

Divine Agency in Human Actions: Theological and Stylistic Analysis of Verse 17 in Surah Al-Anfal

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Abstract

The attribution of human actions to Allah (khalqu Af'âli'l-ibâd) has been widely discussed in Islamic theology (kalam), often as a doctrinal debate among theological schools. This study takes a different approach by examining the topic within the Quran's original linguistic and contextual framework, focusing on its rhetorical style rather than theological interpretations. It analyzes verse 17 of Surah Al-Anfal, set in the context of the Battle of Badr, which states, "You did not kill them, but Allah killed them; and you did not throw when you threw, but Allah threw." The study argues that attributing actions to Allah is a unique feature of the Quran's Allah-centered (theocentric) language, often overlooked in traditional interpretations. Using Maturidi's framework, it distinguishes between tafsir (the initial meaning of the text) and ta'wil (interpretations influenced by external frameworks). The study reveals that many classical interpretations, shaped by theological debates, deviate from the Quran's contextual and stylistic principles. It demonstrates that verse 17, while seemingly declarative (ikhbar), serves a constructive (insya) purpose, admonishing the Companions and reminding them of Allah's grace and support during the battle. By integrating contextual analysis and the Quran's unique style, the study provides an alternative reading of the verse, moving beyond theological arguments to highlight the Quran's rhetorical and admonitory intent.

لقد نوقش إسناد أفعال الإنسان إلى الله (خلق أعمال العباد) على نطاق واسع في علم اللاهوت الإسلامي (الكلام)، غالبًا كنقاش عقائدي بين المدارس اللاهوتية. وتتخذ هذه الدراسة نهجًا مختلفًا من خلال دراسة الموضوع ضمن الإطار اللغوي والسياقي الأصلي للقرآن، مع التركيز على أسلوبه البلاغي بدلًا من التفسيرات اللاهوتية. ويحلل الآية 17 من سورة الأنفال، والتي تدور أحداثها في سياق غزوة بدر. تتجادل الدراسة بأن نسبة الأفعال إلى الله هي سمة فريدة من نوعها في لغة القرآن التي تركز على الله، والتي غالبًا ما يتم تجاهلها في التفسيرات التقليدية. باستخدام إطار ماتوريدي، فإنه يميز بين التفسير (المعنى الأولي للنص) والتأويل (التفسيرات المتأثرة بالاطر الخارجية). وتكشف الدراسة أن العديد من التفسيرات الكلاسيكية، التي شكلتها المناقشات اللاهوتية، تحيد عن مبادئ القرآن السياقية والأسلوبية. وهو يوضح أن الآية 17، رغم أنها إخبارية على ما يبدو، إلا أنها تخدم غرضًا بناءً (إنشاء)، حيث تنبه الصحابة وتذكرهم بنعمة الله ودعمه أثناء المعركة. من خلال دمج التحليل السياقي وأسلوب القرآن الفريد، توفر الدراسة قراءة بديلة للآية، متجاوزة الحجج اللاهوتية لتسليط الضوء على مقصد القرآن البلاغي والوعظي.

Introduction

This article examines how the actions of killing and throwing described in the 17th verse of Surah Al-Anfal are attributed to Allah, highlighting the Allah-centered structure of Quranic language. The issue of attributing actions to Allah represents an independent subject in the science of theology. Specifically, verse 17 is addressed by theologians within the framework of "Khalqu Af'aal al-Ibaad" (Allah's creation of the actions of His servants). Theological studies on this topic often focus on critiquing the perspectives of various sects (Ibn Taymiyyah, 1995). For example, Ibn Taymiyyah, in his work titled *Al-Fatawa al-Kubra*, examines the 17th verse from a theological perspective, emphasizing the central question of who is the absolute agent in human actions and exploring the wisdom behind the Quran's theocentric language.

In this study, however, the focus shifts to exploring how and under what circumstances the Quran employs theocentric language, rather than addressing theological debates about agency. Previous studies, including Ibn Taymiyyah's work, tend to frame the subject within discussions that arose long after the Quranic text was revealed. This article seeks to evaluate the verse within the context of the Quran itself, avoiding extraneous theological discourses. The verse's use as an argument under the title of "*khalqu Af'âli'l-ibâd*" involves data that emerged post-revelation, making such discussions secondary to the Quran's linguistic and stylistic features.

The tafsir approach adopted in this study focuses on the Quranic text and the circumstances of its revelation. Unlike *kalam* (theology), which developed after the Quran's revelation, this study interprets the verse through its original linguistic and historical context. While tafsir and Islamic history include some discussions on the subject, these are often integrated into broader commentaries on Surah Al-Anfal or the assistance of angels in verse 9 (Al-Tabari, 2001; Al-Razi, 1981).

Despite references to verse 17 in these studies, no independent analysis has focused specifically on the Quranic style in the interpretation of this verse. Al-Zamakhshari's works, including *Al-Kashshaf*, and Al-Baydawi's *Anwar al-Tanzil*, offer valuable insights. These authors include the relevant verse within discussions of Quranic style but do so in broader contexts, providing alternative readings that respect the Quran's linguistic integrity (Al-Zamakhshari, 2006; Al-Baydawi, 2012). This article aims to build on these intellectual foundations, focusing on human actions attributed to Allah as exemplified in verse 17 of Surah Al-Anfal.

The Quran's use of anthropomorphic expressions, such as attributing human actions like anger, mockery, or forgetting to Allah, is another area of study. However, these expressions are often categorized as anthropomorphic language and are treated separately in theological literature. In this article, the focus remains on human actions directly attributed to Allah, with verse 17 as the primary case study.

A secondary example of this Quranic style is found in verse 26 of Surah Al-Ahzab. However, considering both verses in depth would exceed the scope of this article, and thus, the focus remains on Surah Al-Anfal. While determining the context of the verse's revelation, commentators occasionally refer to verse 9 (the assistance of angels). This overlap occurs because narrations often interpret interconnected verses. Nonetheless, this article treats the two verses independently, emphasizing the stylistic and contextual elements of verse 17.

Employing both inductive and deductive methods, this study reconstructs the revelation scenario using narrations. Textual analysis and interpretative methods are applied to evaluate the verses and commentators' quotations, ensuring a focused and context-sensitive approach.

Methods

This study adopts a qualitative, interpretative approach to analyze verse 17 of Surah Al-Anfal, focusing on its historical, linguistic, and contextual framework. Primary sources include the Quran itself, particularly verses 1 and 17 of Surah Al-Anfal, while secondary sources encompass classical *tafsir* works by scholars such as Al-Baydawi, Al-Razi, Al-Tabari, Al-Zamakhshari, and Ibn Kathir. Historical accounts of the Battle of Badr and narrations (*ahadith*) on the circumstances of revelation (*asbab al-nuzul*) are examined to reconstruct the verse's natural setting. The study highlights the Quran's Allah-centered rhetorical style, analyzing declarative (*ikhbar*) and constructive (*insha*) structures to uncover its admonitory and theological intent. Comparative analysis of related verses and theological debates provides further insight into the verse's usage. Utilizing Maturidi's distinction between *tafsir* (primary meaning) and *ta'wil* (context-influenced interpretation), the study critiques classical and modern interpretations for their adherence to the Quran's contextual and linguistic parameters. The findings emphasize that verse 17, often seen as declarative, serves a constructive purpose by reminding the Companions of Allah's grace and sovereignty during the Battle of Badr. This approach offers an alternative reading that transcends theological debates, prioritizing the Quran's unique linguistic style and contextual coherence.

Findings and Discussion

1. The Language and Style of the Quran

The Quran serves as a divine address to humanity, embodying both divine and human dimensions. Its speaker is Allah, while its addressees are human beings, reflecting a dual nature that is pivotal to its interpretation. This duality aligns with the interpretative principle of "conformity to reality and necessity of state". This principle underscores the Quran's ability to convey divine wisdom while remaining comprehensible to its human audience. Mutual communication, as elucidated by Ibn Ashur (d. 1973), necessitates a shared ground of meaning between the speaker and the audience (Ibn Ashur, 1984).

The Quran's language considers the cultural and intellectual milieu of its initial audience, ensuring its messages resonate universally. This approach demonstrates the Quran's universality, as its contextual references to the Arab audience serve as a foundation for broader comprehension across eras. Al-Zarkashi (d. 1392) emphasizes that without understanding the Quran's historical and linguistic context, its universal meanings cannot be fully appreciated (Al-Zarkashi, 1994).

The Quranic language, while divine in its upper form, accommodates the worldview and mentality of its immediate audience in its inner form. Scholars, including Ibn Qutaybah (d. 889), assert that understanding the Quran necessitates familiarity with the language and culture of the Arabs during the revelation period. Ibn Qutaybah argues that the Quran's use of familiar examples and styles reflects its principle of "mutabakatun lil-vâkıa" (Ibn Qutayba, 1990). This feature underscores Allah's consideration of the societal sign systems of the time.

The Quran's style is distinct, blending its divine origin with the human sphere. Al-Zamakhshari (d. 1144) identifies the Quran's consistent use of constructive language, designed to evoke reflection and emotional engagement rather than merely convey information (Al-Zamakhshari, 2006). The Quran's constructive structure contrasts with declarative language, which primarily provides information. Constructive language, by contrast, seeks to inspire consciousness and emotional resonance. For example, verses describing apocalyptic scenes, such as children aging prematurely or people appearing intoxicated, serve to instill awe and fear rather than merely inform (Quran, 22:2). These expressions exemplify how the Quran's primary objective is spiritual and emotional transformation (Al-Baydawi, 2012).

Toshihiko Izutsu (1993) terms this style as "theocentric language," where the apparent meaning of a verse often extends beyond its literal interpretation. For instance, the Quran's description of natural phenomena, such as rain as Allah's mercy, integrates familiar imagery to emphasize divine agency (Quran, 67:15). This approach fosters a deeper connection between the audience and the divine message.

The Quran's style necessitates a nuanced approach to its interpretation. Scholars like Al-Razi (d. 1210) and Al-Qurtubi (d. 1273) highlight the Quran's ability to balance informative and transformative language, blending declarative and constructive elements seamlessly. Al-Razi emphasizes that even news-like verses often carry underlying constructive purposes, urging reflection and moral action (Al-Razi, 1981).

The Quran's language also illustrates its adaptability, addressing contemporary and universal audiences. By employing familiar constructs while embedding deeper meanings, it ensures relevance across diverse contexts. This adaptability underscores the Quran's role as a timeless guide, inspiring both intellectual and spiritual growth.

2. The Allah-Centered Expression Form of the Quranic Language

The Allah-centered or theocentric language of the Quran positions Allah as the central and active force behind all existence and actions. This linguistic approach establishes a hierarchy of existence where Allah occupies the highest position, with no partners or intermediaries (Al-Razi, 1981). In this worldview, Allah's will is the driving force behind every event, emphasizing divine omnipotence and human dependence (Ibn Kathir, 2003).

Historically, the Quran was revealed in an environment where polytheism permeated belief systems and societal structures. Polytheistic systems acknowledged Allah as the creator but diluted His role by attributing governance and interaction to intermediaries, such as idols or celestial bodies (Izutsu, 1993). This belief system was challenged by the Quran's theocentric language, which reaffirmed Allah's direct engagement with creation and His responsiveness to human affairs (Quran, 16:36).

The Quran's use of the term "Rabb" in Meccan verses presents Allah as an active, accessible, and compassionate deity, contrasting sharply with the distant gods of the polytheistic worldview (Quran, 96:1-5). Through expressions like "And He is with you wherever you are" (Quran, 57:4), the Quran redefines divine closeness and omnipresence. This approach underscores that all human actions, wills, and outcomes depend on Allah's will, reinforcing the centrality of divine authority in all aspects of life (Al-Zarkashi, 1994).

Natural phenomena, often attributed to physical causes, are presented in the Quran as acts of Allah's mercy and will. Rain, for instance, is described as a divine blessing that sustains life, illustrating Allah's active role in creation (Quran, 67:15). Similarly, Allah is credited with subjugating animals for human benefit and guiding bees to produce healing honey, emphasizing His intimate involvement in everyday occurrences (Quran, 16:68-69).

Prophetic narratives also highlight this divine centrality. Prophet Ibrahim articulated Allah's attributes as the creator, sustainer, and healer in his dialogue with a polytheistic society (Quran, 26:79-82). These expressions challenge the polytheistic mindset by asserting that Allah's power is direct and unmediated. Such language serves to educate and spiritually elevate its audience, making Allah's presence tangible and relevant (Al-Baydawi, 2012).

The Quran's theocentric language has profound theological and ethical implications. It not only reaffirms Allah's omnipotence but also cultivates humility and piety among believers. By attributing successes and resources to Allah, the Quran erodes human arrogance and emphasizes gratitude and reliance on divine grace (Spinoza, 1677/2007).

For instance, the annual pilgrimage (Hajj), despite requiring significant human effort and resources, is described as an invitation and blessing from Allah. This perspective reshapes human attitudes towards achievements and possessions, framing them as acts of divine mercy rather than personal accomplishment (Ibn Ashur, 1984).

The Quran's emphasis on Allah's will also addresses moral responsibility. While human agency is acknowledged, ultimate outcomes are attributed to divine intervention. This balance between human effort and divine will is pivotal in Islamic morality and jurisprudence (Al-Zamakhshari, 2006). It teaches believers to strive diligently while remaining conscious of their dependence on Allah.

The Allah-centered language of the Quran consistently positions Allah as the source and sustainer of all existence. By intertwining divine will with human actions, it creates a theological framework that challenges polytheistic beliefs and fosters spiritual growth. This linguistic style not only communicates theological truths but also serves as a tool for moral and emotional transformation.

3. Verse 17 of Surah Al-Anfal and the Style in the Verse

Surah Al-Anfal is known to have been revealed after the Battle of Badr, a pivotal moment in the second year of Hijrah. While the exact dating of some verses within the surah may vary, the overarching context revolves around the events of this battle. Badr was strategically located where the road from Medina to Mecca intersected with the caravan route to Syria. The Prophet Muhammad SAW received intelligence about a lightly guarded trade caravan led by Abu Sufyan returning to Mecca from Syria and set out to intercept it. However, this plan was complicated when news of the Muslim pursuit reached Abu Sufyan, prompting him to reroute the caravan and seek reinforcements from Mecca (Ibn Kathir, 2003).

The situation escalated as the Meccan army, led by Abu Jahl, marched to confront the Muslims. The Muslims, who had not initially set out with the intention of fighting, faced uncertainty. The Quran captures this dilemma in Surah Al-Anfal, particularly in verses 5 to 7, which indicate hesitation among the Companions regarding the decision to engage in battle. Despite

their reluctance, Allah and His Messenger emphasized the necessity of fighting the Meccan forces, as stated in verse 7 (Al-Razi, 1981).

Maturidi (d. 944) speculated that the reluctance to fight could be attributed to fear of war, potentially implicating hypocrites within the Muslim ranks. However, this perspective is challenged by narrations from early exegetes such as Mujahid (d. 721), who identified the Companions as the primary addressees. Mujahid narrated that the 17th verse was revealed in response to some Companions competing over their roles in the battle, claiming individual credit for kills and actions (Al-Zamakhshari, 2006).

Classical scholars such as Al-Tabari (d. 923) and Ibn Kathir (d. 1373) provided extensive commentary on these verses, emphasizing that the reluctance to fight stemmed from the early Companions' inexperience and fear rather than hypocrisy. Verse 49, which references hypocrites siding with the polytheists, pertains to individuals who had not migrated from Mecca and actively opposed the Muslims during the battle (Ibn Ashur, 1984).

The Quranic narrative of the Battle of Badr underscores the interplay between divine intervention and human agency. Verse 11 describes how rain, sent by Allah, transformed the Muslims' disadvantageous position on sandy soil into a strategic advantage. The rain hardened the ground beneath them while turning the polytheists' terrain into mud, simultaneously meeting the Muslims' water needs and bolstering their morale. This event is presented as a manifestation of Allah's grace and intervention (Quran, 8:11; Al-Baydawi, 2012).

Furthermore, verse 17 explicitly attributes the acts of throwing and killing to Allah, asserting that while the Companions performed these actions physically, their success was facilitated by divine will. This verse served as a reminder to the Companions that their victory was not solely the result of their efforts but was granted by Allah. The narrative highlights the Quran's Allah-centered language, where human actions are reframed within the context of divine will and support (Izutsu, 1993).

Historical sources recount how the Prophet Muhammad SAW prayed fervently for victory before the battle, exemplifying reliance on Allah's promise as expressed in verse 7. Narrations describe the Prophet raising his hands and supplicating, "O my Lord, I seek refuge in the help that You promised me. Bend their necks." These prayers illustrate the Quranic theme of divine support in moments of human vulnerability (Ibn Kathir, 2003).

Despite initial reluctance, the encouragement of key figures such as Abu Bakr and Umar galvanized the Companions, leading to their eventual triumph. Statements from the Ansar, including Sa'd ibn Ubadah and Miqdad ibn Amr, reflect their loyalty and resolve, further emphasizing the collective effort that complemented divine assistance (Al-Razi, 1981).

The Quranic account of the Battle of Badr serves as a theological and moral framework for understanding human agency and divine support. By attributing success to Allah, the Quran instills humility and gratitude among believers, reminding them of their dependence on divine grace. The revelation of verse 17 in the context of the Companions' post-battle discussions about their individual roles underscores the importance of collective reliance on Allah over personal glorification (Al-Zarkashi, 1994).

Moreover, the narrative highlights the gradual spiritual and moral development of the Companions under the guidance of the Prophet and the Quran. Their initial reluctance and

eventual transformation into a unified, faithful community exemplify the Quranic process of nurturing piety and trust in Allah (Ibn Ashur, 1984).

The interpretation of the phrase "You did not kill them, but Allah killed them; and you did not throw when you threw, but Allah threw" (Quran, 8:17) has sparked extensive theological debate. Numerous narrations describe how Allah's killing and throwing correspond to specific events. A common theme in these narrations is the attribution of acts of killing and throwing to the Prophet Muhammad SAW at various times and locations. One of the most widely cited accounts involves the Angel Gabriel instructing the Prophet to throw a handful of soil at the polytheists, which caused them to retreat. Another narration links the verse to the Prophet's actions during the Battle of Khaybar, where he killed Ibn Abi'l-Haqiq with an arrow. Yet another associates it with the Prophet's wounding of Ubayy ibn Khalaf with a spear during the Battle of Uhud, which ultimately led to Ubayy's death (Ibn Kathir, 2003; Al-Baydawi, 2012).

While some narrations align with the time of revelation, others are connected solely because they feature similar actions of killing and throwing. Classical scholars such as Al-Tabari (d. 923) emphasized that Allah's attribution of these acts to Himself underscores His role as the ultimate creator and sustainer of human actions. According to Al-Tabari, Allah executes these actions through the partial will of His servants, affirming divine omnipotence and nullifying theological perspectives that exclude Allah's involvement in human actions (Al-Tabari, 2001).

Commentators like Al-Zamakhshari (d. 1144) and Al-Razi (d. 1210) explored the rhetorical dimensions of this verse. Al-Zamakhshari argued that the attribution of killing and throwing to Allah reflects the Quran's unique linguistic style, which aims to instill humility among the Companions who boasted about their actions post-battle. By attributing these acts to Allah, the Quran redirects credit from human agency to divine will (Al-Zamakhshari, 2006). Similarly, Al-Razi interpreted the verse as evidence of Allah's role in creating human actions, highlighting that the Prophet's physical actions were facilitated by divine intervention (Al-Razi, 1981).

Other scholars, including Qurtubi (d. 1273) and Baydawi (d. 1286), addressed the metaphorical aspects of the verse. Qurtubi suggested that Allah's killing signifies His command over life and death, while human agency extends only to wounding. Baydawi echoed this sentiment, asserting that Allah's role in the act of throwing reflects His ability to amplify the Prophet's physical actions to achieve divine objectives (Al-Baydawi, 2012).

The involvement of angels is a recurring theme in interpretations of this verse. Ibn al-Jawzi (d. 1201) proposed that the killing attributed to Allah refers to the actions of angels aiding the Muslims in battle, as mentioned in verse 9 of the same surah. Zajjaj (d. 923) expanded on this by interpreting Allah's killing and throwing as divine miracles facilitated by angelic intervention (Zajjaj, 1993).

This perspective aligns with narrations describing how the rain during the Battle of Badr hardened the ground beneath the Muslims while turning the polytheists' terrain into mud. Such events are seen as manifestations of Allah's will, transforming natural phenomena into tools of divine support. Ibn Abi Hatim (d. 938) reinforced this view, stating that the fear instilled in the hearts of the polytheists was another form of divine assistance (Ibn Abi Hatim, 1990).

The theological debate surrounding this verse also reflects broader discussions on the balance between divine will and human agency. Nasafi (d. 1142) argued that the verse responds to the

arrogance of Companions who glorified their actions, reminding them that success stems from Allah's will. However, Nasafi's analysis focused more on the Prophet's act of throwing than the rhetorical implications of attributing killing to Allah, suggesting a theological bias (Nasafi, 1998).

In contrast, Abu Ubaydah (d. 824) and Mubarrad (d. 900) emphasized the metaphorical nature of the verse. Abu Ubaydah likened the phrase "Allah threw" to Arabic idiomatic expressions such as "May Allah assist you," while Mubarrad interpreted it as Allah's empowerment of human actions (Mubarrad, 1992).

The inclusion of Allah's grace in the actions of His servants highlights the centrality of divine intervention in Islamic theology. Divine grace operates within the framework of the sunnah of Allah and serves as a manifestation of the Creator's omnipotence (Al-Razi, 1981). For example, the rain during the Battle of Badr is not attributed to mere coincidence but is recognized as Allah's means of facilitating victory for the Muslims. This Allah-centered perspective reorients the narrative of heroism after Badr, as some Companions' stories of bravery were redirected by the Quran to emphasize Allah's role, closing the subject with a divine-centric lens (Ibn Kathir, 2003).

Commentators often sought concrete equivalents for the acts of killing and throwing mentioned in verse 17, occasionally associating the verse with narrations unrelated to its historical context. However, this approach overlooks the Quran's allowance for rhetorical and metaphorical constructions. Abu Ubaydah's interpretation of such phrases within the daily language of Arabs, and similar insights from Nasafi, Zajjaj, and Ibn Abi Hatim, provide valuable perspectives. They highlight that phrases like "when you threw, you did not throw, but Allah threw" reflect the rhetorical and Allah-centered nature of the Quran (Nasafi, 1998; Zajjaj, 1993).

Rather than dividing actions between Allah and the servant—with Allah taking a slightly larger role—the Quranic language integrates all actions into the will of Allah. This is evident in verse 17 and its connection to verse 1 of Surah Al-Anfal. Both verses carry a rebuke, reminding the Companions that their victory and the spoils were facilitated by divine grace rather than human effort. The pre-Islamic tribal custom of rewarding individual bravery with spoils is challenged, evolving the mindset of the addressees to recognize Allah's sovereignty in all matters (Ibn Ashur, 1984).

The declaration in verse 1, "The spoils belong to Allah and His Messenger," reflects the Allah-centered language and challenges the Companions' expectations of personal reward. Narrations such as Sa'd ibn Abi Waqqas's request for a sword as personal spoils and similar demands by others underscore the need for this divine reminder (Al-Zamakhshari, 2006). The verse's attribution of ownership to Allah and His Messenger serves as a direct rebuke to the pre-Islamic customs of pride and boasting over individual acts in war.

The Allah-centered style is not confined to the Battle of Badr. The Quran consistently emphasizes Allah's role in guidance, sustenance, property, and healing across different surahs. For instance, the statement "When you kill, you did not kill, it was Allah who killed" parallels the declaration that spoils belong to Allah, integrating human actions into divine will. This linguistic style reaffirms Allah's omnipresence and omnipotence, especially in contexts where His presence is forgotten or overlooked (Izutsu, 1993).

Commentators who viewed the expression in verse 17 as a metaphor support this linguistic interpretation. By placing Allah at the center of speech, action, and existence, the Quran employs a unique rhetorical style that emphasizes divine agency. This style, evident in verses that remind and rebuke, underscores the importance of recognizing Allah's role in every aspect of existence. It is particularly striking in contexts where human pride or forgetfulness emerges, as seen in the aftermath of Badr.

Conclusion

Taking into account Māturīdī's approach, *tafsīr* is fundamentally an effort to determine the initial or primary meaning of a Quranic verse. In making this determination, understanding the natural context of the verse and reconstructing a coherent revelation story based on sound narrations are central to the methodology of this discipline. The intellectual debates on modernity and historicity, which gained prominence over the past century, have often led to confusion between the approach of contextualizing the revelation environment and the concept of historicism. However, acknowledging the historical setting of the Quran, constructing a revelation story informed by reliable narrations, and analyzing its stylistic elements do not imply confining its verses to the 7th century or stripping them of their timeless relevance.

In this study, a revelation story has been developed following these principles, enabling a contextual reading of verse 17 of Surah Al-Anfal within its natural framework. The study avoids reducing the verse to abstract theological arguments or solely historical perspectives. Instead, it seeks to offer an alternative reading that emphasizes the Quran's unique style and the immediate revelation context. By doing so, the study aims to present a fresh perspective on the verse, which has often been used as a central argument in theological debates, particularly in discussions regarding divine will and human agency.

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