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## Section 20: Equity to everyone –The Jewish Hypocrisy Condemned

### Surah An-Nisa', Verse 135

Firmness in equity, fair play and faith enjoined, coveting for worldly goods; forsaking truth is due to weakness in faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ  
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن  
تَلُؤُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

135. " O' you who have Faith! be maintainers of justice (and) witnesses for Allah's sake, though it be against your own selves or (your) parents or near relatives; whether the one be rich or poor, Allah is closer to them both, Therefore do not follow any passion so that you can deal justly; and if you swerve or decline (the right), then verily Allah is aware of what you do."

#### Social Justice

Following the instructions that were pointed out through previous verses about the execution of justice upon orphans and wives, here in this verse, the statement is upon a basic principle and a general law. It is about the execution of justice in all aspects and without any exception. It says:

**"O' you who have Faith! be maintainers of justice ...."**

That is, you should accomplish justice so that you might not have the least inclination toward any side.

Then, to emphasize the matter, the verse refers to the subject of bearing witness. It recommends upon affairs concerning the witnesses, in particular, and that you should put aside all circumspctions and bear witness rightfully for the sake of *Allah*, even if it is against you or your parents or your near relatives. It says:

***".. (and) witnesses for Allah's sake, though it be against your own selves or (your) parents or near relatives;***

It can be understood from this holy phrase that it is possible for relatives to bear witness for or against each other when they observe the principles of justice.

Then, it points to other factors of perversion from the principle of justice. It implies that neither the wealth of the rich nor the emotions arisen from the poverty of the poor should hinder to bear witness rightfully.

It is because *Allah* is more aware of the condition of the person against whom the rightful attestation is performed whether the one is rich or poor. Therefore, neither the possessors of wealth and force can damage the rightful witnesses when there is the support of *Allah*, nor the poor remain hungry when justice is executed. The verse says:

***"...whether the one be rich or poor, Allah is closer to them both...."***

Again, to emphasize on the matter, it instructs us not to follow our desires, because, in that case, there come forth some barriers for executing justice.

***"...Therefore do not follow any passion so that you can deal justly..."***

This sentence clearly leads us to the fact that the origin of transgressions and cruelties is carnal desires. Thus, if a group of people be not the followers of carnal desires, injustice and cruelty may not be found among them.

For the importance that there lies in the execution of justice, it emphasizes again on this commandment. It indicates that if you hinder the right from reaching the rightful person, or pervert the right, or turn aside from the right when it becomes clear to you, *Allah* is well aware of what you do. It says:

***"... and if you swerve or decline (the right), then verily Allah is aware of what you do."***

The above verse makes completely manifest the extraordinary attention of Islam to the subject of social justice in whatever form and in whatever case it may be. The application of different emphasis mentioned in these sentences shows how much Islam is sensitive for this important social subject among humankind.

But, unfortunately, there is a long distance between the action of Muslims and this excellent Islamic commandment! This very fact, of course, is one of the secrets of their retardation.

## Surah An-Nisa', Verse 136

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ  
الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ  
ضَلَالًا بَعِيدًا

**136. "O' you who have Faith believe in Allah and His Messenger and the Book which He has sent down unto His Messenger, and the Book (S) which He has sent down a foretime; and whoever disbelieves in Allah and His angels and His Messengers and the Last Day, has indeed gone astray into far error."**

The meaning of the verse may be such: O' you who have faith! Go a step further; or, be firm in your faith forever.

A believer should elevate himself to a higher degree of faith every day, since there are degrees in faith.

**"O' you who have Faith! Believe..."**

In this regard, Surah Muhammad, No.47, verse 17 says:

**"And those who avail of the guidance, He adds unto them guidance..."**

And, Surah Al-Fath No.48 verse 4 says:

**"... that they might add further faith to their faith..."**

However, disbelief, in some heavenly Books and some prophets is the same as disbelief in all.

**"... Believe in Allah and His Messenger and the Book which He has sent down unto His Messenger, and the Book(S) which He has sent down a foretime; and whoever, disbelieves in Allah and His angels and His Messengers and the Last Day, has indeed gone astray into far error."**

## Surah An-Nisa', Verse 137

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ  
وَلَا لِيَهْدِيَهُمْ سَبِيلًا

**137. "Verily those who believed, then disbelieved, again believed, and again disbelieved, then increased in (their) disbelief, Allah will not forgive them, nor will He guide them to the (right) way."**

Formerly a verse similar in meaning to this holy verse was detailed, saying that the repentance of such persons is not accepted and they are the real misguided ones. Also, **Surah 'Ale-Imran, No.3 Verse 90** in this field says:

**"Verily those who disbelieve after their belief, then increase in infidelity; their repentance will never be accepted; and these are they who are astray."**

There are some people who change their features every day. This is either for the lack of research in Truth and religion, or it is a plot in order to weaken the belief of the believers. **Surah 'Ale-Imran, No.3 Verse 72** also manifests this plan by stating that they believed at the opening of (the day, and disbelieved at the end of it, with the purpose that they might weaken the Muslims in their Faith.

The clear example of the content of this verse is the persons such as Shabth-ibn-Rib'i whose instability can be, illustrated as follows:

He became Muslim but, after the death of the Prophet (S), he disbelieved. After that, he repented and joined to the adherents of Ali (as). Later, he changed to be the commander of Kharijites. Again he repented and went on to be as an adherent of Imam Hassan (as) and Imam Husayn (as).

He wrote an invitation letter to Imam Husayn (as) but he showed his disloyalty to Muslim-ibn-'Aghil in Kufa (an-ancient city, in Mesopotamia). He accepted to be the commander of Yazid's troop in Karbala, and built a mosque in Kufa as a sign of gratitude for the slain of Imam Husayn (as). The verse says:

**"Verily those who believed, then disbelieved, again believed, and again disbelieved, then increased in (their) disbelief, Allah will not forgive them, nor will He guide them to the (right) way."**

## **Surah An-Nisa', Verse 138**

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

**138. "Announce to the hypocrites that they shall have a painful chastisement."**

When the Qur'anic word / bisarat / 'glad tidings' is used for punishment, it is either as a mockery due to their baseless vain thoughts, or for the sake that the Arabic term / bisarat / which is originally derived from the Arabic word / busr / in the sense of 'face', has a vast meaning. It concludes any news that

affects on the face and usually makes it happy or sad.

The verse says:

***"Announce to the hypocrites that they shall have a painful chastisement."***

## **Surah An-Nisa', Verse 139**

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْتَنُّونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ  
الْعِزَّةَ لِلَّهِ جَمِيعًا

**139. *"(Hypocrites are) those who take the disbelievers for (their) friends instead of the believers – do they seek glory in them? – Then, verily, all glory belongs to Allah."***

In this holy verse, the hypocrites are characterized as follows:

***"(Hypocrites are) those who take the disbelievers for (their) friends instead of the believers...."***

Then the Qur'an inquires what their purpose is from this choice. Do they really want to obtain a credit and honour for themselves by making friends with them? They should know that honour and glory totally belongs to *Allah*, because glory always originates from 'knowledge' and 'power'. Therefore, those whose knowledge and power is little are not in a position that they can be the origin of glory.

***"...do they seek glory in them? –Then, verily, all glory belongs to Allah."***

This verse warns all the Muslims not to seek for the disbelievers' glory in all aspects of life, irrespective of: economical glory, cultural glory, political glory, and the like of them, in making friends with the enemies of Islam.

Whenever their interest requires, they immediately leave out their own most intimate allies and refer to their own affairs, so that as if they have never been acquainted with each other. The present era is a clear witness to this fact.

(So, in the foreign policy, we must not seek our glory in attachment with pagans.) We recite in Munajat-Sha'baniyyah:

***"O' Lord! my abundance and my deficiency is in Your hand, not in the hand of other than You"***

## Surah An-Nisa', Verse 140

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

140. **"And He has already revealed to you in the Book that when you hear the revelations of Allah being disbelieved and made mock of, do not sit with them until they engage in some other discourse, otherwise you would be like them. Verily Allah will gather the hypocrites and the disbelievers all together in Hell."**

Surah Al-'An'am, No.6, verse 68 contains a similar meaning to that of this holy verse. It addresses the Messenger of Allah (S) and says:

**"And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into a discourse other than that..."**

In that verse, the addressee is the Prophet (S), while in the above-mentioned verse, the Qur'an addresses people in general.

### Explanations

1. A person should not usually be inattentive when confronting the false discourses of others, (since, being silent or inattentive where a sin is being committed, is sinful.)

**"...do not sit with them until they engage in some other discourse ..."**

2. "You may either alter the evil environment, or come out of it."

**"...do not sit with them..."**

3. It is not enough to abandon committing sin only; but we should cause the performance of sin to be stopped totally. Mere being straight is not enough; the perversion of others should be hindered of, too.

4. It is not allowed to be silent in front of sin under the pretext of freedom of speech, negligence, good morals, easy circumstances, courtesy, civility; shame, and so on.

5. The person who is content with the sin of others has a share of that sin.

**"...otherwise you would be like them..."**

6. To be silent in front of the idle talks of the infidels is a kind of hypocrisy.

7. Companionships of this world result the companionship of the next world.

**"... Verily Allah will gather the hypocrites and the disbelievers all together in Hell."**

## **Surah An-Nisa', Verse 141**

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ  
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ  
بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

141. **"(The hypocrites are) those who wait and watch about you; then if there be a victory for you from Allah, they say: 'Were we not with you?' But if the disbelievers get a share, they tell (them): 'Did we not help you win, and held off the believers from you?' Therefore, Allah shall judge between you on the Day of Judgement, and Allah will by no means give the disbelievers a way (of success) against the believers."**

### **The Qualities of Hypocrites**

This verse and some verses after that point to some other qualities of the hypocrites and their incoherent thoughts. The verse describes the hypocrites as those who always want to make profit from any incident.

If you gain the victory, they quickly show themselves in the row of the believers and say whether they were not with you, and their worthy aids were not helpful in your victory. Therefore, they claim to have a share in its all spiritual and material incomes. The verse says:

**"(The hypocrites are) those who wait and watch about you; then if there be a victory for you from Allah, they say: 'Were we not with you? ...'"**

But, if the enemies of Islam obtain a part of this victory, the hypocrites immediately approach them and express their consent to them about that victory. They say that it was they who encouraged them to combat with Muslims without showing any sign of resignation; therefore they have a share in that victory. The verse says:

**"... But if the disbelievers get a share, they tell (them): 'Did we not help you win, and held off the believers from you?!'...."**

Thus, this group of hypocrites, by their own particular misusing opportunities, sometimes come toward

the believers and sometimes approach the disbelievers, and spend their lives in double-dealing.

Yet, the Qur'an manifests their fate with stating a short phrase. It implies that finally there will come a day that the curtains will be removed, the masks will be taken off and their real ugly faces will be seen. Yet, it is true when it says:

***"...Therefore, Allah shall judge between you on the Day of Judgement ..."***

And, in order that the true believers should not be afraid of them, at the end of the verse it adds:

***"...and Allah will by no means give the disbelievers a way (of success) against the believers."***

This part of the verse means that the disbelievers not only from the point of logic but also from the point of political, martial, cultural, and economical aspects will not really overcome the believers.

So, if we see their victory with our own eyes in different fields against Muslims, it is for the reason that many of Muslims are not true believers.

They have neither the unity nor Islamic brotherhood among them, nor the knowledge and necessary awareness which Islam has counted necessary for all from birthday until the moment of death. Then, when they are like that, consequently, they have remained like this.

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