

63. Al-Munafiqun (the Hypocrites)

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The Tafsīr of Sūrat Al-Munafiqūn (Chapter - 63)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا جَاءَكَ الْمُتَنِفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُتَنِفِقِينَ لَكَذِبُونَ ﴿١﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَوْهُمْ
تَبَجَّحُوا بِأَجْسَامِهِمْ وَإِن يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَدَّدٌ يَنْصَبُونَ كُلَّ صَبَاحٍ عَلَيْهِمْ
مُّرُ الدُّرُودِ فَاحْذَرهُمْ تَتْلَاهُمْ اللَّهُ أَنَّىٰ يُرِيدُكَُونَ ﴿٤﴾﴾

﴿1. When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed.﴾

﴿2. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.﴾

﴿3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴾

﴿4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?﴾

The Case of the Hypocrites and their Behavior

Allāh the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet ﷺ. In reality, they were not Muslims, but rather the opposite. This is why Allāh the Exalted said,

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَتَّبِعُكَ إِنَّكَ لَرَسُولُ اللَّهِ﴾

«When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh."»

meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allāh informs that there is no substance to their statement, and this is why He said,

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

«Allāh knows that you are indeed His Messenger,» then said,

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

«And Allāh bears witness that the hypocrites are liars indeed.»

meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allāh declared their falsehood about their creed.

Allāh's statement,

﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾

«They have made their oaths a screen. Thus they hinder (others) from the path of Allāh.»

meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islām and its people, and this is why Allāh said next,

﴿فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا بِمَكْلُونٍ﴾

«Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.»^[1]

Allāh said,

﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَجَعَ عَلَى قُلُوبِهِم نَارٌ لَّا يَفْقَهُونَ﴾

[1] Aṭ-Ṭabari 23 :394.

﴿That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴾

meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allāh stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance.

Allāh said,

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ﴾

﴿And when you look at them, their bodies please you; and when they speak, you listen to their words.﴾

meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allāh's statement,

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴾

﴿They think that every cry is against them.﴾ means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allāh said about them,

﴿أَيَحْزَنَ عَلَيْكُمْ إِذَا جَاءَ لِقَافُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَبُ عَلَيْهِ مِنَ الْمَوْتِ إِذَا ذَهَبَ لِقَافُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَيَحْزَنَ عَلَى الْخَيْرِ أَزَلَّيْكَ لَوْ يَوْمُشُوا فَالْعَبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

﴿Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.﴾ (33:19)

They are shapes that do not have much substance, and this is why Allāh said,

﴿هُرُّ الْمَدْرُ فَاحْذَرُوا قَسَمُهُ اللَّهُ أَنْ يُوَفَّقُونَ﴾

﴿They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?﴾

means, how they are being led astray to the misguidance, away from the guidance.

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ لِلْمُنَافِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا: تَجِيشُهُمْ لَعْنَةً وَطَعَامُهُمْ نُهْبَةً وَغِيَمَتُهُمْ غُلُولٌ لَا يَقْرُبُونَ الْمَسَاجِدَ إِلَّا هَمَجًا، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا ذُبْرًا، مُسْتَكْبِرِينَ لَا يَأْتُونَ وَلَا يُؤْتُونَ، خُشْبٌ بِاللَّيْلِ صُخْبٌ بِالنَّهَارِ - فِي رِوَايَةٍ - صُخْبٌ بِالنَّهَارِ»

«Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.»^[1]

﴿وَإِذَا قِيلَ لَهُمْ تَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۝ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝ هُمْ الَّذِينَ يَقُولُونَ لَا تُبْعَثُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا ۚ وَاللَّهُ خَرَّبَ خُرَابَيْنِ الْمَكُونَتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ۝ يَقُولُونَ لِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ۚ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ۝﴾

45. And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.﴾

46. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.﴾

^[1] Aḥmad 2:293. This was also recorded by Al-Bazzār. It contains a narrator who most of the scholars consider unacceptable, he is alone with this narration, and he is the only one who narrates from the person he says he heard it from. For such reasons Ibn Hibbān included this narration in *Al-Majruḥīn*, saying that it is not allowed to use him as a proof.

﴿7. They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.﴾

﴿8. They say: "If we return to Al-Madīnah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not.﴾

Hypocrites are not interested to ask the prophet ﷺ to ask Allāh to forgive Them

Allāh the Exalted states about the hypocrites, may Allāh curse them,

﴿وَإِذَا قِيلَ لَهُمْ تَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ﴾

﴿And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads,﴾

meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allāh the Exalted said,

﴿وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُتَكَبِّرُونَ﴾

﴿and you would see them turning away their faces in pride.﴾

Allāh punished them for this behavior, saying,

﴿سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴿It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.﴾

As Allāh said in Sūrat Barā'ah, and a discussion preceded there,^[1] and here we will present some of the Ḥadīths reported that are related to it.

Several of the Salaf mentioned that this entire passage was revealed in the case of 'Abdullāh bin Ubay bin Salūl, as we will soon mention, Allāh willing and our trust and reliance are on Him.

[1] See the volume four, the Tafsīr of Sūrat At-Tawbah (9:80).

In his book, *As-Sīrah*, Muḥammad bin Ishāq said, "After the battle of Uḥud ended, the Prophet ﷺ returned to Al-Madīnah. 'Abdullāh bin Ubay bin Salūl – as Ibn Shihāb narrated to me – would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet ﷺ would sit on the *Minbar*, just before he delivered the *Jumu'ah Khutbah* to the people. 'Abdullāh bin Ubay would say, 'O people! This is the Messenger of Allāh ﷺ with you. Allāh has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uḥud, even after he did what he did, that is, returning to Al-Madīnah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, 'Sit down, O enemy of Allāh! You are not worthy to stand after you did what you did.' 'Abdullāh went out of the *Masjid* crossing people's lines and saying, 'By Allāh, it is as if I said something awful when I wanted to support him.' Some men from Al-Anṣār met him at the gate of the *Masjid* and asked him what happened. He said, 'I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, 'Woe to you! Go back so that Allāh's Messenger ﷺ asks Allāh to forgive you.' He said, 'By Allāh, I do not wish that he ask Allāh to forgive me.'"^[1]

Qatādah and As-Suddi said, "This *Āyah* was revealed about 'Abdullāh bin Ubay. A young relative of his went to Allāh's Messenger ﷺ and conveyed to him an awful statement that 'Abdullāh said. The Messenger ﷺ called 'Abdullāh, who swore by Allāh that he did not say anything. The Anṣār went to that boy and admonished him. However, Allāh sent down what you hear about 'Abdullāh's case and Allāh's enemy was told, 'Go to Allāh's Messenger,' but he turned his head away, saying that he will not do it."^[2]

Muḥammad bin Ishāq said that Muḥammad bin Yaḥyā bin Ḥibbān, 'Abdullāh bin Abi Bakr and 'Āṣim bin 'Umar bin Qatādah narrated to him the story of Bani Al-Muṣṭaliq. They

[1] Ibn Hishām 3:111.

[2] Aṭ-Ṭabari 23:399.

said that while the Messenger of Allāh ﷺ was in that area, Jahjah bin Sa'īd Al-Ghifārī, a hired hand for 'Umar, and Sinān bin Wabr fought over the water source. Sinān called out, "O Anṣār", while Al-Jahjah called, "O Muhājirīn!" Zayd bin Arqam and several Anṣār men were sitting with 'Abdullāh bin Ubay bin Salūl at that time. When 'Abdullāh heard what happened, he said, "They are bothering us in our land. By Allāh, the parable of us and these foolish Quraysh men, is the parable that goes, 'Feed your dog until it becomes strong, and it will eat you.' By Allāh, when we go back to Al-Madīnah, the most mighty will expel the weak from it."

He then addressed his people who were sitting with him, saying to them, "What have you done to yourselves? You let them settle in your land and shared your wealth with them. By Allāh, if you abandon them, they will have to move to another area other than yours." Zayd bin Arqam heard these words and conveyed them to Allāh's Messenger ﷺ. Zayd was a young boy then. 'Umar bin Al-Khaṭṭāb was with the Messenger and he said, "O Allāh's Messenger! Order 'Abbād bin Bishr to cut off his head at his neck." The Prophet ﷺ replied,

«فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ، لَا، وَلَكِنْ نَادِ يَا عُمَرُ
الرَّجُلِ»

«What if people started saying that Muḥammad kills his companions, O 'Umar? No. However, order the people to start the journey (back to Al-Madīnah).»

When 'Abdullāh bin Ubay bin Salūl was told that his statement reached Allāh's Prophet ﷺ, he went to him and denied saying it. He swore by Allāh that he did not utter the statement that Zayd bin Arqam conveyed. 'Abdullāh bin Ubay was a chief of his people and they said, "O Allāh's Messenger! May be the young boy merely guessed and did not hear what was said correctly."

Allāh's Messenger ﷺ started the journey at an unusual hour of the day and was met by Usayd bin Al-Ḥudayr, who greeted him acknowledging his prophethood. Usayd said, "By Allāh! You are about to begin the journey at an unusual time." The Prophet ﷺ said,

«أَمَا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أَبِي؟ زَعَمَ أَنَّهُ إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعْرَضَ مِنْهَا

الْأَذَلُّ

‘Did not the statement of your friend, Ibn Ubay reach you? He claimed that when he returns to Al-Madīnah, the mighty one will expel the weak one out of it.’

Usayd said, “Indeed, you are the mighty one, O Allāh’s Messenger, and he is the disgraced one.” Usayd said, “Take it easy with him, O Allāh’s Messenger! By Allāh, when Allāh brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship.” The Messenger of Allāh ﷺ traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and *Sūrat Al-Munāfiqīn* was revealed.^[1]

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqī recorded that Jābir bin ‘Abdullāh said, “We were in a battle with Allāh’s Messenger ﷺ and a man from the Emigrants kicked an Anṣārī man. The Anṣārī man called out, ‘O Anṣār!’ and the Emigrant called out, ‘O Emigrants!’ Allāh’s Messenger ﷺ heard that and said,

«مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعُوهَا فَإِنَّهَا مُنْتَهَةٌ»

‘What is this call of Jahiliyyah? Abandon it because it is offensive.’

‘Abdullāh bin Ubay heard that and said, ‘Have they (the Emigrants) done so? By Allāh, if we return to Al-Madīnah, surely, the more honorable will expel therefrom the meaner.’

The Anṣār at that time, were more numerous than the Emigrants when the Messenger of Allāh ﷺ came to Al-Madīnah, but later on the Emigrants increased in number. When this statement reached the Prophet ﷺ, ‘Umar got up and said, ‘O Allāh’s Messenger! Let me chop off the head of this hypocrite!’ The Prophet ﷺ said:

[1] Ibn Hishām 2:290-292. This and the last two narrations are not authentic, from the view of the chain of narrators. Much of the information can be seen again in the following narrations which are authentic, among them the narration in the Two *Ṣaḥīḥs*.

«دَعُوهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ»

«Leave him, lest the people say that Muḥammad kills his companions.»^[1] Imām Aḥmad,^[2] Al-Bukhārī and Muslim^[3] collected this Ḥadīth.

ʿIkrimah and Ibn Zayd and others said that when the Prophet ﷺ and his Companions went back to Al-Madīnah, ʿAbdullāh, the son of ʿAbdullāh bin Ubay bin Salūl, remained by the gate of Al-Madīnah holding his sword. People passed by him as they returned to Al-Madīnah, and then his father came. ʿAbdullāh, son of ʿAbdullāh, said to his father, “Stay where you are,” and his father asked what the matter was? His son said, “By Allāh! You will enter through here until the Messenger of Allāh allows you to do so, for he is the honorable one and you are the disgraced.” When the Messenger of Allāh ﷺ came by, and he used to be in the last lines, ʿAbdullāh bin Ubay complained to him about his son and his son said, “By Allāh, O Allāh’s Messenger! He will not enter it until you say so.” The Messenger ﷺ gave his permission to ʿAbdullāh bin Ubay and his son said, “Enter, now that the Messenger of Allāh ﷺ gave you his permission.”^[4]

In his *Musnad*, Abu Bakr ʿAbdullāh bin Az-Zubayr Al-Ḥumaydi recorded from Abu Hārūn Al-Madani that ʿAbdullāh, the son of ʿAbdullāh bin Ubay bin Salūl, said to his father, “You will never enter Al-Madīnah unless and until you say, ‘Allāh’s Messenger ﷺ is the honorable one and I am the disgraced.’” When the Prophet ﷺ came, ʿAbdullāh, son of ʿAbdullāh bin Ubay bin Salūl said to him, “O Allāh’s Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father.”^[5]

[1] *Dalāʾil An-Nubuwwah* 4:53.

[2] Aḥmad 3:392.

[3] Al-Bukhārī no. 4907, Muslim no. 2584.

[4] Aṭ-Ṭabari 23:403, 405.

[5] *Musnad Al-Ḥumaydi* 2:520.

سُورَةُ النِّجَابِ

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سُورَةُ النِّجَابِ

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّازُهُمْ
وَرَأَيْنَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ هُمْ الَّذِينَ يَقُولُونَ
لَا تُنْفِقُوا عَالِيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ
خِزَانُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ
﴿٧﴾ يَقُولُونَ لِمَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَ الْأَعْمَى
مِنْهَا أَلَا ذَلَّ لِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ
مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ
يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

سُورَةُ النِّجَابِ

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ
ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾ ﴿٩﴾ وَأَنْفِقُوا
مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ
أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا
أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَقَ
وَأَكُنْ مِنَ الصَّالِحِينَ﴾ ﴿١٠﴾ وَلَنْ
يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ﴾ ﴿١١﴾

49. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴾

410. And spend of that with which We have pro-

vided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.﴾

411. And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.﴾

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allāh the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allāh informs them that those who engage in this life, its delights and attributes and were busied from the

obedience and remembrance of Allāh, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allāh encourages the believers to spend in His cause,

﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَلْتَزِمَنِي إِنَّ أَجَلَی قَرِیبٌ فَأَسْأَلُكَ وَأَكُنْ مِنَ الصَّالِحِینَ ۝﴾

﴿And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.﴾

Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allāh said about them,

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِنَّ أَجَلَی قَرِیبٌ يُجِی دَعْوَتُكَ وَتَسْجِعُ الْأَرْضُ أَوْ لَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُم مِّنْ ذَلَالٍ ۝﴾

﴿And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave."﴾ (14:44), and,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۝ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۝﴾

﴿Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.﴾ (23:99-100)

Then Allāh said;

﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.﴾

meaning, when the time of death comes, no one will be granted respite. Surely, HSe is the Most Knowledgeable and t an what they did before. Allāh said,

﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿And Allāh is All-Aware of what you do.﴾

This is the end of the *Tafsīr* of *Sūrat Al-Munafiqūn*. All praise and thanks are due to Allāh, and all success and immunity from error come from Him.

This is the end of Volume Nine. Volume Ten begins with the *Tafsīr* of *Sūrat Aṭ-Taghābun*.