

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ
مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ
مَّهِينٍ - ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ)

(7. Who made everything He has created good and He began the creation of man from clay.)
(8. Then He made his offspring from semen of despised water.) (9. Then He fashioned him in
due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense
of deduction. Little is the thanks you give!)

The Creation of Man in Stages

Allah tells us that He has created everything well and formed everything in a goodly fashion.
Malik said, narrating from Zayd bin Aslam:

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ)

(Who made everything He has created good) means, "He created everything well and in a
goodly fashion." When Allah mentions the creation of the heavens and the earth, He follows
that by mentioning the creation of man. Allah says:

(وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ)

(and He began the creation of man from clay.) meaning, He created the father of mankind,
Adam, from clay.

(ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ)

(Then He made his offspring from semen of despised water.) means, they reproduce in this
fashion, from a Nutfah which comes from the loins of men and from between the ribs of
women.

(ثُمَّ سَوَّاهُ)

(Then He fashioned him in due proportion,) means, when He created Adam from clay, He
created him and gave him shape and made him upright.

وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمْ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ)

(and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.)
means, reason.

(قَلِيلًا مَّا تَشْكُرُونَ)

(Little is the thanks you give!) means, for these strengths with which Allah has provided you;
the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be
exalted and glorified.

وَقَالُوا أَعَدَّا ضَلَّلْنَا فِي الْأَرْضِ أَعْنًا لَفِي خَلْقٍ
جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ - قُلْ يَتَوَقَّعُكُمْ
مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ)

(10. And they say: "When we are lost in the earth, shall we indeed be created anew" Nay, but
they deny the meeting with their Lord!) (11. Say: "The angel of death, who is set over you, will
take your souls. Then you shall be brought to your Lord.")

Refutation of Those Who think the Resurrection is unlikely to happen

Allah tells us how the idolators thought it unlikely that the resurrection would ever come to
pass, and how they said:

(أَعَدَّا ضَلَّلْنَا فِي الْأَرْضِ)

(When we are lost in the earth,) meaning, `when our bodies have been scattered and have
disintegrated and dispersed in the earth,'

(أَعْنًا لَفِي خَلْقٍ جَدِيدٍ)

(shall we indeed be created anew) means, `after that, will we come back again' They thought
it unlikely that this would happen, and in terms of their own feeble abilities it is indeed

unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allah says:

(بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ)

(Nay, but they deny the meeting with their Lord!) Then Allah says:

(قُلْ يَتَوَقَّكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ)

(Say: "The angel of death, who is set over you, will take your souls...") The apparent meaning of this Ayah is that the angel of death is a specific personality among the angels, as is also apparent from the Hadith of Al-Bara' which we quoted in (our Tafsir of) Surah Ibrahim. In some reports he (the angel of death) is called `Izra'il, which is well known. This is the view of Qatadah and others. The angel of death has helpers. It was reported in the Hadith that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it. Mujahid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."

(ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ)

(Then you shall be brought to your Lord.) means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ - وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ - فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ)

(12. And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.") (13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (14. Then taste because of your forgetting the meeting

of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.)

The Bad State in which the Idolators will be on the Day of Resurrection

Allah tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allah -- may He be glorified -- humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(Our Lord! We have now seen and heard,) meaning, 'now we hear what You say and we will obey You.' This is like the Ayah,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!) (19:38). And they will blame themselves when they enter the Fire, and will say:

(لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ)

("Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"))67:10(Similarly, here they are described as saying:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا)

(Our Lord! We have now seen and heard, so send us back) to the world,

(نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ)

(that we will do righteous good deeds. Verily, we now believe with certainty.) means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allah and would go against His Messengers, as He says:

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord,") (6: 27) And Allah says here:

(وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا)

(And if We had willed, surely We would have given every person his guidance,) This is like the Ayah,

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا)

(And had your Lord willed, those on earth would have believed, all of them together) (10:99).

(وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ)

(but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allah and in His perfect Words from that.

(فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(Then taste because of your forgetting the meeting of this Day of yours.) means, it will be said to the people of Hell by way of rebuke: 'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

(إِنَّا نَسِينَاكُمْ)

(Surely, We too will forget you,) means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allah's attention, and He makes the punishment fit the crime, as He says:

(الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(This Day We will forget you as you forgot the meeting of this Day of yours) (45:34).

(وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ)

(so taste you the abiding torment for what you used to do.) i.e., because of your disbelief and rejection, as Allah says in another Ayah:

(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا - إِلَّا حَمِيمًا
وَعَسَاقًا)

(Nothing cool shall they taste therein, nor any drink. Except Hamim, and Ghassaq) until:

(فَلَنْ نُّزِيدَكُمْ إِلَّا عَذَابًا)

(No increase shall We give you, except in torment) (78:24-30).

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا
سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ -
تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ - فَلَا تَعْلَمُ
نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ)

(15. Only those believe in Our Ayat, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.) (16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.)

The State of the People of Faith and Their Reward Allah states:

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا)

(Only those believe in Our Ayat,) means, who accept them as true,

(الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا)

(who, when they are reminded of them, fall down prostrate,) means, they listen to them and obey them in word and deed.

(وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ)

(and glorify the praises of their Lord, and they are not proud.) means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allah says:

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخَرِينَ)

(Verily, those who scorn My worship, they will surely enter Hell in humiliation!) (40:60). Then Allah says:

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujahid and Al-Hasan said that the Ayah

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) refers to voluntary night prayer. Ad-Dahhak said, "It refers to Salat Al-'Isha' in congregation and Salat Al-Fajr in congregation.

(يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا)

(to invoke their Lord in fear and hope,) means, in fear of His punishment and in hope of His reward.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and they spend out of what We have bestowed on them.) means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allah . Imam Ahmad recorded that Mu`adh bin Jabal said, "I was with the Messenger of Allah on a journey one morning, walking near him. I said, `O Prophet of Allah, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ
يَسَّرَهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا،
وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ،
وَتَحُجُّ الْبَيْتَ»

(You have asked about something great, and it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything with Him, establish regular prayer, pay Zakah, fast Ramadan and perform pilgrimage to the House.) Then he said:

«أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ،
وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ، وَصَلَاةُ الرَّجُلِ فِي
جَوْفِ اللَّيْلِ»

(Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.) Then he recited:

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) until he reached

(جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

(as a reward for what they used to do.) Then he said:

«أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ
سَنَامِهِ؟»

(Shall I not tell you of the greatest of all things and its pillars and pinnacle) I said, 'Of course, O Messenger of Allah.' He said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةٌ
سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(The greatest of all things is Islam, its pillars are the prayers and its pinnacle is Jihad for the sake of Allah.) Then he said:

«أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟»

(Shall I not tell you the factor on which all of that depends) I said, `Of course, O Messenger of Allah.' He took hold of his tongue and said,

«كُفَّ عَلَيْكَ هَذَا»

(Restrain this.) I said, `O Messenger of Allah, will we be accountable for what we say' He said,

«تَكَلِّمُكَ أُمَّكَ يَا مُعَاذُ، وَهَلْ يَكْبُتُ النَّاسَ فِي النَّارِ
عَلَى وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ
السِّنْتِهِمْ»

(May your mother be bereft of you, O Mu`adh! Will the people be thrown into Hell -- (or he said) on their faces -- except because of what their tongues say) It was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

(فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes) means, no one knows the vastness of what Allah has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allah conceals the reward for them, a fitting reward which will suit their deeds. Al-Hasan Al-Basri said, "If people conceal their good deeds, Allah will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Hatim. Al-Bukhari quoted the Ayah: d

(فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes) Then he recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«قَالَ اللهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَمْ
عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ
بَشَرٍ»

(Allah says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man.") Abu Hurayrah said: "Recite, if you wish:

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes.) It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is Hasan Sahih." In another version of Al-Bukhari:

«وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا مِّنْ بَلِهِ مَا
أُطْلِعْتُمْ عَلَيْهِ»

("and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.") It was also reported from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

«مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْأَسُ، لَا تَبْلَى ثِيَابُهُ،
وَلَا يَقْنَى شَبَابُهُ، فِي الْجَنَّةِ مَا لَمْ يَرَأْ، وَلَا
أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

(Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.) This was recorded by Muslim.

(أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ -
أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ
الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ - وَأَمَّا الَّذِينَ
فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا

مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ - وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ
الْأَلْوَنِ ذُوقًا الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ -
وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ
عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ)

(18. Is then he who is a believer like him who is rebellious Not equal are they.) (19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.) (20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny.") (21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.) (22. And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom Verily, We shall exact retribution from the criminals.)

The Believer and the Rebellious are not equal

Allah tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge those who rebelled, disobeyed Him and rejected the Messengers sent by Allah to them. This is like the Ayat:

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّخِيَمُهُمْ
وَمَمَّتُهُمْ سَاءَ مَا يَحْكُمُونَ)

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.) (45:21),

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ)

(Shall We treat those who believe and do righteous good deeds as corruptors on earth Or shall We treat those who have Taqwa as the wicked) (38:28)

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise...) (59:20). Allah says:

(أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ)

(Is then he who is a believer like him who is a rebellious Not equal are they.) i.e., before Allah on the Day of Resurrection. `Ata' bin Yasar, As-Suddi and others mentioned that this was revealed concerning `Ali bin Abi Talib and `Uqbah bin Abi Mu`it. Hence Allah has judged between them when He said:

(أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(As for those who believe and do righteous good deeds,) meaning, their hearts believed in the signs of Allah, and they did as the signs of Allah dictate, i.e. righteous good deeds.

(فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ)

(for them are Gardens of Abode) i.e., in which there are dwellings and houses and lofty apartments.

(نُزُلًا)

(as an entertainment) means, something to welcome and honor a guest,

(بِمَا كَانُوا يَعْمَلُونَ وَأَمَّا الَّذِينَ فَسَقُوا)

(for what they used to do. And as for those who rebel,) means, those who disobeyed Allah, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allah says:

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِن غَمٍّ أُعِيدُوا
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein) (22:22). Al-Fudayl bin `Iyad said: "By Allah, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ
تُكَذِّبُونَ)

(and it will be said to them: "Taste you the torment of the Fire which you used to deny.")" means, this will be said to them by way of rebuke and chastisement.

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ
الْأَكْبَرِ)

(And verily, We will make them taste of the near lighter torment prior to the greater torment,) Ibn `Abbas said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allah to His servants so that they will repent to Him." Something similar was also narrated from Ubayy bin Ka`b, Abu Al-`Aliyah, Al-Hasan, Ibrahim An-Nakha`i, Ad-Dahhak, `Alqamah, `Atiyah, Mujahid, Qatadah, `Abd Al-Karim Al-Jazari and Khusayf.

وَمَنْ أَظْلَمُ مِمَّن دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ
عَنْهَا)

(And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom) means, there is no one who does more wrong than the one whom Allah reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatadah said: "Beware of turning away from the remembrance of Allah, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allah says, warning the one who does that:

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ)

(Verily, We shall exact retribution from the criminals.) meaning, `We shall avenge Ourselves on those who do that in the strongest possible terms.'

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ - وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ - إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ)

(23. And indeed We gave Musa the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.) (24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) (25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.)

The Book of Musa and the Leadership of the Children of Israel

Allah tells us that He gave the Book -- the Tawrah -- to His servant and Messenger Musa, peace be upon him.

(فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ)

(So, be not you in doubt of meeting him.) Qatadah said, "This refers to the Night of Isra'," then he narrated that Abu Al-`Aliyah Ar-Riyahi said, "The cousin of your Prophet, meaning Ibn `Abbas, told me that the Messenger of Allah said:

«أَرَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى بْنِ عِمْرَانَ رَجُلًا
 آدَمَ طَوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَةَ، وَرَأَيْتُ
 عِيسَى رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ
 وَالْبِيَاضِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ
 النَّارِ وَالذَّجَّالَ»

(On the night of Isra', I saw Musa bin `Imran, a tall, brown-skinned man with curly hair, looking like the men of Shanu'ah; and I saw `Isa, a man of medium stature and ruddy white skin, and

with lank hair. And I saw Malik the Keeper of Hell, and the Dajjal.) Among the signs which Allah showed him were:

(فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ)

(So, be not you in doubt of meeting him.) i.e., he saw Musa and met with him on the Night of Isra'."

(وَجَعَلْنَاهُ)

(And We made it) means, 'the Book which We gave to him, '

(هُدًى لِّبَنِي إِسْرَائِيلَ)

(a guide to the Children of Israel.) This is similar to what Allah says in Surat Al-Isra':

(وَعَاثَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً)

(And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee.") (17:2)

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ)

(And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) means, because they were patient in adhering to the commands of Allah and avoiding what He prohibited, and they believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allah, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed)the Words of Allah(, twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allah says:

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا)

(And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient) Qatadah and Sufyan said: "When they patiently shunned the temptations of this world." This was also the view of Al-Hasan bin Salih. Sufyan said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allah says:

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ
وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.) (45:16-17). And He says here:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ)

(Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.) meaning, with regard to beliefs and actions.

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُونِ
يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلَا
يَسْمَعُونَ - أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى
الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ
أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ)

(26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about Verily, therein indeed are signs. Would they not then listen) (27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see)

Learning the Lessons of the Past

Allah says: will these people who deny the Messengers not learn from the nations who came before them, whom Allah destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path No trace is left of them whatsoever.

(هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا)

(Can you find a single one of them or hear even a whisper of them) (19:98). Allah says:

(يَمْشُونَ فِي مَسْكَنِهِمْ)

(in whose dwellings they do walk about) meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone --

(كَأَن لَّمْ يَغْنَوْا فِيهَا)

(As if they had never lived there) (11:68) This is like the Ayat:

(فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا)

(These are their houses in utter ruin, for they did wrong) (27:52).

(فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرُ مَعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ أَقْلَمٌ يَسِيرُوا فِي الْأَرْضِ)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ)

(but it is the hearts which are in the breasts that grow blind.) (22:45-46) Allah says here:

(إِنَّ فِي ذَلِكَ لآيَاتٍ)

(Verily, therein indeed are signs.) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

(أَفَلَا يَسْمَعُونَ)

(Would they not then listen) means, to the stories of those who came before and what happened to them. n

The Revival of the Earth with Water is Proof of the Resurrection to come

(أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ)

(Have they not seen how We drive water to the dry land) Here Allah explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allah says:

(إِلَى الْأَرْضِ الْجُرُزِ)

(to the dry land) which means the land where nothing grows, as in the Ayah,

(وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا)

(And verily, We shall make all that is on it a bare dry soil.) (18:8) i.e., barren land where nothing grows. Allah says here:

(أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا
يُبْصِرُونَ)

(Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see) This is like the Ayah,

(فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَاءَ
صَبًّا)

(Then let man look at his food: We pour forth water in abundance.) (80:24-25). Allah says here:

(أَفَلَا يُبْصِرُونَ)

(Will they not then see)

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ - قُلْ
يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ
يُنظَرُونَ - فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ
مُنْتَظَرُونَ)

(28. They say: "When will this Fath be, if you are telling the truth") (29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") (30. So turn aside from them and await, verily, they (too) are awaiting.)

How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allah tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allah upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ)

(They say: "When will this Fath be...") meaning, `when will you prevail over us, O Muhammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen All we see of you and your companions is that you are hiding, afraid and humiliated.' Allah says:

(قُلْ يَوْمَ الْفَتْحِ)

(Say: "On the Day of Al-Fath...") meaning, `when the wrath and punishment of Allah befall you, in this world and the next,'

(لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ)

(no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.) This is like the Ayah,

(قَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ
مِّنَ الْعِلْمِ)

(Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge...) (40:83-85) Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allah accepted the Islam of the freed Makkan prisoners-of-war, who numbered nearly two thousand. If what was meant by this Ayah was the conquest of Makkah, he would not have accepted their Islam, because Allah says:

(قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ)

(Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") What is meant by Al-Fath here is Judgement, as in the Ayat:

(فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا)

(Nuh said:(So Aftah (judge) between me and them) (26:118). and:

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ)

(Say: "Our Lord will assemble us all together, then He will judge between us with truth") (34:26).

(وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ)

(And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction.) (14:15)

(وَكَاثُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا)

(although aforetime they had invoked Allah to pass judgement over those who disbelieved) (2:89)

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ)

(If you ask for a judgement, now has the judgement come unto you) (8:19). Then Allah says:

(فَأَعْرَضَ عَنْهُمْ وَاَنْتَظِرُ إِنَّهُمْ مُنْتَظِرُونَ)

(So turn aside from them and await, verily, they (too) are awaiting.) meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the Ayah,

(اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ)

(Follow what has been revealed to you from your Lord, there is no God but Him.) (6:106) 'Wait until Allah fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

(عَنْهُمْ وَانْتَظِرْ)

(verily, they (too) are awaiting.) means, 'you are waiting, and they are waiting and plotting against you,'

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ)

(Or do they say: "A poet! We await for him some calamity by time!") (52:30). 'You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allah's punishment will come upon them.' Sufficient unto us is Allah, and He is the Best Disposer of affairs. This is the end of the Tafsir of Surat As-Sajdah.

The Tafsir of Surat Al-Ahzab

(Chapter - 33)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(يَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - وَاتَّبِعْ مَا
يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا - وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا)

(1. O Prophet! Have Taqwa of Allah, and obey not the disbelievers and the hypocrites. Verily, Allah is Ever All-Knower, All-Wise.) (2. And follow that which is revealed to you from your Lord. Verily, Allah is Well-Acquainted with what you do.) (3. And put your trust in Allah, and sufficient is Allah as a Trustee.)

The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allah and putting One's Trust in Him

Here Allah points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Talq bin Habib said: "Taqwa means obeying Allah in the light of the guidance of Allah and in hope of earning the reward of Allah, and refraining from disobeying Allah in the light of the guidance of Allah and fearing the punishment of Allah."

(وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ)

(and obey not the disbelievers and the hypocrites.) means, do not listen to what they say and do not consult them.

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Verily, Allah is Ever All-Knower, All-Wise) means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allah says:

(وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ)

(And follow that which is revealed to you from your Lord.) meaning, of the Qur'an and Sunnah.

(إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(Verily, Allah is Well-Acquainted with what you do.) means, nothing at all is hidden from Him, and put your trust in Allah, i.e., in all your affairs and situations.

(وَكَفَىٰ بِاللَّهِ وَكِيلًا)

(and sufficient is Allah as a Wakil.) means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ)

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ
 وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ - ادْعُوهُمْ
 لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ
 فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
 فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ
 اللَّهُ غَفُوراً رَحِيماً)

(4. Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the way.) (5. Call them by their fathers, that is more just with Allah. But if you know not their father's, your brothers in faith and Mawalikum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.)

Abolition of Adoption

Before Allah discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of Zihar to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allah says:

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا
 جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ)

(Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...) This is like the Ayah:

(مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ)

(They cannot be their mothers. None can be their mothers except those who gave them birth) (58:2).

(وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons.) This was revealed concerning Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Prophet . The Prophet had adopted him before prophethood, and he was known as Zayd bin Muhammad. Allah wanted to put an end to this naming and attribution, as He said:

(وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons.) This is similar to the Ayah later in this Surah:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

(Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.) (33:40). And Allah says here:

(ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ)

(That is but your saying with your mouths.) meaning, 'your adoption of him is just words, and it does not mean that he is really your son,' for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

(وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ)

(But Allah says the truth, and He guides to the way.) Sa`id bin Jubayr said:

(يَقُولُ الْحَقَّ)

(But Allah says the truth,) means, justice. Qatadah said:

(وَهُوَ يَهْدِي السَّبِيلَ)

(and He guides to the way) means, the straight path. Imam Ahmad said that Hasan told them that Zuhayr told them from Qabus, meaning Ibn Abi Zibyan, that his father told him: "I said to Ibn `Abbas, `Do you know the Ayah,

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ)

(Allah has not made for any man two hearts inside his body.) What does this mean' He said that the Messenger of Allah stood up one day to pray, and he trembled. The hypocrites who were

praying with him said, `Do you not see that he has two hearts, one heart with you and another with them' Then Allah revealed the words:

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ)

(Allah has not made for any man two hearts inside his body.)" This was also narrated by At-Tirmidhi, who said, "It is a Hasan Hadith". It was also narrated by Ibn Jarir and Ibn Abi Hatim from the Hadith of Zuhayr.

An Adopted Child should be named after His Real Father

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them (adopted sons) by their fathers, that is more just with Allah.) This is a command which abrogates the state of affairs that existed at the beginning of Islam, when it was permitted to call adopted sons after the man who adopted them. Then Allah commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhari (may Allah have mercy on him) narrated that `Abdullah bin `Umar said: "Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Messenger of Allah , was always called Zayd bin Muhammad, until (the words of the) Qur'an were revealed:

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them (adopted sons) by (the names of) their fathers, that is more just with Allah.)" This was also narrated by Muslim, At-Tirmidhi and An-Nasa'i. They used to deal with them as sons in every respect, including being alone with them as Mahrams and so on. Hence Sahlah bint Suhayl, the wife of Abu Hudhayfah, may Allah be pleased with them both, said: "O Messenger of Allah! We used to call Salim our son, but Allah has revealed what He has revealed. He used to enter upon me, but I feel that Abu Hudhayfah does not like that. The Prophet said:

«أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ»

(Breastfeed him and he will become your Mahram.)" Hence when this ruling was abrogated, Allah made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allah married Zaynab bint Jahsh, the divorced wife of Zayd bin Harithah, may Allah be pleased with him, Allah said:

(لَكِي لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا)

(So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them) (33:37). And Allah says in Ayat At-Tahrim:

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾

(The wives of your sons from your own loins) (4:23). The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of Shari`ah, because the Prophet said in the Two Sahihs:

﴿حَرِّمُوا مِنَ الرِّضَاعَةِ مَا يُحَرِّمُ مِنَ النَّسَبِ﴾

(Suckling makes unlawful as lineage does.) As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this Ayah, as is indicated by the report recorded by Imam Ahmad and the Sunan compilers -- apart from At-Tirmidhi -- from Ibn `Abbas, may Allah be pleased with him, who said: "We young boys of Banu `Abd Al-Muttalib came to the Messenger of Allah at the Jamarat; he slapped us on the thigh and said,

﴿أَبْنَيْيَ﴾ لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ﴾

(O my sons, do not stone the Jamarah until the sun has risen.) This was during the Farewell Pilgrimage in 10 AH.

﴿ادْعُوهُمْ لِأَبَائِهِمْ﴾

(Call them by their fathers.) This is concerning Zayd bin Harithah, may Allah be pleased with him. He was killed in 8 AH at the battle of Mu'tah. In Sahih Muslim it is reported that Anas bin Malik, may Allah be pleased with him, said: "The Messenger of Allah said:

﴿يَا بَنِي﴾

(O my son.)" It was also reported by Abu Dawud and At-Tirmidhi.

﴿فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ﴾

(But if you know not their father's then they are your brothers in the religion and Mawalikum (your freed servants).) Here Allah commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is. When the Messenger of Allah left Makkah after performing his `Umrat Al-Qada', the daughter of Hamzah, may Allah be pleased with her, started following him, calling, "O uncle, O uncle!" `Ali took her and said to Fatimah, may Allah be pleased with her, "Take care of your uncle's daughter," so she picked her up. `Ali, Zayd and Ja`far -- may Allah be pleased with them -- disputed over of which of them was going to take care of her, and each of them gave his reasons. `Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the

daughter of my brother." Ja`far bin Abi Talib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt -- meaning Asma' bint `Umays." The Prophet ruled that she should stay with her maternal aunt, and said:

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

(The maternal aunt has the same status as the mother.) He said to `Ali, may Allah be pleased with him,

«أَنْتَ مِنِّي وَأَنَا مِنْكَ»

(You belong to me and I belong to you.) He said to Ja`far, may Allah be pleased with him,

«أَشْبَهْتَ خَلْقِي وَخُلُقِي»

(You resemble me both in your looks and in your attitude.) And he said to Zayd, may Allah be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

(You are our brother and our freed servant.) This Hadith contains a number of rulings, the most important of which is that the Prophet ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allah be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

(You are our brother and our freed servant.) is as Allah says in this Ayah:

(فَأِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ)

(your brothers in faith and your freed servants.) Then Allah says:

(وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ)

(And there is no sin on you concerning that in which you made a mistake,) meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allah will not attach any sin to this mistake. This is like the Ayah in which Allah commands His servants to say:

(رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا)

(Our Lord! Punish us not if we forget or fall into error) (2:286). It was reported in Sahih Muslim that the Messenger of Allah said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتِ»

(Allah says, "Certainly I did (so).") In Sahih Al-Bukhari, it was recorded that `Amr bin Al-`As, may Allah be pleased with him, said: "The Messenger of Allah said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنْ
اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»

(If the judge makes Ijtihad and reaches the right decision, he will have two rewards; if he makes Ijtihad and reaches the wrong decision, he will have one reward.) In another Hadith:

«إِنَّ اللَّهَ تَعَالَى رَفَعَ عَنِّ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ
وَمَا يُكْرَهُونَ عَلَيْهِ»

(Allah will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.) And Allah says here:

«وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا
تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا»

(And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.) meaning, the sin is on the person who deliberately does something wrong, as Allah says elsewhere:

«لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ»

(Allah will not call you to account for that which is unintentional in your oaths) (2:225). Imam Ahmad narrated from Ibn `Abbas that `Umar said: "Allah sent Muhammad with the Truth and revealed to him the Book. One of the things that was revealed in it was the Ayah of stoning, so the Messenger of Allah stoned adulterers(and we stoned them(after he died." Then he said, "We also used to recite, `Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'" The Messenger of Allah said:

«لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، فَقُولُوا: عَبْدُهُ
وَرَسُولُهُ»

(Do not exaggerate in praising me as `Isa bin Maryam was praised upon him be peace and blessings. I am just a servant of Allah. Say, "He is His servant and Messenger.") Or Ma` mar may have said:

«كَمَا أُطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ»

(As the Christians praised the son of Maryam.) This was also narrated in another Hadith:

«ثَلَاثٌ فِي النَّاسِ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ،
وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالْاِسْتِسْقَاءُ بِالنُّجُومِ»

(Three things that people do are parts of disbelief: slandering a person's lineage, wailing over the dead and seeking rain by the stars.)

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي
كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا)

(6. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin, except that you do kindness to those brothers. This has been written in the Book.)

Loyalty to the Prophet ; and his wives are Mothers of the Believers

Allah tells us how His Messenger is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allah says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا﴾

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.) (4:65) In the Sahih it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ
أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ
أَجْمَعِينَ»

(By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.) It was also reported in the Sahih that `Umar, may Allah be pleased with him, said: "O Messenger of Allah, by Allah, you are dearer to me than everything except myself." He said,

«لَا، يَا عُمَرُ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

(No, O `Umar, not until I am dearer to you than yourself.) `Umar said: "O Messenger of Allah, by Allah, now you are dearer to me than everything, even myself." He said,

«الآنَ يَا عُمَرُ»

(Now, O `Umar)you have got it right(.) Allah says in this Ayah:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

(The Prophet is closer to the believers than themselves.) Concerning this Ayah, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

«مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَىٰ النَّاسِ بِهِ فِي الدُّنْيَا
وَالْآخِرَةِ، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ)

(There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: (The Prophet is closer to the believers than themselves.)

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلِيرِثُهُ عَصَبَتُهُ مَنْ كَانُوا،
وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ»

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.) This was recorded only by Al-Bukhari, and he also recorded it in the Book of Loans.

(وَأَزْوَاجُهُ أُمَّهَاتُهُمْ)

(and his wives are their mothers.) means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

(وَأَوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ
اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ)

(And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin,) This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn `Abbas and others said: "A Muhajir would inherit from an Ansari even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allah ." This was also stated by Sa`id bin Jubayr and others among scholars of the earlier and later generations.

(إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا)

(except that you do kindness to those brothers.) means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

(كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا)

(This has been written in the Book.) This ruling, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujahid and

others. (This is the case) even though Allah legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allah knows best.

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ
مِيثَاقًا غَلِيظًا - لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا)

(7. And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam. We took from them a strong covenant.) (8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.)

The Covenant of the Prophets

Allah tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allah and convey His Message, and to cooperate and support one another, as Allah says:

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ
لْتُؤْمِنُوا بِهِ وَلْتَنْصِرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى
ذَلِكَمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا
مَعَكُمْ مِنَ الشَّاهِدِينَ)

(And when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree, and will you take up My covenant" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses.") (3:81) This covenant was taken from them after their missions started. Elsewhere in the Qur'an, Allah mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this Ayah and in the Ayah:

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

(He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it.) (42:13) This is the covenant which Allah took from them, as He says:

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ)

(And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam.) This Ayah begins with the last Prophet, as a token of respect, may the blessings of Allah be upon him, then the names of the other Prophets are given in order, may the blessings of Allah be upon them. Ibn `Abbas said: "The strong covenant is Al-`Ahd (the covenant).

(لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ)

(That He may ask the truthful about their truth.) Mujahid said: "This refers to, those who convey the Message from the Messengers."

(وَأَعَدَّ لِلْكَافِرِينَ)

(And He has prepared for the disbelievers) i.e., among their nations,

(عَذَابًا أَلِيمًا)

(a painful torment.) i.e., agonizing. We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

(لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ)

(Indeed, the Messengers of our Lord did come with the truth.) (7:43)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ
جَاءَتْكُمْ جُنُودٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ
تَرَوْهَا وَكَانَ اللّٰهُ بِمَا تَعْمَلُونَ بَصِيرًا - اِذْ
جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنكُمْ وَاِذْ زَاغَتِ
الْاَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللّٰهِ
الظُّنُونا)

(9. O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is Ever All-Seer of what you do.) (10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.)

The Campaign of the Confederates (Al-Ahzab)

Allah tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwal of the year 5 AH according to the well-known correct view. Musa bin `Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadir, whom the Messenger of Allah had expelled from Al-Madinah to Khaybar, including Sallam bin Abu Al-Huqayq, Sallam bin Mishkam and Kinanah bin Ar-Rabi`, went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet . They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghatafan tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyan Sakhr bin Harb. The Ghatafan were led by `Uyaynah bin Hisn bin Badr. In all they numbered nearly ten thousand. When the Messenger of Allah heard that they had set out, he commanded the Muslims to dig a ditch (Khandaq) around Al-Madinah from the east. This was on the advice of Salman Al-Farisi, may Allah be pleased with him. So the Muslims did this, working hard, and the Messenger of Allah worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madinah, near Uhud, and some of them camped on the high ground overlooking Al-Madinah, as Allah says:

(اِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنكُمْ)

(When they came upon you from above you and from below you,) The Messenger of Allah came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal` and were facing

the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madinah. Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madinah, and they had made a treaty with the Prophet and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allah . The crisis deepened and things got worse, as Allah says:

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا)

(There, the believers were tried and shaken with a mighty shaking.))33: 11(They besieged the Prophet and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when `Amr bin `Abd Wadd Al-`Amiri, who was one of the most famous and bravest horsemen of the Jahiliyyah, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allah called for the Muslim cavalry, and it was said that no one came forward. Then he called `Ali, may Allah be pleased with him, who came forward and they fought in single combat until Ali, may Allah be pleased with him, killed him, and this was a sign of imminent victory. Then Allah sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allah says:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا)

(O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces) Mujahid said: "This was the easterly wind." This view is supported by another Hadith:

«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

(I was given victory by the easterly wind, and `Ad were destroyed by the westerly wind.)

(وَجُنُودًا لَّمْ تَرَوْهَا)

(and forces that you saw not.) This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allah cast fear and terror into their hearts. In his Sahih, Muslim recorded that Ibrahim At-Taymi said that his father said: "We were with Hudhayfah bin Al-Yaman, may Allah be pleased with him, and a man said to him: `If I had met the Messenger of Allah I would have fought alongside him and I would have striven my utmost.' Hudhayfah said to him: `Would you really have done that I was present with the Messenger of Allah during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allah said:

«أَلَا رَجُلٌ يَأْتِي بِخَبَرِ الْقَوْمِ يَكُونُ مَعِيَ يَوْمَ
الْقِيَامَةِ»

(Is there any man who will bring me news of the people He will be with me on the Day of Resurrection.) None of us answered him, and he repeated it a second and a third time. Then he said:

«يَا حُدَيْفَةُ فَمَ فَأْتِنَا بِخَبَرٍ مِنَ الْقَوْمِ»

(O Hudhayfah, get up and bring us news of the people.) When he called me by name, I had no choice but to get up. He said,

«أَنْتَنِي بِخَبَرِ الْقَوْمِ وَلَا تَدْعُرْهُمْ عَلَيَّ»

(Bring us news of the people, but do not alarm them.) So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyan warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allah said,

«وَلَا تَدْعُرْهُمْ عَلَيَّ»

(Do not alarm them.) If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allah . After my returning I began to feel very cold. I told the Messenger of Allah and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allah said,

«قُمْ يَا نَوْمَانُ»

(Get up, O sleepy one!)"

(إِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ)

(When they came upon you from above you) refers to the Confederates,

(وَمِنْ أَسْفَلَ مِنْكُمْ)

(and from below you.) We have already noted the report from Abu Hudhayfah that these were Banu Qurayzah.

(وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ)

(and when the eyes grew wild and the hearts reached to the throats,) means, from intense fear and terror.

(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(and you were harboring doubts about Allah.) Ibn Jarir said: "Some of those who were with the Messenger of Allah , had doubts and thought that the outcome would be against the believers, and that Allah would allow that to happen." Muhammad bin Ishaq said concerning the Ayah:

(وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ
وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.) "The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu`attib bin Qushayr, the brother of Banu `Amr bin `Awf said: `Muhammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'" Al-Hasan said concerning the Ayah:

(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(and you were harboring doubts about Allah.) "There were different kinds of thoughts; the hypocrites thought that Muhammad and his Companions would be eliminated, while the believers were certain that what Allah and His Messenger promised was true, and that He would cause the religion to prevail even if the idolators hated it." Ibn Abi Hatim recorded that Abu Sa`id, may Allah be pleased with him, said: "On the day of Al-Khandaq, we said: `O Messenger of Allah, is there anything we should say, for our hearts have reached our throats' He said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا»

(Yes, say: O Allah, cover our weak points and calm our fears.) Then Allah struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imam Ahmad bin Hanbal from Abu `Amir Al-`Aqadi.

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا -
وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا

وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا وَإِذْ قَالَتْ طَائِفَةٌ
 مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ
 فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا
 هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

(11. There, the believers were tried and shaken with a mighty shaking.) (12. And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!") (13. And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.)

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allah tells us what happened when the Confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allah in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
 مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

(And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!") Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith and the difficulty of the situation. And other people said, as Allah tells us:

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ

(And when a party of them said: "O people of Yathrib...") meaning Al-Madinah, as it was reported in the Sahih:

«أُرِيتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ
 حَرَّتَيْنِ، فَذَهَبَ وَهَلِيَ أَنَّهَا هَجْرٌ فَإِذَا هِيَ يَثْرِبُ»

(I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.) According to another narration:

«الْمَدِينَةَ»

(Al-Madinah.) It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-`Amaliq whose name was Yathrib bin `Ubayd bin Mahlayil bin `Aws bin `Amlaq bin Lawudh bin Iram bin Sam bin Nuh. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, `It is given eleven names in the Tawrah: Al-Madinah, Tabah, Tayyibah, Al-Miskinah, Al-Jabirah, Al-Muhibbah, Al-Mahbubah, Al-Qasimah, Al-Majburah, Al-`Adhra' and Al-Marhumah." r

(لَا مَقَامَ لَكُمْ)

(There is no position for you.) means, `here, with the Prophet , you cannot stand guard,'

(فَارْجِعُوا)

(Therefore go back) means, `to your houses and dwellings'.

(وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ)

(And a band of them ask for permission of the Prophet) Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said, "These were Banu Harithah, who said, `We fear for our homes, that they may be robbed.'" This was also stated by others. Ibn Ishaq mentioned that the one who said this was `Aws bin Qayzi. They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allah said:

(وَمَا هِيَ بِعَوْرَةٍ)

(And they lay not open.) meaning, it is not as they claim.

(إِنْ يُرِيدُونَ إِلَّا فِرَارًا)

(They but wished to flee.) means, they wanted to run away from the battlefield.

(وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاتَوَّهَّأُوا وَمَا تَلَبَّأُوا بِهَا إِلَّا يَسِيرًا - وَلَقَدْ كَانُوا

عَهَدُوا لِلَّهِ مِنْ قَبْلُ لَا يُؤْلُونَ الْأُدْبَرَ وَكَانَ عَهْدُ
اللَّهِ مَسْئُولًا - قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ
مِّنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا -
قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ
سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.) (15. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.) (16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!") (17. Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you" And they will not find, besides Allah, for themselves any protector or any helper.) Allah tells us about those who said:

(يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ
يُرِيدُونَ إِلَّا فِرَارًا)

("Truly, our homes lie open." And they lay not open. They but wished to flee.) If the enemy had entered upon them from every side of Al-Madinah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatadah, `Abdur-Rahman bin Zayd and Ibn Jarir. This is a condemnation of them in the clearest terms. Then Allah reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

(وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا)

(and a covenant with Allah must be answered for.) means, Allah will inevitably ask them about that covenant. Then Allah tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allah says:

(وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا)

(and then you will enjoy no more than a little while!) meaning, `after you run away and flee from battle.'

(قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى)

(Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwa") (4:77). Then Allah says:

(قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you" And they will not find, besides Allah, for themselves any protector or any helper.) meaning, they have no one else except Allah to respond to their cries.

(قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا - أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا)

(18. Allah already knows those among you who keep back (men) from fighting (in Allah's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,) (19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allah makes their deeds fruitless and that is ever easy for Allah.) Allah tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

(هَلُمَّ إِلَيْنَا)

(Come here towards us,) meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

(وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا)

أَشِحَّةً

(عَلَيْكُمْ)

(they come not to the battle except a little, being miserly towards you.) i.e., 'they are mean and have no love or mercy towards you.' As-Suddi said:

(أَشِحَّةً عَلَيْكُمْ)

(Being miserly towards you.) means, with the booty.

(فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ
أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ)

(Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;) means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

(فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ)

(but when the fear departs, they will smite you with sharp tongues,) means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn `Abbas, may Allah be pleased with him, said:

(سَلَفُوكُمْ)

(they will smite you) means, "they will start to talk about you." Qatadah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth." They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allah says:

(أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا)

(Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.)

(يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ
الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا
قَلِيلًا)

(20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.) This is another aspect of their abhorrent attribute of cowardice and fear:

(يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا)

(They think that the Confederates have not yet withdrawn;) and that they are still close by and will return.

(وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ)

(and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;) means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madinah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

(وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا)

(and if they were to be among you, they would not fight but little.) means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allah knows best about them.

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا -
وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا)

(21. Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much.) (22. And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.)

The Command to follow the Messenger

This Ayah is an important principle, to follow the Messenger of Allah in all his words, and deeds, etc. Hence Allah commanded the people to take the Prophet as an example on the day of Al-Ahzab, with regard to patience, guarding, striving and waiting for Allah to provide the way out; may the peace and blessings of Allah be upon him forever, until the Day of Judgement. Allah says to those who were anxious and impatient and were shaken by feelings of panic on the day of Al-Ahzab:

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ)

(Indeed in the Messenger of Allah you have a good example to follow) meaning, 'why do you not take him as an example and follow his lead' Allah says:

(لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا)

(for him who hopes in Allah and the Last Day, and remembers Allah much.)

The Attitude of the Believers towards the Confederates

Then Allah tells us about His believing servants who believed Allah's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ)

(And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.") Ibn `Abbas, may Allah be pleased with him, and Qatadah said: "They mean what Allah said in Surat Al-Baqarah:

(أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!)(2:214) meaning, `this is the trial and test that Allah and His Messenger promised us would be followed by the help and victory of Allah that is near.' Allah says:

(وَصَدَقَ اللَّهُ وَرَسُولُهُ)

(and Allah and His Messenger had spoken the truth.)

(وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا)

(And it only added to their faith and to their submissiveness.) This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhari, praise be to Allah.

(وَمَا زَادَهُمْ)

(And it only added) means, at that time of stress and difficulty

(إِلَّا إِيمَانًا)

(to their faith) in Allah,

(وَتَسْلِيمًا)

(and to their submissiveness.) means their submission to His commands and their obedience to His Messenger .

(مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمَا الْمُتَفِقِينَ إِنْ شَاءَ أَوْ يُتُوبَ عَلَيْهِمْ إِنْ اللَّهُ كَانَ غَفُورًا رَّحِيمًا)

(23. Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.) (24. That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allah is Oft-Forgiving, Most Merciful.)

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allah

When Allah mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

(صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(they) have been true to their covenant with Allah; of them some have fulfilled their Nahbah;) Some of them said: "Met their appointed time (i.e., death)." Al-Bukhari said, "Their covenant, and refers back to the beginning of the Ayah."

(وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا)

(and some of them are still waiting, but they have never changed in the least.) means, they have never changed or broken their covenant with Allah. Al-Bukhari recorded that Zayd bin Thabit said: "When we wrote down the Mushaf, an Ayah from Surat Al-Ahzab was missing, which I used to hear the Messenger of Allah reciting. I did not find it with anyone except Khuzaymah

bin Thabit Al-Ansari, may Allah be pleased with him, whose testimony the Messenger of Allah counted as equal to that of two other men. (The Ayah in question was:)

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ

(Among the believers are men who have been true to their covenant with Allah;)" This was recorded by Al-Bukhari but not by Muslim, It was also recorded by Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in the chapters on Tafsir in their Sunans. At-Tirmidhi said, "Hasan Sahih. Al-Bukhari also recorded that Anas bin Malik, may Allah be pleased with him, said: "We think that this Ayah was revealed concerning Anas bin An-Nadr, may Allah be pleased with him:

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ

(Among the believers are men who have been true to their covenant with Allah.)" This was reported only by Al-Bukhari, but there are corroborating reports with other chains of narration. Imam Ahmad recorded that Anas said: "My paternal uncle Anas bin Al-Nadr, may Allah be pleased with him, after whom I was named, was not present with this Messenger of Allah at Badr, and this distressed him. He said: `The first battle at which the Messenger of Allah was present, and I was absent; if Allah shows me another battle with the Messenger of Allah, Allah will see what I will do!' He did not want to say more than that. He was present with the Messenger of Allah at Uhud, where he met Sa`d bin Mu`adh, may Allah be pleased with him. Anas, may Allah be pleased with him, said to him, `O Abu `Amr! Where are you going' He replied, `I long for the fragrance of Paradise and I have found it near the mountain of Uhud.' He fought them until he was killed, may Allah be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi` bint Al-Nadr said, `I only recognized my brother by his fingertips.' Then this Ayah was revealed:

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا)

(Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.) They used to think that it had been revealed concerning him and his companions, may Allah be pleased with them." This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i. Ibn Jarir narrated that Musa bin Talhah said: "Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, stood up and said, `I heard the Messenger of Allah say:

«طَلْحَةُ مِمَّنْ قَضَىٰ نَحْبَهُ»

(Talhah is one of those who have fulfilled their Nahbah.)" Mujahid said concerning the Ayah:

(فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(of them some have fulfilled their Nahbah;) "Their covenant,

(وَمِنْهُمْ مَّنْ يَنْتَظِرُ)

(and some of them are still waiting) they are waiting for battle so that they can do well. " Al-Hasan said:

(فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(of them some have fulfilled their Nahbah;) "They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least." This was also the view of Qatadah and Ibn Zayd. Some of them said that the word Nahbah means a vow.

(وَمَا بَدَّلُوا تَبْدِيلًا)

(but they have never changed in the least.) means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

(إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا
فِرَارًا)

("Truly, our homes lie open." And they lay not open. They but wished to flee.) 33:13(

(وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤْثِرُونَ
الْأُذْبَرَ)

(And indeed they had already made a covenant with Allah not to turn their backs,) 33:15(

(لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمَا الْمُنْفِقِينَ إِن
شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ)

(That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.) Allah tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allah knows what the outcome will be before anything happens, still He does not punish anyone on the basis of His knowledge until they actually do what He knows they will do. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ)

(And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.) (47:31). This refers to knowing something after it happens, even though Allah knows it before it comes to pass. Allah says:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ
لِيُطْلِعَكُمْ عَلَى الْغَيْبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen) (3:179). Allah says here:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ)

(That Allah may reward the men of truth for their truth,) meaning, for their patience in adhering to the covenant they had made with Allah and keeping their promise.

(الْمُنَافِقِينَ)

(and punish the hypocrites,) who are the ones who broke the covenant and went against the commands of Allah, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him)in the Hereafter(, when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

إِنَّ اللَّهَ كَانَ غَفُوراً رَحِيماً)

(Verily, Allah is Oft-Forgiving, Most Merciful.)

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا
عَزِيزًا)

(25. And Allah drove back those who disbelieved in their rage: they gained no advantage. Allah sufficed for the believers in the fighting. And Allah is Ever All-Strong, All-Mighty.)

Allah drove back the Confederates disappointed and lost

Allah tells us how he drove the Confederates away from Al-Madinah by sending against them a wind and troops of angels. If Allah had not made his Messenger a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against `Ad, but Allah says:

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

(And Allah would not punish them while you are amongst them) (8:33). So, Allah sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

(وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ)

(Allah sufficed for the believers in the fighting.) means, they did not have to fight them in order to expel them from their land, but Allah Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allah used to say,

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ
وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ
بَعْدَهُ»

(None has the right to be worshipped but Allah, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.) This was reported from a Hadith of Abu Hurayrah, may Allah be pleased with him. In the Two Sahihs it was recorded that `Abdullah bin Abi `Awfa, may Allah