

Section 21: Fate of the Hypocrites

Surah An-Nisa', Verse 142

Deceitfulness of the hypocrites – Friendship with the enemies – Fate of the hypocrites

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

142. "Verily the hypocrites seek to trick Allah, but He is tricking them. And, when they stand up for prayer they stand up lazily; showing off to the people, and they do not remember Allah save a little."

The purpose of *'the hypocrites seek to trick Allah'*, perhaps, is the same expression of Faith by them and playing with the commandments of *Allah*. And, as Imam Rida (as) says: since *Allah* gives the retribution of their trick, this divine retribution is called 'trick'.

"Verily the hypocrites seek to trick Allah, but He is tricking them. ..."

However, they are far from *Allah* and, consequently, they do not enjoy telling *Allah* their secrets and praying for their needs. That is why when they stand for prayer they are thoroughly full of listlessness and laziness. It says:

"...And, when they stand up for prayer they stand up lazily...."

The hypocrites, in fact, do not believe in *Allah* and His magnificent promises. Then if they worship or do a righteous deed, it is also for showing off to people, not for the sake of *Allah*.

"...showing off to people ..."

So, if they sometimes recite the name of *Allah* or remember Him, it is not done sincerely and knowingly. Supposing that it is, might be, it is very little. It says:

"...and they do not remember Allah save a little."

Surah An-Nisa', Verse 143

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

143. "(The hypocrites are) swaying between this (infidelity and Faith) neither towards these (believers) nor towards those (infidels); and whoever Allah leaves to go astray, never then shall you find for him a way."

The Arabic word /taʿabab/ philologically means: 'to be moved to and fro, as anything suspended in the air'. 1

Therefore, the hypocrites do not have a firm thing to rely on, and they sway between this and that, like a thing which is suspended in the air and moves by the movement of a wind. They depend on others, so they wander without having any proper aim.

"(The hypocrites are) swaying between this (infidelity and Faith) neither towards these (believers) nor towards those (infidels); "...

Also, they have not tranquillity and peace, because they must always change their own position to a new one and hurriedly make immediate decisions.

And, to conclude, the hypocrites are stray, and have incurred the wrath of *Allah*. The verse continues saying:

"...and whoever Allah leaves to go astray, never then shall you find for him a way."

Surah An-Nisa', Verse 144

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

144. "O' you who have faith! Do not take the disbelievers for friends instead of the believers. Do you desire that you should give Allah a manifest proof against yourselves?"

The believers have not the right of accepting the master ship of the disbelievers. But it is in the case that the hypocrites have a close tie with the disbelievers. The Qur'an introduces the disbelievers as Satans of the hypocrites:

"...when they are alone with their evil ones ..." 2

And they are as brethren of the hypocrites:

"...those who have become hypocrites? They say to those of their brethren who disbelieve..." 3

The senses mentioned in **Surah Nisa No.4. Verse 139 and 141** are also indications to the quality of the connection between the hypocrites and the disbelievers.

Explanations

1. 'Tawalla' (take for friends) and 'Tabarra' (dissociate) are parts of the religion.
2. Any communication, friendship, and agreement contraction that results to the loss of Muslims should be avoided of.
3. In current foreign policy, political and economical ties, choices, appointments and disposals or any action which ends to the domination of disbelievers over Muslims is unlawful (Haram) from the point of Islam, and it is rejected.
4. Any Muslim believer who accepts suffer abjectness, has no proof to give *Allah* for his action.

"Do you desire that you should give Allah a manifest proof against yourselves?"

5. Accepting the master ship of disbelievers does not adapt to Faith. There is no room in a heart for two opposite affections

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

Surah An-Nisa', Verse 145

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

145. "Verily the hypocrites are in the lowest stage of the Fire, and never you shall find a helper for them."

There are some unaware Muslims who accept the friendship of the hypocrites. To make clear the situation of the hypocrites, the Qur'an in this verse says:

"Verily the hypocrites are in the lowest stage of the Fire, and never you shall find a helper for them."

It is well understood from this verse that hypocrisy is the worst kind of infidelity from the point of view of Islam, and the hypocrites are the furthest distant people from *Allah*. So, it is for this reason that their abode is in the worst place and the lowest stage of Hell.

Surah An-Nisa', Verse 146

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

146. "Except those who repent, and amend and hold fast to (the grace of) Allah and make their religion pure for Allah. These, then, are with the believers; and Allah will grant the believers a great reward."

The way of repentance is open to all, even to the worst ones. Repentance can take a person from the position of 'the lowest stage of the Fire' to 'the Exalted Heaven'. The Qur'an says:

"Except those who repent....."

Human beings are free and can change the way, i.e. they can repent:

"...those who repent....."

Repentance is not only an expression of regret, but it is an inclusive improvability. The verse continues saying:

"...and amend and hold fast (the grace of) Allah and make their religion pure for Allah ..."

Those hypocrites who repent should not feel loneliness for the absence of their fellow-minded, because they find some better colleagues instead of them.

"...these, then, are with the believers... "

Eclecticism in creed and thoughts is forbidden:

"....and make their religion pure for Allah ..."

Then, it is to the believers to receive the true repentant ones and consider them as themselves.

"... these, then, are with the believers and Allah will grant the believers a great reward."

Surah An-Nisa', Verse 147

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

147. "What can Allah gain by your punishment, if you are grateful and you believe? And Allah is All-Thankful, All-Knowing."

If you believe and do righteous deeds and, in the meantime, you do not abuse the bounties of *Allah*, and be grateful for the bounties of *Allah*, without doubt, there will not be any divine punishment upon you.

The verse says:

"What can Allah gain by your punishment if you are grateful...."

Then, in order to emphasize this matter, it adds that the Lord is both aware of your deeds and your thoughts, and is thankful and giver of reward for your righteous deeds. It says:

"...And Allah is All-Thankful, All-Knowing."

In the above-mentioned verse, the subject of 'thankfulness' has occurred before the sense of 'belief'. This precedence is for the fact that as long as a person does not know the bounties and graces of *Allah* and does not reach the position of gratitude, cannot know Him, Himself (*s.w.t.*). (Be careful.)

The End of Part Five

Surah An-Nisa', Verse 148

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

148. "Allah does not love open utterance of evil in speech except by one to whom injustice has been done, and Allah is All-Hearing, All-Knowing."

In this verse and the verse next to it, a part of the ethical instructions of Islam are pointed out. At first, the verse indicates that *Allah* does not like that ill-speaking be performed or the vice and disgraceful actions of people be manifested by the speech of others. It says:

"Allah does not love open utterance of evil in speech ..."

As *Allah* Himself is the Concealer of Faults, He does not love that individuals betray secrets and make

manifest the vices of people so that they disgrace them.

Then, the Qur'an refers to some affairs that can be counted as the authority for such betraying secrets and ill-speaking. It says:

"...except by one to whom injustice has been done...."

Such persons are right to defend themselves against the cruelty of transgressors. They can complain of them, criticize them, blame them, and backbite them. They are also right to continue doing that until they get their right and ward off the transgression.

And, as the style of the Qur'an is, in order that some persons do not misuse this exception and do not make manifest the vices of people under the pretext that they have been transgressed, at the end of the verse, it says:

"...And Allah is All-Hearing, All-Knowing."

Surah An-Nisa', Verse 149

إِنْ تُبْدُوا خَيْرًا أَوْ تَخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

149. "If you do good openly or conceal it or pardon (others) evil, then verily Allah is All-Pardoning, All-Powerful."

Whenever you are in the position of power, and forgiveness has a training effect, do forgive; and wherever silence is abasement, and it strengthens injustice, do shout.

Therefore, vengeance and retaliation is 'legitimate', when remital and forgiveness is 'virtue'. So, it is worthy to pardon when you are powerful. It says:

"...then verily Allah is All-Pardoning, All-Powerful."

Imam Amir-ul-Mu'mineen Ali (as) says:

"When you gain power over your adversary, pardon him as gratitude for being able to overpower him." 4

Verse 150 - 151

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ

بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

150. ***"Verily those who disbelieve in Allah and His Messengers, and desire to make division between Allah and His Messengers, and say: 'We believe in some and disbelieve in others', and seek to choose a way in between."***

151. ***"These are, in truth, infidels, and We have prepared for the infidels a disgraceful chastisement."***

The Jews and the Christians believed in some prophets and disbelieved in some other ones. This kind of behaviour was because of their foolishly desires and bigotries, and also because of some unreasonable insularity.

The verse says:

"Verily those who disbelieve in Allah and His Messengers, and desire to make division between Allah and His Messengers, and say: 'We believe in some and disbelieve in others'....."

It should also be attended that the process of messenger ship is the permanent *Allah's*, way of treatment which are linked together like a chain, and we must believe in this process totally. 5

Therefore, *Allah* and His messengers are in the same row and there is no separation in between at all. Then, it is forbidden to disbelieve in *Allah* and the messengers, or to believe in *Allah* and disbelieve in some Prophets.

Eclecticism and paving a way other than the way of prophets is infidelity.

"..and seek to choose a way in between....."

"These are, in truth, infidels, and We have prepared for the infidels a disgraceful chastisement."

Surah An-Nisa', Verse 152

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

152. "And those who believe in Allah and His Messengers and make no division between any of them, He will grant them their rewards, and Allah is Forgiving, Merciful."

In this verse, the Qur'an points to the position and the fate of the believers. It implies that those who believed in *Allah* and all His prophets and did not make any separation between them, have proved their own submission and sincerity unto the Truth and also proved to struggle against any bigotry. As for these *Allah* will bestow their rewards soon. The verse says:

"And those who believe in Allah and His Messengers and make no division between any of them, He will grant them their rewards....."

And, at the end of the verse, another fact is referred to. It indicates that if this group of the believers had formerly committed such bigotries, divisions, and some other sins, and now have purified their Faith and returned to *Allah*, He will forgive them.

"...and Allah is Forgiving, Merciful."

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1. Sihah-ul-luqat
 2. Surah Al-Baqarah, No.2, verse 14
 3. Surah Al-Hashr, No.59, verse 11
 4. Nahj-ul-Balagha saying No. 10
 5. Due to Imamate, it is necessary to believe in all Imams wholly. Believing in some of them and disbelieving in the rest, or having a pause, is as disbelief in all Imams.

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