CHAPTER III

GENERAL REVIEW ABOUT TYPOLOGY OF HUMAN

A. Interpretation of Surah Al-Baqarah 1-5; verses about Mukminin / Muttaqin

الَّمْ ﴿ فَالِكَ ٱلْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ﴿ اللَّذِينَ يُؤْمِنُونَ مُ اللَّذِينَ يُؤْمِنُونَ مَا أَنزِلَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَوٰةَ وَمُمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿ وَٱلَّذِينَ يُؤْمِنُونَ مِمَّا أُنزِلَ إِلَّا غَيْ مُدًى مِّن رَبِّهِمْ اللَّهِ وَمُو يُوقِنُونَ ﴿ أُولَتِهِكَ عَلَىٰ هُدًى مِّن رَبِّهِمْ اللَّهِ وَمُو يُوقِنُونَ ﴾ أَوْلَتِهِكَ عَلَىٰ هُدًى مِّن رَبِّهِمْ أَوْلَتِهِكَ هُمُ ٱلْمُفْلِحُونَ ﴾ وأُولَتِهِكَ هُمُ المُفْلِحُونَ ﴾ وأُولَتِهِكَ هُمُ المُفْلِحُونَ ﴾ وه

Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful.⁵⁰

49 Surah al-bagarah, 1-5

Mohammed Marmaduke Pickthall, The Meaning of The Glorious Koran, (New York: The New American Library of World Literature, 1958). P. 34

The word takwa taken from the grove wiqayah said maintaining means. Maintain good relationship with God (Allah). Maintaining the self not to fall to an act that is not in blessing by God. Maintain all Allah's commandments in order to run. Maintain the feet do not sink into the mud or thorny place. It was reported that 'Umar bin Al-Khattab asked Ubayy bin Ka'b about Taqwa. Ubayy said, "Have you ever walked on a path that has thorns on it" 'Umar said, "Yes." Ubayy said, "What did you do then" He said, "I rolled up my sleeves and struggled." Ubayy said, "That is Taqwa."

Quraish Shihab defined takwa is avoidance. The root meaning of Taqwa is to avoid what one dislikes Muttaqin is that people avoid them. What is meant by this verse includes three levels of avoidance. The first is the avoidance of infidelity with faith in Allah. Second, attempt to carry out Allah's command along capabilities and away from His prohibitions. Third, and the highest one, is the avoidance of all activities that keep away the mind of Allah Almighty.

Takwa is not one level over the obedience to Allah, but it is just a term for each believers (mukmin) activity. A person who reaches the peak of obedience is a righteous person (muttaqin), but that has not reached its peak, even that has not escaped completely from sin, also can be named for (muttaqin). Who did most of it, and then he has been bearing takwa.⁵²

51 Hamka, Prof. Dr. Tafstr al-Azhar, (Jakarta: Pustaka Panjimas. 1982). p: 148-149

Abu Rauq narrated from Dahhak, fromIbnu Abbas about hudan lil muttaqin. He said that they are believers who avoid polytheism to Allah, and they always charitable by believe in Allah Almighty.⁵³

Sayyid Quthb get the impression from Qur'an with verse *lil hudan*Muttaqin that anyone who wants to get hidayah of Qur'an, then one shall come sincerely to Qur'an with a clean heart. One must come to Qur'an with hearts of afraid, and trying to escape and avoid the torment of Allah Almighty, take care so that one not be in error or influenced by it. Then it opened widely his secrets and shed the light of the Qur'an into his heart.

Qatadah said that *muttaqin* are people who mentioned in this Allah's verse bellow:

The Meaning of *Iman*; Abu Ja'far Ar-Razi said that Al-'Ala' bin Al-Musayyib bin Rafi' narrated from Abu Ishaq that Abu Al-Ahwas said that 'Abdullah said, "*Iman* is to trust.". 'Ali bin Abi Talhah reported that Ibn 'Abbas said, (الفَحْفَةُ (who have faith) means they trust. Also, Ma'mar said that Az-Zuhri said, "*Iman* is the deeds." In addition, Abu Ja'far Ar-Razi said that Ar-Rabi' bin Anas said that, 'They have faith', means, they fear (Allah).

Ibn Jarir (At-Tabari) commented, "The prefered view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this

⁵³ Abu Al- Fida' Ismail ibn Umar ibn Katsir. *Tafsir Ibnu Kastir*. (Dar Thayyibah Li An- Nasyr Wa at- Tawzi'. 1999). P: 196-197

case, fear of Allah is included in the general meaning of *Iman*, which necessitates following deeds of the tongue by implementation. Hence, *Iman* is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."⁵⁴

Linguistically, in the absolute sense, *Iman* merely means trust, and it is used to mean that sometimes in the Qur'an. However, when *Iman* is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue. We should state here that *Iman* increases and decreases. And fear is the core of *Iman* and knowledge. 55

The next is about meaning of Al-Ghayb As for the meaning of Ghayb here, the Salaf have different explanations of it, all of which are correct, indicating the same general meaning. For instance, Abu Ja'far Ar-Razi quoted Ar-Rabi' bin Anas, reporting from Abu Al-'Aliyah about Allah's statement, ((Those who have faith in the Ghayb)), "They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the Ghayb." Qatadah bin Di'amah said similarly.

Sa'id bin Mansur reported from 'Abdur-Rahman bin Yazid who said, "We were sitting with 'Abdullah bin Mas'ud when we mentioned the Companions of the Prophet and their deeds being superior to our deeds. 'Abdullah said, 'The matter of Muhammad was clear for those who saw him. By He other than Whom

⁵⁴ Ibid. p: 202

⁵⁵ Ibid. p: 203

there is no God, no person will ever acquire a better type of faith than believing in Al-Ghayb.

Whereas according to Quraish Shihab, Something that can be seen, be felt, or be known its essence, means it is not something mysterious; but in other word, if you do not know its nature, cannot see or feel it, but it was informed by the Qur'an and or Sunnah, it means it was unseen and become an object of Iman. If it is so, something that believed is obviously something abstract, not visible or accessible. The peak of everything is believe to and oneness of God, as well as information from him. It's also why there is an understanding of the word (المنظون) bil ghaib in the above verse is Allah Almighty. Thus, the first character of muttaqin is to believe in Allah Almighty. If you has been believed with your mind and heart to the peak, without coercion, then what are informed by Him—regardless of whether you know the essence or do not know--you'll still be believed. Moreover expert said, you must believe not because you know, but just because you do not know.56

The second character of *muttaqin* and people who benefit from the presence of this holy Qur'an are those who perform Salah correctly and continuously.⁵⁷

Ibn `Abbas said that, ٱلصَّلَوْةَ وَيُقِيمُونَ (And perform the Salah), means,

"Perform the prayer with all of the obligations that accompany it." Ad-Dahhak

⁵⁶ M. Quraish. *Tafsir Al-misbah*. P: 89

⁵⁷ Ibid. 90

said that Ibn 'Abbas said, "Iqamat As-Salah means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer."

Qatadah said, "Iqamat As-Salah means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer." Muqatil bin Hayyan said Iqamat As-Salah means "To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'an, Tashahhud and blessings for the Prophet. This is Iqamat As-Salah." 58

In the Arabic language, the basic meaing of Salah is supplication. In religious terminology, Salah is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specificed at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

The third one is to spend sincerely what you belong to at all times and continually either wajib or that the sunnah, for personal, family, and anyone who needs some of what We—that is Allah—bestowed to them. Some of the rest—if gift was a treasure—they save in preparation for the future of personal, family, and society.

This verse suggests that *muttaqin* should work and work as well as possible in order to obtain results that exceed the short-term and long-term needs and also can help others.⁵⁹

The Meaning of "Spending" in this verse; 'Ali bin Abi Talhah reported that Ibn 'Abbas said, (نَبُعُ نِنَا لِنَا اللهُ ا

⁵⁸ Ibnu katsir. Tafstr Ibnu Kastir .p. 211

⁵⁹ M. Ouraish. Tafsir Al-misbah. P.91

provided for them) means, "The Zakah due on their wealth." As-Suddi said that Abu Malik and Abu Salih narrated from Ibn 'Abbas, as well as Murrah from Ibn Mas'ud and other Companions of the Messenger of Allah, that, (مَعَنَّ عَنَّ الله (And spend out of what We have provided for them) means, "A man's spending on his family. This was before the obligation of Zakah was revealed." Juwaybir narrated from Ad-Dahhak, "General spending (in charity) was a means of drawing nearer to Allah, according to one's discretion and capability. Until the obligation of charity was revealed in the seven Ayat of Surat Bara'ah (chapter 9), were revealed. These abrogated the previous case."

In many instances, Allah mentioned prayer and spending wealth together. Prayer is a right of Allah as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him. Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allah's saying, (

And spend out of what we have provided for them). The Two Sahihs recorded that Ibn 'Umar said that the Messenger of Allah said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنْ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيثَامِ الْإِيثَامِ الرَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجَّ الْبَيْتِ»

(Islam is built upon five (pillars): Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving Zakah, fasting Ramadan and Hajj to the House.)

There are many other *Hadiths* on this subject.

In addition to these characters, *muttaqin* also have to believe about what revealed to Allah's Prophet Muhammad, namely the Qur'an and what was revealed to the prophets before you the Torah (*Taurat*), Gospels (*Injil*) and Psalms (Zabur) and with the inevitability of the Hereafter as the calculation, heaven, hell, they do believe it.

This verse is the prioritization of object beliefs, namely the Hereafter, before the verb, to indicate just how sturdy and magnitude of their concern about the afterlife, even the belief in it has been coloring all their activities. Its vision is not limited to distance vision, not limited to "here" and "now".

B. Interpretation of Surah Al-Bagarah 6-7; verses about kafiruun

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe. Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.61

In the verses mentioned above has shown that people who would be able to receive guidance is muttagin, is those who have provided himself to believe. Who has opened his heart to receive instructions (hidayah), so step by step, one by one they filled the requirements so that eventually allotted for continuing with the charity (amal); first amal is perform prayer to Allah, the second amal is both benevolent and generous charitable giving to another human hands. But those who disbelieve (kafir), is difficult for them to enter the instructions (hidayah).

What is the meaning of disbelieve (kafir)? Original meaning of kufr, and its doer namely kafir, is to load or hide, so it does not appear again. It is also

Surah al- baqarah. Verse 6-7
 The Meaning of The Glorious Koran. P: 34

mentioned in Qur'an, Surah al-Hadid (Surah 57, verse 20). Here it is shown that within kufr the deep meaning of the sentence once it was. ⁶²

It means that in the hearts there is a willingness or potential to accept the truth, or more firmly that in the hearts of every man there potential looking for the truth. But the disbeliever (*kafir*) heap that potential up, dealing with various reasons for the truth with various way, but it's same for them; there is nothing they do not accept. They have disbelieved their own consciences. ⁶³

By using words that contain the meaning of certainty is (2) inna / actually, this 6th verse asserts that disbelievers (kafiruun), i.e. the people who cover up the signs of the greatness of Allah and the truths that lie clearly in this universe, are those who in the knowledge of God could not possibly believe such as Abu Jahl, Abu Lahab and etc. It is all the same for them, whether you O Muhammad and your followers whether you warn them or do not warn them, they will not believe until the future.⁶⁴

One of causes *Kufr* could occur is ignorance or denial of the existence of Allah God Almighty, or performs an action, a speech, or acts those *ulama* 'agreed based on certain arguments (*dalil*) of the Qur'an and *Sunnah* that such action is identical with *kufr*. Such as trampling on Qur'an, grovel to idols, and others. While *ulama* 'define *kufr* with specific violations of the sanctity of Allah, due to ignorance of Allah and His attributes, or due to his perfidy to Allah.⁶⁵

⁶² Hamka, Prof. Dr. Tafsir al-Azhar P: 157

⁶³ Ibid. p: 158

⁶⁴ Tafsir Al-misbah. 93

⁶⁵ Ibid. p: 95

Sometimes people become *kafir* just because of *juhud*, it means that although the appeal was submitted to them they cannot reject the truth, but because of the disturbing their position and a high-sense of themselves, then they reject the truth.⁶⁶

C. Interpretation of Surah Al-Baqarah 8-20

⁶⁶ Tafsir Al-azhar. P: 158

ٱشْتَرُواْ ٱلضَّلَلَة بِٱلْهُدَىٰ فَمَا رَحِت تَجِّرَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ ﴿ مَثَلُهُمْ فِى كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ دَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَّهُمْ فِى كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ دَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكُهُمْ فِى ظُلُمَتِ لِلَّ يُبْعِرُونَ ﴾ وشم الله مُن يرْجِعُون ﴾ أو كصيب مِن ظلمت لله يرجعُون أصيب مِن الصَّوَعِقِ حَذَر السَّمَاء فِيهِ ظلمت وَرَعْدُ وَبَرَقُ بَجْعَلُونَ أَصَابِعَهُمْ فِي ءَاذَانِهِم مِن الصَّوَعِقِ حَذَرَ السَّمَاء فِيهِ ظلمت وَرَعْدُ وَبَرَقُ بَجْعَلُونَ أَصَابِعُهُمْ فِي ءَاذَانِهِم مِن الصَّوَعِقِ حَذَرَ السَّمَاء فِيهِ ظلمَت وَرَعْدُ وَبَرَقُ بَجْعَلُونَ أَصَابِعُهُمْ فِي ءَاذَانِهِم مِن الصَّوَعِقِ حَذَرَ السَّمَاء فِيهِ ظلمَت وَرَعْدُ وَبَرَقُ بَجْعَلُونَ أَصَابِعُهُمْ فِي ءَاذَانِهِم مِن الصَّوَعِقِ حَذَرَ اللهُ مُوتِ وَاللَّهُ مُعِيطٌ بِٱلْكَنفِرِينَ ﴾ يَكَادُ ٱلبُرْقُ يَخْطَفُ أَبْصَرَهُمْ أَنْصَارَهُمْ أَلْمَا أَضَاءَ لَهُم مَنوا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا أَولَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ أَلِكُونَ أَلْتَوْلُونَ أَلَاللَهُ عَلَيْهِمْ قَامُوا أَولُو شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ أَلِي مُنْهَا عُلَيْمَ عَلَيْهِمْ قَامُوا أَولُو شَآءَ ٱلللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ أَلِي مُنْهُمَ وَلِيرًا فَي مُن عَلَيْهُ مَا عَلَيْهِمْ قَامُوا أَولُو شَآءَ ٱلللهُ لَذَهُبَ بِسَمْعِهُمْ وَأَبْصَرُهُمْ أَلِي مُنْهُ عَلَى كُلُ مُنْ عَلَيْهُمْ وَلَوْ اللَّهُ عَلَى كُلُ مُنْ عَلَيْهِمْ وَلَوْلُونَا مُنْ أَلْمَا عَلَيْهُ فَلَاللَهُ عَلَى كُلُ مُنْ عَلُولُ اللّهُ عَلَى اللّهُ الْمَا عَلَيْهُمْ الْمُؤَالَّونَ اللّهُ اللّهُ اللّهُ عَلَى كُلُ مُنْ عَلَالِهُ عَلَى مُنْ اللّهُ الْمَالِمُ اللّهُ الْمُؤْمِ الْمَالَةُ الْمَالِقُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْعَلْمُ اللّهُ اللْمُعْمُ اللّهُ اللّهُ

And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie. And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers. Unquestionably, it is they who are the corrupters, but they perceive [it] not. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the

⁶⁷ Surah al-baqarah. V: 8-20

foolish, but they know [it] not. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers. [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided. Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see. Deaf, dumb and blind - so they will not return [to the right path]. Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers. The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent. 68

Besides the two previously mentioned groups of human, those are muttaqin and kafiruun, there is a third group; it is munafiquun. Four Ayat in the beginning of Surat Al-Baqarah described the believers (muttaqin). The two last Ayat (2:6-7) describe the disbelievers (kafiruun). Afterwards, Allah begins to describe the hypocrites (munafiquun) who show belief and hide disbelief. Thirteen verses discuss them in groups at the beginning of the verses Surah al-Baqarah.

⁶⁸ The Meaning of The Glorious Koran. P: 34-35

Although, if it is based on the terms of it downs, we should say that those verses describe some members of society Medina dozen centuries ago, but in saying that the verses of Qur'an depicts the situation some members of the community of mankind, whenever, and wherever.

Lengthy description of it is obviously necessary because some of their attributes are not appear well to the surface; even they are very cunning in hiding or packaging in a beautiful package. That's what they meant by His words among manking 69

The revelations about the characteristics of the hypocrites were revealed in Al-Madinah, this is because there were no hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allah migrated to Al-Madinah, where the Ansar from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madinah, Banu Qaynuqa'-allies of Al-Khazraj, Banu An-Nadir and Banu Qurayzah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as 'Abdullah bin Salam.

During the early stage in Al-Madinah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah conducted peace treaties with the Jews and several other Arab

⁶⁹ Tafsir Al-misbah. P. 96

tribes around Al-Madinah. Soon after, the battle of Badr occurred and Allah gave victory to Islam and its people. 'Abdullah bin Ubayy bin Salul was a leader in Al-Madinah. He was Al-Khazraj's chief, and during the period of Jahiliyyah he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madinah, and many in Al-Madinah embraced Islam. Ibn Salul's heart was filled with hatred against Islam and its people. When the battle of Badr took place, he said, "Allah's religion has become apparent." So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book. It was then that hypocrisy began in Al-Madinah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allah). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allah's reward in the Hereafter.

Since the matter of the hypocrites is vague and many people do not realize their true reality, Allah mentioned their description in detail. Each of the characteristics that Allah used to described them with is a type of hypocrisy itself. Allah revealed Surat Bara'ah (chapter 9) and Surat Al-Munafiqun (chapter 63) about the hypocrites. He also mentioned the hypocrites in Surat An-Nur (24) and other Surahs, so that their description would be known and their ways and errors could be avoided. Allah said,

(وَمِينَ النَّلُس مَن يَكُولُ ءَامِثًا بِاللَّهِ وَيَالْتَوْمِ الأَخِر وَمَا هُم بِمُوْمِنِينَ - يُخْدِعُونَ اللَّهَ وَالْنِينَ ءَلَمَثُوا وَمَا يَعْدَعُونَ إِذَا النَّسَيَهُمْ وَمَا يَعْنَعُونَ)

(8. And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe). (9. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!)

Muhammad bin Ishaq narrated that Ibn 'Abbas said that,

(And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe) "This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did."

This is how Abu Al-'Aliyah, Al-Hasan, Qatadah and As-Suddi explained this Ayah. Allah revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allah said,

(And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe) meaning, they utter these false statements only with their tongues.

The meaning of Nifaq; Nifaq means to show conformity - or agreement - and to conceal evil. Nifaq has several types: Nifaq in the creed that causes its people to reside in Hell for eternity, and Nifaq in deed, which is one of the major sins, as we will explain soon, Allah willing. Ibn Jurayj said of the hypocrite that,

"His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."

HAMKA defines that the third was a faction that broke out between the heart in mouth. The mouth confesses about faith or believes, but his heart is not, and on actions further proved that the recognition of their mouth does not match what is stored in their heart. Because even though people forced himself to do a deed which is only recognized by mouth, but not from the heart, it will not take any longer doing the job.⁷¹

(اَلْ الله وَالْذِينَ وَالله وَالْذِينَ وَالله (They try to deceive Allah and those who believe). The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allah, or that the statements they utter will help them with Allah, and this is an indication of their total ignorance. They think that such behavior will deceive Allah, just as it might deceive some of the believers.

The Example of the Hypocrites; Allah likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illumnitated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it. Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to

70 Tafsir Ibnu katsir.p: 237

71 Tafsir Al-azhar, P: 165

see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allah stated in other parts of the Qur'an.

Ibn Jarir said, "The hypocrites commit mischief on earth by disobeying their Lord on it and continuing in the prohibited acts. They also abandon what Allah made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth. The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor. They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth."

Allah's statement, (دُهَبَ اللهُ بنورهِم) (Allah removed their light) means, Allah removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke.

Allah said, (وَتَرَكُهُمْ فِي طَلَمْتِهِ) (And left them in darkness), that is their doubts, disbelief and hypocrisy. (الأ بينصرون) (So) they could not see) meaning, they are unable to find the correct path or find its direction. In addition, they are, (صمة) (deaf) and thus cannot hear the guidance, (ممنة) (dumb) and cannot utter the words that might benefit them, (عَنَى) (and blind) in total darkness and deviation.

This is another parable which Allah gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are,

(كَصَيِّبٍ)

(Like a Sayyib), meaning, "The rain", as Ibn Mas'ud, Ibn 'Abbas, and several other Companions have confirmed as well as Abu Al-'Aliyah, Mujahid, Sa'id bin Jubayr, 'Ata', Al-Hasan Al-Basri, Qatadah, 'Atiyah Al-'Awfi, 'Ata' Al-Khurasani, As-Suddi and Ar-Rabi' bin Anas. Ad-Dahhak said "It is the clouds." However, the most accepted opinion is that it means the rain that comes down during,

(ظلمت)

(darkness), meaning, here, the doubts, disbelief and hypocrisy.

(ورَغد)

(thunder) that shocks the hearts with fear. The hypocrites are usually full of fear and anxiety.