guides not a people unjust.'

²⁰¹ aṭ-Ṭabarī, *Gāmi' al-bayān* XXI, 124: *qul yā Muḥammadu li-hā'ulā'i l-mušrikīna l-qā'ilīna li-hādā l-Qur'āni lammā ġā'ahum hādā siḥrun mubīnun a-ra'aytum ayyuhā l-qawmu in kāna hādā l-Qur'ānu min 'indi Allāhi' anzalahu 'alayya wa-kafartum antum bihi yaqūlu wa-kaddabtum antum bihi*.

²⁰² aṭ-Ṭabarī, *Mağma' al-bayān* IX, 108: *a-ra'aytum ma'nāhu aḥbarūnī māḍā taqūlūna in kāna min 'indi Allāhi ay in kāna hādā l-Qur'ānu min indi Allāhi huwa anzalahu wa-hādā n-nabīyyu rasūluhu wa-kafartum antum ayyuhā l-mušrikīna bihi ... wa-šahida šāhidun 'alā annahu min 'indi Allāhi*.

²⁰³ Faḥr ad-Dīn ar-Rāzī, *Maḥāṭib* XXVIII, 9ff.

its truthfulness (*tumma kafartum bihi*), you will face great trouble (*la-kuntum ḥāsirīna*), since one knows from the *Qur'ān* that it is truly the Book of God.”

The truth of the conditional is thus contingent upon a positive presupposition.

2.3 Double interpretation of the conditional phrase

38. *al-Qur'ān*, VII. *al-A'rāf* 70.

*qālū a-ḡi'tanā li-na'buda Allāha waḥdahu wa-naḍara mā kāna ya'budu ābā'unā fa-'tinā bimā ta'idunā in kunta mina ṣ-ṣādiqīna*²⁰⁴

aṭ-Ṭabarī²⁰⁵: You (Hūd) came to us (the people of ʿĀd) threatening punishment from God because we remained loyal to the religion of our forefathers, and you wanted us to worship God alone. But where is this punishment? Bring to us then with what you threatened us if you are of those who speak truthfully. an-Nasafī²⁰⁶ provides a detailed description of the stubbornness of the people of ʿĀd in clinging to the religion of their ancestors. Therefore, when they sarcastically demanded the promised punishment, they questioned the prophet truthfulness of the prophet Hūd. Abū Ḥayyān²⁰⁷ also suggests that they doubted his truthfulness, despite the fact that he spoke the truth according to the *Qur'ān* – thus, there is a twofold presupposition. Ibn ʿĀšūr²⁰⁸ states: They continued their discourse with a conditional sentence, testing Hūd's ability to fulfil his promises, but their true intention was to expose his inability to do so, revealing their lack of belief in his sincerity.

²⁰⁴ Jones: They said, ‘Have you come to us that we should serve God alone and forsake what our forefathers used to serve? Then bring us what you promise us, if you are one of those who tell the truth.’

²⁰⁵ aṭ-Ṭabarī, *Ġāmi' al-bayān* X, 279: *qālat 'Ādun li-Hūdīn a-ḡi'tanā tatawa'adunā bi-l-'iqābi mina Allāhi 'alā mā naḥnu 'alayhi mina d-dīni kay na'buda Allāha waḥdahu wa-nadīna lahu bi-t-ṭ'ati ḥālīṣan wa-nahḡura 'ibādāta l-ālihati wa-l-aṣnāmi llatī kāna ābā'unā ya'budūnahu wa-natabarra'a minhā fa-lasnā fā'ilī dālika wa-lā muttabi'ika 'alā mā tad'unā ilayhi fa-'tinā bimā ta'idunā mina l-'iqābi wa-l-'aḍābi 'alā tarkīnā ihlāṣa t-tawḥīdi li-Allāhi wa-'ibādātīnā mā na'budu min dūnihi l-awṭāni in kunta min ahli ṣ-ṣiḍqi 'alā mā taqūlu wa-ta'idu.*

²⁰⁶ an-Nasafī, *Madārik at-tanzīl* I, 579: *ankarū wa-stab'adū ḥtiṣāṣa Allāha waḥdahu bi-l-'ibādāti wa-tarka dīni l-ābā'i fi ttiḥāḍi l-aṣnāma ṣurakā'an ma'ahu ḥubban limā naṣa'ū 'alayhi fa-'tinā bimā ta'idunā mina l-'aḍābi in kunta mina ṣ-ṣādiqīna anna l-'aḍāba nāzilun binā.* Cf. Ibn Ṣāh al-Hindī, *Iklīl* III, 428.

²⁰⁷ Abū Ḥayyān, *al-Baḥr al-muḥīṭ*, V, 89: *fa-lammā kānū ya'taqidūna kawnaḥu kāḍiban qālū fa-'tinā bimā ta'idunā in kunta mina ṣ-ṣādiqīna.*

²⁰⁸ Ibn ʿĀšūr, *Tahrīr* VIIIb, 209: *wa-'aqqabū kalāmahum bi-ṣ-ṣarṭi fa-qālū in kunta mina ṣ-ṣādiqīna stiṣā'an li-maḡdaratihi qaṣḍan minhum li-iḡhāri 'aḡzihi 'ani l-ityāni bi-l-'aḍābi fa-lā yasa'uhu illā l-i'tirāfa bi-annahu kāḍibun wa-ḡawābu ṣ-ṣarṭi maḡḍifun dalla 'alayhi mā qablahu taqḍīruhu atayta bihi wa-illā fa-lastā bi-ṣādiqin.*

The beginning of the subsequent *āya* sheds light on the positive nature of the presupposition of the conditional sentence in *āya* VII.70; *qāla qad waqa' 'alaykum min rabbikum riğsun wa-ğaçabun* (VII. 71).²⁰⁹

39. *al-Qur'ān*, VII. *al-A'rāf* 77.

*fa-'aqarū n-nāqata wa-'ataw 'an amri rabbihim wa-qālū yā Šālihu 'tinā bimā ta'idunā in kunta mina l-mursalīna*²¹⁰

aṭ-Ṭabarī²¹¹ explains that the infidels challenged the prophet Šāliḥ to bring forth the promised punishment as proof of his legitimacy as God's messenger. Meaning that if he could not do so, they would not consider him a prophet. Abū Ḥayyān²¹² also asserts that they rejected his (Šāliḥ's) status as a prophet sent by (*mursal*) God, thus presupposing the answer to the following conditional as false. Ibn 'Āšūr²¹³ says that the messengers of God have consistently faced rejection and denial of their prophethood by the unbelievers. He emphasises that while God will indeed punish those who reject the truth of His messengers, His anger and punishment may come upon them at any time He desires. This serves as the answer to the question implicit in the conditional: Yes, Šāliḥ was truly a prophet.

In this conditional phrase, as in several other cases, there are two contradictory presuppositions: those of the unbeliever speakers and the text of the *Qur'ān*. The unbelievers presumed that Šāliḥ had not been sent by God. However, the answer to this belief is provided in the next *āya* – the presupposition being that the prophet

²⁰⁹ Jones: He said, 'Abomination and anger from your Lord have fallen on you (i.e., the people of 'Ād).

²¹⁰ Jones: So they hamstringed the she-camel and turned with disdain from their Lord's command; and they said, 'O – Šāliḥ, bring us what you promise us, if you are one of those who have been sent.'

²¹¹ aṭ-Ṭabarī, *Ġāmi' al-bayān* X, 302: *yaqūlūna ... in kunta li-Allāhi rasūlan ilaynā fa-inna Allāha yaṣuru rusulahu 'alā a'dā'ihī fa-'ağğil dālika lahum kamā sta'ğalūhu.*

²¹² Abū Ḥayyān, *al-Baḥr al-muḥīṭ*, V, 96: *'tinā bimā ta'idunā ay mina l-'adābi li-annahū kāna sabaqa minhu wa-lā tamussūhā bi-sū'in fa-ya'ḥudukum 'adābun alīmun fa-sta'ğalū mā wa'adahum bihi min dālika id kānū mukaḍḍabīna lahu fī l-iḥbāri bi-dālika l-wa'di wa-bi-ğayrihi wa-li-dālika 'allaqūhu bimā hum bihi kāfirūna wa-huwa kawnuhu mina l-mursalīna.*

²¹³ Ibn 'Āšūr, *Tahrīr* VIII/b, 226: *wa-qad faradū kawnahū min al-mursalīna bi-ḥarfi in ad-dālli 'alā š-šakki fī ḥuṣūli š-šarṭi ay in kunta mina r-rusuli 'ani Allāhi fal-murādi bi-l-mursalīna man ṣadaqa 'alayhi ḥādā l-laqabu wa-hā'ulā'i li-ğahlihim bi-ḥaqīqati taṣarrufi Allāhi ta'ālā wa-ḥikmatihī yaḥsabūna anna taṣarrufāti Allāhi ka-taṣarrufāti l-ḥalqi fa-idā arsala rasūlan wa-lam yuṣaddiqhu l-mursalū ilayhim ḡaḍāba Allāhu wa-ndafa'a ilā inzāli l-'iqābi ilayhim wa-lā ya'lāmūna anna Allāha yumhilu z-zālimīna tumma ya'ḥuduhum matā šā'a.*

Šāliḥ was indeed sent by God, since his threat was carried out, as stated in *al-Qur'ān*, VII. *al-A'rāf* 78: *fa-aḥaḍathumu r-raġfatu fa-aṣbaḥū fī dārihim ġātimīna*.²¹⁴

40. *al-Qur'ān XXI al-Anbiyā'* 38.

*wa-yaqūlūna matā hādā l-wa'du in kuntum ṣādiqīna*²¹⁵

aṭ-Ṭabarī²¹⁶ says that the unbelievers call not only the Prophet, but also all the believers for the fulfilment of their threats. Ibn 'Aṭīyya²¹⁷ adds that the believers had also continuously been threatened by the pagans with God's punishment, which is why they included them in their call for its fulfilment. Ibn 'Āšūr²¹⁸ states that the *āya* contains a rhetorical figure called *maġāz mursal* ('incomplete metaphor'), the meaning of which is that the pagans held the Prophet and the believers accountable for the punishment not taking place, which can only be inflicted by God.

The conditional has a twofold presupposition: The unbelievers held that the Prophet and the believers had not spoken the truth. However, the *Qur'ān* states the opposite, as the previous *āya* says that God will show them (the pagans) His signs, but without haste: *al-Qur'ān XXI. al-Anbiyā'* 37: *sa-uwarrikum āyātī fa-lā tasta'ġilūni*.²¹⁹

41. *al-Qur'ān XLVI. al-Aḥqāf* 22.

*qālū a-ġi'tanā li-ta'fikanā 'an ālihatinā fa-'tinā bimā ta'idunā in kunta min aṣ-ṣādiqīna*²²⁰

²¹⁴ Jones: So the earthquake seized them, and in the morning they were prostrate in their dwelling-place.

²¹⁵ Jones: And they say, 'When is this promise to be, if you tell the truth?'

²¹⁶ aṭ-Ṭabarī, *Ġāmi' al-bayān* XVI, 276: *yaqūlu ta'ālā đikruhu wa-yaqūlu hā'ulā'i l-musta'ġilūna rabbahum bi-l-āyāti wa-l-'aḍābi li-Muḥammadin matā hādā l-wa'du yaqūlu matā yaġī'unā hādā llaḍī ta'idunā mina l-'aḍābi in kuntum ṣādiqīna fīmā ta'idūnanā bihi min ḍālika ... ka-annahum qālū ḍālika li-Rasūli Allāhi wa-li-l-mu'minīna bihi.*

²¹⁷ Ibn 'Aṭīyya, *Muḥarrar* IV, 83: *wa-ka-anna stīfhāmahum 'alā ġihati l-haz'i wa-t-takḍībi wa-qawluhu in kuntum ṣādiqīna yurīdūna Muḥammadan wa-man āmana bihi li-anna l-mu'minīna kānū yatawa'adūnahum 'alā liṣāni š-šar'i.*

²¹⁸ Ibn 'Āšūr, *Tahrīr* XVII, 69: *istīfhāmuhumu sta'malūhu fī t-tahakkumi maġāzan mursalan bi-qarīnati kuntum ṣādiqīna li-anna l-mušrikīna kānū mūqinīna bi-'adami ḥuṣūli l-wa'di l-murādu bi-l-wa'di mā tawa'adahum bihi l-Qur'ānu min naṣri rasūlihi wa-sti'šāli mu'ādinīhi wa-ilā hādā l-āyatu wa-naẓīruhā.*

²¹⁹ Jones: I shall show you My signs, but do not ask Me to make haste.

²²⁰ Jones: They said, 'Have you come to tell lies to turn us from our gods? Brings us what you promise us, if you are one of those who speak the truth.'

al-Māturīdī²²¹ states that the unbelievers considered Hūd to be a liar, mocking him that he had not spoken the truth, because the threats he had made were not fulfilled. az-Zamaḥṣarī²²² completes the conditional phrase with 'if you are truthful in your promise'. Ibn 'Āšūr²²³ says the unbelievers were convinced that the prophet Hūd had not spoken the truth, as the promised punishment had not befallen them. However, according to the commentary, the Prophet did speak the truth, even though the timing of the punishment might not necessarily be immediate.

Therefore, the conditional phrase in this *āya* can be interpreted as having a double reference: from the perspective of the unbelievers, it carries a negative presupposition, while from the viewpoint of the commentators, its presupposition is positive.

2.4 The apodosis has a negative presupposition

42. al-Qur'ān VII. *al-A'rāf* 189–190.

189. *huwa llaḏī ḥalaqakum min nafsin wāḥidatin wa-ḡa'ala minhā zawḡan li-yaskuna ilayhā fa-lammā taḡaššāhā ḥamalat ḥamlan ḥafīfan fa-marrat bihi fa-lammā atqalat da'awā Allāha rabbahumā la-in ātaytanā ṣāliḥan la-nakūnanna mina ṣ-ṣākirīna*²²⁴

190. *fa-lammā ātāhumā ṣāliḥan ḡa'alā lahu ṣurakā'a fīmā ātāhumā fa-ta'alā Allāhu 'ammā yuṣrikūna*²²⁵

²²¹ al-Māturīdī, *Ta'wīlāt* IX, 252: *in kunta mina ṣ-ṣādiqīna kānū yaqūlūna ḏālika stihzā'an bihi minhum wa-lam yazali l-kafaratu yas'alūna wa-yasta'ḡilūna l-'aḏāba llaḏī kānū yū'adūna stihzā'an minhum wa-takḏīban bimā yū'adūna.*

²²² az-Zamaḥṣarī, *Kaššāf* V, 503: *in kunta ṣādiqan fī wa'dika.*

²²³ Ibn 'Āšūr, *Tahrīr* XXVI, 46: *ḡawābun 'an qawlihi an lā ta'budū illā Allāha wa-li-ḏālika ḡa'a fi'lu qālū mafṣūlan 'alā ṭarīqi l-muḥāwarati l-istiḥāmū inkārun wa-l-maḡī'u musta'ārun li-l-qasḏi bi-ṭalabi amrin 'aẓīmin wa-hāḏā l-inkāru ta'rīḏun bi-t-takḏībi fa-li-ḏālika fara'a 'alayhi fa-'tinā bimā ta'idunā in kunta mina ṣ-ṣādiqīna wa-ṣarraḥū bi-t-takḏībihi bi-ṭarīqi l-mafḥūmi. ... ay fa-in lam ta'ti bihi fa-mā anta bi-ṣādiqin fīhi. XXVI, 47: wa-l-ma'nā 'tinā bi-l-'aḏābi llaḏī ta'idunā bihi ... wa-arādū 'tinā bihi l-āna li-anna l-maqāma maqāmu takḏībin bi-anna 'ibādāta āliḥatihim taḡurru lahumu l-'aḏāba.*

²²⁴ Jones: 189. [It is] He who created you from a single soul, from whom He made his spouse, that he might dwell with her. Then when he covered her, she bore a light burden and passed by with it; but when it became heavy, the two of them cried out to God, their Lord, saying, 'If you give us a righteous [son], we shall be grateful.'

²²⁵ Jones: 190. But after He had given them a righteous [son], they associated others with Him concerning that which He had given them. God is exalted high above anything that they might associate with Him.

aṭ-Ṭabarī²²⁶ states that they prayed for a *ṣāliḥ* to be born, which could mean a son, a righteous child, a human being (not animal), a healthy child, and so on. However, when a healthy son was born, they forgot their promise to be grateful to God and instead associated partners with God, giving their sons the names of Satan. az-Zamaḥṣarī²²⁷ also explains that their polytheism, except for Adam and Eve, became evident when they named their sons ‘Abd al-‘Uzzā, ‘Abd Manāt (or: ‘Abd Manāf) and ‘Abd Šams, instead of ‘Abd ar-Raḥmān, ‘Abd ar-Raḥīm, and the like. al-Bayḍāwī²²⁸ interprets the term *ṣāliḥ* as meaning a well-proportioned and straight-bodied boy. He also adds that, despite this, they became polytheists. Ibn ‘Āšūr²²⁹ mentions that some commentators consider Adam not only the father of his own children but also the father of all mankind. Despite the divine grace they received, they became ungrateful to God and instead showed gratitude to their idols (*aṣnām*).

The protasis has a positive presupposition: God granted them a *ṣāliḥ* (in every sense of the term) descendant, but the presupposition of the apodosis is negative, since they did not show gratitude to God as they had promised.

43. *al-Qur’ān* IX. *at-Tawba* 75.

*wa-minhum man ‘āhada Allāhu la-in atānā min faḍlihi la-nuṣaddiqanna wa-lan-
nakūnanna mina ṣ-ṣāliḥīna*²³⁰

aṭ-Ṭabarī²³¹: They were a type of hypocrites who, when they were given what they asked for, withheld it as misers, remaining hypocrites (not true Muslims) and

²²⁶ aṭ-Ṭabarī, *Ġāmi’ al-bayān* X, 620–622: *la-in ātaytanā ṣāliḥan: wa-ṣ-ṣalāḥ qad yašmalu ma’āniya kaṭīratan gulāman bal huwa an yakūna l-mawlūdu bašaran ašfaqā an yakūna šay’an dūna l-insāni ašfaqā an lā yakūna insānan ašfaqā an yakūna bahīman šibhanā miḡlanā. 623: fa-lammā razaqahumā Allāhu waladan ṣāliḥan kamā sa’alā ḡa’alā lahu šurakā’a fīmā ātāhumā wa-razaqahumā ḡa’alā lahu šurakā’a fi l-ismi.*

²²⁷ az-Zamaḥṣarī, *Kaššāf* II, 541ff: *ḥaytu ḡama’a l-fi’la (yušrikūna) wa-Ādamu wa-Hawā barī’āni mina š-širki fa-ma’nā isrākihīm fīmā ātāhum Allāhu tasmiyatuhum awlādahum bi-‘Abdi l-‘Uzzā wa-‘Abdi Manātin (aw: ‘Abdi Manāfin) wa-‘Abdi Šamsin wa-mā ašbaha ḡālika makāna ‘Abdi r-Raḥmāni wa-‘Abdi r-Raḥīmi wa-waḡhin āhara.*

²²⁸ al-Bayḍāwī, *Anwār at-tanzīl* III, 45: *ṣāliḥan ya’nī waladan sawiyyan qad ṣaluḥa badanuhu ḡa’alā lahu šurakā’a ay ... sammūhu ‘Abda l-‘Uzzā wa-‘Abda Manāfin ‘alā ḥadfi l-muḍāfi wa-iqāmati l-muḍāfi ilayhi maqāmahu.*

²²⁹ Ibn ‘Āšūr, *Tahrīr* IX, 210: *ḡa’ala kaṭīrun mina l-muḥaqqiqīna n-naḡsa l-wāḥidata Ādama wa-ba’du l-muḥaqqiqīna minhum ḡa’alū l-aba li-kulli wāḥidin. 214: kufrānu ni’mati ḡālika l-ḡā’ili (Allāh) iḍ ṣakara liman lam yu’ṭihi (al-aṣnām) wa-kafara man a’ṭāhu wa-iḥlāfu l-wa’di l-mu’akkadi. 215: ay ḡa’alā lahu l-aṣnāma širkan (aw šurakā’a).*

²³⁰ Jones: Among them there are those who made a covenant with God: ‘If He gives us some of His bounty, we shall make offerings and be among the righteous.’

²³¹ aṭ-Ṭabarī, *Ġāmi’ al-bayān* XI, 583: *hā’ulū’i šinfun mina l-munāfiqīna wa-lammā ātāhum ḡālika baḥilū bihi fa-lammā baḥilū bi-ḡālika a’qabahum bi-ḡālika niḡāqan ilā yawmi*

therefore will not receive forgiveness from God. az-Zamaḥṣarī²³² explains that the *āya* refers to a certain Medinese Muslim who, out of miserliness, failed to give the (obligatory) alms (*zakāt*). Abū Ḥayyān²³³ also affirms that although God granted him what he desired, he did not contribute to the Muslim community. Ibn 'Ağṭiba²³⁴ further elaborates on az-Zamaḥṣarī's interpretation, adding that it involves a certain *Ṭa'labā*, who said (in anger): This alm (*ṣadaqa*) is similar to the poll-tax (*ğizya*, i.e., burdensome, and mandatory). Ibn 'Āšūr²³⁵ also recounts this narrative, stating that thanks to God he had obtained a large sum in Syria, but he did not want to part with even a small part of it.

The presupposition of both the protasis and the apodosis of the conditional in *āya* IX. 75 is clarified in the next *āya*: *al-Qur'ān* IX. *at-Tawba* 76: *fa-lammā ātāhum min faḍlihi baḥilū bihi wa-tawallaw wa-hum mu'riḍūna*.²³⁶ This indicates that although God had granted them what they requested, they still refused to believe in God and His Prophet.

2.5 Conditional phrase interpreted by the next *āya*

44. *al-Qur'ān* II, *al-Baqara* 23.

*wa-in kuntum fī raybin mim mā nazzalnā 'alā 'abdinā fa'tū bi-sūratin min miḥlihi wa-d'ū šuhadā'akum min dūni Allāhi in kuntum ṣādiqīna*²³⁷

yalqūnahu laysa lahum minhu tawbatun wa-mağfiratun wa-lā 'afwun kamā ašāba Iblīsa ḥina mana 'ahu t-tawbata.

²³² az-Zamaḥṣarī, *Kaššāf* III, 70–71: *ruwiya anna Ṭa'labatan qāla yā Rasūla Allāhi ud'u Allāha an yarzuqanī mālan ... qāla la-in razaqanī Allāhu mālan la-u'ṭiyanna kulla dī ḥaqqin ḥaqqahu fa-da'ā lahu fa-ttaḥaḍa ḡanaman fa-namat hattā dāqat bihā l-Madīnatu fa-nazala wādiyan wa-nqaṭa'a 'ani l-ḡamā'ati wa-l-ḡum'ati ... wa-kaṭura māluhu ... fa-ba'aṭa Rasūlu Allāhi muṣaddiqayni li-'ahḍi ṣ-ṣadaqāti ... fa-sa'alāhu (Ṭa'labata) aṣ-ṣadaqata fa-qāla mā hādīhi illā uḥtu l-ḡizyati*

²³³ Abū Ḥayyān, *al-Baḥr al-muḥīṭ* XI, 363: *fī rağulin min banī 'Amri bni Awḍin kāna lahu mālun bi-š-Šāmi fa-abṭa'a 'anhu fa-ḡuhida li-dālika ḡuhdan šadīdan fa-ḥalafa bi-Allāhi la-in ātānā min faḍlihi ay min dālika l-māl la-uṣaddiqanna minhu wa-la-aşilanna fa-ātāhu fa-lam yaḡ'al.*

²³⁴ Ibn 'Ağṭiba, *al-Baḥr al-madīd*, II, 401: *fa-qāla (Ṭa'labatun) mā hādīhi ṣadaqa mā hādīhi illā uḥtu l-ḡizyati.*

²³⁵ Ibn 'Āšūr, *Tahrīr* X, 245: *nazalat fī Ṭa'labata bni Ḥāṭibin min al-munāfiqīna sa'ala Rasūla Allāhi an yad'uwa lahu bi-sa'ati r-rizqi fa-da'ā lahu fa-aṭrā iṭrā'an kaṭīran fa-lammā ḡā'a l-muṣaddiqūna li-yu'ṭiya zakātan imtana'a min dālika.*

²³⁶ Jones: Yet when He gave them some of His bounty, they were stingy with it, and turned away, averse.

²³⁷ In Jones' translation: "If you are in doubt about what We have sent down to Our servant, then bring a *sūra* like it, and call your witnesses apart from God, if you are truthful."

The next *āya* (II. 24) explicitly states that they (perhaps the hypocrites and the Jews) cannot support their allegations:

*fa-in lam taf' alū fa-lan taf' alū fa-ttaqū n-nāra llatī wuqūduhā n-nāsu wa-l-
ḥiğāratu u'iddat li-l-kāfirīna*²³⁸

Ibn 'Aṭiyya²³⁹ informs us about two explanations of the final conditional phrase: One of the commentators says that 'if you are truthful' relates to their doubts, while another commentator thinks that their truthfulness depends on whether they are able to contradict (Muḥammad and the *Qur'ān*) and whether they can make utterances similar to the *āyāt* of the *Qur'ān* or not. The answer is given by the next *āya* (II. 24): They will not do that. Their inability to do so becomes more astonishing (*abda 'a*) by stimulating their efforts through this *āya*."

an-Nīsābūrī²⁴⁰ says roughly the same about the conditional phrase *in kuntum ṣādiqīna*, adding a lengthy grammatical discussion about its implied protasis before stating that they (the unbelievers) did not speak the truth (*kāḍibūna*). Then he adds: The particle *in* was used here only because it refers to the doubtful occurrence (*šakki*) of the conditional, while *idā* signifies a necessary occurrence (*wuğūb*).

al-Mahā'imī²⁴¹ emphasises that they must not doubt the revelations of the *Qur'ān* since they contain pure and profound wisdom. According to al-Biqā'ī²⁴², those who doubt must consider the perfection and inimitability of the *āyāt* of the *Qur'ān* if they possess the power of mental perception, and they must cease to doubt their divine origine.

Ibn 'Āšūr explains the preposition *fī* in the phrase *in kuntum fī raybin* as a sign of their indeed being in doubt²⁴³ about the divine origin of the Prophet's recitations.

²³⁸ Jones: And if you do not – and you will never be able to –, protect yourselves against the Fire, whose fuel is men and stones, which has been prepared for the unbelievers.

²³⁹ Ibn 'Aṭiyya, *Muḥarrar* I, 107: *in kuntum ṣādiqīna ay fīmā qultum mina r-raybi hādā qawlu ba'di l-mufasssīrīna wa-qāla gayruhu fīmā qultum min annakum taqdirūna 'alā l-mu'araḍati wa-yu'ayyidu hādā l-qawla annahu qad ḥakā 'anhum fī āyatīn uhrā law našā'u la-qulnā miṭla ḍālika. wa-qawluhu ta'ālā fa-in lam taf' alū wa-lan taf' alū (II. 24) iṭṭaratu li-himamihim wa-taḥrīkun li-nufūsihim li-yakūna 'ağzuhum ba'da ḍālika abda'a.*

²⁴⁰ an-Nīsābūrī, *Tafsīr* I, 195: *wa-innamā ġī'a bi-in alladī li-š-šakki dūna idā alladī li-l-wuğūbi.*

²⁴¹ al-Mahā'imī, *Tabṣīr* I, 88: *in kuntum fī raybin yuṣīru ilā annahu lā yanbağī an yurtāba fīhi li-kawnihim mahḍa l-ḥikmatī l-bāliğati.*

²⁴² al-Biqā'ī, *Naẓm ad-durar* I, 159–160: *wa-in kuntum min ḍawī l-bašā'iri ṣ-ṣāfiyati ... 'alimtum bi-ḥaqqiyyati hādīhi l-ma'ānī wa-ğalālāti hādīhi l-asālībi ... anna hādā kalāmī ... wa-in kuntum fī raybin ayi š-šakku muḥīṭun bikum mina l-kitābi llaḍī qultu innahu lā rayba fīhi.*

²⁴³ Ibn 'Āšūr, *Taḥrīr* I, 336: *wağhu l-ityāni bi-fī ad-dāllati 'alā z-zarfīyyati l-išāratu ilā annahum qad imtalakahumu r-rayb wa-aḥāta bihim iḥāṭata z-zarfi bi-z-zurūfi wa-sti'aratu fī li-ma'nā l-mulābasati šā'i atun fī kalāmi l-'arabi ka-qawlihim huwa fī ni'matin.*

This means that this conditional also carries an affirmative presupposition, indicating that some of the so-called Arab hypocrites (*munāfiqūna*) and the Medinese Jews challenged Muḥammad's words.²⁴⁴ The author then elucidates the meaning of *ṣidq* as a 'speech act (*kalām*) which is in accordance with reality' and its counterpart *kiḏb* as a 'speech act which is not in accordance with the reality'. Then he states that this *āya* demonstrates the lack of truth in their assertions (rejecting the divine origin of the Qur'ānic *āyas* recited by the Prophet). According to al-Bayḏāwī, *ṣidq* means 'true to nature, agreeing with the facts, reality' – 'but God has already disproved what the hypocrites had said'.²⁴⁵

2.6 More than one conditional phrase in one *āya*

45. *al-Qur'ān* II. *al-Baqara* 94.

*qul in kānat lakumu d-dāru l-āḥiratu 'inda Allāhi ḥāliṣatan min dūni n-nāsi fa-tamannū l-mawta in kuntum ṣādiqīna*²⁴⁶

aṭ-Ṭabarī says:²⁴⁷ If the Jews had truly desired to enter Paradise, which they claimed had been exclusively designated for them by God, they would have wished for death on the day it was commanded to them, and no Jew would have remained alive on the earth. However, they did not wish to die, which proves the falsehood of their claims. as-Suyūṭī²⁴⁸ quotes a *ḥadīṭ* of the Prophet to support his view that the conditionals in the *āya* carry negative presuppositions: If they had been truthful, they would have prayed for God to make them dead, but none of them did so except for Barīqa, who died immediately.

²⁴⁴ Ibn 'Āšūr, *Tahrīr* I, 341: *in kuntum ṣādiqīna ... yaqūlu ṣidquhum ḡayru muḥtamali l-wuqū' wa-in kuntum ṣādiqīna fī anna l-Qur'āna kalāmu baṣarin wa-annakum ataytum bi-miṭlihi*. This explanation can already be found in some early commentaries, e.g., al-Aḥfaṣ al-Awsaṭ, *Ma'ānī* I, 402.

²⁴⁵ al-Bayḏāwī, *Anwār at-tanzīl* I, 66: *aṣ-ṣidqu l-iḥbāru l-muṭābiqū ... li-annahū Ta'ālā kaḏḏaba l-munāfiqīna*.

²⁴⁶ Jones: Say, 'If the last abode with God is yours alone, to the exclusion of [other people], wish for death, if you speak the truth.'

²⁴⁷ aṭ-Ṭabarī, *Ġāmi'* *al-bayān* II, 267–272: *qāla Ibn 'Abbās law tamannā l-yahūdu l-mawta la-mātū ... law tamannawhu yawma qāla lahum ḏālika mā baqiya 'alā zahri l-arḏi yahūdīyyun illā māta ... qul yā Muḥammadu lahum ya'nī l-yahūda in kānat lakumu d-dāru l-āḥiratu 'inda Allāhi ... fa-tamannawu l-mawta fa-lam yaḡ'alū wa-ḏālik bi-annahum qālū lan yadhūla l-ḡannata illā man kāna Hūdan (al-Qur'ān II. al-Baqara 111.) qālū lanā d-dāru l-āḥiratu 'inda Allāhi min dūni n-nāsi ... min dūni Muḥammadin wa-aṣḥābihi llaḏīna stahza 'um bihim wa-za'amtum anna l-ḥaqqā fī aydīkum*.

²⁴⁸ as-Suyūṭī, *ad-Durr al-manṭūr* I, 220: *fa-qāla lahum (al-yahūd) Rasūlu Allāhi in kuntum fī maqālatikum ṣādiqīna fa-qūlū Allāhumma aminā fa-wa-llaḏī nafsī bi-yadihi lā yaqūluḥā raḡulun minkum illā Barīqa fa-māta makānahu*.

The next *āya*, *al-Qur'ān* II. *al-Baqara* 95,²⁴⁹ helps in interpreting both conditional sentences of the previous *āya*:

wa-lan yatamannawhu abadan bimā waddamat aydīhim wa-Allāhu 'alīm bi-ẓ-ẓālimīna.

aṭ-Ṭabarī²⁵⁰ says that *āya* II. 95 provides information from God about the Jews and their aversion to death, contradicting their claim of desiring it. az-Zamaḥṣarī²⁵¹ describes this revelation as a marvel (*mu'ǧiza*), as it reveals the unknown future (*ǧayb*). It also serves as evidence that the afterlife was not exclusively designated for the Jews by God and that they were not truthful.

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²⁴⁹ Jones: But they will never wish for it because of what their hands have forwarded. God is aware of the wrong-doers.

²⁵⁰ aṭ-Ṭabarī, *Ġāmi' al-bayān* II, 272: *hādā ḥabarun mina Allāhi ǧalla ʔanā'uhu 'ani l-yahūdi wa-karāhatihimi l-mawta wa-mtinā'ihim mina l-iǧābati ilā mā du'ū ilayhi min tamannī l-mawti li-'ilmihim bi-annahum in fa'alū dālika fa-l-wa'īdu bihim nāzilun wa-l-mawtu bihim hāllun wa-li-ma'rifatihim bi-Muḥammadin annahu rasūlun mina Allāhi ilayhim mursalun wa-hum bihi mukaḍḍibūma.*

²⁵¹ az-Zamaḥṣarī, *Kaššāf* I, 299: *wa-qawluhu wa-lan yatamannawhu abadan min al-mu'ǧizāt li-annahu iḥbār bi-l-ǧaybi wa-kāna kamā aḥbara bihi.*

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Appendix 1.

The list of Qur'ān commntators in order of their dates of death

Ibn 'Abbās d. 687	al-Qurṭubī d. 1273
Muḡāhid d. 722	aṭ-Ṭūsī d. 1274
Muqātil d. 767	an-Nasafī d. 1310
al-Farrā' d. 822	al-Bayḍāwī d. 1319
Abū 'Ubayda d. 825	al-Ḥāzin d. 1324
al-Aḥfaš al-Awsaṭ d. 830	as-Samnānī d. 1336
az-Zaḡḡāḡ d. 922	Abū Ḥayyān d. 1344
aṭ-Ṭabarī d. 923	Ibn Qayyim al-Ğawziyya d. 1350
Ibn Abī Zamanīn d. 935	Ibn Kaṭīr d. 1373
al-Māturīdī d. 944	al-Mahā'imī d. 1432
an-Naḥḥās d. 949	an-Nīsābūrī d. 1446
al-Makkī d. 996	al-Maḥallī d. 1460
aṭ-Ta'labī d. 1035	Ibn 'Ādil d. 1475
al-Baḡawī d. 1041 or 1044	aṭ-Ta'alībī d. 1479
al-Māwardī d. 1058	al-Biqā'ī d. 1480
al-Quṣayrī d. 1072	al-Īḡī d. 1499
al-Wāḥidī d. 1075	as-Suyūṭī d. 1505
az-Zahrāwī 1136	Ibn 'Aḡṭba d. 1809
az-Zamaḥṣarī d. 1143	al-Ālūsī d. 1854
Ibn 'Aṭiyya d. 1146	Ibn Šāh al-Hindī d. 1914
Ibn 'Arabī d. 1148	as-Sa'dī d. 1957
aṭ-Ṭabarsī d. 1153	Ibn 'Āšūr d. 1973
Faḥr ad-Dīn ar-Rāzī d. 1209	az-Zuhaylī 2015
al-Kubrā 1221	

Appendix 2.

The āyāt of the Qur'ān dealt with in the paper

II al-Baqara

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {23}

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ {31}

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فِيمَتٍ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {217}

III Āl-'Imrān

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ {31}

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ إِنْ فِي ذَلِكَ لَآيَةٌ لِّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {49}

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ {63}

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ {64}

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ {93}

إِنْ تَمَسَسْتُمْ حَسَنَةً نَّسُوهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تُصِيبُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ {120}

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ {125}

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ {139}

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {140}

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {149}

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدُ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بُرْهَانٌ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قِبَلِي بِالْبَيِّنَاتِ وَالْبِذْيِ فَلْتَمَّ فَلَمَّ فَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ {183}

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالرُّبْرِ وَالْكِتَابِ الْمُنِيرِ {184}

VI al-An'ām

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلْمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ {35}

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ {40}

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ {109}

ثَمَانِيَةَ أَرْوَاحٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعَزِ اثْنَيْنِ قُلْ الذَّكْرَيْنِ حَرَمٌ أَمْ الْأُنثَيَيْنِ أَمْ مَا اسْتَمَلْتُمْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِيُّنِي بَعَلِّمِ إِنْ كُنْتُمْ صَادِقِينَ {143}

VII al-'arāf

قَالُوا أَجِئْنَا لِنُعْبَدَ اللَّهَ وَحْدَهُ وَنَدْرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ {70}

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتُمْ مِنَ الْمُرْسَلِينَ {77}

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {85}

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ {89}

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ رُؤُوسَهُمْ مِنْهَا رُؤُوسًا لِئَلَّا يَكُنَّ الْإِنثَاءُ فَلَمَّا تَعَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَتَتْهَا دَعَا رَبُّهَا لِنِإِئْتِنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ {189}

VIII al-Anfāl

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ {1}

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسُهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْبَعْثِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {41}

IX at-Tawba

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّوْكُمْ أَوَّلَ مَرَّةٍ أَتُحْسِنُونَ فَاَللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ {13}

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {23}

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنََهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {24}

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ {28}

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {41}

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ {62}

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ {65}

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ لَآتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونُنَّ مِنَ الصَّالِحِينَ {75}

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {129}

XVII al-Isrā'

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُذْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا {8}

XXI al-Anbiyā'

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوًا لَّاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ {17}
وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {38}

XXXIII al-Aḥzāb

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرَدُّنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسْرَحْكُنَّ سَرَاحًا جَمِيلًا {28}

XLVI al-Aḥqāf

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ انزُوبِي
بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنزَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {4}
أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا
بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ {8}
قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنْ وَاسْتَكْبَرْتُمْ إِنْ
اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {10}
قَالُوا أَجِئْنَا لِنَتَّفِكَنَّ عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ {22}

LXXXVII al-A'lā'

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَىٰ {9} سَيَذَكِّرُ مَنْ يَخْشَىٰ {10}

Appendix 3.

*The āyāt of the Qur'ān containing conditionals with presupposition
not dealt with in this paper*

II al-Baqara

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ {24}
وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوْحِينَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا
مَعَهُمْ قُلْ لِمَ تَقُولُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ إِنْ كُنْتُمْ مُؤْمِنِينَ {91}
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قُلُوبًا سَمِعْنَا وَعَصَيْنَا وَأَسْرَبُوا
فِي قُلُوبِهِمُ الْأَعْجَلَ بِكُفْرِهِمْ قُلْ بِنَسَمَا يَأْمُرُكُمْ بِهِ إِيْمُنُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {93}
قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْأُخْرَىٰ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {94}
وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ
{111}

وَلَوْ أَنَّ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ
بَعْضٍ وَلَئِن اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ {145}

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {172}
 الْحَرَامَ وَادْكُرُواهُ كَمَا هَدَاكُمْ وَإِن كُنتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ {198} فَإِن زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
 الْبَيِّنَاتُ فاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {209}
 وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ
 هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ {248}
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ {278}
 وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لِّكُمْ إِن كُنتُمْ تَعْلَمُونَ {280}

III Āl- 'Imrān

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَن ANفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ
 {168}
 إِنَّمَا دَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُم وَاخَافُوا اللَّهَ إِن كُنتُمْ مُؤْمِنِينَ {175}

V al-Mā'ida

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنْعِمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَانْتُمُ غَالِبُونَ وَعَلَى اللَّهِ
 فَتَوَكَّلُوا إِن كُنتُمْ مُؤْمِنِينَ {23}
 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ
 أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُؤْمِنِينَ {57}
 إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ نَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ
 إِن كُنتُمْ مُؤْمِنِينَ {112}
 قَالُوا أَجِئْنَا لِنُعْبِدَ اللَّهَ وَحَدَهُ وَنَدَّرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ {70}
 فَعَفَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الْمُرْسَلِينَ {77}
 وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا
 الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لِّكُمْ إِن
 كُنتُمْ مُؤْمِنِينَ {85}
 قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِن غَدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ
 اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ
 {89}
 إِن الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنتُمْ صَادِقِينَ {194}

X Yūnus

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ {48}
 وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمِنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ {84}

XI Hūd

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَن اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ
 {13}
 قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَكُنتَ مِمَّنْ كَثُرَتْ جِدَالُنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ {32}

XII Yūsuf

قَالَ قَائِلٌ مِنْهُمْ لَا تَقُولُوا يُوسُفُ وَالْقَوْهُ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ {10}

XV al-Ḥiğr

لَوْ مَا تَأْتِينَا بِالْمَلَايِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {7}
قَالَ هُوَ لَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ {71}

XVI an-Naḥl

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {43}
وَلَا تَسْتَرْوُوا بَعْدَ اللَّهِ تَمَنَّا قَلِيلًا إِمَّا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {95}
فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ {114}

XIX Maryam

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا {18}

XXI al-Anbiyā'

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {7}
وَلَيْنِ مَسَّئُهُمْ نَفْحَةً مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {46}
قَالُوا حَرِّفُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ {68}

XXII al-Ḥağğ

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ
مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُسَمًّى {5}

XXIII al-Mu'minūn

إِنْ فِي ذَلِكَ لآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ {30}
قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ {84}
قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ {88}

XXIV an-Nūr

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ {9}
يَعْظُمُكَ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ {17}

XXVI al-Šu'arā'

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ {24}
قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ {28}
قَالَ فَاتِّبِعْهُ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {31}
لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمُ الْعَالِيِينَ {40}
فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْعَالِيِينَ {41}

تَاللّٰهِ اِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ {97}
مَا اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا قَاتِ بَايَةً اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ {154}
اَفَرَايْتَ اِنْ مَتَّعْنَاهُمْ سِنِيْنَ {205}

XXVII an-Naml

اَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْاَرْضِ اَلَيْسَ اللهُ بِرَّحِيْمًا
صٰدِقِيْنَ {64}
وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ {71}

XXIX al-'Ankabūt

وَإِنرَاهِيْمَ اِذْ قَال لِقَوْمِهٖ اَعْبُدُوا اللّٰهَ وَانْتَفُوْهُ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ {16}
اِنَّكُمْ لَتَأْتُوْنَ الرِّجَالَ وَتَقْطَعُوْنَ السَّبِيْلَ وَتَأْتُوْنَ فِيْ نَادِيْكُمْ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهٖ اِلَّا اَنْ قَالُوْا اِنْتِنَا
بِعَذَابِ اللّٰهِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ {29}

XXX ar-Rūm

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْا اِنْ اَنْتُمْ اِلَّا مُبْطِلُوْنَ
{58}

XXXII as-Sağda

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْفَتْحُ اِنْ كُنْتُمْ صٰدِقِيْنَ {28}

XXXIV as-Saba'

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ {29}

XXXV Fāṭir

وَإِنْ يُكْذِبُوْكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَآلِى اللّٰهِ تُرْجَعُ الْأُمُوْرُ {4}
وَإِنْ يُكْذِبُوْكَ فَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيْرِ {25}

XXXVI Yā sīn

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ {48}

XXXVII as-Şāffāt

فَاتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ {157}

XXXIX az-Zumar

اَنْ تَقُوْلَ نَفْسٌ يَا حَسْرَتَا عَلٰى مَا فَرَّطْتُ فِيْ جَنْبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ {56}

XLI Fuṣṣilat

وَمِنْ آيٰتِهٖ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ
كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ {37}
قُلْ اَرَأَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مِنْ اَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقِ بَعِيْدٍ {52}

XLIII az-Zuhruf

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ {81}

XLIV ad-Duḥān

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ {7}
فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {36}

XLV al-Gāṭiya

وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا إِنَّا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {25}

XLVII Muḥammad

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ {22}

XLIX al-Ḥuḡurāt

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ {42}
وَإِنْ جَادَلُوكَ فَقُلْ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ {68} اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {69}
يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ
صَادِقِينَ {17}

LII at-Tūr

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ {34}

LVI al-Wāqī'a

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ {86}
تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ {87}
فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ {88}
وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ {90}
وَأَمَّا إِنْ كَانَ مِنَ الْمُكَدِّبِينَ الضَّالِّينَ {92}

LIX al-Ḥašr

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا
نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {11}
لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَّيَنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ
{12}

LXI as-Ṣaff

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {11}

LXII al-Ġum'a

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَيْتُمْ أَنْتُمْ أَوْلِيَاءَ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {6}

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {9}

LXVII al-Mulk

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {25}

LXVIII al-Qalam

أَنْ اغْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ {22}
أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ {41}

LXXIII al-Muzammil

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا {17}

LXXVII al-Mursalāt

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا {39}

XCVI al-'Alaq

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ {11}
أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ {13}