

DARUL ULOOM TRINIDAD AND TOBAGO A CONCISE COMMENTARY COURSE OF THE HOLY QURAAN (2001-2020)

While explaining this verse, Hafiz Ibn Katheer (A.R) mentions, 'Here Allah states, 'how will their condition be when the angels come to take possession of their souls and the souls shall cling to their bodies, causing the angels to extract them with harshness, force and beating'. This is similar to the statement of Allah in another verse which says, **'If you could see when the angels take the lives of the unbelievers, striking their faces and backs'**. (Surah Al Anfaal verse 50).

In another verse, Allah says, **'If you could (only) see when the wrongdoers are in the agonies of death, while the angels extend their hands (to beat them) saying, 'Deliver your souls! This day you will be recompensed with the torment of humiliation because of what you used to utter (say) against Allah other than the truth, and because you behaved arrogantly towards His signs'**. (Surah Al An'aam verse 93) (Tafseer Ibn Katheer vol.5 pg. 543 Dar Al Kitab Al Arabi, Beirut 2013)

As mentioned by Imam Al Qurtubi, the message in the above verse is meant to be a threat, and it is to instill fear/fright in the hearts of the hypocrites and unbelievers, informing them that if the punishment is delayed for them in their lives, it will still strike them at the end of their lives at the time of death. (Therefore, there is absolutely no escape from Allah's punishment). (Tafseer Al Qurtubi vol.16 pg. 213 Maktaba Rasheediya Queta)

Based on this verse, Abdullah bin Abbas (R.A) said, 'There is no one who dies upon sins, except that the angels beat him on his face and back'. (Tafseer Al Bahrul Muheet vol.9 pg. 473 Dar Al Fikr Beirut 1992)

Surah Muhammad states in verse 28:

28. That is because they followed that which angered Allah, and hated that which pleased Him. So He made their deeds fruitless.

In this verse, Allah mentions the cause for their punishment which has been mentioned in verse 27. The verse explains that the reason they will be punished is that they followed and chose the path of hypocrisy which angered Allah and they hated Imaan (faith) and obedience to Allah, which were pleasing to Him. Therefore, they followed what Allah disliked, and loved that which Allah hated. On account of their actions, Allah nullified whatever deeds of kindness they did, and made them useless without granting them rewards and blessings for those deeds.

While explaining the above verse which states, **'That is because they followed that which angered Allah'**, the exegetes/commentators have stated that the things which they (the unbelievers and hypocrites) did which brought about Allah's anger were:

- 1) Kufr (disbelief) and shirk (polytheism), which were deeds of the unbelievers.
- 2) Concealing the truth of the Prophet (ﷺ) by the Jews, when this was evident in their religious Scripture, the Torah.
- 3) The hypocrisy of the hypocrites which were hidden in their hearts.

These were the fundamental ideologies which were found in the different groups which led them to many other acts of wrongdoing and transgression. Along with committing these evil deeds, they went further ahead to show disgust and hate to the teachings of belief in Allah (Imaan) and also displayed total detestation to His obedience. Due to these wicked and evil deeds, Allah caused the good which they did by giving charity and maintaining family ties, to be lost and be in vain. As such, they will lose every type of good they did on the face of the earth, and will not benefit in any manner from the help and assistance they rendered to others while they were alive. This is the message conveyed in the verse, **'So He made their deeds fruitless'**. (Tafseer Al Bahrul Muheet vol.9 pg. 474-475; Tafseer Al Qurtubi vol.16 pg. 214)

Surah Muhammad states in verse 29:

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light all their hidden ill-wills?

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In this verse, Allah makes it abundantly clear to the hypocrites that He can, and will reveal to the true believers the hypocrisy and ill-will they conceal in their hearts about Islam. Allah conveyed this message to the Prophet (ﷺ), so that they (the hypocrites) may hear it and be afraid of their hypocrisy being revealed. The message of the verse is that Allah says, 'Do the hypocrites think that Allah will not expose their affair to His believing servants? Yes indeed, He will expose their affair and make it manifest so that those with insight will be able to understand it'. In fact, Allah has already revealed Surah Bara'ah (Tawbah) in which He clarified the scandals of the hypocrites and their practices which indicated to their hypocrisy. It is for this reason Surah Bara'ah (Tawbah) is also called Surah Al Faadhihah (The Exposer). (Tafseer Ibn Katheer vol.5 pg. 544 Dar Al Kitab Al Arabi, Beirut 2013)

Surah Muhammad states in verse 30:

30. Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allah knows all your deeds.

This verse speaks about the affairs of the hypocrites, and Allah mentions to His prophet (ﷺ) that besides revealing their true affair to him, He can also show them to him by revealing their names and marks, so that he (the Prophet ﷺ) will know exactly who the hypocrites were. However, He (Allah) did not do so, and instead, concealed their true identities (and names) so that they can continue to live among their family members and the Muslims, hoping that they will repent to Allah for their hypocrisy.

On this verse, Hafiz Ibn Katheer (A.R) wrote, 'Allah did not reveal to the Prophet (ﷺ) all the hypocrites, but He concealed the identity of many from the creation. In this way, He allows matters to run according to the apparent soundness/goodness and leaves the inner secrets to the One who is well aware of them'. (Tafseer Ibn Katheer vol.5 pg. 544)

The verse further states, '**but surely, you will know them by the tone of their speech. And Allah knows (all) your deeds**'. Here, Allah informs the Prophet (ﷺ) that even though he may not know the hypocrites by their names and marks/features, he will definitely know them by the way they speak. It means that through the style and manner of their speech, he will be able to identify them.

While explaining this, the great exegete, Abu Hayyan (A.R) writes, 'The hypocrites used to make up words among themselves with which they addressed the Messenger of Allah (ﷺ). These words appeared to be good but they had a bad meaning. They also used words which indicated that they were his followers, but they meant something different'. (Tafseer Al Bahrul Muheet vol.9 pg. 474 Dar Al Fikr Beirut 1992)

The verse thus makes it clear that through their speech, they (the hypocrites) will be recognized and known, since through it (the speech) the intention will be known. The great commentator Al Kalbi (A.R) states, 'After the revelation of this verse, no hypocrite spoke to the Prophet (ﷺ) except that he (the Prophet ﷺ) recognized him to be a hypocrite'. (Tafseer Al Qurtubi vol.16 pg. 215)

Uthman bin Affan (R.A) is also reported to have said, 'Never would one conceal a secret but Allah will expose it by the look on his face and the uncontrolled words of his tongue'. (Tafseer Ibn Katheer vol.5 pg. 544)

The verse ends with the words, '**And Allah knows (all) your deeds**'. It means that nothing of one's speech and action is hidden from Allah. He knows everything, and so, He will compensate each person in accordance to what he intended.