

Section 9: Allah's Curse for the Hypocrites

Surah At-Tawbah – Verse 67

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ
وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

67. “The hypocrite men and the hypocrite women are as one another; they enjoin evil and forbid good, and they keep their hands shut. They have forsaken Allah, so He has forsaken them, (too). The hypocrites are indeed the transgressors.”

The Signs of the Hypocrites

In this verse, the Qur'an points to a general matter. It implies that the spirit of hypocrisy may appear in different shapes, and the form of ostentation in particular. The spirit of hypocrisy may be different in a man and in a woman, but the variety of the features of hypocrisy among hypocrites should not deceive us.

Therefore, the verse says:

“The hypocrite men and the hypocrite women are as one another...”

After mentioning that meaning, the verse refers to five epithets out of the hypocrite's qualities as follows:

The first and the second epithets of the hypocrites are that they usually encourage people to evil and restrain them from good.

That is, contrast to the program of the true believers who ceaselessly, through enjoining good and forbidding evil, try to improve the society and to purify it from pollution and corruption, the hypocrites

always try to expand corruption everywhere and to dismiss goodness from the society. The verse says:

“...they enjoy evil and forbid good...”

Their third epithet is that they neither spend in the way of Allah, nor do they help the deprived, nor do they financially assist their relatives and those who are familiar with them. The verse says:

“...and they keep their hands shut...”

The fourth quality of the hypocrites is that all their deeds, statements, and behaviours denote that they have forgotten the Lord, and also the situation of their lives indicates that the Lord has deprived them from some of His bounties, successes, and merits, too. The signs of these two abandonments are vividly reflected in their lives. The verse continues saying:

“...They have forsaken Allah, so He has forsaken them, (too)...”

The fifth quality of theirs is that they are impious and they live outside the circle of the obedience of Allah, i.e. not only they are mischievous, but also they are disobedient. The verse concludes as follows:

“...The hypocrites are indeed the transgressors.”

Whatever was said in this verse about the qualifications of the hypocrites is seen in such people in any age.

Surah At-Tawbah – Verse 68

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

68. “Allah has promised the hypocrite men and the hypocrite women and the infidels, the Fire of Hell, to abide in it forever. That is enough for them, Allah has cursed them, and for them is a lasting chastisement.”

The promise of Hell, stated in the abovementioned holy verse, is decreed at first for the hypocrites and secondly for the disbelievers.

Whatever more apparently fitting the hypocrites settle themselves in the row of the believers in this world, it is of no avail and they will be in the row of disbelievers in Hereafter.

The verse says:

“Allah has promised the hypocrite men and the hypocrite women and the infidels, the Fire of Hell, to abide in it forever...”

And since Hell is the collection of any pain, affliction and tribulation, then it is enough for the hypocrites and infidels both. The verse continues saying:

“...That is enough for them, Allah has cursed them, and for them is a lasting chastisement.”

Surah At-Tawbah – Verse 69

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ
فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي
خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ

69. “(O’ hypocrites! You are) like those who were before you, they were stronger than you in power and more abundant in wealth and children; so they enjoyed their portion; thus do you enjoy your portion as those before you did enjoy their portion; and you indulge in vain discourses as they indulged. These are those whose works are null in this world and the Hereafter, and those are the losers.”

An Admonition and a Warning

In order to awaken this group of the hypocrites, the abovementioned holy verse puts the mirror of the history before them and, comparing them with the former stubborn hypocrites, it teaches them the most instructive lessons.

It implies that they are like the former hypocrites and they follow the same path, the same program, and the same evil fate of theirs. The verse says:

“(O’ hypocrites! You are) like those who were before you...”

Those very hypocrites of old were stronger and more abundant both from the point of strength and from the point of properties and children than these ones. The verse says:

“...they were stronger than you in power and more abundant in wealth and children...”

They enjoyed their share of the bounties of this world in the way of lusts, pollutions, sins, mischief, and corruption. These hypocrites of this community also enjoyed their own share in the same way that the former hypocrites had enjoyed.

“...so they enjoyed their portion...”

Then, the Qur’an adds in the verse:

“...thus do you enjoy your portion as those before you did enjoy their portion; and you indulge in vain discourses as they indulged...”

For an admonition and a warning to the group of hypocrites contemporary with the Prophet (S) and all the hypocrites of the world, the Qur’an, through two phrases, remarks the end of the former hypocrites.

The first phrase is recited:

“...These are those whose works are null in this world and the Hereafter...”

And the second phrase says:

“...and those are the losers.”

Such hypocrites may enjoy some temporary and limited benefits from their hypocritical deeds in this life, but if the circumstance be observed carefully, it can be made manifest that, they enjoy of real benefits neither in this world nor in the next world.

Surah At-Tawbah – Verse 70

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ
وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ

70. “Has not the news of those before them come to them, of the people of Noah and ‘Ād and Thamūd, and the people of Abraham and the dwellers of Madyan and the subverted cities? Their Messengers came to them with clear arguments, so it was not Allah to do injustice unto them, but they unto themselves used to be unjust.”

In this holy verse, the Qur’an addresses the Prophet (S) and, as a positive interrogation with a negative sense, says:

“Has not the news of those before them come to them, of the people of Noah and ‘Ād and Thamūd, and the people of Abraham and the dwellers of Madyan and the subverted cities?...”

These are some shaking events the study and searching of which moves any person with the least

feeling in his heart.

Yet, Allah did not deprive them from His grace, which was His guidance and, as the verse says:

“...Their Messengers came to them with clear arguments...”

But they did hearken to none of those godly prophets and did not consider worthy their laborious troubles in the way of guiding the servants of Allah. Thus, never did Allah injustice unto them, but they unto themselves did injustice. The verse says:

“...so it was not Allah to do injustice unto them, but they unto themselves used to be unjust.”

Surah At-Tawbah – Verse 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

71. “And the believer men and the believer women, they are guardians to one another; they enjoin good and forbid evil and they perform the prayer and they pay the alms (zakāt), and they obey Allah and His Messenger. It is they on whom Allah will bestow His Mercy. Verily Allah is the Mighty, the Wise.”

The Signs of the True Believers

The signs of true believers, men and women, have been mentioned in the verse under discussion.

These signs are also figured five here:

The verse beings as follows:

“And the believer men and the believer women, they are guardians to one another;

After referring to this general principle, the revelation pays to the explanation of the details of the epithets of the believers.

1– At first, it implies that they invite people to good. The verse continues saying:

“...they enjoin good...”

2– They also restrain people from vices, wickednesses, and unlawful things:

“...and forbid evil...”

3- Contrast to the hypocrites, who usually forget Allah, the believers always establish prayer; keep the remembrance of Allah, and, consequently, by this remembrance and the Name of Allah, they cause their hearts to be light and their minds to be aware. The holy verse says:

“...and they perform the prayer...”

4- Again, contrast to the hypocrites who are some niggardly persons, the believers pay a part of their wealth as the alms (zakāt) in the way of Allah and for Allah and for supporting the servants of Allah (s.w.t.), in order to improve their society. The verse says:

“...and they pay the alms (zakāt)...”

5- The hypocrites are mischievous, and disobedient, and they behave outside of the circle of the commandment of Allah; but believers obey the command of Allah and His Messenger. The verse says:

“...and they obey Allah and His Messenger...”

At the end of this verse, the Qur’ān points to the first privilege of the believers from the point of their fate and their reward. It says:

“...It is they on whom Allah will bestow His Mercy...”

No doubt the promise of mercy to the believers is from the side of Allah. This promise is conclusive and assured from any point of view, because:

“...Verily Allah is the Mighty, the Wise.”

Neither does He promise without any cause, nor does He fail its fulfilment when He promises.

Surah At-Tawbah – Verse 42

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

72. “Allah has promised the believer men and the believer women gardens beneath which rivers flow wherein shall they abide forever, and goodly dwellings in garden of perpetual abode, yet Allah’s good pleasure is greater (than all these); that is the great success.”

In this holy verse, the very believers whose epithets were pointed out before, are promised some

excellent things, the most important of which is the bounty of His good pleasure. What state can be greater than the good pleasure of Allah for a believer? The verse says:

“Allah has promised the believer men and the believer women gardens beneath which rivers flow wherein shall they abide forever, and goodly dwellings in garden of perpetual abode, yet Allah’s good pleasure is greater (than all these); that is the great success.”

The garden which Allah will bestow on the believers has been qualified differently in the Qur’ān. They are such as: /jannat-i-‘adnin/ (gardens of perpetual abode), /jannat-ul-ma’wā/ (the garden, the abode), and /jannat-ul-xuld/ (garden of eternity).

The purpose of the first qualification, mentioned here, is the statement of eternity of Paradise. It has been said that this garden is located in the middle of Paradise, or it is the best place of Paradise. A tradition narrated from the Prophet (S) denotes that, it is the situation of the place of prophets, veracious believers, and martyrs.

Of course, entering into Paradise and enjoying its bounties can be a good goal for the believers, but greater than that is gaining the good pleasure of Allah. This is the main goal of any believer who has settled the love of Allah in his heart, and has considerably climbed towards the climax of the cognition of Allah (s.w.t.).

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