

Various Secrets in Surat al-Ahzab (verses 13-31 about hypocrites and those with sickness in their hearts)

And a group of them said, "People of Yathrib, Your position is untenable so return!" ... (Surat al-Ahzab: 13)

"Your position is untenable, so return!" These are just the kind of words a hypocrite will use. There is a full pronouncement here.

There is no pronouncement when they say: "What Allah and His Messenger promised us was mere delusion," but there is a pronouncement here. They are saying "Do not listen to the Messenger." Now it becomes a hypocrite act.

One group of them said, "Our houses are exposed." This is also the language of the hypocrite. The act of flight. Those with sickness in their hearts do not flee, but remain among Muslims in a state of apprehension, unable to decide.

If they had been overrun from every side, and had then been asked to revert to disbelief, they would have done so and hesitated very little about it. (Surat al-Ahzab: 14)

This is also hypocritical behavior, because there is a direct assault on Muslims. When there is an attack, those engaged in it generally have a strategic background plan. Allah refers to this in the words "if they had been overrun from every side." When there is an attack on Muslims it is wrong to divert all one's concentration to that direction alone, as there will inevitably be a second or third front. There will be the media aspect and the attack itself. They make wide-ranging preparations. Those with sickness in their hearts regard times of difficulty as an opportunity, and they fall upon the Prophet (saas), the imam, the messenger, but when the attack is withdrawn their hearts are pacified.

First there is an attack, and then corruption is desired. But corruption is quite separate. Corruption requires a different type of activity. Corruption is generally produced in order to facilitate dispersion, but the Messenger is essentially targeted here, and it is easy once his unreliability – in their shallow mind – has been emphasized. These activities are carried on by employing the logic that "the messenger's thoughts were wrong, his calculations were wrong, and we only wish to do you good. So return."

They would have hesitated very little: Those with sickness in their hearts are very obdurate, they cannot make decisions and are full of doubt.

Say: "Flight will not benefit you if you try to run away from death or being killed. Then you will only enjoy a short respite." (Surat al-Ahzab: 16)

Death is what the hypocrite fears most. They fear being killed even more. They say there is a stronger risk of being killed at the Prophet's (saas) side.

Allah knows the obstructers among you and those who say to their brothers, "Come to us," and who only come to fight a very little. (Surat al-Ahzab: 18)

Some of them obstruct directly, kidnapping or seizing their kids. "You must not join the Muslims," they say. And when he does not join the Muslims for some time, they believe that he will renounce Islam. When he does not go to them for a month or 6 months or a year, when they speak and condition him against Muslims, they believe he will renounce Islam. By constantly offering various opportunities and advantages and talking against the other side. This logic was around in the time of our Prophet (saas), and will also be around in the time of Hazrat Mahdi (as).

"Allah knows those who say to their brothers, 'Come to us'." The reason why they say "come to us" to that specific person is obvious; had they regarded that person as devout they wouldn't have said such a thing, they only say it to people they imagine to have sickness in their hearts. When it comes to devout believers, satan also says: "I have no power over believers." If a hypocrite says such a thing to a person, then that person should respond to it with a very powerful counter-attack. It appears that there is a potential group among Muslims that hypocrites might call on.

"who only come to fight a very little." Sometimes a hypocrite may also display signs of a Muslim, albeit very weakly. For instance, they may go and preach the word, but that is only for a short while, so Allah warns the believers not to be deceived by this.

And are begrudging towards you. Then when fear comes, you see them looking at you, their eyes rolling like people scared to death. But when fear departs they flay you with sharp tongues, grasping for wealth. Such people have no faith and Allah will make their actions come to nothing. That is easy for Allah. (Surat al-Ahzab: 19)

Hypocrites are very selfish and only interested in saving their own skins.

This flawed expression appears in their eyes; there is this lack of meaning or significance. Meaningful expression in eyes is a quality that belongs to believers. Without exception, in unbelievers and hypocrites there is that flawed expression. This is a blessing for believers. You can't make a definitive judgment from that, but it is understood.

When fear departs: When Muslims gain strength the hypocrites realize that there can now be no attack and thus their hypocritical aggression calms down.

But hypocrites are very rampant and glib, using their sharp tongues against the Muslims, and they stock up on goods, possessions, food and clothing. This is also valid for those with sickness in their hearts. They will speak most inappropriately just when you least expect it, then stop, and then do it again. Keeping religious expressions apart, no words ever escape from their mouths to promote and establish peace and calm. Even when they are complimenting there is a corruption in it. There is an incubation period for hypocrites, and they act like this then, but once they have become totally rabid they become like someone with rabies that avoids light and water at first, and then goes and dies floundering. Hypocrites resemble rabid dogs. They criticize our Prophet (saas) and they criticize the Imam, they recognize no obstacles to their criticism. Their aim is not to do any good, but to incite others or upset and disturb them. It is a veiled threat.

"and Allah will make their actions come to nothing": They do things. They are not completely inactive. They pray and give alms and fast, but Allah makes all those come to nothing.

They think that the Confederates have not departed and if the Confederates did appear then they would wish they were out in the desert with the Bedouins, asking for news of you. If they were with you they would only fight a very little. (Surat al-Ahzab: 20)

The word Bedouin refer to people who do not read or write, who are blunt and who are unintelligent, who understand nothing of faith and religion, and who want to live in a bovine manner. Good people may sometimes come from them, but generally they are not. I am emphasizing the Bedouin character, as this is mentioned in the Qur'an, or else the Bedouins who live in the desert are not the ones referred to.

They disperse and collect information about Muslims. One never knows what they are up to. They harm neither Muslims nor unbelievers. They are neutral, but blunt when it comes to matters of faith.

"If they were with you they would only fight a very little." Even if they are among Muslims they will not go preaching the word or spreading Islam. They live their own private lives, on the side. They lack the determination for active struggle alongside Muslims. They retire to a room and live their own lives, or retire to a cave and live their lives there. The whole question is one of being separate from Muslims. The important thing for them is to be distanced from Muslims and not to serve Islam.

Some people imagine if they confound me, they will confound the religion. But when criticized I say thank you and make the necessary changes. I don't declare myself as an example; I just call them to the Qur'an. So in criticizing me they cannot harm the faith.

When the believers saw the Confederates they said: "This is what Allah and His Messenger promised us. Allah and His Messenger told us the truth." It only increased them in faith and in submission. (Surat al-Ahzab: 22)

Muslims are not fearful. There is no disease in their hearts. Looking at our age, this is something promised by Allah and the Messenger of Allah (saas) and Hazrat Mahdi (as). When hypocrites, unbelievers and Darwinists attack us, they just make us more fervent and stronger, we become alive, masha'Allah.

O Prophet, tell your wives: "If you desire the life of this world and its finery, come and I will give you all you need and release you with kindness." (Surat al-Ahzab: 28)

There is no hypocrisy here, but there is sickness. Sickness has come to their hearts. Sickness has formed in the hearts of many of his wives. Our Prophet (saas) says "I will give you whatever you want, money, and property and I will release you with kindness and without conflict." By that Allah shows us how divorce is; giving the necessary means and letting them go kindly. But this is a terrifying thing for a woman; to make our Prophet (saas) say it.

At the same time, the purpose of marriage is set out; it is for the Hereafter, for Allah's approval. That means one must seek pure devoutness (taqwa). Allah manifests Himself most in whoever is seen to enjoy most of His approval, to have the greatest moral virtue, affection, depth, love and cleanliness. This is the greatest blessing in the world. What did our holy mothers in the time of our Prophet (saas) do? They looked at our Prophet's (saas) jet black hair, his robe from Byzantium, his broad shoulders, his pinkish, childlike complexion and his power, masha'Allah. And they naturally fell in love.

There were some weird people at that time; they made unbelievable suggestions about our Prophet's (saas) wives. May Allah forbid! There were thoughts of marrying his wives after our Prophet's (saas) death. Allah says that because He knows their hearts. That is why He separated them with a curtain. Allah says; "they are made unlawful for you for all eternity." Allah prevents this corruption, but the fact that such a thing even crossed their minds shows how difficult and frightening conditions at the time were.

Some of our Prophet's (saas) wives thought that marriage would bring them a different status. Allah warns the Prophet's (saas) wives in great detail in Surat at-Tahrim. However marriage makes no difference, he is the Imam. They are to become even more obedient and respectful. But some of them behave in a manner stemming from feminine tradition. However there is an attack by hypocrites, a difficult and distressing environment, and believers must cling tightly and support the Prophet (saas) in such a climate.

Allah creates more than one weakness in this world. There is a specific industry just for the weakness people experience through their armpits. A person has many problems if he does not clean his teeth. The whole body is full of weaknesses; one has to clean one's ears with cotton wool, then one's feet and hair. But there is none of these in Paradise. But in this world, just one of these weaknesses is enough to put someone off. Allah makes people want to be clean, so they desire to get rid of dirt as soon as possible. They are naturally clean and pure in Paradise. In the same way a rose smells nice, so do people there. One does not have to brush one's teeth quadrillions of years, but they are always clean.

But those of you who are obedient to Allah and His Messenger and act rightly will be given their reward twice over; and We have prepared generous provision for them. (Surat al-Ahzab: 31)

Allah is not only referring to any kind of obedience but to true, sincere, willing, passionate and loving obedience.

Some of our brothers ask if sincerity alone is enough for salvation. What does a sincere person do? The Prophet Jesus (as) came having lost his memory. He looks around, and asks what this is.

This is the Torah, they say, and this is the Gospel and the Qur'an. When he reads the Qur'an, he says that is correct, the Qur'an is the true one. And that is all. There comes a lifetime of absolute faith. He looks and sees the image and the light. He knows where they are. He hears a high-quality sound; he touches things, and comes to absolute and certain faith. His faith is never rocked again. A rational person decides once, makes a firm decision, perceives faith and never goes back on it. When a person is sincere he finds the Qur'an and obeys it completely, binding himself to Allah with love, and loving the Messenger of Allah (saas).

Wives of the Prophet! You are not like other women provided you have taqwa. Do not be too soft-spoken in your speech lest someone with sickness in his heart becomes desirous. Speak correct and courteous words. (Surat al-Ahzab: 32)

The wives of the Prophet (saas) should have thought of these things before this verse was revealed by Allah. This also is a sickness. It can vary in intensity; however it is a sickness underlying hypocrisy. A believer must have known this anyway. A person knows what it means to be the wife of a Prophet, how could anyone not know? Allah says there is a sick person there. One can tell how widespread this sickness is. That person is also weak and close to hypocrisy. Allah says the wives of the Prophet (saas) have a special status and are not like any other people.

Or did those with sickness in their hearts imagine that Allah would not expose their malevolence? (Surah Muhammad: 29)

There is elusiveness in those with sickness in their hearts, but in unbelievers things are clear. People with sickness in their hearts are prone to hatred, anger, gossip and conflict. Anger is like a passion in them. Their features are dark and they are sharp-tongued. They speak, trying to make Muslims uneasy, showing that they dislike them, intending to belittle them and to show that they are superior to them.

We will test you until We know the true fighters among you and those who are steadfast and test what is reported of you. (Surah Muhammad: 31)

This is the key verse. It is Allah's system that brings out the difference between the devout and the hypocrite, the believer and someone with sickness in his heart. Muslims feel a great strength for spreading the religion of Allah day and night, with great love and passion. They are naturally repelled by hypocrites and loathe unbelievers. But not the individual in person, they loathe their ideas and deeds. They loathe their intellectual system, what they do. There is also patience in jihad (the intellectual struggle). I have had the same passion ever since 1979, for instance. Most of those who set out with me have gone astray. There were all kind of associations and groups, but they are now in entirely different worlds, but I am pressing on with an ever growing enthusiasm, insha'Allah.

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