

Tafseer Juzu Qad Sami'ah

(سُورَةُ الْمُنَافِقُونَ)

Surat al-Munafiqoon

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- The scholars of *tafseer* all agree that *Surat* al-Munafiqoon is a Madani *Surah*, meaning it was revealed after the *Hijrah* of the Prophet ﷺ.
- The *Surah* contains eleven *ayaat*:
 - The first eight *ayaat* describe the despicable words, actions and beliefs of the hypocrites, revealing their true condition and exposing the ugliness hidden within. They highlight Allah's belying and rejection (*takdheeb*) of them, clarifying their deceptive nature and foretell their terrible end. They also emphasize their ignorance and misguidance.
 - The last three *ayaat* of the *Surah* include guidance from Allah to the believers by forbidding them from being distracted by wealth and children from His remembrance. He also commands them to spend from what He has given them while they are still alive before death comes to them, and they regret what has passed and wish to return, but that is impossible.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنَافِقِينَ لَكَذِبُونَ ﴿١﴾

(1) - When the hypocrites come to you, [O Muhammad], they say: 'We testify that you are the Messenger of Allah.' And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

- **General meaning:** This *ayah* informs of the false claim of the hypocrites of their belief in the Prophet ﷺ, and Allah declaring them to be liars in that regard.
- **Tafseer:**

{إِذَا جَاءَكَ الْمُنَافِقُونَ} – “When the hypocrites come to you, [O Muhammad]”. The word *munafiqoon* is the plural of the word *munafiq* (hypocrite). They are the ones who outwardly display *Imaan* while inwardly they hide their disbelief. Allah says of them: ‘And when they meet those who believe, they say: ‘We believe.’ But when they are alone with their evil ones, they say: ‘We are really with you; we were only mocking.’” [al-Baqarah: 14]

The word *nifaaq* (hypocrisy) is specifically a *shar'i* term and was not known in the language of the Arab before Islam. It is taken from the *nafiqaa'* (opening of the burrow) of the *yarboo* (desert rat). The burrow of the desert rat has two openings, with one of them being referred to as a *nafiqaa'*. When it is chased from one opening, it escapes from the other. Similarly, the hypocrites are given this name (even though they are disbelievers) because they have made for themselves two ways: showing Islam and hiding disbelief.

The hypocrites are outwardly with the Muslims but inwardly with the disbelievers. They are with whichever group has power and dominance. Allah says in this regard: *'They watch and wait for you. If you gain a victory from Allah, they say: 'Were we not with you?' But if the disbelievers have a success, they say, 'Did we not gain the advantage over you, and protect you from the believers?'* [al-Nisa': 141]

They do this as a plot against Islam and its people, and out of fear for themselves and their wealth. Hypocrisy only began to appear in Madinah after the victory in the Battle of Badr when the Muslims gained strength and power.

The *ayah* is addressing the Prophet ﷺ, meaning, when the hypocrites come to you and attend your gathering, like Abdullah Ibn Ubayy Ibn Salul and his companions.

{قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ} – ***"They say: 'We testify that you are the Messenger of Allah'"***. They testify that they are true believers, and that the Prophet ﷺ is the true Messenger of Allah ﷻ. This is only a statement on their tongue, and it does not match what is in their hearts of disbelief and denial. This statement of theirs shows that they fear their matter will be exposed because there is no need to show their support of the Prophet ﷺ by testifying that he is the Messenger of Allah.

{وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ} – ***"And Allah knows that you are His Messenger"***. Allah knows that you are the His Messenger ﷺ because He is the One who sent you, and Allah is sufficient as a witness.

This part of the *ayah*, and the one after it are from the speech of Allah, so that the truth of His words is differentiated from the falsehood of the hypocrites. In the speech of the hypocrites, there is what is true {إِنَّكَ لَرَسُولُ اللَّهِ} - *'you are the Messenger of Allah,'* and there is what is false {نَشْهَدُ} - *'we testify.'* Therefore, Allah exposes the truth and falsehood in their statement by affirming that what is true and negating what is false.

{وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ} – ***"And Allah testifies that the hypocrites are liars"***. They are deeply rooted in lying because they utter on their tongues what is not in their hearts. The reality of *Imaan* is that the heart agrees with the tongue so whoever says something while intending the opposite is a liar. Allah declares the hypocrites to be liars in their testimony that they believe in the Message of the Prophet ﷺ.

Allah did not use the pronoun to refer to the hypocrites in this last part of the *ayah*, to strongly condemn them and to show that it is their hypocrisy that causes them to lie, and why Allah also rejects and belies their claim (because of their hypocrisy).

- **Points of benefit and rulings**

1. Among the types of people are the hypocrites. They are those who show *Imaan* and hide disbelief.
2. The hypocrites display their *Imaan* in the Prophet ﷺ when they are in his presence.
3. The hypocrites sense that the Prophet ﷺ does not believe them. This is like the saying: *'The guilty one almost says, arrest me.'*
4. Allah's declaration of the hypocrites as liars in their claim of *Imaan* in the Prophet ﷺ.

﴿تَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَمَعَ عَلَىٰ قُلُوبِهِمْ فَأَهُمْ لَا يَفْقَهُونَ ﴿٣﴾﴾

(2) - They use their oaths as a cover, so they turn people away from the path of Allah. What they do is truly evil. (3) - That is because they believed, and then they disbelieved; therefore, their hearts were sealed, so they do not understand.

- **General meaning:** These two *ayaat* describe some characteristics of the hypocrites and Allah's condemnation of them for their evil sayings and actions, and the terrible end (*su' al-'aqibah*) awaiting them.

- **Tafseer:**

{تَّخَذُوا أَيْمَانَهُمْ جُنَّةً} – “**They use their oaths as a cover**”. The hypocrites made their false oaths a shield and protection (*junna*) for themselves and their wealth. For example, they would swear by Allah that they were among the believers. Whenever the Muslims discovered something hidden from them of their hypocrisy, they would swear they were innocent of it. Allah says in this regard: ‘They swear by Allah to please you, but Allah and His Messenger are more deserving that they try to please them—if they are truly believers’. [al-Tawbah: 62] And He also says: ‘They will swear to you so you will be pleased with them. But even if you are pleased with them, Allah is never pleased with rebellious people.’ [al-Tawbah: 96]

Their false oaths are different from their false *shahada* (testimony) mentioned in the first *ayah*, thereby describing another fault of theirs. This is the style (*usloob*) of increasing the level of blame by gradually mentioning their blameworthy attributes.

The noun *aymaan* is the plural of *yameen* which originally refers to the right hand. It is used metaphorically to mean an oath because it was the custom of the contracting parties to shake each other's right hands to affirm the deal.

{فَصَدُّوا عَنِ سَبِيلِ اللَّهِ} – “**So they turn people away from the path of Allah**”. They firstly have turned away from the path of Allah, and then they prevent others from it. They turned away themselves and turned others away from Islam, from *Jihaad*, and from spending in the way of Allah, as is mentioned in the subsequent *ayaat*.

{إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ} – “**What they do is truly evil**”. Turning away from Islam and turning others away from it, and making false oaths are the worst in terms of evil. The word *sa'a* is word of condemnation. Their actions reached the utmost level of evil and corruption since they chose disbelief over *Imaan* and tried to divert others from it as well.

{ذَلِكَ} – “**That is because**”. All that has been mentioned before, such as the false testimony, the lying oaths, the turning away from the path of Allah and the description of their deeds as evil.

{بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا} – “**They believed, and then they disbelieved**”. Everything that was preceded in mention was because they outwardly claimed belief with their tongues, then they inwardly disbelieved with their hearts. It could also mean that they truly believed, then they disbelieved, but inwardly hid their disbelief. This could be describing a type of the hypocrites. This is evidence that they are disbelievers.

{فَطَمَعَ عَلَىٰ قُلُوبِهِمْ} – “**Their hearts were sealed**”. Their hearts were sealed as a punishment for their hypocrisy and disbelief, so no *Imaan* enters it, nor do they respond to it. Since they have no desire for goodness; Allah punished them by sealing their hearts until they die upon disbelief. Their hearts were sealed because of their disbelief.

{فَهُمْ لَا يَفْقَهُونَ} – “So they do not understand”. The {ف} is causal (*sababiyya*), meaning because their hearts have been sealed, they do not understand anything to do with the matter of *Imaan*, and they have no desire for it. They do not understand what will benefit them, and they do not pay attention to what is in their best interests.

● **Points of benefit and rulings**

1. The hypocrites use their oaths as a cover (*taqiyyah*) from the believers.
2. Allah’s condemnation of the hypocrites because of their lying and turning away from the path of Allah.
3. Some hypocrites initially entered Islam truthfully, then later disbelieved.
4. One of Allah’s punishments for those who disbelieve after *Imaan*, is that He seals their hearts, so they do not return to *Imaan*.
5. Whoever’s heart is sealed does not recognise the evil of their state or the ugliness of their deeds. They cannot distinguish between what harms or benefits them.
6. Allah controls the hearts of His servants, guiding and misguiding, deviating or keeping them firm.
7. The disbelief of the apostate (*murtadd*) is more severe than the disbelief of someone who was originally a disbeliever.

4

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهِمْ خُشْبٌ مَّسْنَدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنْى يُؤْفَكُونَ﴾

(4) - And when you see them, their appearance impresses you; and when they speak, you listen to what they say. They are like pieces of wood propped up. They think every shout is against them. They are the enemy, so beware of them. May Allah curse them! How deluded they are!

- **General meaning:** This *ayah* mentions some of physical attributes of the hypocrites such as good looks and eloquent speech even though their inner selves are ugly and corrupt. It also mentions some of their behavioural attributes like cowardice and their lack of benefit. For this reason, they deserve Allah’s curse: ‘May Allah destroy them’.

● **Tafseer:**

{وَإِذَا رَأَيْتَهُمْ} – “And when you see them”. This is specifically addressing the Prophet ﷺ but applies generally to everyone who has eyes, intelligence, and knowledge to understand what is being said. That is, if you see the hypocrites with your own eyes.

{تُعْجِبُكَ أَجْسَامُهُمْ} – “Their appearance impresses you”. Their appearance and outer looks are impressive to look at because of their stature and brightness of face. Zayd Ibn Arqam ؓ said: ‘They were the most handsome of men.’

{وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ} – “And when they speak, you listen to what they say”. Meaning, due to the eloquence and sweetness of their speech, they are agreeable to listen to and people might believe them even though they are lying. Their outward appearance and speech may be impressive but there is nothing beyond that of good morals and righteousness which is why Allah says:

{كَأَنَّهِمْ خُشْبٌ مَّسْنَدَةٌ} – “They are like pieces of wood propped up”. They are without knowledge or understanding. They have beauty in appearance and ugliness within. Their hearts are empty and hollow of *Imaan*. Likening them to propped-up wood is a criticism because wood is only useful when it is fixed into a wall or used to support a roof. However, if it is just propped up, it is of no use and may

even cause harm if it falls. In the same way, the hypocrites have no benefit in them. They only bring harm, evil and betrayal. How could it be otherwise, when Allah has described them as being the enemy.

{يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ} – **“They think every shout is against them”**. They assume, due to their panic and cowardice, that every loud shout or raised voice is aimed at them, even if the sound carries no danger such as someone calling out for a lost camel. Because of their weak hearts and doubts, they are constantly afraid of being found out and attacked by the Muslims.

{هُمُ الْأَعْدُوُّ فَاحْذَرُهُمْ} – **“They are the enemy, so beware of them”**. The hypocrites are the enemy, complete in their enmity towards the Prophet ﷺ and the believers. They are united in their hostility. An enemy who is clearly and openly an enemy is easier to deal with than an enemy who is not known because they resort to trickery and deceit claiming to be a friend when they are in fact sworn enemies.

{فَاحْذَرُهُمْ} – **“So beware of them”**. Beware of trusting their speech or leaning towards what they say. Also, beware of them inclining towards your enemies. The worst of enemies is the one who flatters you and smiles in your face while their chest is filled with hatred and hostility towards you.

{فَتَنَلَهُمُ اللَّهُ} – **“May Allah curse them”**. May Allah curse them and cast them out of His mercy. This is a severe *du'aa* against them which includes their condemnation and threat.

{أَنِّي يُؤْفَكُونَ} – **“How deluded they are”**. They are truly deluded because they turned away from the truth despite its clarity and leaned towards disbelief which only brings loss and doom. The verb *afakah* means to turn someone away and drive them off (repel them).

● **Points of benefit and rulings**

1. Good appearance and eloquent speech do not indicate righteousness.
2. From the blameworthy attributes is cowardice which makes the coward live in constant fear.
3. From the blameworthy attributes is that a person is feared for their harm and they are of no benefit - like a propped-up piece of wood, not benefitting anyone, and feared that it will fall on anyone near it.
4. The enmity of the hypocrites towards the believers is more severe than the enmity of the openly declared disbeliever.
5. The obligation to beware of the hypocrites.
6. The condemnation of the hypocrites by making *du'aa* against them.
7. The truth is clear with its proofs, and none turns away from it except those whom Allah has blinded their insight.
8. The *ayah* is evidence for Allah's saying: *'And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.'* [al-Baqarah: 204]

5 - 6

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ
 ﴿سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الْفٰسِقِينَ ﴿٦﴾

(5) - And when it is said to them: 'Come, the Messenger of Allah will ask forgiveness for you,' they shake their heads and you see them turning away while being arrogant. (6) - It

is the same for them whether you ask forgiveness for them or not—Allah will never forgive them. Indeed, Allah does not guide the rebellious people.

- **General meaning:** In these two *ayaat*, Allah informs of the arrogance of the hypocrites (both outwardly and inwardly) in refusing that the Prophet ﷺ seek forgiveness for them. Whether the Prophet ﷺ seeks forgiveness for them or not, it is all the same because Allah will never forgive them as they are *fasiqoon* (rebellious and defiantly disobedient).

- **Tafseer:**

{وَأِذَا قِيلَ لَهُمْ} – “**And when it is said to them**”. If it is said to the hypocrites by any believer giving them *naseeha* (advising them).

{تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ} – “**Come, the Messenger of Allah will ask forgiveness for you**”. Come to the Messenger of Allah ﷺ in a state of repentance so that he may ask Allah to forgive you for what you have done and said, so that your situation might be improved and your deeds might be accepted.

{لَوْوَأُزُّوهُمْ} – “**They shake their heads**”. They turn their heads, shaking them out of refusal, mockery, and arrogance. This is the way of someone who is determined upon their evil.

{وَرَأَيْتَهُمْ} – “**And you see them**”. The *ru'ya* (seeing) is visual and the *ayah* addresses everyone who can see the hypocrites turning away in arrogance.

{يَصُدُّونَ} – “**Turning away**”. They turn away from the one who is saying this, and from the request for forgiveness.

{وَهُمْ مُسْتَكْبِرُونَ} – “**While being arrogant**”. They are extremely arrogant in refusing to accept the truth and obey the adviser. The present tense of {يَصُدُّونَ} indicates their continuous turning away and stubbornness which is why Allah subsequently informs that whether the Prophet ﷺ seeks forgiveness for them or not, it would be of no benefit to them. From Allah’s kindness to His Messenger ﷺ and in preservation of his dignity, they did not come to him so that he may seek forgiveness for them.

{سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ} – “**It is the same for them whether you ask forgiveness for them or not**”. It is the same for these hypocrites whether you seek forgiveness for them or not, it will not benefit them with Allah in any way. This is because their *fisq* or rebelling against the command of Allah and not obeying Him.

The apparent meaning of {سَوَاءٌ عَلَيْهِمْ} is that because they have no *Imaan* and because of their arrogance, whether the Prophet ﷺ seeks forgiveness for them or not, it is the same in their eyes. They do not see within themselves that they need the Prophet’s ﷺ forgiveness. This is like Allah’s saying: ‘They said: ‘It is all the same to us whether you advise us or are not of the advisors’. [al-Shu’araa: 136]

The *ayah* {سَوَاءٌ عَلَيْهِمْ} can also carry the meaning that whether the Prophet ﷺ seeks forgiveness for the hypocrites or not, it is the same in the sight of Allah. He will not forgive them even if the Prophet ﷺ seeks forgiveness for them seventy times, as Allah says: ‘Whether you ask forgiveness for them or do not ask forgiveness for them—if you ask forgiveness for them seventy times—Allah will never forgive them’. [al-Tawbah: 80]

{لَنْ يَغْفِرَ اللَّهُ لَهُمْ} – “**Allah will never forgive them**”. This is an indication that there is no hope that they will ever believe because the word {لَنْ} is a strong negation which negates the future and the present.

{إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ} – “**Indeed, Allah does not guide the rebellious people**”. Those who are deeply entrenched in their *fisq* (rebellion) which is ultimately their disbelief. The greatest form of *fisq* (rebellious against Allah’s command) is *kufr*. This is the reason why Allah will never forgive them. Allah will never grant them the *hidayaa* (guidance) of *tawfeeq* (success) because of the wretchedness that has already been decreed upon them.

- **Points of benefit and rulings**

1. One of the traits of the hypocrites is arrogance towards the truth.
2. Arrogance, even though its origin is in the heart, its effects appear on the limbs, like turning the head and shaking it.
3. The Prophet's ﷺ seeking forgiveness is something the believers seek, as Allah says: 'So know [O Muhammad] that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women'. [Muhammad: 19]
4. No matter how much the Prophet ﷺ seeks forgiveness for the one who is not worthy of it, it will not benefit them.
5. The hypocrites are described with *fusooq*. In this case, it is the major *fusooq* of disobedience and disbelief.
6. The matter of guidance and misguidance belongs to Allah.

7

﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَيَلَّهِ خَزَائِنُ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ﴾

(7) - They are the ones who say: 'Do not spend on those who are with the Messenger of Allah until they disperse.' And to Allah belong the treasuries of the heavens and the earth, but the hypocrites do not understand.

- **General meaning:** In this *ayah*, Allah informs about the statement of some of the hypocrites during the time of the Prophet ﷺ. The hypocrites forbade their relatives from among the *Ansaar* from spending on those with the Messenger of Allah ﷺ from among the poor *Muhajiroon* so that they would disperse from him and desert him. They claimed that were it not for the wealth of the hypocrites and their spending on them, they would not rally in support of the religion of Allah. Allah refutes their false claim by stating that to Him belong the treasuries of provision in the heavens and the earth, however the hypocrites do not understand, nor do they comprehend.

- **Tafseer:**

{هُمُ الَّذِينَ يَقُولُونَ} – “**They are the ones who say**”. Meaning, the arrogant hypocrites who in the previous *ayah* have been described by Allah as being *fasiqoon* say this.

{لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ} – “**Do not spend on those who are with the Messenger of Allah**”. The one who specifically said this was the head of the hypocrites, Abdullah Ibn Ubayy Ibn Salool, as per the authentic narration of Zayd ibn Arqam.

On the authority of Zayd ibn Arqam ؓ who said: *I was on a military expedition, and I heard Abdullah Ibn Ubayy saying to his companions: 'Do not spend on those who are with the Messenger of Allah until they disperse from him. And if we return to al-Madinah, the more honourable will surely expel from it the inferior.'* So, I mentioned this to my uncle — or to Umar ؓ — and he mentioned it to the Prophet ﷺ. The Prophet ﷺ then called me, and I told him what I had heard. Then the Messenger of Allah ﷺ sent for Abdullah Ibn Ubayy and his companions, and they swore that they had not said it. So, the Messenger of Allah ﷺ believed him and did not believe me. So, I was struck with grief the like of which had never afflicted me before, and I sat at home. Then Allah revealed: {When the hypocrites come to you...} till His saying: {They are the ones who say: 'Do not spend on those who are with the Messenger of Allah'} till His saying: {The more honourable will surely expel from it the inferior}. So, the Prophet ﷺ sent for me, and recited it to me, and said: 'Indeed, Allah has confirmed the truth for you, O Zayd.' [Muslim]

Although it was one person who uttered this (Abdullah Ibn Ubayy Ibn Salool), Allah attributed it to all the hypocrites because they were pleased and agreed to it. Those who are with the Prophet ﷺ are the poor of the *Muhajiroon*.

{حَتَّىٰ يَنْفَضُّوا} – “**Until they disperse**”. The word {حَتَّىٰ} is causal (*ta’leeliyah*) and gives the reason why the hypocrites said what they said. Meaning, do not spend on them so that they will separate from him and not accompany him when they find nothing to sustain them.

Their reference to the Prophet ﷺ as {رَسُولِ اللَّهِ}, or the Messenger of Allah, might have been spoken by them mockingly and with ridicule. It is like Allah’s saying: ‘*And they said: ‘O you to whom the Reminder has been sent down, you are surely mad.’* [al-Hijr: 6]

It is also possible that they did not speak using this wording, and that Allah is the one who described the Prophet ﷺ as His Messenger ﷺ out of honour for him, and to indicate his high rank, and to reinforce the wickedness of what they said. This is like Allah’s saying about the Jews: ‘*And their saying: ‘We killed the Messiah, ‘Isa son of Maryam, the Messenger of Allah.’* [al-Nisa’: 157] The Jews did not refer to Isa ﷺ as the Messenger of Allah but it is from the speech of Allah praising Isa ﷺ with the title of Messenger and refuting what they claimed regarding killing him.

{وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ} – “**And to Allah belong the treasuries of the heavens and the earth**”. Allah refutes the hypocrites and invalidates their corrupt statement. The noun *khazaain* is the plural of *khizana* and what is meant by it in the *ayah* are the sources and means of the provision of the creation. This is as per Allah’s saying: ‘Say: ‘*Who provides for you from the heaven and the earth?*’ [Yunus: 31]

The meaning is that Allah alone possesses all that is in the heavens and the earth. The keys of all provisions are in His hand. He gives to whom He wills and withholds from whom He wills. It is not as the hypocrites imagine – due to their ignorance of Allah - that the provision is in their hands, and that if they do not spend on the *Muhajiroon*, then they will disperse and abandon the Prophet ﷺ. This is why Allah subsequently says:

{وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ} – “**But the hypocrites do not understand**”. The hypocrites do not understand Allah’s wisdom and management, and that when He decrees a matter, He only has to say to it: ‘Be,’ and it is. They said what they did because, as hypocrites, they lack understanding. The implication of what they said is that the treasuries of provision are in their hands and under their control.

Allah did not refer to them with the pronoun but explicitly mentioned them as hypocrites, to give a reason for the ruling (i.e. they do not understand because they are hypocrites) and to generalise the ruling (i.e. all the hypocrites do not understand, not just the ones being referred to in the *ayah*).

● **Points of benefit and rulings**

1. The *Ansaar* used to share their wealth with the poor among the *Muhajiroon*.
2. In the *ayah*, there is evidence for Allah’s saying: ‘*The hypocrite men and women are alike. They encourage what is wrong and forbid what is right, and they withhold their hands (from doing good)*. [al-Tawbah: 67]
3. Among the traits of the hypocrites are stinginess and withholding goodness.
4. The ignorance of the hypocrites regarding what is with Allah of the treasures of provision. They thought that cutting off the means of provision from the *Muhajiroon* would lead to complete deprivation.
5. From the shortness of insight is to rely solely on the apparent means and to be heedless of the One who causes those means, and He is Allah.

﴿يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾
 وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

(8) - They say: 'If we return to al-Madinah, the more honourable will surely expel from it the more inferior.' And to Allah belongs all honour, and to His Messenger, and to the believers, but the hypocrites do not know.

- **General meaning:** In this *ayah*, Allah informs about another statement of the hypocrites, and it is their saying during one of the military expeditions: 'If we return to al-Madinah, the more honourable will surely expel from it the more inferior.' They meant by 'the more honourable' themselves and by 'the more inferior' the Messenger ﷺ and his companions. This is from their ignorance which is why Allah says: 'But the hypocrites do not know.'
- **Tafseer:** This *ayah* is connected in meaning to the previous *ayah* because the person who said it is the same person – Abdullah Ibn Ubayy Ibn Salool. According to most of the scholars of *Seerah*, it was said during the expedition of Banu al-Mustaliq which took place in the *Hijri* fifth year.

{يَقُولُونَ} – “**They say**”. Meaning the hypocrites. The statement was attributed to all of them because they were pleased with it and agreed to it.

{لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ} – “**If we return to al-Madinah**”. Meaning, if we, the hypocrites, return to al-Madinah from the military expedition. Words were exchanged at which point the hypocrisy of the hypocrites showed itself and they expressed what was truly in their hearts.

{لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ} – “**The more honourable will surely expel from it the more inferior**”. The more honourable means the stronger and more powerful. Abdullah Ibn Ubayy meant by the more honourable himself and his companions from the hypocrites; and by the more inferior, the Prophet ﷺ and his companions from the believers. He said this after a quarrel occurred between one of his companions and a man from the *Muhajiroon*.

Jabir ؓ narrated: *We were with the Prophet ﷺ on a military expedition. A man from the Muhajiroon kicked a man from the Ansar. The Ansari man shouted: 'O Ansar!' and the Muhajiri man shouted: 'O Muhajirin!'* The Messenger of Allah ﷺ said: 'What is this call of the Days of Ignorance?' They said: 'O Messenger of Allah, a Muhajiri kicked an Ansari.' He said: 'Leave it, for it is a foul thing.' Then Abdullah Ibn Ubayy heard about it and said: 'They have done it! By Allah, when we return to al-Madinah, the more honourable (i.e. us) will expel from it the more inferior (i.e. the Muhajirin).' Umar ؓ said: 'O Messenger of Allah ﷺ, let me strike the neck of this hypocrite!' The Prophet ﷺ replied: 'Leave him. People might start saying that Muhammad kills his companions.' [Bukhari, Muslim]

It was a grievous statement that came out of their mouths which meant: 'We will expel Muhammad ﷺ and his companions from al-Madinah because they are foreigners to it.'

{وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ} – “**And to Allah belongs all honour, and to His Messenger, and to the believers**”. Allah refutes the statement of the hypocrites in the most eloquent manner as He confined honour (*al-'Izzah*) to Himself. Meaning, to Allah belongs all power, dominance, and strength. This is as Allah says: 'Whoever desires honour — then to Allah belongs all honour.' [Fatir: 10]

Honour (*al-'Izzah*) also belongs to those whom Allah has honoured from the Messengers and the believers. The possessive {لِ} is repeated for the Messenger ﷺ and the believers to confirm that honour truly belongs to them and they are deserving of it.

The *ayah* is a refutation of what the hypocrites said by using the implications of their own words. That is: ‘Yes, the honourable will indeed expel the inferior, but the honourable are not you, O hypocrites – rather it is the believers, and you are in fact the inferior.’

{وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ} – “**But the hypocrites do not know**”. They do not know that true honour belongs to Allah and to His Messenger and to the believers because of their intense ignorance and delusion. Allah negated knowledge from them entirely, and in the previous *ayah* He negated from them understanding which is knowledge of subtle and precise meanings. This is a form of escalating their condemnation by establishing both traits upon them – the lack of understanding and the lack of knowledge.

By contemplating the *surah* from its beginning, we find that Allah indeed criticized the hypocrites and described them with the worst descriptions: of lying, bad deeds, disbelief, sealing of the hearts, lack of understanding, lack of knowledge, arrogance, and wickedness. We ask Allah for well-being and protection from such traits.

● **Points of benefit and rulings**

1. One of the goals of the hypocrites was to expel the *Muhajiroon* from al-Madinah due to their claim that they had more right to it.
2. The claim of the hypocrites that they are the more honourable, and that the believers are the more inferior.
3. Allah’s refutation of this false claim by affirming that true honour belongs to Him, to His Messenger and to the believers.
4. The honouring of the Messenger and the believers by mentioning them alongside Him, and by affirming honour for them.
5. The ignorance of the hypocrites regarding realities – among them, their ignorance of themselves and the greatest of that is their ignorance of Allah.
6. Al-Madinah is a proper name for the place of the Prophet’s *hijrah* (migration) without any description added. This is contrary to those who insist on always describing it as *al-Munawarah* (the Radiant).

9

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾﴾

(9) - O you who believe, do not let your wealth and your children distract you from the remembrance of Allah. And whoever does that – then they are the true losers.

- **General meaning:** In this *ayah*, Allah forbids His believing servants from letting their wealth and children distract them from His remembrance. Allah makes clear that doing so leads to clear loss.

● **Tafseer:**

{يَأَيُّهَا الَّذِينَ ءَامَنُوا} – “**O you who believe**”. Meaning, O you who have believed in Allah and His Messenger ﷺ and acted according to their *shari’ah*. The opening of the address with this kind of call is an indication of the importance of what follows. It also indicates that obeying the subsequent command is a part of *Imaan*, and it is a means of increasing it. It also incites the determination of the believers as Ibn Mas’ood said: ‘When you Allah say: ‘O you who believe’, then pay close attention. For it is either a good thing you are commanded to do or an evil thing you are forbidden from.’ Meaning you will receive a lesson and admonition from it.

{لَا تَلْهَكُم مَّاوَالِكُمْ وَلَا أَوْلَادُكُمْ} – “Do not let your wealth and your children distract you”. Do not let your wealth or children busy you. Allah mentioned wealth before children because the distraction with wealth is greater than the distraction with children.

{عَنْ ذِكْرِ اللَّهِ} – “From the remembrance of Allah”. Do not let your wealth and children distract you from the remembrance of Allah whereby you indulge in them excessively and are busied with them from the obedience and remembrance of Allah, for which you were created.

The *dhikr* (remembrance) of Allah includes His remembrance with the tongue, heart, and limbs. In fact, it is general and includes all forms of worship. Allah mentioned wealth and children by attributing the distraction to them because they are the greatest causes of becoming preoccupied.

{وَمَنْ يَفْعَلْ ذَلِكَ} – “And whoever does that”. Whoever is preoccupied with their wealth and children to the point of neglecting obedience to Allah.

{فَأُولَئِكَ هُمُ الْخٰسِرُونَ} – “Then they are the true losers”. They are the truly deceived because they chose the insignificant and temporary over the great and everlasting. Every loss can be compensated but the loss of the Hereafter cannot be compensated.

● **Points of benefit and rulings**

1. Honouring the believers by addressing them specifically and describing them with *Imaan*.
2. The prohibition of becoming preoccupied with wealth and children at the expense of remembering Allah.
3. The remembrance of Allah in all its generality is the foundation of success just as being distracted from His remembrance is the foundation of loss.
4. Loving wealth and children and striving to attain them without being distracted by them is not blameworthy.

10 - 11

﴿وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِي أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّٰلِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾﴾

(10) - And spend from what We have provided you before death comes to one of you, and he says: ‘My Lord, if only You would delay me for a short time, so that I would give in charity and be among the righteous.’ (11) - But Allah will never delay a soul when its appointed time has come. And Allah is All-Aware of what you do.

- **General meaning:** In these two *ayaat*, Allah commands His believing servants to spend from what He has provided for them, and to hasten in doing so before death overtakes them and they wish to be delayed to make up for what they have been neglectful in. However, delay will never be granted, and Allah is All-Knowing of the deeds of His creation.

● **Tafseer:**

{وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ} – “And spend from what We have provided you”. The word {من} indicates partialness meaning spend some of what we have provided for you. Although the imperative form to spend is used, the command includes both obligatory and voluntary spending. Obligatory spending includes *zakaat*, expiations (*kafaarat*) or spending on your family. Recommend spending includes general charities (*sadaqaat*) and the like.

From Allah’s generosity and kindness is that He commanded us to spend from His provision which He blessed us with, and He did not command us to spend all of it but only some of it.

{مَنْ قَبْلَ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ} – “**Before death comes to one of you**”. Before the signs and precursors of death appear, and you see death with your own eyes, and you enter the state of dying.

{فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ} – “**And he says: ‘My Lord, if only You would delay me for a short time’**”. While in the state of death they will regretfully and sorrowfully call out to their Lord asking: ‘if only you would postpone my death and grant me a little more time so that I could make up what I missed in giving’.

{فَأَصَّدَّقَ} – “**So that I would give in charity**”. If you delay my death, I will give from my wealth in the path of Allah.

{وَأَكُنْ مِنَ الصَّالِحِينَ} – “**And be among the righteous**”. If you delay my death, not only will I spend in your path, but I will also be from your righteous servant who fulfill your obligations and what is also voluntary.

{وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا} – “**But Allah will never delay a soul**”. Allah will never delay a soul when its appointed time for death has come. The term *nafs* (soul) is indefinite and is in the context of negating, therefore it generalises. Meaning, every single soul will not be granted a delay when its appointed time of death comes.

{إِذَا جَاءَ أَجَلُهَا} – “**When its appointed time has come**”. When its appointed time of death has come and its lifespan has ended. This is as Allah says: ‘So when their time comes, they can neither delay it for a moment nor bring it forward’. [al-A’raf: 34]

{وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ} – “**And Allah is All-Aware of what you do**”. Allah fully encompasses all your deeds, both outward and hidden, the actions of the heart and the actions of the limbs, and He will recompense you for them. This is a warning not to do any deed that Allah does not approve of and a reminder to have sincerity in actions.

- **Points of benefit and rulings**

1. The encouragement to spend by reminding that wealth is from Allah’s provision, not from the servants own power and ability.
2. The encouragement to hasten in spending before death suddenly comes.
3. The negligent person wishes for a delay in their death so that they may give in charity and perform righteous deeds.
4. The despair of having the request to be delayed answered.
5. When the appointed time arrives, it becomes impossible to increase their lifespan.
6. Allah’s knowledge encompasses the deeds of the servants.