

The Thematic Analysis of the Political Denotation of The Verses on Hypocrisy in Surah Towba

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Research Article



Abstract

Surah Towba in the Quran seeks to recognize the social challenges and specifies *nifāq* (literally, ‘hypocrisy’) as one of its thematic axes. This is because as the history attests wherever Islam is on the scene, hypocrisy also exists and influences the Islamic societies. This article attempts to analyze the political denotations of the verses on ‘hypocrisy’ in Surah Towba in the Quran and investigate its themes in this regard. In analyzing the findings of this article, we have used the method of thematic analysis, dealing with the explanation of dimensions of hypocrisy in Surah Towba upon reaching the network of the themes of hypocrisy. By applying this method, we obtained 16 basic themes on hypocrisy, 5 organizing themes, and 2 overarching themes. On the whole, the political themes of Surah Towba related to hypocrisy were extracted in two aspects of ‘characteristics of hypocrites’, with three subcategories of ‘nature of hypocrisy’ (difference between one’s outer and inner sides, being multilayer); individual characteristics of hypocrites (escape from the field

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of truth, justifying and overhanging, lying, perpetual fear of disgrace, pretending religiosity and piety, seeking worldly desires and welfare); and the characteristics of a hypocrite in the society (propaganda and psychological warfare, betrayal, enjoining evil and forbidding good, having organization and a base, casting doubts among believers). Also, the ways of treating a hypocrite were extracted in two spheres of intellectual-doctrinal treatment (disclosure) and physical contact (depravity and social boycott, fighting and jihad).

Keywords

social interpretation, political denotation, hypocrisy, Surah Towba, thematic analysis.

Introduction

Among the requisites of contemporary study of the Quran is the social interpretation of its Surahs with new methods such as thematic analysis. One of the important Surahs in processing social relations, specially the relationship between people and government, is Surah Towba. Among the lines [of discussion] in that Surah is explanation of the relationship between hypocrites and the Holy Prophet as well as the believers. The history and the time make it essential to investigate an issue like hypocrisy in political-social discussions. Explanation of different aspects of this issue is effective both in analysis of the past time along with its challenges and in explanation of the present time as well as studying the future of political-social studies. Everywhere in the Holy Quran, this multilayer discourse has been dealt with in proportion to the Prophet's time. The Surah Towba is among the most consistent and the most data-filled Surahs that gives us important information on hypocrisy. Therefore, this article aims at investigating the layers and complexities of the trends of hypocrisy in the Surah Towba through thematic analysis. According to all commentators and scholars of the Quraic sciences, this Surah is a Medinan one. This Surah, which shows the Muslims' complete authority over polytheists, clarifies that the events mentioned therein are related to the era after the conquest of Mecca (Bahjat-pur, 2015, pp. 495-497).

In the Surah Towba, the Quran has spoken of various issues, but only the verses pertaining to hypocrisy are studied here. Selection of the verses is done through contextual clues, reason of revelation, and comparative denotation of the verses themselves. This article is seeking to use the thematic analysis method to deal with the verses related to 'hypocrites' in the Surah Towba and extract the related themes. In the end, it states the network of themes and, finally, explains and analyzes the data obtained from that network and answer the question of how the

formulation of the political denotations of the verses related to hypocrisy in the Surah Towba is.

Background of the study

Among the existing writings, we can refer to the exegetical book entitled *The Figure of Hypocrites in the Quran* (Makarem Shirazi, 2008), wherein all Surahs of the Quran have been studied from this perspective. In addition, the treatises entitled “The Comparative Study of the Behaviors of the Hypocrites and Infidels in the Quran and Traditions” (Kamalvandi, 2015), “An Analysis of the Hypocrites’ Performance in the Battles of Uhud and Ahzab from the Quran’s Viewpoint” (Ramazani, 2014), and “Studying the Stream of Hypocrisy in the Holy Quran” (Hashemiyani, 1999) are among other writings dealing with this issue. In general, they have studied the hypocrites’ behaviors in the Holy Quran’s verses. The treatise entitled “Semiotics of the Verses of Hypocrites (with an emphasis on two surahs of Munāfiqūn and Towba)” (Akbari, 2014) has dealt with this issue from the semiotic viewpoint. Besides, we can also refer to the articles such as “Hypocrisy and Hypocrites from the Quran’s Viewpoint” (Bozorgzadeh, 2008) and “Methodology of Hypocrites from the Quran’s Viewpoint” (Soltani, 2011).

In the investigations done, the sources that have prepared contents in this regard have not, in particular, dealt with the verses on hypocrites in the Surah Towba and the comparative thematic analysis of them. It is noteworthy that choosing the Surah Towba among the Surahs of the Quran was due to the atmosphere of its revelation, i.e. authority of the Islamic government after the conquest of Mecca and normal relations between Muslims far from challenges, struggles and warfare. This article is seeking to analyze the content of ‘hypocrisy’ independently in the Surah Towba through thematic method. The followings can be considered as the privileged point of this article: adapting theme analysis and thematic interpretation to the phenomenon of hypocrisy, detailed

investigation of the verses of hypocrisy in the Surah Towba, and compiling the network of themes of that Surah regarding the subject of ‘hypocrisy’.

Concepts of the study

Hypocrisy

The Arabic equivalent of the word ‘hypocrisy’ (i.e. *nifāq*) is derived from the root *nafq* meaning ‘exit’. The reason for this appellation is the hypocrite’s exit from faith into infidelity. *Nafaq* means channels dug underground to be used for concealment or escape (Ibn Fares, 1983, vol 5, p. 554; Ragheb Isfahani, 1991, p. 819). Some of the commentators say that many animals such as rats, foxes and lizards dig two holes for their nests. An open one from which they enter and exit, and a hidden one from which they run away if they feel a danger. This hidden hole is called *nāfiqā* (Makarem Shirazi, 1992, vol. 24, p. 149). The one who is an infidel in his inner side and a Muslim in his outer side is said to have ‘hypocrisy’ (Qorashi Banaie, 1992, vol. 7, p. 98). Thus, we can consider *nifāq* as an inner attitude and a hidden character opposite to one’s appearance, which is practically manifested in individual-social, political-social, and economic-cultural arenas.

Political denotation

Regardless of the existing disagreements in defining ‘politics’, as is common in political texts, politics is an arena for acquiring, preserving, increasing or displaying power, and is used for peaceful or non-peaceful management of the relations among individuals, groups and parties inside a country as well as among the states in the global arena (Alem, 2006, p. 30). Therefore, generally, any reading of the text whose product is participation in ‘changing’ the real world through generating political awareness in the reader can be considered a political reading (Motalleb-zada, 2017, p. 19). Accordingly, we can define political denotation as follows: “Any kind of denotation and interpretation extracted through political

events and from the angle of political rules and procedures with a strategic view is called political denotation.”

Research Method

I want to use the method of thematic analysis in gathering data.

Thematic analysis: one of the simple and efficient methods for qualitative analysis is thematic analysis that provides us with basic skills required for many qualitative analyses. Thematic analysis is a method for knowing, analyzing and reporting the existing models in qualitative data. This method is a process for analyzing textual data and turns scattered and diverse data into detailed and rich data (Braun & Clarke, 2006, p.77 -110).

Theme is a repeated and distinct feature in a text that, in a researcher's view, shows a certain perception and experience in relation to the research questions (King & Horrocks, 2010, p. 150). Themes are divided into three groups:

Basic theme is a theme that accounts for an important and central element in the text. By combining such themes, one gets the organizing theme of the text.

Organizing theme is the theme that serves as an intermediation between the overarching themes and the basic themes, creating the succession and the link between them.

Overarching theme is a theme extracted from inside the organizing themes. Such themes, due to their semantic comprehensiveness contain a broad range of themes (Sheikh-zada, 2011, p. 153).

Findings of the study

1. Basic themes

A basic theme is the one that accounts for an important and central element inside the text. By combining such themes, the organizing theme is constructed. Upon investigation of the verses of the Surah

Towba, the following basic themes related to ‘hypocrisy’ were obtained:

Duality of one’s inner and outer sides	<p>يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ بِمَا لَمْ يِنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَشُؤْبُوا يَكْ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (٧٤)</p>	<p>They swear by Allah that they did not say it. But they certainly did utter the word of unfaith and renounced faith after their Islam. They contemplated what they could not achieve, and they were vindictive only because Allah and His Apostle had enriched them out of His grace. Yet if they repent, it will be better for them; but if they turn away, Allah shall punish them with a painful punishment in this world and the Hereafter, and they shall not find on the earth any guardian or helper. (74)</p>
	<p>وَ يَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ (٥٦)</p>	<p>They swear by Allah that they belong to you, but they do not belong to you. Rather, they are a frightened lot. (56)</p>
Multi-layer, multi-category, multi-level	<p>وَ مِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَّافِقُونَ وَ مِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يَرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ (١٠١)</p>	<p>There are hypocrites among the Bedouins around you and among the townspeople of Madinah, steeped in hypocrisy. You do not know them; We know them, and We will punish them twice, then they</p>

		will be consigned to a great punishment. (101)
	فَأَعْتَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ (٧٧)	So He caused hypocrisy to ensue in their hearts until the day they will encounter Him, because of their going back on what they had promised Allah and because of the lies they used to tell. (77)
	الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٩٧)	The Bedouins are more obdurate in unfaith and hypocrisy, and more apt to be ignorant of the precepts that Allah has sent down to His Apostle, and Allah is all-knowing, all-wise. (97)
Escape from the field of truth	يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ أَرْضًا رَضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ (٣٨)	O you who have faith! What is the matter with you that when you are told: 'Go forth in the way of Allah,' you sink heavily to the ground? Are you pleased with the life of this world instead of the Hereafter? But the wares of the life of this world compared with the Hereafter are but insignificant. (38)
	لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ	Were it an accessible gain or a short journey, they would

<p>السُّقَّةَ وَ سَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَ اللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ (٤٢)</p>	<p>have surely followed you; but the distance seemed too far to them. Yet they will swear by Allah: 'If we could, we would have surely gone forth with you.' They [merely] destroy themselves. Allah knows that they are indeed liars. (42)</p>
<p>وَ مِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَ لَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٤٩)</p>	<p>Among them there are some who say, 'Give me leave, and do not put me to temptation.' Look! They have already fallen into temptation and indeed hell besieges the faithless. (49)</p>
<p>لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ وَ هُمْ يَجْمَحُونَ (٥٧)</p>	<p>If they could find a refuge, or a hideout, or a hole [to creep into], they would turn to it in frantic haste. (57)</p>
<p>وَ مِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ (٥٨)</p>	<p>There are some of them who blame you regarding [the distribution of] the charities: if they are given from them, they are pleased, but if they are not given from them, behold, they are displeased. (58)</p>
<p>وَ عَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا</p>	<p>And to the three who were left behind. When the earth</p>

	<p>رَحِبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَ ظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨)</p>	<p>became narrow for them with [all] its expanse, and their own souls weighed heavily on them, and they knew that there was no refuge from Allah except in Him; then, He turned clemently toward them so that they might be penitent. Indeed Allah is the All-clement, the All-merciful. (118)</p>
Justification and overhanging	<p>وَ مِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٤٩)</p>	<p>Among them there are some who say, 'Give me leave, and do not put me to temptation.' Look! They have already fallen into temptation and indeed hell besieges the faithless. (49)</p>
	<p>لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ وَ هُمْ يَجْمَعُونَ (٥٧)</p>	<p>If they could find a refuge, or a hideout, or a hole [to creep into], they would turn to it in frantic haste. (57)</p>
Lying	<p>وَ يَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَ مَا هُمْ مِنْكُمْ وَ لَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ (٥٦)</p>	<p>They swear by Allah that they belong to you, but they do not belong to you. Rather, they are a frightened lot. (56)</p>
	<p>لَوْ كَانَ عَرَضًا قَرِيبًا وَ سَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَ لَكِنَّ بَعُدَتْ عَلَيْهِمُ</p>	<p>Were it an accessible gain or a short journey, they would</p>

	<p>السُّقَّةَ وَ سَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ (٤٢)</p>	<p>have surely followed you; but the distance seemed too far to them. Yet they will swear by Allah: 'If we could, we would have surely gone forth with you.' They [merely] destroy themselves. Allah knows that they are indeed liars. (42)</p>
	<p>وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَ لِيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١٠٧)</p>	<p>As for those who took to a mosque for sabotage and for defiance, and to cause division among the faithful, and for the purpose of ambush [used] by those who have fought Allah and His Apostle before—they will surely swear, 'We desired nothing but good,' and Allah bears witness that they are indeed liars. (107)</p>
Fear of disgrace	<p>يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِرُوا إِنْ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ (٦٤)</p>	<p>The hypocrites are apprehensive lest a surah should be sent down against them, informing them about what is in their hearts. Say, 'Go on deriding. Allah will indeed bring out what you are apprehensive of.' (64)</p>
Pretending religiosity	<p>وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي أَلَا فِي الْيَمِينَةِ سَعْتُوا وَإِنَّ</p>	<p>Among them there are some who say, 'Give me leave, and</p>

and piety	جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٤٩)	do not put me to temptation.' Look! They have already fallen into temptation and indeed hell besieges the faithless. (49)
	وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ (٥٦)	They swear by Allah that they belong to you, but they do not belong to you. Rather, they are a frightened lot. (56)
Seeking worldly desires and welfare	يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ (٣٨)	O you who have faith! What is the matter with you that when you are told: 'Go forth in the way of Allah,' you sink heavily to the ground? Are you pleased with the life of this world instead of the Hereafter? But the wares of the life of this world compared with the Hereafter are but insignificant. (38)
	لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّجَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ (٤٢)	Were it an accessible gain or a short journey, they would have surely followed you; but the distance seemed too far to them. Yet they will swear by Allah: 'If we could, we would have surely gone forth with you.' They [merely] destroy themselves. Allah knows that they are indeed liars. (42)
	وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ	There are some of them who blame you regarding [the

	<p>يُعْطُوا مِنْهَا إِذَا هُمْ يَسْحَطُونَ (٥٨)</p>	<p>distribution of] the charities: if they are given from them, they are pleased, but if they are not given from them, behold, they are displeased. (58)</p>
	<p>وَ عَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَ ضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَ ظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨)</p>	<p>And to the three who were left behind. When the earth became narrow for them with [all] its expanse, and their own souls weighed heavily on them, and they knew that there was no refuge from Allah except in Him; then, He turned clemently toward them so that they might be penitent. Indeed Allah is the All-clement, the All-merciful. (118)</p>
<p>Propaganda and psychological warfare</p>	<p>لَوْ كَانَ عَرَضًا قَرِيبًا وَ سَفَرًا قاصِداً لَاتَّبَعُوكَ وَ لَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَ سَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَ اللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ (٤٢)</p>	<p>Were it an accessible gain or a short journey, they would have surely followed you; but the distance seemed too far to them. Yet they will swear by Allah: 'If we could, we would have surely gone forth with you.' They [merely] destroy themselves. Allah knows that they are indeed liars. (42)</p>

<p>وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ (٤٦)</p>	<p>Had they desired to go forth, they would have surely made some preparations for it; but Allah was averse to arouse them, so He held them back, and it was said [to them], 'Be seated with those who sit back.' (46)</p>
<p>لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا حَبَالًا وَلَا وُضِعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٤٧)</p>	<p>Had they gone forth with you, they would have only added to your troubles, and they would have surely spread rumours in your midst, seeking to cause sedition among you. They have some spies among you, and Allah knows best the wrongdoers. (47)</p>
<p>وَمِنْهُمْ مَن يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٤٩)</p>	<p>Among them there are some who say, 'Give me leave, and do not put me to temptation.' Look! They have already fallen into temptation and indeed hell besieges the faithless. (49)</p>
<p>إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ (٥٠)</p>	<p>If some good should befall you, it upsets them; but if an adversity befalls you, they say, 'We had already taken our precautions in advance,' and they go away boasting. (50)</p>

<p>وَ مِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ (٦١)</p>	<p>Among them are those who torment the Prophet, and say, 'He is an ear.' Say, 'An ear that is good for you. He has faith in Allah and trusts the faithful, and is a mercy for those of you who have faith.' As for those who torment the Apostle of Allah, there is a painful punishment for them. (61)</p>
<p>قُلْ أَنفِقُوا طَوْعاً أَوْ كَرْهاً لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ (٥٣) وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَ لَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ (٥٤) فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَ تَرْهَقَ أَنْفُسُهُمْ وَ هُمْ كَافِرُونَ (٥٥) وَ يَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَ مَا هُمْ مِنْكُمْ وَ لَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ (٥٦) لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مَدَّخَلًا لَوَلَّوْا إِلَيْهِ وَ هُمْ يَجْمَعُونَ (٥٧) وَ مِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْحَطُونَ (٥٨) وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ (٥٩)</p>	<p>Say, 'Spend willingly or unwillingly, it shall never be accepted from you; for you are indeed a transgressing lot.'(53) Nothing stops their charities from being accepted except that they have no faith in Allah and His Apostle and do not perform the prayer but lazily, and do not spend but reluctantly. (54) So let not their wealth and children impress you: Allah only desires to punish them with these in the life of this world, and that their souls may depart while they are faithless. (55) They swear by Allah that they belong to you, but they do not belong</p>

	<p>الصَّدَقَاتِ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَفَةَ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٦٠)</p>	<p>to you. Rather, they are a frightened lot. (56) If they could find a refuge, or a hideout, or a hole [to creep into], they would turn to it in frantic haste. (57) There are some of them who blame you regarding [the distribution of] the charities: if they are given from them, they are pleased, but if they are not given from them, behold, they are displeased. (58) [It would have been better] if they had been pleased with what Allah and His Apostle gave them, and had said, 'Allah is sufficient for us; Allah and His Apostle will give to us out of His grace. Indeed to Allah do we eagerly turn.' (59) The charities are only for the poor and the needy, and those employed to collect them, and those whose hearts are to be reconciled, and for [the freedom of] the slaves and the debtors, and in the way of Allah, and for the traveller. [This is] an ordinance from Allah, and Allah is all-knowing, all-wise.</p>
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	<p>يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةً الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هَمُّوا بِمَا لَمْ يَنَالُوا وَ مَا تَقَمُّوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَشَاءُوا يَكُ خَيْرًا لَهُمْ وَ إِنْ يَتَوَلَّوْا يَعْذَبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ (٧٤) وَ مِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَ لَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥) فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَ تَوَلَّوْا وَ هُمْ مُعْرِضُونَ (٧٦) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَ بِمَا كَانُوا يَكْذِبُونَ (٧٧) أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَ نَجْوَاهُمْ وَ أَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ (٧٨) الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَ الَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ (٧٩) اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ</p>	<p>They swear by Allah that they did not say it. But they certainly did utter the word of unfaith and renounced faith after their Islam. They contemplated what they could not achieve, and they were vindictive only because Allah and His Apostle had enriched them out of His grace. Yet if they repent, it will be better for them; but if they turn away, Allah shall punish them with a painful punishment in this world and the Hereafter, and they shall not find on the earth any guardian or helper. (74) Among them are those who made a pledge with Allah: 'If He gives us out of His grace, we will surely give the zakat and we will surely be among</p>

	<p>وَ رَسُولِهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٨٠) فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَ كَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ (٨١)</p>	<p>the righteous.' (75) But when He gave them out of His grace, they begrudged it and turned away, being disregarding. (76) So He caused hypocrisy to ensue in their hearts until the day they will encounter Him, because of their going back on what they had promised Allah and because of the lies they used to tell. (77) Do they not know that Allah knows their secret [thoughts] and [hears] their secret talks, and that Allah is knower of all that is Unseen? (78) Those who blame the voluntary donors from among the faithful concerning the charities—and as for those who do not find [anything] except [what] their means [permit], they ridicule them—Allah shall put them to ridicule, and there is a painful punishment for them. (79) Whether you plead forgiveness for them or do not plead forgiveness for them, even if you plead</p>
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		<p>forgiveness for them seventy times, Allah shall never forgive them because they defied Allah and His Apostle; and Allah does not guide the transgressing lot. (80) Those who were left behind boasted for sitting back against [the command of] the Apostle of Allah, and were reluctant to wage jihad with their possessions and persons in the way of Allah, and they said, 'Do not go forth in this heat.' Say, The fire of hell is severer in heat, should they understand. (81)</p>
Betrayal	<p>وَ مِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَ لَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥)</p>	<p>Among them are those who made a pledge with Allah: 'If He gives us out of His grace, we will surely give the zakat and we will surely be among the righteous.' (75)</p>
	<p>فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَ تَوَلَّوْا وَ هُمْ مُعْرِضُونَ (٧٦)</p>	<p>But when He gave them out of His grace, they begrudged it and turned away, being disregardful. (76)</p>
Enjoining	<p>الْمُنَافِقُونَ وَ الْمُنَافِقَاتُ بَعْضُهُمْ مِنْ</p>	<p>The hypocrites, men and</p>

evil and forbidding good	بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَسَيَبِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ (٦٧)	women, are all alike: they bid what is wrong and forbid what is right; and are tight-fisted. They have forgotten Allah, so He has forgotten them. The hypocrites are indeed the transgressors. (67)
Having organization and a base	وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أذنٌ قُلُّ أذنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ يُؤَدُّونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ (٦١)	Among them are those who torment the Prophet, and say, 'He is an ear.' Say, 'An ear that is good for you. He has faith in Allah and trusts the faithful, and is a mercy for those of you who have faith.' As for those who torment the Apostle of Allah, there is a painful punishment for them. (61)
	وَ الَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَ كُفْرًا وَ تَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَ إِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَ رَسُولَهُ مِنْ قَبْلُ وَ لِيَجْلِفَنَّ إِنَّ أَرَدْنَا إِلَّا الْحُسْنَى وَ اللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١٠٧)	As for those who took to a mosque for sabotage and for defiance, and to cause division among the faithful, and for the purpose of ambush [used] by those who have fought Allah and His Apostle before—they will

		surely swear, 'We desired nothing but good,' and Allah bears witness that they are indeed liars.(107)
Casting doubts among the believers	وَ إِذَا مَا أَنْزَلَتْ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبْشِرُونَ (١٢٤)	Whenever a surah is sent down, there are some of them who say, 'Which of you did it increase in faith?' As for those who have faith, it increases them in faith, and they rejoice. (124)
Disclosure	لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَ اللَّهُ يُحِبُّ الْمُطَهَّرِينَ (١٠٨)	Do not stand in it ever! A mosque founded on Godwariness from the [very] first day is worthier that you stand in it [for prayer]. Therein are men who love to keep pure, and Allah loves those who keep pure. (108)
	وَ إِذَا مَا أَنْزَلَتْ سُورَةً نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (١٢٧)	Whenever a surah is sent down they look at one another: 'Is anybody observing you?' Then they slip away. Allah has turned aside their hearts, for they

		are a people who do not understand. (127)
	وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَ مَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ (٥٦)	They swear by Allah that they belong to you, but they do not belong to you. Rather, they are a frightened lot. (56)
	يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ (٦٤)	The hypocrites are apprehensive lest a surah should be sent down against them, informing them about what is in their hearts. Say, 'Go on deriding. Allah will indeed bring out what you are apprehensive of.' (64)
Depravity and social boycott	وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَ مَا تَوَّأَوْا وَ هُمْ فَاسِقُونَ (٨٤)	And never pray over any of them when he dies, nor stand at his graveside. They indeed defied Allah and His Apostle and died as transgressors. (84)
	سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَ مَا وَاهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (٩٥)	They will swear to you by Allah when you return to them, that you may leave them alone. So leave them

		alone. They are indeed filth, and their refuge shall be hell, a requital for what they used to earn. (95)
Jihad	<p>يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٧٣)</p>	O Prophet! Wage jihad against the faithless and the hypocrites, and be severe with them. Their refuge shall be hell, and it is an evil destination. (73)

2. Network of themes

Basic	Organizer	Overarching
The difference between outer and inner positions/ verses 56, 74	Nature of hypocrisy	The hypocrites' distinctive features
Being multi-layer/ verses 77, 97, 101	The hypocrite's individual characteristics	Methods of confronting the hypocrites
Escape from the field of truth/ verses 38, 42, 49, 57, 58, 118	The hypocrite's individual characteristics Behavioral features of a hypocrite in the social arena	
Justifying and overhanging/ verses 42, 46, 49		
Lying/ verses 42, 56, 107		
Perpetual fear of disgrace/ verse 64		
Pretending religiosity and piety/ verses 49, 56		
Seeking worldly desires and welfare/ verses 38, 42, 58		
Propaganda and psychological warfare/ verses 42, 46, 47, 49, 50,		
The central issue: knowing the movement of hypocrisy in the Surah Towba		

Basic	Organizer	Overarching	
53, 54, 55, 56, 57, 58, 59, 60, 61, 74, 75, 76, 77, 78, 79, 80, 81			
Betrayal/ verse 75, 76	Behavioral features of a hypocrite in the social arena Intellectual and doctrinal contact		
Enjoining evil and forbidding good/ verse 67			
Organization and having a base/ verse 61, 107			
Casting doubts among believers/ verse 124			
Disclosure/ verses 108, 127, 64			
Depravity and social boycott/ verses 84, 95	Physical contact		
War and Jihad/ verse 73	Physical contact		

Analysis of the network of themes

As you see in the table of themes, we have extracted 16 basic themes, 5 organizing themes, and 2 overarching themes. The goal of this article is to investigate the relationship between the basic themes and the organizer, as well as the relationship between the organizing themes and the overarching theme, which is the main finding of the study. Now, we deal with an explanation of the network of themes and its analysis.

3. Distinctive features of hypocrites

The reason for placing 'the hypocrites' distinctive features' under the category of overarching themes must be searched for in smaller themes that serve as organizing themes or organizers. This overarching theme is inside three organizing themes of 'nature of hypocrisy', the hypocrite's individual characteristics, and the hypocrite's characteristics in the social arena. In the next section, we will deal with these themes.

The hypocrite's nature

In analyzing the phenomenon of hypocrisy, the themes extracted refer to two points: one is the duality of the inner and outer sides of the person, and the other is being multilayer and difference in the level of hypocrisy. In the verse 56 of Surah Towba, we read "They swear by Allah that they belong to you, but they do not belong to you. Rather, they are a frightened lot." This verse informs us of the fact that the hypocrites are apparently in the same side of the front as the believers, but God negates this in view of their inner side (Tabarsi, 1993, vol. 5, p. 61; Sayyid Qutb, 2004, vol. 3, p. 1605). In the verse 74 ("They swear by Allah that they did not say it, but they certainly did utter..."), the context of the verse refers to the fact that the hypocrites have done a wrongdoing and at the same time have uttered wrong words, and the Prophet reprimanded them for saying so. In response, they swore by Allah that they had not said so (Tabatabaie, 2011, vol. 9, p. 340; Zamakhshari, 1986, vol. 2, p. 291). Among the verses that refer to the multilayer nature and different levels of hypocrisy as the second key theme in analyzing the nature of hypocrisy is the verse 97 of Surah Towba. Regarding the level of intensity of hypocrisy, it says, "The Bedouins are more obdurate in unfaith and hypocrisy, and more apt to be ignorant of the precepts that Allah has sent down to His Apostle, and Allah is all-knowing, all-wise." Regarding the condition of the Bedouin Arab's infidelity and hypocrisy, God the Exalted says their hypocrisy is more severe due to their being far from civilization and components of humanity, such as knowledge and civility (Tabatabaie, 2011, vol. 9, p. 370). In the verse 101, the insistence on the hypocritical performance is explained as follows: "There are hypocrites among the Bedouins around you and among the townspeople of Madinah, steeped in hypocrisy. You do not know them; We know them." Among the inhabitants of this city are a group who have reached from hypocrisy to the level of rebellion and are seriously committed to it (Tusi, n.d., vol. 5, P. 289; Makarem Shirazi, 1992, vol. 8, p. 112).

In the verse 77, we read: “So He caused hypocrisy to ensue in their hearts until the day they will encounter Him, because of their going back on what they had promised Allah and because of the lies they used to tell.” In stating the result of hypocrites’ niggardliness and the severity of their hypocrisy, *Tafsīr Nimūna* writes: “This practice and this betrayal and niggardliness resulted in continuous perpetual growth of the spirit of hypocrisy in their hearts, which continues up to the Judgment Day when they meet God” (Makarem, 1992, vol. 8, p. 50).

The hypocrite’s individual characteristics

The themes seeking to state the hypocrites’ individual characteristics are as follows:

A) Escape from the field of truth

According to commentators, the verses that discuss the hypocrites were revealed in an atmosphere wherein the Prophet was ready to confront one of the superpowers of the world of that day, and some Muslims feared of presence in that field; thus, the ground was prepared for hypocrites’ poisonous activities. In addition to making their definite decision for not taking part in battles, the hypocrites were active in propaganda against people’s subsistence to attract the weak-faith persons. The verse 38 of Surah Towba addresses the believers as follows: “O you who have faith! What is the matter with you that when you are told: ‘Go forth in the way of Allah,’ you sink heavily to the ground?” The word ‘sink’ (*iththāqaltum*) is a kind of heaviness with one’s willingness and resolution. This phrase is in the context of ‘denying question’. The verse 57 of the same Surah states the same idea from another angle: “If they could find a refuge, or a hideout, or a hole [to creep into], they would turn to it in frantic haste.” It means “if they had found a shelter, they would have taken refuge there to evade the intelligence monitoring of the Muslim front (Mughniya, 2003, vol. 4, p. 44).

B) Justification and overhanging

When the Exalted God wants to speak of this theme, He states the following points:

- Were it an accessible gain or a short journey, they would have surely followed you; but the distance seemed too far to them. (Towba: 42). If hypocrites had access to war spoils, they would be willing to fight and obey the Prophet (Tabatabaie, 2011, vol. 9, p. 284).
- Had they desired to go forth, they would have surely made some preparations for it. (Towba: 46). If they were serious in going to fight, they would get ready for it. This is an allusion to the fact that hypocrites would put forward the problem of not being ready to justify their not going to war. However, the Exalted God states that in case they go out, they will bring with them nothing except laxity and steadiness: “Had they gone forth with you, they would have only added to your troubles, and they would have surely spread rumours in your midst”. In *Fī Zilāl al-Qurān*, Sayyid Qutb writes: “The wandering hearts spread laxity and weakness in the ranks. The traitorous souls are dangerous for the troops. If such hypocrites went out, they would not add strength to the Muslims, but they would add distress, dispersion and chaos to them, and would hastily spread chaos, sedition, calamity, humiliation and degradation among them. Among the Muslims at that time, there were those who listened to the hypocrites and listened to speeches for them” (Sayyid Qutb, 2004, vol. 3, p. 1663).
- Among other justifications presented by the hypocrites for not going to war was fear of falling in sedition. The verse 49 of the Surah Towba says, “Among them there are some who say, ‘Give me leave, and do not put me to temptation.’” The charm of Roman beautiful women was cause of sedition proposed by Jadd bin Qays for justifying his refrain from going to battle (Makarem, 1992, vol. 7, p. 438).

C) Lying

Among the themes repeated by the Exalted God was their 'falsehood' proposed in some verses. The verses 42 and 107 of the Surah Towba clearly and explicitly speak of this attribute in the hypocrites.

- Were it an accessible gain or a short journey, they would have surely followed you; but the distance seemed too far to them. Yet they will swear by Allah: 'If we could, we would have surely gone forth with you.' They [merely] destroy themselves. Allah knows that they are indeed liars. (Towba: 42). The hypocrites who did not find benefits, and offered excuses like the difficulty of the journey for not going to battle, would swear by God if they had ability to accompany the Prophet, they would go to Jihad, but the Exalted God states that 'they are indeed liars' (Ibn Ashour, 1999, vol. 10. P. 106).

- "As for those who took to a mosque for sabotage and for defiance, and to cause division among the faithful, and for the purpose of ambush [used] by those who have fought Allah and His Apostle before—they will surely swear, 'We desired nothing but good,' and Allah bears witness that they are indeed liars." (Towba: 107). Here, we find different types of emphases for falsifying the hypocrites. First, the sentence is a nominal (isimyya), and there is inna in the beginning of the sentence as well as a la- attached to kādhibūn (i.e. la-kādhibūn), which serves as an emphatic prefix. Besides using la-kādhibūn ('they are indeed liars') instead of a past form of verb (for example 'kadhabū' meaning they were lying), which refers to their continuous lying, all are used for emphasis. In this way, God falsifies and disproves the hypocrites' strong swears in the most severe way. (Mughniya, 2003, vol. 4, p. 48; Makarem, 1992, vol. 8, p. 138).

D) Pretending religiosity and piety

In this regard, the verse 49 of the Surah Towba says, "Among them

there are some who say, 'Give me leave, and do not put me to temptation.' Look! They have already fallen into temptation and indeed hell besieges the faithless." The Muslims' army was ready to go to Tabūk battle. Meanwhile, Jadd bin Qays came across the Prophet. The Prophet asked him: "O Son of Qays! Don't you come with us to fight with Romans?" He, in the zenith of fear of jihad, put on the guise of religiosity and told: "May you allow me not to come, not throwing me into the sedition? I swear God that, as my relatives know, no man is as passionate about women as I am. And I am afraid if I see the women of Bani al-Asghar, I cannot control myself." The Prophet, repulsed of that answer, answered: "Yes, I allow you to remain here." (Tabari, 1991, vol. 10, p. 104; Hussein Yekta, 2002, p. 56).

Another aspect of the hypocrites' pretentious religiosity is 'swearing'. Naturally, the one who is assured of himself and sees himself in the path of truth swears a lot; and if this swear – whether declarative or not – is falsified, his honor and prestige is damaged (Tabatabaie, 2011, vol. 1, p. 224). The verse 56 of the Surah Towba deals with this improper characteristic and says, "They swear by Allah that they belong to you, but they do not belong to you. Rather, they are a frightened lot."

E) Seeking worldly desires and welfare

The ground for revelation of the verse 38 of the Surah Towba was coincident with the call announced by the Islamic government for going to Tabūk battle. This battle was coincident with fruiting of agricultural crops and picking the fruits and, on the other hand, the long distance and the hot weather added to the reluctance of some individuals for going to war and accompanying the Prophet (PBUH). Thus, the above verse explicitly states this situation and asks them what have made you to stick to the worldly life. In that case, know that the worldly life is nothing except a low and trivial life compared to the hereafter (Makarem, 1992, vol. 7, p. 416; Zamakhshari, 1986, vol. 2, p. 271).

In the verse 42 of this Surah, the Exalted God reveals the hypocrites' profiteering character in doing their duties and responsibilities. That is, if there was accessible income and profit for them, or if the journey had no trouble for them, they would go to war; but this was nothing except a false pretention (Mughniya, 2003, vol. 4, p. 47).

The verse 58 informs us of the hypocrites' objections to the Prophet in regard with division of alms, and that they were not content with what they received. That is, for them, right and justice had no meaning and a just person is the one who gives them more, and the oppressor is the one who prevents them from getting others' rights (Fakhr Razi, 1999, vol. 16, p. 75; Makarem, 1992, vol. 7, p. 455).

F) Perpetual fear of disgrace

The verse 64 of the Surah Towba mentions another characteristic of hypocrites, called *hadhar* (meaning 'apprehension'). This holy verse says, "The hypocrites are apprehensive lest a surah should be sent down against them, informing them about what is in their hearts. Say, 'Go on deriding. Allah will indeed bring out what you are apprehensive of.'" To repulse the hypocrites' threat off the Prophet, God sometimes reveals their secrets and introduces them to the public so that the Muslims become aware and not be tangled in their trap, and the hypocrites be aware of their situation. Thus, they always lived in a state of fear, and the Quran has referred to that situation (Makarem, 1992, vol. 8, p. 24).

The hypocrite's behavioral features in the society

A) Casting doubts among the believers

In the verse 124 of the Surah Towba, we read: "Whenever a surah is sent down, there are some of them who say, 'Which of you did it increase in faith?'" The very nature of such a question attests to that fact that the questioner has not felt any effect in his heart from the

revelation of the Quran; and since he sees others like himself, he is seeking for one whose heart has been affected by the Quran. And since he sees himself as the one whose heart is not affected by humiliation before God and leaning towards truth when a new surah is revealed, he inevitably asks others – who have been present in the time when the surah was revealed – whether they are like him. In that case, his hypocrisy would be stronger. (Ibn Ashour, 1999, vol. 10, p. 232; Tabatabaie, 2011, vol. 10, p. 409).

B) Enjoining evil and forbidding good

The Holy Quran refers to this feature of the hypocrisy movement as follows: “The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good.” (Tabari, 1991, vol. 10, p. 120; Makarem, 1992, vol. 8, p. 30). This feature, with a more social and political manifestation, caused the hypocrites to act in a way that their secret is not revealed and they focus on practices that are capable of being doubted so that they can achieve their goals. Even in some cases, it is possible to perform ‘making good’ and ‘making evil’ and spread them among people.

C) Having organization and a base

Among the major and strategic characteristics of the hypocrites is their organized and systematic works, which were manifested more in the spheres of propaganda and destroying the Prophet’s legal personality. This practice was in a way that the believers would be affected and the faithful community would be destabilized. The verse 61 of the Surah Towba reveals this characteristic and says, “Among them are those who torment the Prophet, and say, ‘He is an ear.’ Say, ‘An ear that is good for you. He has faith in Allah and trusts the faithful, and is a mercy for those of you who have faith.’ As for those who torment the Apostle of Allah, there is a painful punishment for

them.” This verse speaks of a group of hypocrites who took over the responsibility of destroying the Prophet’s personality, and speaks of individual or individuals who harassed the Prophet with their statements, saying ‘he is a naïve and simple-minded person. The word ‘*udhun*’ in this verse means, literally, the ‘ear’; but it refers to those persons who listen to people’s sayings a lot. These hypocrites introduced this strong point in the Prophet’s character – which is necessary in a leader – as a weak point. They ignored the fact that a popular leader must show utmost affection and kindness, granting people’s excuses as far as possible, and not revealing their defects except in cases where this leads to misuse. (Makarem, 1992, vol. 8, p. 15; Shokani, 1993, vol. 1, p. 224).

Another verse that clearly shows this characteristic is the story of *Dirār* mosque, which is mentioned as the hypocrites’ headquarter in the Shiite history. When the Prophet’s companions and Bani ‘Amr bin ‘Awuf built *Qubā* mosque, and the Prophet would sometimes say his prayer there, Bani Ghanam bin ‘Awf also built a mosque near it, out of jealousy and hypocrisy, and wanted the Prophet to say prayer there as well. The Prophet, ready to move towards *Tabūk*, told them he would do that after returning from *Tabūk*, but the exalted God forbade him from saying prayer in that mosque, calling it *Dirār* mosque (Ja’fariyan, 2010, p. 650).

Construction of *Dirār* mosque was amid the Prophet’s war in *Tabūk* region. A group of hypocrites went to the Prophet and said, “Allow us to build a mosque among Bani Salim tribe (near *Qubā* mosque) so that the weak and the ill as well as the old persons say their prayers there. “Besides, in rainy nights, those who are unable to come to your mosque can perform their Islamic obligation there”, they said. In verses 107 to 110 of *Surah Towba*, the Exalted God revealed the hypocrites’ secrets and ordered the Prophet to set fire on that mosque and destroy the rest, making the site a place for trash.

Tafsīr Nimūna states the goals of that mosque as follows: “Indeed, precisely opposite to what they claimed to fulfil the needs of the Muslims and help the sick and the weak persons, their second goal was ‘strengthening the foundations of infidelity and retuning people to the situation before Islam’. And their third goal was ‘creating schism among Muslims’ because with congregation of a group in that mosque, Qubā mosque near it or the Prophet’s mosque far from it would lose their boom.” Finally, “their last goal was to build a center for those who had already struggled with God and His Prophet and whose bad record was clear for all, so that they implement their plans from that hypocrisy headquarter.” (Makarem, 1992, vol. 8, p. 137).

D) Betrayal

Betrayal is among the hypocrites’ characteristics and their long-lasting tradition. In verses 75 and 76 of Surah Towba, the Exalted God refers to this characteristic and says, “Among them are those who made a pledge with Allah: ‘If He gives us out of His grace, we will surely give the zakat and we will surely be among the righteous. But when He gave them out of His grace, they begrudged it and turned away, being disregarding.’” According to Allameh Tabatabaie, these verses mention another group of hypocrites who violated the rule of alms (*ṣadaqāt*) and refuse to pay zakat, while they were formerly poor people who promised God to pay alms and be among righteous people if the Exalted God made them rich through His grace. But, when He made them rich people, they became stingy and refused to pay zakat. (Tabatabaie, 2011, vol. 9, p. 349).

Indeed, in times of weakness, poverty and distress, the hypocrites claim to be faithful so ardently and reprimand those who are affluent for not using their wealth to help the poor. But when they themselves become rich, they get involved in misery and worldliness so deeply that forget all what they promised God to do. It is as if their character

changes completely and they find another perception and view. And this low capacity that results in worldliness, selfishness and misery concentrates the spirit of hypocrisy so deeply in them that the way to return is close to them. (Makarem, 1992, vol. 8, p. 49).

E) Propaganda and psychological warfare

The history of psychological warfare goes back to the beginning of human life and gradually, it has found its special complexities in proportion to time and place. The history of Islam and the Holy Prophet's *ghazwas*¹ were not exempt from this kind of warfare. Some of the verses of the Surah Towba reveal this kind of the soft war. Here, we refer to some of them. This soft war had three clear manifestations in (1) military sphere, (2) political sphere, and (3) economic sphere.

1) The military sphere: after the Prophet declared the project of jihad against the Romans, the hypocrites began their poisonous activities by casting doubts to destabilize the faithful community. With their propaganda, they attempted to attract weak-faith individuals and discourage them from going to war. They proposed issues such as subsistence and worldly affairs (verse 42), fear of sedition and falling in the trap of sins (verse 49), meaningless excuses (verse 46), and the like to attract believers and empty the Muslims' front (Tabarsi, 1993, vol. 5, pp. 51-52). In the verse 47, the Quran asserts that "Had they gone forth with you, they would have only added to your troubles, and they would have surely spread rumours in your midst, seeking to cause sedition among you. They have some spies among you."

2) The political sphere: the hypocrites who had found the Prophet's role in mobilizing people for his guiding goals attempted to destroy his legal figure with some plans, hindering the Prophet's managerial programs. This was done through creating parallel bases alongside the

1. Battles wherein the Prophet himself was present as the commander of the Muslims' army.

government as well as widespread propaganda and promotion of trivial matters. The verse 61 of the Surah Towba refers to an example of this: “Among them are those who torment the Prophet, and say, ‘He is an ear.’” This verse was revealed about a group of hypocrites who would say, “We say anything we want and if the Prophet is informed, we will go to him to deny it and he will accept our claim, because Muhammad is a naïve person and accepts anything others say” (Makarem, 1992, vol. 8, p. 14). Fakhr Razi considers this as an instance of sarcasm and reproach (Fakhr Razi, 1999, vol. 16, p. 89). In the verse 50, the Quran speaks of the hypocrites’ malevolence. It tells the Prophet if you receive something good, they will become unhappy; and if you get into trouble, they will become happy and will say, ‘we predicted such issues and made the necessary decisions.’ (Kashani, 2002, vol. 3, p. 121).

3) The economic sphere: among the themes related to hypocrisy, economic conspiracies were a lever of the psychological warfare against the Prophet. The verses related to this issue clearly speak of the economic excuses of hypocrites from various classes of society. Regarding this fact, Abdul-Karim Bahjat-pur writes: “Some of them were wealthy persons who reproached Islam with their charities; and a group of them were poor and would seek to find faults in regard with alms and would be pleased only if they received something from special properties. Otherwise, they would be angry. The Exalted God advises the Prophet not to accept the alms paid by the former group, and advises the latter group to accept the framework specified by Islam.”

According to Mr. Bahjat-pur, the verse 53-60 refer to these two groups. In interpreting the verses 74-80 and in regard with this issue, he writes:

“The third group of the hypocrites are those who have nothing at the present time, but they claim if they had some properties, they would pay alms; however, they do not do that after they gain some wealth. The Quran reprimands those who are not generous

and ridicule the generous believers. It even counts the Prophet's begging God's pardon for them as useless. In another section, it attracts our attention to Bedouins and that they count alms as redress and loss and awaits the loss of the Islamic government"

(Bahjat-pur, 2015, pp. 500-504).

Therefore, these verses state the destructive and full-scale activities of hypocrites in various levels of the society as well as the public layers of the believers.

In the verse 81, the hypocrites' saying has been explicitly stated as follows: "Those who were left behind boasted for sitting back against [the command of] the Apostle of Allah, and were reluctant to wage jihad with their possessions and persons in the way of Allah, and they said, 'Do not go forth in this heat.'"

Methods of treating the hypocrites

In the first overarching theme, with the axes and themes that the Surah Towba gives us, we explained the features of hypocrisy as well as its limits and the hypocrites' tricks in the individual and social spheres. Naturally, after identifying a harm, the methods of treating the hypocrites, as a higher-level theme, is pursued along with the two organizing themes of intellectual-doctrinal and physical encounter. The themes of the Surah Towba, in facing the hypocrites' threatening behaviors, state two methods for neutralizing their conspiracies:

1. Intellectual and doctrinal encounter

A) Disclosure: the verses 108 and 127 of this holy Surah refer to this way of encountering hypocrites. One is related to Dirār mosque wherein the Quran orders the Prophet directly not to say prayer there ("Never stand [to pray] there!"). Then, it introduces as unjust the mosque whose foundation was on disbelief, hypocrisy, irreligion and schism from the first day. (Mughniya, 2003, p. 103). And in the verse 64, it says, "The

hypocrites are apprehensive lest a surah should be sent down against them, informing them about what is in their hearts.” Here, God reveals the hypocrites’ fear of disclosure and disgrace due to divine news (Tabatabaie, 2011, vol. 9, p. 325). In the verse 56, it reveals the hypocrites’ not being in the same front and in the same path as the believers (Ibn Ashour, 1999, vol. 10, p. 123).

B) Social boycott: social isolation and depravity from social services and relations is one of the method to treat hypocrites. The exalted God issues commands for not associating with them in the story of *Ḍirār* mosque, and the time when they made excuses for not going to war. In some cases, He explicitly says, “And never pray over any of them when he dies, nor stand at his graveside.” It means their dead bodies are not respectable and one must not say prayer on them or take part in their funeral. This method was a kind of negative fight against the hypocrites (Qara’ati, 2009, vol. 3, pp. 477, 788, 517).

Physical contact

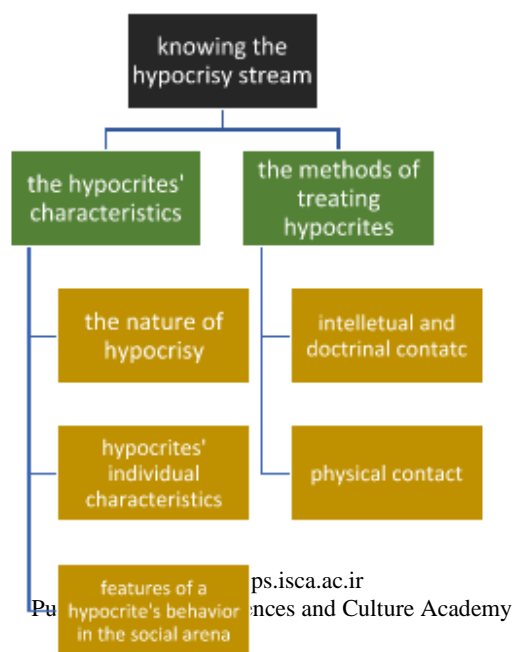
Jihad: one of the explicit orders issued by the Exalted God in response to the hypocrites is jihad against them. To neutralize the hypocrites’ social plots and even preventing their plots more, it is natural for us to give priority to direct fight with them. Of course, the point that most commentators have mentioned is in the Prophet’s way of life, jihad against hypocrites has not been practiced. Thus, they have considered it as unarmed jihad. That is, jihad against the hypocrites means other forms of struggle other than armed struggle, such as condemning, reprimanding, threatening and scandalizing; and perhaps the phrase “and be severe with them” in the verse 73 refers to this fact (Tabatabaie, 2011, vol. 9, p. 339; Makarem, 1992, vol. 8, p. 41). Of course, the point that must be noted here is that basically jihad is a governmental issue and must be done according to the authority’s discernment; and it is natural that the social conditions and the importance of rebellion and plots are

effective in specifying the punishment for this action. In this regard, Mughniya and Sayyid Qutb write: “The Prophet’s lenient treatment with the hypocrites was not useful; rather, it encouraged them to criticize him. Thus, God ordered the Prophet to be sever with them and rise to jihad against them. However, He did not state the type of jihad – whether it can be with sword or with tongue or other ways. And this means that God entrusted this to the Prophet to rise to jihad against them in anyway he himself discerns as proper” (Mughniya, 2003, vol. 4, p. 70; Sayyid Qutb, 2004, vol. 3, p. 1677).

Conclusion

This article focused on the themes related to ‘hypocrisy’ in the Surah Towba of the Quran. It obtained the related denotations through thematic analysis and thematic interpretation. Thematic analysis aims at receiving the basic, organizing and overarching themes; and the thematic interpretation states some points regarding a certain subject.

Sixteen basic themes related to ‘hypocrisy’ were extracted from the Surah Towba, which we placed in larger semantic packs under the title of ‘organizer’ or organizing themes; and then, we placed the latter themes under higher-level themes entitled ‘overarching themes’.



Considering the holy verse mentioned above, the sub-themes of the nature of hypocrisy, which are the basic themes, are as follows: being multi-layer, difference in outer and inner sides. The themes of the hypocrite's individual characteristics are as follows: escape from the field of truth, justifying and overhanging, spreading lies, fear of disgrace, pretending religiosity and piety, worldliness and seeking welfare. The themes under the hypocrites' individual characteristics in the social arena are as follows: propaganda and psychological warfare, betrayal, enjoining evil and forbidding good, having organization and base, and casting doubts among the believers. The sub-themes under the 'intellectual and doctrinal contact' are as follows: disclosing the government and the believers, social depravity and boycott. And the only sub-theme of 'physical contact' is war and jihad. Thus, one of the axes of the Surah Towba is knowing the hypocrisy stream whose network of themes was extracted and the political denotations related to 'hypocrisy' were investigated.

Since 'thematic analysis' is related to the verbal manifestations and understanding the text, I do not claim to understand the text completely; rather, I have compiled this article based on the existing evidence and the context. Thus, one can investigate other dimensions of this issue in another study more precisely.

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