

## Optimism in Sūrat Al-Aḥzāb

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### ABSTRACT

This research discusses and investigates optimism as a theme in Sūrat al-Aḥzāb, where many sub-titles are mentioned therein, mainly the battle of al-Aḥzāb. There are different kinds of challenge and threat, but despite them, there are many aspects of optimism. The research comprises four chapters: The first chapter is a preliminary view about Sūrat al-Aḥzāb. The second chapter investigates the concept of optimism and other terms close to it. The third chapter deals with optimism in face of the inner challenges. The fourth chapter deals with optimism in facing the external challenges represented in the confrontation between Muslims and the sum of the tribes of the foray.

This research highlights the Qur'anic address during crises which abounds in the seeds of hope and optimism. The role of total trust in Allāh incites the process of reform optimistically, and the role of Prophet Muhammad (p.b.u.h.) as an exemplar.

**Keywords:** Optimism, Prophet, Confrontation, Believers, Legislations, Reforms, Hypocrites.

### Introduction

All praise be to Allāh, the Lord of the Worlds, the Beneficent, the Merciful, the Master of the Day of Judgment, and peace and blessings of Allāh be upon our honorable prophet Muhammad, his family, his Companions and followers until the Day of Judgment.

### Research Problem

This study answers the following questions:

1. What are the spheres of optimism in Sūrat al-Aḥzāb?
2. What are the manifestations of optimism in Sūrat al-Aḥzāb?
3. What are the features of optimism in the familial socialization and the construction of the community?

### Research Importance:

The importance of the study comes from:

1. Spreading out the spirit of optimism and hopefulness for individuals and societies.
2. Displaying the importance of the wise leadership role in directing the societies during afflictions, and its

magnificent role in the process of reform.

3. Protecting the Islamic society from deviations and fabrications.

### Research Objectives

1. Investigating the concept of optimism in the Holy Qur'ān.
2. Tracking the features of the optimism in Sūrat al-Aḥzāb.
3. Investigating the factors of the optimism in the socialization and familial construction.

### Literature Review

1. Ibn Taymiyah, Aḥmad Bin 'Abd al-Ḥalīm, **Kashf al-Niqāb 'An Ma'ālim Sūrat al-Aḥzāb**. It talks about Sūrat al-Aḥzāb in general, and then he talked about the role of the hypocrites in inhibiting Muslims' morals during adversities.

2. Abū Mūsā, Muhammad, **Tafsīr Sūrat al-Aḥzāb**. The author starts his book by analytical interpretation. He deals with every vocabulary alone and analyzes its meaning, beside showing the relationship between those vocabularies.

3. Bajūdah, Ḥasan, **Ta'ammulāt Fī Sūrat al-Aḥzāb**. It is a big book consists of 587 pages. The author

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divides his book into 17 themes; each theme has a number of verses that relate to one topic. He combines a number of verses under a suitable title and he elaborates on them verses by verse.

4. Abū Zayd, Muṣṭafā, **Tafsīr Sūrat al-Aḥzāb**. The author divides his book into 21 themes according to a suggested title he has established from his own and he divides those themes into issues.

5. Khalīfah, Muhammad al-Abāṣīrī, **Tafsīr Sūrat al-Aḥzāb**. This book mainly concentrates on the Islamic way of reforming the communities through adhering to the Islamic dispensation.

6. Badr Muhammad al-Anṣārī, **Optimism and Pessimism The concept and the measurement**. The author defined the concept of optimism lexically and according to psychology. Then he introduced a brief about different measurements of optimism and pessimism.

But this study tackles Sūrat al-Aḥzāb from a different point, since this study attempts to investigate the optimistic side of the verses in managing the challenges whether they are external or internal challenges in an optimistic way. At the same time this study calls to transcend over the crises and challenges with a spirit of hopefulness and promotes the spirit of confidence in the individuals and the society.

### Methodology

In this research, I will follow different approaches which are:

1. Inductive Methodology: To gather the verses that relate to the same theme.
2. Analytic Methodology: To analyze the concepts and expressions of those verses.

### The Plan of the Research

Section One: Introduction to Sūrat al-Aḥzāb.

Section Two: The concept of optimism in the Qur'ān and other related terms.

Section Three: Optimism in facing the internal challenges.

Section Four: Optimism in facing the external challenges.

### Section One

#### Introduction to Sūrat al-Aḥzāb

Sūrat al-Aḥzāb revealed in the year of five A.H<sup>1</sup>. It

was named so because it mentioned the story of polytheist confederates from Quraysh and other tribes who allied together to invade al-Madīnah<sup>2</sup>.

#### 1.2: The Harmony with the Previous and the Following Sūrahs

Al-Biqā'ī<sup>3</sup> and Al-Marāghī<sup>4</sup> nearly outlined the relevance to the apparent command at the end of Sūrat al-Sajdah to turn away from disbelievers and wait for their punishment with the orientation at the beginning of al-Aḥzāb to direct the prophet not to obey the hypocrites and disbelievers and to follow Allāh's revelation.

But it comes to my mind that Sūrat al-Sajdah mainly interested in reforming the believers belief while al-Aḥzāb is concerning in reforming societies, so it is important to prepare hearts before applying reform issues.

As for its relation with the next Surah (Saba'), Abū Ḥayyān said: "the relation between Sūrat al-Aḥzāb and Sūrat Saba' can be identified by noticing the cause of Sūrat Saba' revelation, when Allāh mentioned the threat for the infidels at the end of Sūrat al-Aḥzāb: "So that Allāh will punish the hypocrites men and women who are Almushrikūn" (al-Aḥzāb:73), Abū Sufyān said: Muhammad frightened us "I swear by allāt wa al-'uzzah, the Hour will not come to us". Then Allāh said at the beginning of Sūrat Saba': "Yes. By my Lord it (the Hour) will come to you<sup>5</sup>" (Saba':3).

#### 1.4: The Themes of Sūrat al-Aḥzāb

The core topic of this Sūrah is the prophet Muhammad<sup>6</sup> (p.b.u.h.), including his honored status as the utmost pious believer which appears from the early beginning of Sūrat al-Aḥzāb, when Allāh the exalted said: (O Prophet, fear of Allāh and do not obey the disbelievers and the hypocrites, surely Allāh is all Knowing and Wise.) (al-Aḥzāb:1). This call was repeated five times<sup>7</sup>". Also it exposes the hypocrites actions in both peace and hardship conditions. Besides, focusing on social reform which appeared in different forms, like eradicating some customs completely, like adoption, adjusting like the issue of Zihār, and imposing other rules like Ḥijāb. This Sūrat potrays the events of al-Aḥzāb battle precisely, and it mentioned the story of Banī Qurayzah.

### Section Two

#### 2.1: The Concept of Optimism in the Holy Qur'ān:

The term optimism does not appear directly in the

Qur'ān. Nevertheless, all meanings of tafā'ul is widespread in the Holy Qur'ān.

### 2.1.1. The lexical meaning of optimism (*tafā'ul*):

It comes from the root (*fa'a la*) which means an act or an utterance that includes glad tidings and is hopeful<sup>8</sup>. This definition refers the state of optimism to the main human sense through which he can realize and explain the events that take place around him positively. This understanding was explained by the definition of optimism in *Lisān al-'Arab* which refers the origin of optimism to the positive impact formed in the mind when a good word is mentioned<sup>9</sup>.

Not far from these Arabic perspectives of optimism, Webster's dictionary defines optimism as: "The tendency to take the most hopeful matters or to expect the best out comes in any circumstances; practice in looking on the bright side of the things: opposed pessimism. Or: the doctrine or belief that good ultimately prevails over evil<sup>10</sup>." This definition matches the previous definitions, but it adds that optimism equals good, while pessimism equals evil apparently.

### 2.2. The Related Terms of Optimism in the Holy Qurā'n:

Here are some terms that convey the meaning of optimism in Qur'ān:

#### - Glad tidings: (*bushrā*):

It "Comes from the root (*ba sha ra*) which means to inform someone with unprecedented good news, or to see something in its amazing appearance.<sup>11</sup>" It is apparent facial pleasure; because the tidings affect the spirit, then the signs of happiness appear on the face in response that happy news

#### - delight (*bahjah*):

It comes from the root (*ba ha ja*) which means the brightness, brilliance and the pleasant expression which appears on the face due to a brilliant scenery<sup>12</sup>. Abu Ḥayyān's definition is close to this one but he added that the act of looking at that delightful, pleasant scenery reflects such delight both of inner feeling and external appearance<sup>13</sup>.

#### - Pleasure (*surūr*):

It comes from the Arabic root (*su rra*), which means "Heart's feeling of satisfaction and comfort toward the expect benefits, or in the case of preventing harms<sup>14</sup>." The following verse clarifies that happiness takes place

when the believers realize that they are saved from the punishment of Hell. Allāh Almighty said: "So Allāh saved them from the evil of that Day, and gave them Naḍratan (a light of beauty) and joy." (al-Insān:11). This verse includes that the source of happiness is from the heart, while the radiance (*naḍarah*) appears on their shining faces<sup>15</sup>.

**Happiness:** (*farah*): Al-Rāghib Al-Asfahānī identified (*Farah*) by saying: "It is an expansion and relaxation of the breast due to an urgent enjoyment, it mostly happens because of the physical and worldly enjoyments"<sup>16</sup>. Happiness mostly resides in the heart and depends totally on the degree of growth and development attained by the soul". Allāh Almighty said: (Say: "In the Bounty of Allāh, and in His Mercy (i.e. Islam and the Qur'an); -therein let them happy." That is better than what (the wealth) they amass.) (Yūnus:10). Some exegetes related Allāh's bounty to the external righteousness and Allāh's mercy to the inner sincerity<sup>17</sup>. Whereas, Ibn al-Qayyim attributed the degree of happiness due to the well-liked reward, if the gained benefit is valuable then a greater happiness is observed<sup>18</sup>.

#### - Wholly Trust in Allāh: (*Tawakkul*)

This word "comes from the root (*wa ka la*), the lexical meaning of (*tawakkul*) is to show your weakness before something and to trust on others to deal with it<sup>19</sup>".

Al-S'adī identifies (*tawakkul*) as: "It is to put the entire trust in Allāh to bring benefits and prevent harms<sup>20</sup>". This definition confirms that (*tawakkul*) is a pure heart's worship, because no one can control and estimate happiness or misfortune except Allāh. Hence, it is unlawful to let heart relies on any others than Allāh.

#### - Hope (*Rajā*):

It is a positive wish of gaining the good accompanied without doubt, whereas, the side of expecting to gain the good is stronger, and it is a waiting of Allāh's favors. This hope is based reasons of on acceptable precedent<sup>21</sup>, or to connect the heart positively with the coming virtues or benefits<sup>22</sup>.

### Section Three

#### Optimism in Facing Internal Challenges

The sound of readiness to accept any new legislation can be heard in the plainness of the verses' flow, as if they are connected together in one harmonized phoneme,

since most verses end in one sound, which is the Arabic (ā)<sup>23</sup>. This phoneme creates a sense of tranquility, mercy, tolerance and forgiveness for the believers<sup>24</sup>. Beside that, the smoothly movement from verse to verse as if they imitate the form of a luxurious garden, maintains the sense of pleasure for the reader or the listener. This slight motion impels the spirit of optimism in fulfilling any desired reforming

The name of Sūrat al-Aḥzāb comes from the invasion of the allies (al-Aḥzāb) who gathered to invade Muslims in al-Madīnā<sup>25</sup>. Since this is the case why does this sūrah concentrate on social reforming?

Here are some reasons behind combining the social reforms with the battle of al-Aḥzāb in this Sūrah:

1. To strengthen the internal front against any misguided thoughts through testing the believers practically<sup>26</sup>.

2. To make Muslims believe firmly in Allāh's wisdom of managing the events with all its details.

3. Preparing the Islamic society to face risks and dangers, through connecting them with divine power of Allāh.

4. Emulating the prophet Mohammad (p.b.u.h.) in facing difficulties<sup>27</sup>.

This surah tackles the issues of reforming through three domains, the individual domain, familial domain and social domain.

### 3.1: The Individual Domain:

Sūrat al-Aḥzāb is interested in reforming the individual as the following issues display:

1. To keep good relations with Allāh as seen in several verses that commanded the believers to keep fearing from Allāh, and to be in the side of truthful people, beside adhering practicing good deeds.

2. Taking a pious role model:

It seems very obvious in this surah the role of the prophet Muhammad (p.b.u.h.) as a role model in different domains either in individual domain, domestic domain and the social domain.

3. Taking care of the tongue (avoiding useless questions, avoiding fake talk):

Sūrat al-Aḥzāb pays attention to some areas of the tongue's outputs, whether directly or indirectly. It mentioned the bad duty of tongue when it follows trash traditions which Quran had invalidated their

inconsistence with logic, like when it degraded the traditions of Zihar and adoption. Also this Sūrat highlighted the role of hypocrites' tongue to dissipate believers away from the prophet during the battle. On the other hand there are a good deeds for tongue mentioned in this Sūrat, like saying the truth, adhering to remember Allah, to make da'wa, and adhering to exalting the prophet Muhammad(p.b.u.h)

### 3.2: The Familial Domain:

Optimistic reforms in Sūrat al-Aḥzāb appears in the following points:

1. Taking the prophets' houses and his domestic life as a guidance model

Allāh shows the highest rank of the prophet Muhammad's' (p.b.u.h.) houses<sup>28</sup>, which were filled with guidance, chastity, light and faith. They were apt to be taken as the typical houses for Muslims. Allāh the Exalted said: (And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and Al-Hikmah (i.e. Prophet's Sunnah legal ways, etc. so give your thanks to Allāh and glorify His Praises for this Quran and the Sunnah). Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.) (al-Aḥzāb:34). This verse mentioned that these women are better than all other women and it mentioned some of their righteous deeds, like (Prayer, Charity, and Obeying Allāh and his messenger). Besides mentioning the physical and external deeds, which can be seen by others as a good example in piety<sup>29</sup>, this verse recounted some of their household religious deeds, like continually reciting Qur'ān and Sunnah, "adhering to their teachings, and refraining from unlawful deeds<sup>30</sup>". These houses were the places that revelation (Qur'ān) and wisdom (prophet's traditions) were sent down to the prophet Muhammad<sup>31</sup>.

2. Chastity procedures are beneficial for both men and women in Sūrat al-Aḥzāb:

- Abiding in the house, since the house is the perfect woman's place for upbringing, teaching, and looking after the family affairs, besides providing a comfortable atmosphere for all family members<sup>32</sup>. So Allāh commands women to stay at their houses and do not leave them without a necessity or need<sup>33</sup>. Allāh Almighty said: (And stay in your houses.) (al-Aḥzāb:33).

- Do not display themselves as in the practice of the former times of ignorance. Allāh Almighty said: (and do not display yourselves like that of the times of ignorance.) (al-Aḥzāb:33) Al-Ṣābūnī stated that: "This verse informs the women not to show charms and adornments to the strangers (*non Maḥram*) as the women of ignorant time did, while they were walking in the markets, they exposed some of their charms for the public<sup>34</sup>".

- One of the most important issues which was mentioned in this verse is the different types of obedience: (Be steadfast in the prayer, pay the religious tax (*Zakāt*)). Allāh mentioned (*Ṣalāt* and *Zakāt*) Ibn Kathir could find a relation between these different regulations, when he said: Allāh deterred the women from the devils, then he enjoined them to do good by establishing regular praying which is the means of worshipping Allāh alone, and paying the religious tax (*Zakāt*) which represents to do virtues to the other people<sup>35</sup>".

3. Veiling (*Hijab*): Islam legislated *Hijāb* as a procedure of modesty to protect women and to cease evils conducts, Allāh Almighty said: "O Prophet! Tell your wives and your daughters and the women of the believers to draw their *Jilbāb* over their bodies. That will be better that they should be known so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful".(al-Aḥzāb:59). Islam argues women to cover their heads, bosoms, necks and the whole body to protect them from different risks<sup>36</sup>.

4. Taking care of woman's rights:

- Islam prohibited *Zihār*, which was a dominant habit during the time of ignorance. When a man wanted to declare *Zihar* towards his wife, he would say, "To me, you are like the back of my mother<sup>37</sup>." This statement was considered a declaration of divorce<sup>38</sup>. Islam prohibited this statement<sup>39</sup> and considered it a false and abominable saying. Allāh said: (Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving.) (Al-Mujadalah:2). On the contrary, Islam gives the wife the right of asking divorce, if the life between the husband and his wife becomes unendurable, as Allāh mentioned here: (Believers, if you marry believing women and then

divorce them before the consummation of the marriage, they do not have to observe the waiting period. Give them their provisions and set them free in an honorable manner.) (al-Aḥzāb:49).

- Equality between man and woman in the legitimate, duties and rewards based on those duties<sup>40</sup>: The original rule in the Islamic legislation is that man and woman are the same in every religious duties, all the duties or legislations which are required from the man, the woman also have to do<sup>41</sup>, and consequently all the rewards that are arranged for that duty are the same for both. Sūrat in al-Aḥzāb mentioned that both men and women are equal in the righteous traits in Islam. Allāh created all the human beings male or female without giving any privilege due to the gender.

### 3.3: The Social Domain:

The following issues that are mentioned in Sūrat al-Aḥzāb showed the respectful efforts that Islam did to reform societies:

1. Eradication of some non-Islamic traditions and adjusting of others: Islam came to raise human dignity and honored mankind, and to rescue people from the gloomy injustice of pre-Islamic darkness. This sūrah mentioned some of the ignorant traditions which contradicted the tolerance and justice of Islam. One of these traditions was *Zihār* which has been already discussed in the previous section.

2. The second issue which is mentioned in this sūrah is adoption, which was a deeply rooted custom pre Islamic times.

Allāh the Exalted said: (Allāh has not created two hearts inside any one human being. Allāh does not consider your wives whom you renounce by *Zihār* as your mothers nor those whom you adopt as your sons. These are only words of your mouth. Allāh tells the Truth and shows the right path,) (al-Aḥzāb:4). Abū Mūsā said: "This verse clarifies that all three things that are mentioned here are a kind of falsification<sup>42</sup>". Since admittedly, no one could have two hearts inside his breast in the same way, the wife would not be a real mother. Accordingly, a man could not have two fathers. Moreover, Allāh had attributed all these traditions to a false perspective, since they are produced from external words by mouth without the heart's consciousness<sup>43</sup>. Unlike that falsification, Allāh had attributed the truth to

His saying alone, and He confirmed that by saying: He alone guides to the right path<sup>44</sup>. Abū Mūsā said: “All the Qur’ān’s commentators agreed that this verse was revealed due to Zaid Bin Ḥāritha<sup>45</sup>”. Who was known among people as Zaid Bin Muhammad<sup>46</sup>, so this verse ceased this false lineage.

3. One of those traditions which Islam insisted to modify was the etiquette of permission. Pre Islamic people used to enter the houses without first seeking permission<sup>47</sup>. So Islam directed the believers not to enter houses without first seeking permission<sup>48</sup>. Allāh Almighty said: (O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk.) (al-Aḥzāb:53).

This etiquette is to keep houses privacy protected, and it goes in line with the Islamic social perspective of finding and reinforcing good relations among community members<sup>49</sup>.

4. Promoting the virtues and prohibiting the evils: This principle has a great role in reforming society, if it prevails and spread among the society. Sūrat al-Aḥzāb demonstrates that focuses on that principle deeply, when it mentioned the role of the prophets, calling the believers to the righteous ethics and when it mentioned the great responsibility of (Trust) Amānah verse 72.

#### Section Four

##### Optimism in Facing the External Challenges in Sūrat al-Aḥzāb

Sūrat al-Aḥzāb suggests some procedures for Muslims to face the external challenges optimistically:

##### 4.1. Keeping Fear of Allāh and Trust in Him:

Fearing Allāh in Sūrat al-Aḥzāb was appeared in different manifestations, as:

1. Allāh Almighty said; (O Prophet (Muhammad)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allāh is Ever All-Knower, All-Wise) (al-Aḥzāb:1).

This call (O prophet!) at the first glance seems to be directed to the prophet only, but actually it encompasses the whole Muslim nation<sup>50</sup>. This call means that

whenever believers are abiding to Allāh’s righteousness they will be on the right track, and Allāh will support them to overcome difficulties.

2. In addition, in the second verse Allāh Almighty said: (And follows that which is inspired to you from your Lord. Verily, Allāh is Well-Acquainted with what you do) (al-Aḥzāb:2), Allāh assures and clarifies that Muslims have their own revelation which enables them to manage their external and internal affairs in the most perfect and wisest<sup>51</sup> way, to keep them tranquil and peaceful. The end of this verse includes the eternal Allāh’s experience in running the universe, especially the conflict between believers and unbelievers. Here Allāh intends to draw Muslims’ attention to be awake and more curious toward unbelievers’ permanent quest to deceive and harm Muslims<sup>52</sup> in this path as al-Ālūsī said: “As if Allāh wants to give you the knowledge that He is completely acquainted with what reforms your affairs. And the unbelievers’ perpetual awaiting to bring about difficulties upon you, then he directs you to confine to His revelation to return their guile onto their breasts<sup>53</sup>”.

##### 4.2: Reminding the Prophet (p.b.u.h.) with the Strong Pledge which was taken by the Previous Prophets.

Allāh the Exalted said: "And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Noah (Nūh), Abraham (Ibrāhīm), Moses (Mūsā), and Jesus (‘Īsā), son (Maryiam). We took from them a strong covenant." (al-Aḥzāb:7).

This verse reminds the strong pledge between Allāh and His messengers, if take your duty in da’wa seriously Allāh surely will protect and support you. So O Muhammad! Be optimistic that your message will exceed all the barriers including this confrontation with allies.

##### 4.3. The Wise Leadership.

Allāh the Exalted said: "Indeed in the Messenger of Allāh (Muhammad), you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much." (al-Aḥzāb:21) “This verse was mentioned in the midst of the story of the al-Aḥzāb battle<sup>54</sup>” to remind the believers of the perfect role of the prophet Muhammad (p.b.u.h.) as a perfect leader through:

1. To connect the believers with their Lord:

This verse has three parts<sup>55</sup>. The second and the third

parts regard the believers who connect with God continuously. For those who believe in the Last Day, and those who remember Allāh so much, the Prophet embedded this concept in the time of crises.

2. Asking the fighters for consultation in different points of the conflict:

When the prophet heard about the masses of invaders, he gathered the companions and asked them to suggest procedures for facing the coming dilemma. Then Salmān al-Fārsi suggested to dig the trench, and the prophet (p.b.u.h.) and the companions accepted his opinion instantaneously<sup>56</sup>.

3. Sharing the military activities and physical hardness:

Qur'ān portrays the severe conditions of the believers. During this time of hardness, the Prophet (p.b.u.h.) was sharing in digging the trench. He used to throw the sand out from the ditch in turn with other companion. Also he was the refuge in case of difficulties; when the companions faced any difficulty, they used to call the prophet to deal with it.

4. Glad tidings' bearer and teller:

This phrase was mentioned directly in Sūrat al-Aḥzāb. Allāh Almighty said: "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner." (Al-Aḥzāb: 45) This verse almost summarized the Prophet's (p.b.u.h.) mission<sup>57</sup>. It came to bring glad tidings for the believers that they would win the al-Aḥzāb battle and any other confrontation.

#### **4.4: The Unbelievers' Perpetual Habit Observing the Suitable Time to Harm Muslims.**

Allāh the exalted said: "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 Allāh." (al-Aḥzāb:9).

This verse reminds Muslims about the battle of al-Aḥzāb, Muslims were put under the siege. Allies from different tribes would impose a siege around the Muslims in al-Madīnah for a month<sup>58</sup>.

This verse considers that battle of al-Aḥzāb as a favor because of the following reasons:

1. Allāh the Exalted had fulfilled his previous promise to defeat all the masses. He said; (Their multitude will be put to flight, and then they will show their backs.(al-Qamar:45).So this verse is a glad tidings

for the believers to defeat the invaders, whoever they are<sup>59</sup>.

2. It was Allāh's destiny to gather all these masses of invaders at the same time to be defeated. In the same way, Allāh guaranteed the triumph for the believers who had already completed the demands of the true faith, which was mentioned in the previous verses of this surah<sup>60</sup>, in addition to the previous verse, which mentioned the suffering of the mighty prophets. However, eventually their religion prevailed and spread, and Allāh promised that those who believe in these messages will gain the support in this life and in the Hereafter life<sup>61</sup>. He said: (Verily, we will indeed make victorious our messengers and those who believe (in monotheism) in this world's life and on the day when the witness will stand forth) (Ghāfir:51).

3. Moreover, Muslims could get rid of the repeated disturbances, and prevent the unbelievers from thinking to invade the Muslims another time. In fact, after this battle there was a kind of a cessation of war between the Muslims and Quraysh. So the prophet Muhammad (p.b.u.h.) said at that occasion: "Afterward we will invade them, they will not invade us<sup>62</sup>."

#### **4.5: Allāh's Eternal Way to Support the Believers and Defeat the Unbelievers.**

Allāh the exalted said: (And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty.) (al-Aḥzāb:25).

This verse shows that Allāh's way of defending the believers and guarding them does not change or alter. Whenever the conditions of the true faith are perfected<sup>63</sup>, then Allāh's promise is fulfilled. This concept corresponds many other verses that confirm the same stance. Allāh the Almighty said: (And Allāh will not grant to the unbelievers a way (to triumph) over the believers.) (al-Nisā':141). And He said: (And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might.) (al-Ḥajj:40).

The glad tidings in this verse can be represented as the following:

1. The act of defeating the confederates was attributed to Allāh alone<sup>64</sup>who guarantees to protect

believers and who aids them in any confrontation as long as they are keeping the true faith.

2. Allāh ends this verse with two beautiful names. The first is “The Strong”(the One who overcomes and overpowers all other powers so that either they are gathered or scattered <sup>65</sup>without doubt). The other name is “The Mighty” (al-'Azīz) which means that none can overcome Him, and He is impossible to be defeated.

### 3. 4. 6: Giving the Believers Glad Tidings Despite Difficulties.

Allāh Almighty said: (And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad) the glad tidings that they will have from Allāh a Great Bounty.) (Al-Aḥzāb: 47). This verse demonstrates the following optimistic issues:

1. This surah started with an apparent command to the believers to maintain their fear of Allāh, and to maintain their righteous status. Then it mentioned the most crucial battle<sup>66</sup>, which threatened the Islamic state and could eliminate the Muslim community completely, had not the divine concern interfered to prevent that and to protect Muslims. Finally it extends to announce that the believers whose hearts were full of trust in Allāh (Yaḳīn) and endured the difficulties (patience) deserve the manifested glad tidings and a big bounty<sup>67</sup>.

2. The second issue in this verse is that it connects the previous verse which mentioned the prophet Muhammad's (p.b.u.h.) mission: (O Prophet (Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner.) (al-Aḥzāb:45). This verse mentions five attributes<sup>68</sup> for the prophet Mohammed (p.b.u.h.). They are: Prophet, Messenger, witness, bearer of glad tidings and warner. Al-Nasafi matched the relation between the two verses (i.e. verse 47 and verse 45) and he matched between the attribute of missioner, with the glad tidings, and warner with the exhortation not to obey unbelievers<sup>69</sup>. This connection harmonizes the entire message of Islam, since the verse of the prophet's mission was sent down to confirm the prophet Muhammad's (p.b.u.h.) recommendations<sup>70</sup>, when he sent 'Alī Bin Abī Ṭālib and Mu'ādh Bin Jabal to Yemen. At that time, he said: “Give tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon

them<sup>71</sup>”. Moreover, this division between the two concepts (i.e. glad tidings and warner) encompasses the whole prophet's duty, so the prophet Muhammad (p.b.u.h.) is either a glad tidings bearer for those who follow him, or a warner for those who turn away from his message. This means that glad tidings is the original nature of the Islamic message, so it comes at the beginning of the verse, and before the role of warner, which completes the first part of the message<sup>72</sup>, but it is an exceptional requirement and is confined to the case of rejection the guidance of Islam.

3. Al-Qurṭubī stated that: “This verse is the most hopeful verse in the Qur'ān due it carries a glad tidings of having a great bounty from Allāh”, He added that Allāh has explained the great bounty by another verse which is: (And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what the great bounty is<sup>73</sup>.” (Al-Shūrā:22).

#### 4.7: The Believers' Status During the hardship.

Allāh the Exalted said: (And when the believers saw Al-Aḥzāb (the Confederates), they said: "This is what Allāh and His Messenger (Muhammad SAW) had promised us, and Allāh and His Messenger (Muhammad) had spoken the truth, and it only added to their faith and to their submissiveness (to Allāh).) (Al-Aḥzāb: 22). This verse represents the following issues:

1. The Qur'ān portrays the status of true believers during the crises. Those whose hearts were full of tranquility and trust in Allāh and His messenger Muhammad's (p.b.u.h.) promise <sup>74</sup>did not hesitate to say, while they were in the most critical moments: “O Allāh! O messenger of Allāh! You are truthful.” Despite that difficult situation, the prophet brought the triumph as glad tidings, and he promised the companions that they would inherit al-Ḥayrah palace and Khosrau's Madāyin<sup>75</sup>.

2. Ibn 'Aṭṭiyah referred the promise in this verse to another verse in sūrat al-Baqrah, which informed the believers that they would not fulfill the perfect faith until they were subjected to trials. Allāh Almighty says<sup>76</sup>: (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 Allāh?' Yes! Certainly, the Help of Allāh is near!) (al-Baqarah:214). So it is Allāh's way to use difficult experiences for the believers to show apparently who deserves to be a true believer<sup>77</sup> or not.

### Conclusions

This sūrah is an open invitation for Muslims to be proud of their religion, since it tackles all the external and internal affairs in utmost wisdom procedures. It draws the steps of righteous community, based on justice, equity, respect, solidarity, and protecting the society from deviations and disturbances.

1. Although it deals with the most crucial battle occurred in the prophet's time (i.e. foray of Aḥzāb), the spirit of optimism exists in every teaching. Some ignorant ideas were rooted in that society. but this surah eradicates them rationally and logically, beside that it imposes new teachings and etiquettes in a peerless cogent way.

2. Allāh considers the battle of al-Aḥzāb a great grace from Him to the believers since it is run by divine power which was there along the course of the battle until

the allies split up. After the battle no one dare to invade Muslims in their land. On the contrary, Muslims embark on skirmishing the unbelievers who threaten the Islamic call.

3. This sūrah deals with all these issues in an optimistic and rational method away from anxious or nervous perspective to prove that Islam respects man as a man and ensures his dignity with a strict code to guarantee that man could perform his usual life freely.

4. This sūrah ascertains the rank of the prophet Muhammad since it is the only sūrah which comes along the Muslims' responsibilities toward the prophet Muhammad in two main aspects. The first one is to take him as a perfect exemplar in different fields of life. Secondly, it mentions the high rank of the prophet Muhammad when Allah blesses him, mercies him, and praises him.

Accordingly, I recommend further study should be concentrate on optimism in the whole Qur'ān not only in Sūrat al-Aḥzāb.

### Notes

- (1) See Ibn 'Āshūr Muhammad al-Tāhir Bin Muhammad al-Tāhir, al-Tahrīr Wa al-Tanwīr, 1st ed., Mu'ssasat al-Tarīkh al-'Arabī, Beirut, 2000, V.21, P176.
- (2) See Sharaf al-dīn Ja'far, al-Mawsū'ah al-Qur'āniyyah, (Taḥqīq: 'Abdil 'Azīz Bin 'Uthmān al-Twyjīrī), 1st ed., Dār al-Taqrīb Bayn al-Madhāhib al-Islāmiyyah, Beirut, 1420AH, V.7, P79.
- (3) See Al-Biqā'ī, Burahan al-dīn Ibrāhīm Bin 'Umar, Nazm al-Durar Fi Tanāsub al-Āyāt Wa al-Swar, 2nd ed., al-Kutb al-'Ilmiyya, Beirut, 2002, V.6, P69.
- (4) Refer to Al-Marāghī, Aḥmad Mustafā, Tafsīr al-Marāghī, 1st ed, Maktabat Mustafā al-Babī al-Ḥalabī, Cairo, 1946, v.22, P55
- (5) Abū Ḥayyān Muhammad Bin Yūsuf, al-Baḥr al-Muḥīṭ, (ed. 'Adil 'Abd al-Mawjūd and 'Alī Mu'awadh), 1st ed., Dār al-kutb al-'Ilmyyah, Beirut, 1993, V.7, P206.
- (6) See Ibn Taymyiah Taqīyy al-Dīn Aḥmad Bin 'Abdulḥalīm, Majmū' al-Fatāwa, (ed: 'Āmir al-Jazzār and Anwar al-Bāz), 3rd Ed, Dār Al-Wafā', Cairo, 2005, V.28, P238.
- (7) Ibn 'Āshūr, al-Tahrīr wa al-Tanwīr, V.21, P.178.
- (8) See Qal'ajī, Muhammad Rawwās and Qannībī, Ḥāmid Sādiq, Mu'jam Lughat al-Fuqahā', 2nd ed., Dār al-Nafā'is, Beirut, 1988, V.1, P.338.
- (9) See Ibn Manzūr, Muhammad bin Makram, Lisān al-'Arab, 3rd ed., Dār Ṣadir, Beirut, 1992, V.4, P.512.
- (10) Dictionaries Editorial Offices, Webster's Dictionary, 2nd ed., New World Dictionaries, New York, 1983, p.1256.
- (11) Al-Qazwīnī, Aḥmad Bin Fāris Bin Zakarya, Mu'jam Maqayīs Allughah, 'Abd al-Salām Muhammad Hārūn, Dār al-Fikr, Biruet, 1979, V.1, P.251.
- (12) Al-Mursī, Abū al-Ḥasan Bin 'Alī Bin Ismā'īl, al-Muḥkam Wa al-Muḥīṭ al-A'zam, 1st ed., Dār al-Kutub al-'Ilmiyyiah, Beirut, 2000, V.4, P.174.
- (13) See Abu Ḥayyān, al-Baḥr Al-Muḥīṭ, V.7, P.85.
- (14) 'Umar, Aḥmad Mukhtār 'Abd al-Ḥamīd, The Arabic Contemporary Lexicon, 1st ed., 'Ālam Al-kutub, Cairo, 2008, V.2, P.1057.
- (15) See Bin Jabr, Abū al-Ḥajjaj Mujāhid, Tafsīr Mujāhid, (ed. Muhammad 'Abd al-Salām), 1st ed., Dār al-Fikr al-Islāmī al-Ḥadīth, Cairo, 1989, P.688.
- (16) Al-Aṣfahānī, Abū al-Qāsim Ḥusayn Bin Muhammad, al-Mufradāt Fī Gharīb al-Qur'ān, Ṣafwān 'Adnān al-Dāwūdī, 1st ed., Dār al-Qalam, Damascus, 1992, 1/628.
- (17) See Ibn 'Ajīb, al-Baḥar Al-Madīd, V.1p.412.
- (18) See Ibn al-Qayyim, Muhammad Bin Abī Bakr, Tafsīr al-Qur'ān al-Karīm, (ed: Ibrāhīm Ramaḍān

- (supervision), 1st ed., Dār Maktbat al-Hilāl, Beirut, 1980, P.230
- (19) Al-Rāzī, Mukhtār al-Ṣiḥāh, P.344.
- (20) Al-Sa'dī 'Abdal-Ruhmān Bin Nāṣir Bin 'Abdullāh Bin Nāsir, Taysīr al-Mannān Fī Tafsīr al-Qur'ān, 1st ed., The Ministry of Islamic Affairs, al-Riyāḍ, 1422 AH, P.364.
- (21) See Rashād Yūsuf, al-Tafā'ul uslub Ḥayāt, Dār al-Fārūq, Cairo, 2008, P.13.
- (22) See al-Jurjānī, 'Alī Bin Muhammad, Kitāb al-Ta'rifāt, 1st ed., Dār al-Kutb Al-'Ilmiyyah, Beirut, 1983, P.109.
- (23) For further informatation see Muhammad Yūsuf Hāshim, al-Munāsabah Bayn al-Fāṣilah al-Qur'āniyyah Wa Āyātuha, p.90, M.A thesis-Not published.al-Islāmiyah University, Palestine, 2009.
- (24) See Ghargūd, Nāsir Jabīr Murāḥīl, Qaḍyā al-'Aqīdah Fī Sūrat al-Aḥzāb, P.5, M.A thesis-Not published. Islamic University, Palestine, 2010.
- (25) Refer to Al-Zuhaylī, al-Tafsīr al-Munīr, V.21, P.225.
- (26) See Fi Zilāl al-Qur'ān, V.6, P.545.
- (27) Refer to Darwazah, al-Tafsīr al-Ḥadīth, V.7, P363.
- (28) Refer to Ibn Abī Zamanīn, Tafsīr al-Qur'ān al-'Azīz, V.3, P.585.
- (29) Refer to Abū Zahrah, Khātam al-Nabiyyīn, V.3, P.1107.
- (30) Tafsīr al-Fakhr al-Rāzī, V.9, P.5401.
- (31) See al-Marwazī, Muhammad Bin Nasir, al-Sunnah, (ed: Ahmad Sālim al-Salafī), 1st ed., Mu'assasat al-Kutub al-Thaqafīyyah, Beirut, 1408 AH, P.109.
- (32) Refer to Abū al-'Alā al-Mawdūdī, al-Ḥijāb, 2nd ed., Dār al-Fikr, Damascus, 1964, P.498.
- (33) See Ibn Bāz, 'Abd al-'Azīz, al-Tabarruj Wa Khaṭar Mushārakat al-Mar'ah Li-al-Rajul Fī Maydān al-'Amal, 1st ed., Ministry of Islamic Affairs, 1422 A.H, P.25.
- (34) Al-Ṣābūnī, Muhammad 'Alī, Ṣafwat al-Tafaāsīr, 1st ed., Dār al-Ṣābūnī, Cairo, 1997, P.481.
- (35) Al-Ṣābūnī, Muhammad, Mukhtaṣar Tafsīr Ibn Kathir, Dār al-Qur'ān al-Karīm, Beirut, 1981, V.2, P.94.
- (36) See Al-Shanqīṭī, Aḍwā' al-Bayān, V.6, P.255.
- (37) Tafsīr al-Qur'ān al-'Azīm, V.8, P.67.
- (38) See al-Naḥḥās, Aḥmad Bin Muhammad, al-Nāsikh Wa al-Mansūkh, (ed: Muhammad 'Abd al-Salām Muhammad), 1st ed., Maktabat al-Falāh, Kawait, 1408 AH, P.699.
- (39) See Ibn al-Qayyim, Tafsīr al-Qur'ān al-Karīm, P.536.
- (40) See al-Ḥamlāwī, al-'Arabāwī 'Umar, al-I'tisām Bi al-Islām, 1st ed., Maṭba'at al-Lughaytīn, 1982, P.27.
- (41) Zidān, 'Abdilkarīm, Usūl al-da'awah, 9th ed., Mu'assasat al-Risālah, Beirut, 2001, P.127.
- (42) Abū Mūsā, Tafsīr Sūrat al-Aḥzāb, P.21.
- (43) See Ibn al-Jawzī, Jamāludīn Bin 'Abdulrahman, Zād al-Masīr Fi 'Ilm al-Tafsīr, (ed: 'Abdulrazzāq al-Mahdī), 1st ed., Dār al-Kitāb al-'Arabī, Beirut, 1422 AH, V.3, P.477.
- (44) See al-Bayḍawī, Anwār al-Tanzīl wa Asrār al-Ta'wīl, V.4, P.225.
- (45) Abū Mūsā, Tafsīr Sūrat al-Aḥzāb, P.28.
- (46) Al-Qāsimī Muhammad Bin Jamāludīn, Maḥāsīn al-Ta'wīl, (ed: Muhammad Bāsi 'uyūn al-Sūd), 1st ed., Dār al-Kutub al-'Ilmiyyah, Beirut, 1418 AH, V.8, P.48.
- (47) Refer to Darwazah, al-Tafsīr al-Ḥadīth, V.8, P395.
- (48) See Fi Zilāl al-Qur'ān, V.6, P.607.
- (49) Refer to Bajūdah, Ta'mmulāt Fi Sūrat al-Aḥzāb, P.451.
- (50) Refer to al-Shanqīṭī, Muhammad al-Amīn, Adhwā' al-Bayān, Dār al-Fikr, Beirut, 1995, V.8, P.208.
- (51) Refer to al-Ālūsī, Rūḥ al-Ma'ānī, V.11, P.143.
- (52) See Ibn 'Ashūr, al-Tahrīr Wa al-Tanwīr, V.21, P.181.
- (53) Al-Ālūsī, Rūḥ al-Ma'ānī, V. 21, P.144.
- (54) See Bājūdah, Ḥasan, Ta'mmulāt Fi Sūrat al-Aḥzāb, Safā Press, Makka, 1403 AH, P.183.
- (55) The first part is: Indeed in the Messenger of Allāh you have a good example to follow.  
The second part is: for him who hopes in (the Meeting with) Allāh and the Last Day.  
The third part is: and remembers Allāh much.
- (56) See Al-Ṣallabī, 'Alī Muḥamma, al-Sirah al-Nabawiyyah, 1st ed., Dār al-Nashir Llijami'āt, 2007, P.621.
- (57) See Khalīfah, Muhammad al-Abāsīrī, Tafsīr Sūrat al-Aḥzāb, 1st ed., Maktabat al-Manārah al-Islāmiyyah, 1985, P.77.
- (58) See Al-Ṭabarī, Muhammad Bin Jarīr, Jami' al-Bayān Fi Ta'wīl al-Qur'ān, (ed: Ahmad Shākir), 1st ed., Mu'assasat al-Risalah, Beirut, 2000, V. 20, P.216.
- (59) See Ibn Ādil, Sirājudīn 'Umar Bin 'Alī, al-Lubāb Fī 'Ulūm al-Kitāb, (ed: 'Ādil Ahmad and Muhammad), 1st ed., Dār al-Kutub al-'Ilmyah, Beirut, 1998, V.16, P.382.
- (60) See Tafsīr al-Fakhr al-Rāzī, V. 25, P.175.
- (61) Refer to Khalīfa, Tafsīr Sūrat al-Aḥzāb, P.34.
- (62) Ṣaḥīḥ al-Bukhārī, V.1, P.1011, No.4110.
- (63) See Āl-'Abd al-Llāḥīf, 'Abd al-'Azīz Bin Muhammad, al-Tawḥīd Lilnāshi'īn, 1st ed., Ministry of Islamic Affairs, Riyāḍ, 1422 AH, P.53.
- (64) See Al-Zuhaylī, Wahbah, al-Tafsīr al-Munīr, 1st ed., Dār al-Fikr al-Mu'āsīr, Damascus, 1418, V.21, P.277.
- (65) See Al-Tamīmī, Muhammad Bin Khalīh, Mu'taqad Ahl al-Sunnah Wa al-Jamā'ah Fī Asmā' Allāh al-

- Husnā, 1st ed., Dār Aḍwā' al-Salaf, al-Riyāḍ, 1999, P.343.
- (66) See Ḥassan Bajūdah, Ta'mmulāt Fī Sūrat al-Aḥzāb, p.218.
- (67) See Ibn Taymiyah, Majmu' al-Fatāwa, V.28, P.243.
- (68) Refer to Al-S'adī, Taysīr al-Karīm al-Raḥmān Fī Tafsīr Kalām al-Mannān, V.1, p.677.
- (69) See Al-Nasafī, Madārik al-Tanzīl Wa Ḥaqāi'iq al-Ta'wīl, V.3, P.37.
- (70) See Al-Qaysi, Makkī Bin Abī Ṭalib, al-Hidayah Fī Bulūgh al-Nihayah, (ed: (supervision)Shāhid al-Bushikhī), 1st ed., Shāriyah University, al-Sahāriqa, 2008, V.9, P.5849.
- (71) Saḥīh Muslim, chapter of al-Jihād wa al-Siyar, 2/1316, No.1732.
- (72) See Ṭanṭāwī, al-Tasīr al-Wasīṭ, V.7, p.222.
- (73) Al-Qurṭubī, al-Jāmi' li Aḥkām al-Qur'ān, V.4, P.201.
- (74) See Ṭanṭāwī, al-Tafsīr al-Wasīṭ, V.11, P.192.
- (75) Al-Qurṭubī, al-Jāmi' li Aḥkām al-Qur'ān, V.14, P.157.
- (76) Ibn 'Aṭīyyah, 'Abd al-Ḥaqq Bin Ghālib Bin 'Abdurahmān, al-Muḥarar al-Wajīz, (ed: 'Abdussalām 'Abdushāfi Muhammad), 1st ed., al-Kutub al-'Ilmiyyah, Beirut, 1422 AH, V.4, P.377.
- (77) See Al- Lexicon.

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## التفاؤل في سورة الأحزاب

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### ملخص

بثت سورة الأحزاب الروح التفاؤلية في معالجة الأزمات والإصلاحات الاجتماعية، على الرغم من أن غزوة الأحزاب كانت حادثة مصيرية في زمن النبي محمد - صلى الله عليه وسلم- إلا أن هذه السورة عدت محض نعمة من الله، فالتفاؤل كان حاضرا في معظم قضايا السورة التي نظرت إلى النبي عليه أفضل الصلاة والسلام القدوة المتبعة. تهدف هذه الدراسة إلى الكشف عن الروح التفاؤلية التي عالجت بها السورة التحديات الخارجية والإصلاحات الداخلية في المجتمع المسلم الناشئ.

وجاءت الدراسة في أربعة فصول هي:

**الأول:** وهو عرض تمهيدي لسورة الأحزاب.

**والثاني:** ويبحث في مفهوم التفاؤل لغة واصطلاحا، والكلمات القريبة من التفاؤل في القرآن.

**والثالث:** تناولت فيه الطريقة التفاؤلية التي عالجت بها السورة التحديات الخارجية التي عصفت بالمسلمين، متمثلة بالأحزاب التي اجتمعت للقضاء عليهم. كما أنها بينت الإجراءات الكفيلة بضمان أسباب النصر.

**والرابع:** تناولت فيه معالجة السورة للإصلاحات الاجتماعية الداخلية بطريقة تفاؤلية.

وقد بينت الدراسة أن النصوص القرآنية زاخرة بروح التفاؤل والأمل، وكشفت أهمية التقوى والثقة بالله في إنجاح عملية الإصلاح الاجتماعي، كما كشفت أهمية الاهتداء والافتداء بالنبي محمد صلى الله عليه وسلم، واتخاذة قدوة في الإسهام في الخروج من الأزمات.

**الكلمات الدالة:** التفاؤل الرسول، المؤمنين، التشريعات، المواجهة، الإصلاح، المنافقين.

\* وكالة الغوث الدولية، الأردن؛ وكلية الشريعة، الجامعة الأردنية. تاريخ استلام البحث 2016/6/17، وتاريخ قبوله 2016/10/16.