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RESEARCH ARTICLE / ARAŞTIRMA MAKALESİ

Tafsir on the Qur'an's Discourse Against Hypocrisy

Kur'an'ın Münafıklığa Karşı Söylemi Üzerine Bir İnceleme

Fereshteh Motamed Langrody[*] ⓘ, **Fathiyeh Fattahizadeh**[**] ⓘ

Abstract

This study uses Fairclough's model of critical discourse analysis with regard to 15 ayahs from the Qur'an's Madani Surahs to delineate how God deals with hypocrites' claims in order to decode the ideological view of hypocrites' discourse and improve critical Qur'anic knowledge about hypocrites. This study examines the ideological structures at the descriptive level to reveal the central meanings in the deep structures of these ayahs and to understand the Qur'an's discourse-building methods against hypocrisy. This study is distinguished by its use of an interdisciplinary approach to examine ayahs while also using classical and contemporary interpretations. Based on the data analysis, the Qur'an uses discursive constructions at the descriptive level, including semantic opposition, conditional and negative statements, indirect quotations, modality, active and passive verbs, rhetorical questions, and explicit criticism when dealing with hypocrites to refute and rebuke the discourse of hypocrisy. The exploration of the ayahs' discourse at the interpretive level reflects the context of the situation at the time of revelation and the psychological element that reflects the presence of hypocritical discourse in society. At the explanatory level, the analysis demonstrates the depth of how the Qur'an confronts the hypocrites' claims to persuade the audience by constructing religious, functional, and motivational criticisms, as well as by using monotheistic ideology and belief in the afterlife.

Keywords: Qur'anic discourse, Hypocrites, Critical discourse analysis, Fairclough's model

Öz

Bu çalışma, Fairclough'un eleştirel söylem analizi modelini, münafıkların söyleminin ideolojik bakış açısını çözmek ve münafıklar hakkındaki eleştirel Kur'an bilgisini geliştirmek amacıyla Allah'ın münafıkların iddialarını nasıl ele aldığını tasvir etmek için Kur'an'ın Medenî Surelerinden 15 ayetle ilgili olarak kullanmaktadır. Bu çalışma, bu ayetlerin derin yapılarındaki merkezi anlamları ortaya çıkarmak ve Kur'an'ın münafıklığa karşı söylem oluşturma yöntemlerini anlamak için ideolojik yapıları betimsel düzeyde incelemektedir. Çalışma, ayetleri incelemek için disiplinler arası bir yaklaşım kullanması ve aynı zamanda klasik ve çağdaş yorumları kullanmasıyla öne çıkmaktadır. Veri analizine göre Kur'an, münafıklık söylemini çürütmek ve eleştirmek için anlamsal karşıtlık, şartlı ve olumsuz ifadeler, dolaylı alıntılar, modalite, aktif ve pasif fiiller, retorik sorular ve münafıklarla uğraşırken açık eleştiri gibi betimsel düzeyde söylemsel yapılar kullanmaktadır. Ayetlerin söyleminin yorumsal düzeyde incelenmesi, vahiy zamanındaki durumun bağlamını ve toplumdaki ikiyüzlü söylemin varlığını yansıtan psikolojik unsuru yansıtır. Açıklayıcı düzeyde analiz, Kur'an'ın münafıkların dinleyicileri ikna etme iddialarına dini, işlevsel ve motivasyonel eleştiriler inşa ederek ve aynı zamanda tek tanrılı inanç ve ahiret inancını kullanarak nasıl karşı koyduğunun derinliğini göstermektedir.

Anahtar Kelimeler: Kur'an söylemi, Münafıklar, Eleştirel söylem analizi, Fairclough modeli

* **Corresponding Author:** Fereshteh Motamed Langrody (Post-doctorate researcher,) Alzahra University, Faculty of Theology, Department of Quranic Studies and Hadith, Tehran, Iran. Email: f.motamad@alzahra.ac.ir ORCID: 0000-0002-8759-9209

** Fathiyeh Fattahizadeh (Prof.Dr.), Alzahra University, Faculty of Theology, Department of Quranic Studies and Hadith, Tehran, Iran. Email: f_fattahizadeh@alzahra.ac.ir ORCID: 0000-0003-1633-0955

1. Introduction

Language merits research because, as a representation, it is a system of concepts and ideas formed by the dominant society, discourse, and ideology.[1] Critical discourse analysis (CDA) is an interdisciplinary applied theory of general linguistics that exceeds the mere description of linguistic data and focuses on ideological processes, situational context, and the intertextuality that influences the formation of discourse.

Qur'anic discourses involve a rich set of discourses that possess various semantic layers whose practical and influential aspects can be reflected upon using linguistic methods. One such discourse mentioned in different parts of the Qur'an deals with hypocrites' claims. The current of hypocrisy adopted the verbal method to build its ideas into a discourse and influence the believers, and God interactively deals with this discourse. Based on Fairclough's CDA model, this research presents the discursive levels with regard to how the Qur'an deals with hypocrites' claims. The significance of this research lies in revealing how the Qur'an confronts hypocrites in order to regulate social relations, distinguish authentic from inauthentic interactions, and prevent the spread of mistrust and penetration of opportunistic currents in Islamic government. Therefore, by reflecting on how the Qur'an deals with the current of hypocrisy, this article can provide a model for dealing with similar social currents in society. The authors aim to use CDA on the relevant Qur'anic ayahs to answer the following questions:

- How do the linguistic choices of the Qur'anic discourse confront the discourse of hypocrisy?

- How does the Qur'anic discourse represent its ideology and power to reform society and confront hypocrisy?

Word limits have prevented us from analyzing all the micro- and macro-levels; thus, major examples of ideological structures in the ayahs are presented, and the paper analyzes the methods of meaning creation at the interpretive and explanatory levels.

2. Study Background

Owing to the interdisciplinary nature of this paper, the research background will be presented under the two domains of CDA and Qur'anic studies. Fairclough's *Language and Power* (1989) and Jorgensen and Phillips' "Discourse Analysis as

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1   Ferdows Aghagolzadeh & Tahereh Taremi, 2016, *Linguistic analysis of the rival discourses in the educational scholarships file: Fairclough's critical discourse analysis approach*, Language Related Research, *7*(6), 395.

Theory and Method" (2018) are among the major works on Fairclough's CDA. In Iran, Aghagolzadeh's publications are notable. In his "Critical Discourse Analysis" (2015) and paper titled "Description and Explanation of Ideological Linguistic Structures in Critical Discourse Analysis," he theoretically and practically introduced Fairclough's method and its application to texts taken from press and media. Yarmohammadi (2008) and Soltani (2008) have also written about the use of Fairclough's CDA and introduced the most important discursive structures used in press.

Several works are also found on hypocrisy. Mohammadi Gilani's (2006) study on stories of the hypocrites in the Qur'an observes the historical forms of hypocrisy at the dawn of Islam and examines hypocrisy from religious, social, and philosophical perspectives. In a work on the encounter between the Prophet and the hypocrites, Nayyeri (2013) examined the Qur'an in three volumes by descriptively citing ayahs to examine how the Prophet dealt with hypocrites during various wars such as the battles of Uhud, Badr, and Ahzab. In the paper examining the current of hypocrisy and its motives in the Prophetic Revolution according to the Holy Qur'an, Ghazizadeh and Tabasi (2008) adopted the descriptive method and enumerated factors such as fear, avarice, and prejudice as the causes of hypocrisy.

Based on this review, we found no study to have used Fairclough's CDA to examine Qur'anic ayahs discussing hypocrites' claims. Therefore, this study adopts Fairclough's CDA to investigate the Qur'anic critical discourse dealing with hypocrites' claims.

3. Theoretical Framework

Humanities in general and studies on the Qur'an and hadith in particular are expanding worldwide. As such, a shared language is necessary for communicating with other researchers, and novel text analysis methods can serve this purpose well. The use of interdisciplinary research undoubtedly involves the use of a universal language. As a qualitative method, CDA plays an important role in the methodical contemplation of Qur'anic ayahs. "Paying attention to the linguistic level of discourse in the form of speech, the metalinguistic level (which is the role of cultural and social grounds), and the effect of extra-linguistic factors in understanding the meaning of speech/text plays a major role in interpreting Qur'anic verses."[2]

In 2001, Norman Fairclough introduced the triadic model of critical discourse, which provides an understanding of meaning and discourse using a systematic

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2   Fatemeh Dastranj, 2018, *An Investigation on the Effect of Syntactic Analysis on the Qur'anic Discourse of Wṣyt Verse*, Language Related Research, *9*(1), 214.

dialectical approach. This model considers the relationship linguistic knowledge has with texts, institutions, society, and ideology and presents it under three levels: descriptive, explanatory, and interpretative.[3] According to Fairclough, any text consists of a dialectic of various meaningful elements whose analysis is crucial to the text's discourse analysis.[4]

Fairclough regards the use of language as a communicative act consisting of three aspects: text, discursive act, and social action. Text can be spoken, written, visual, or a combination of these three, while discursive action denotes the process of producing and consuming text, which is a social action.[5] Fairclough's CDA consists of three levels: description, interpretation, and explanation.[6] The overall goal of this triadic model is to offer a framework for discourse analysis. The model is based on the principle that a text cannot be understood or analyzed in a vacuum; rather, it must be comprehended in relation to the networks of other texts and the social context.[7]
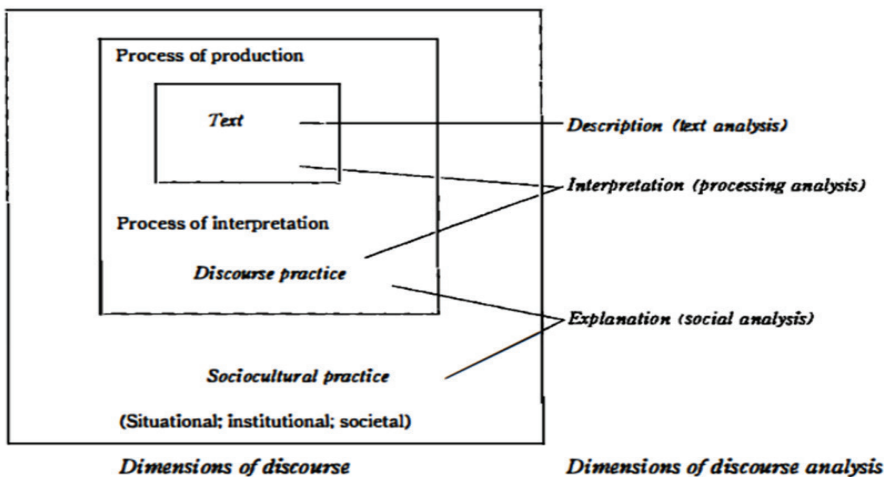

Figure 1. Fairclough's CDA model.(Fairclough, 1989, p. 25)

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3   Norman Fairclough, *Analyzing Discourse: Textual Analysis for Social Research*, (London & New York, 2003), 138–139.

4   Ibid., 23.

5   Norman Fairclough, *Discourse and Social Change* (Cambridge: Polity Pree, 1992), 73.

6   Norman Fairclough, *Language and Power* (New York: Longman Inc, 1989), 26.

7   Marianne Jorgensen & Louise Philips, *Theory and Discourse Analysis Approach* (Translated by: Jalili; Tehran: Ney, 2018), 123.

In Fairclough's triadic model, the description stage is the prerequisite to interpretation and explanation. In fact, any discursive event is regarded as a text, and the superficial features of the text are examined at the descriptive level. Fairclough explains this level of analysis as follows: "The formal features of a text can be analyzed from a discursive view; on the one hand, it can track the production process and, on the other hand, it can shed light on the interpretive process."[8]

In addition to analyzing the linguistic structure, this method of analysis encompasses the discourses involved in the generation and consumption of a text because the text, being a social act, is formed by these discourses. According to Fairclough, "Interpretation deals with and interacts with the text, and regards it as a product of the production process and a source for the interpretive process. It also considers its context of situation."[9]

Explanation expresses the relationship between discourse and the social context. According to Fairclough, this level seeks to describe discourse as part of a social process, how social structures demonstrate discourse, and what reproductive effects they have on structures to maintain or change them.[10]

4. Research Methodology

This paper uses Fairclough's CDA at the three levels of description, interpretation, and explanation to analyze the Qur'anic ayahs dealing with hypocrites' claims. The first section analyzes the formal features of the words and the syntactic features of the ayahs. The second section (interpretation) analyzes the context of situation and the discursive and inter-discursive order. Accordingly, this study bases the dimension of interpretation on the context of situation and the psychological component of discourse actors. The third section (explanation) examines discourse as part of the process of social struggle in power relations, namely by analyzing the Qur'anic discourse as the prevailing power against hypocrites' claims.

5. Data Analysis

Before examining the ayahs' discourse, the scope of the ayahs pertaining to the claims of the hypocrites need to be determined and then analyzed at the three levels of description, interpretation, and explanation.

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8   Fairclough, *Language and Power*, 24.

9   Ibid., 26.

10   Ibid., 26.

5.1. Introducing the Corpus

Hypocrisy is discussed in detail in the Madani Surahs. Al-Baqarah first states the attributes of the pious and of the infidels, and then mentions the characteristics of hypocrites over 13 ayahs. Hypocrites' actions, traits, and claims are discussed over 81 ayahs and 17 surahs.[11] Most ayahs discussing hypocrisy appear in Surah At-Tawba and Surah Al-Munafiqun, which describe the situation in Medina. All these surahs are Madani Surahs, except for Surah Al-Hud and Surah Al-Ankabut, in which the Madani or Meccan nature of the hypocrisy-related ayahs is disputed. The political, social, and economic conditions of Muslims in Mecca could not arise envy in or promise any gains to hypocrites, so they could not have acted hypocritically; thus, the hypocrisy emerged after the Islamic government rose to power (i.e., after the Prophet's hijra to Medina). As the government was religious, hypocrisy was also transmitted to the domain of faith.[12] The rather extensive description of hypocrites in the Madani Surahs suggests the large size of this group in Medina and its social and intellectual influence and power.

Upon studying the Qur'anic ayahs, the following claims made by hypocrites and how the Qur'an confronts them have been identified, though due to the size limitations of the article, just mentioning the ayahs within the text of the article will have to suffice.

5.2. Description

At this level, Fairclough examined a textual structure and discourse with an assumed appearance and general concept. He explored the experimental value of the vocabulary, metaphors, grammar, sentence formation, and logical relationships in the text.[13] Due to current word limits, only the most important discursive structures will be mentioned, followed by a few examples.

5.2.1. Analyzing Semantic Opposition in Qur'anic Discourse

The relationship between two opposite words and sentences helps associate the meaning of opposing discourses in the audience's mind.[14] The Qur'anic discourse against hypocrites demonstrates the height of discursive confrontation: "And of

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11 Al-Imran, An-Nisa, Al-Ma'idah, Al-Anfal, At-Tawbah, Hud, An-Noor, Al-Ankabut, Al-Ahzab, Muhammad, Fat'h, Al-Hadid, Al-Mujadala, Al-Hashr, Al-Munafiqun, At-Tahrim, & Al-Muddaththir.

12 Mahmood Mahdavi Damghani, 2009, *Muhammad (PHU) and Hypocrisy*, History Studies of Islam, *1*(1), 138.

13 Fairclough, *Language and Power*, 110–111.

14 Aḥmad Mukhtār 'Umar, *Semantics book*. (Ghahereh: The World of Books, 1999), 209.

the people are some who say, 'We believe in Allāh and the Last Day, but they are not believers"(Qur'an 2:8). "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" (Qur'an 2:11-12). "'And a party of them asked permission of the Prophet, saying, 'Indeed, our houses are exposed [i.e., unprotected],' while they were not exposed. They did not intend except to flee... Allāh will judge between [all of] you on the Day of Resurrection, and never will Allāh give the disbelievers over the believers a way [to overcome them]" (Qur'an 33:13). "And among them is he who says, 'Permit me [to remain at home] and do not put me to trial.' Unquestionably, into trial they have fallen And indeed, Hell will encompass the disbelievers" (Qur'an 9:49). "Those who say, 'Which of you has this increased in faith?' As for those who believed, it has increased them in faith, while they are rejoicing. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers" (Qur'an 9:124-125). In the first ayah, "but they are not believers" runs in contrast to "We believe in Allāh and the Last Day," with the first sentence expressing the status of action of the agent and the second sentence recounting it. This contrast aims to reject and deny the hypocrites' claim. The presence of emphasis and exaggeration in the rejection of faith in the statement "but they are not believers" is what generally expels the hypocrites from the truth of faith.[15]

The commander of the action uses semantic opposition to religiously and politically demonstrate the situational context of time from different angles. God notes that some people have distanced themselves from pure Islamic values. Thus, by using opposite words and sentences, He reminds the audience of the naturalization of the deviant ideology centered on evil that has penetrated society, so that the image of hypocrisy can be shattered in the audience's eyes. In fact, this orientation in the Qur'an's critical discourse toward the hypocrites' claims recreates the significance of hypocrisy in society in order to paint a complete picture of society's duality while also explicitly criticizing hypocrites' beliefs, actions, and motives. Just as in the Qur'an 2:8, Allah rejects the hypocrites' faith in contrast to their verbal faith, because their faith has no worth.[16]

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15 Cârullah Zemahşerî, *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve 'uyûni'l-ekâvîl fî vücûhi't-te'vîl* (Beyrut: Dârü'l-kitâbi'l-'Arabî, 3rd ed., 1407), Vol. 1, 55.

16 Ebû Jafer Muhammed b. Taberî, Cerîr, *Câmiu'l-beyân an te'vîli âyi'l-Kur'ân*. thk. Dr. Abdullah b. Abdu'l- Muhsin et-Türkî. Vol. 26 Cairo: Dâru'l-Hijr, 1412), Vol. 1, 91.

5.2.2. Analyzing Modality in Qur'anic Discourse

Modality is the semantic information regarding the speaker's vision about what is being said.[17] Modality indicates a relationship not only between form and content but also between content and role and is often characterized by the use of modal verbs, as well as their negative forms and adverbs. For example, the emphasis occurs on an ideological construct repeated in the ayahs and has a persuasive nature. Emphasize and repeating become necessary when the commander of the action is denying something. Because the hypocrites are strongly in denial, the rhetoric has to stress the idea more emphatically so that the meaning can be conveyed strongly to the audience. Due to the deception of their souls, the hypocrites falsely believed that they were reformers. In the ayah "Unquestionably, it is they who are the corrupters, but they perceive [it] not" (Qur'an 2:12), different types of emphasis (*ala*, *inna*, *mufsidun* with a definite article, the pronoun *hum*, and the phrase "they perceive not") are used to reject the hypocrites' claim that they are reformers. *Ala* is a combination of the interrogative *hamza* and a word of negation used to denote one informing of the realization of the next phrase. Interrogation is added to negation to emphasize this. Therefore, the Qur'anic discourse rejects the hypocrites' claims that they are among the reformers with the most eloquent expression denoting Divine wrath in the best way possible.[18]

In the face of the hypocrites' claim that they had good intentions when building Masjid al-Dirar, expressed as "We intended only the best" (Qur'an 9:107), God notifies the Prophet of their intention while also emphatically rejecting their claim, the ayah ending with "And Allāh testifies that indeed they are liars." Different verbal emphases are used in this sentence to reject the hypocrites' claims in their verbal declarations: a nominal sentence, *inna*, *lam*, and the agent noun "liars," indicating the continuity of their falsehood. Also, the ayah "And Allah knows that you are His Messenger" (Qur'an 63:1) rejects the hypocrites' declaration that Prophet Muhammad is the messenger of God, because their declaration is sarcasm and devoid of the accord between the heart and the tongue.[19] God's emphatic rejection of hypocrites' claims aims to confront their discourse.

5.2.3. Analyzing the Expressive Value in Qur'anic Discourse

According to Fairclough, words with an expressive value represent the text producer's world knowledge and ideology.[20] The hypocrites' claims and the Qur'an's

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17 F.R. Palmer, *Mood and Modality*. (Cambridge: Cambridge University Press, 1986), 1.

18 Zemahşerî, *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve 'uyûni'l-ekâvîl fî vücûhi't-te'vîl*, Vol. 1, 62.

19 Zemahşerî, *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve 'uyûni'l-ekâvîl fî vücûhi't-te'vîl*, Vol. 4, 538.

20 Fairclough, *Language and Power*, 119.

responses to them are explained with an ideological foundation after distinguishing the hypocrites from pure Islam. Expressions such as the following have a negative expressive value: "they are not believers" (Qur'an 2:8), "liars" (Qur'an 63:1), "people who are afraid" (Qur'an 9:56), "who are the corrupters, but they perceive [it] not" (Qur'an 2:12), "they are disbelievers" (Qur'an 9:125), "but as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil" (Qur'an 9:125), "for him is the fire of Hell, wherein he will abide eternally... that is the great disgrace" (Qur'an 9:63), and "but the hypocrites do not understand" (Qur'an 63:7). In other words, concepts such as ignorance of the truth demonstrate the hypocrites' actions that are motivated by their attitudes (materialistic and non-religious) differing from the attitudes of the believers, as explicitly represented in the ayahs. To oblige the actor and issue an ultimatum, hypocrites' exposure and threats against them become dramatically intense, reaching punishment in this and the next world. For instance, in the Qur'an (2:12), the phrase "but they perceive [it] not" denotes the hypocrites' lack of perceiving their true conscience. Namely, they claim they are reformers but "they are the corrupters and do not know it." These Divine words reject the hypocrites' claim, for they were commanded to obey God's commands and refrain from disobedience.[21]

Disbelievers is another word that encompasses an expressive value in reference to the hypocrites: "And indeed, Hell will encompass the disbelievers" (Qur'an 9:49) and "And they will have died while they are disbelievers" (Qur'an 9:125) shows that they have no grain of faith in their hearts but only put on a mask of faith and introduce themselves as Muslims.[22] In fact, the lack of heartfelt belief leads to hypocrites' disbelief, which then leads to ignoring God and His legitimacy. *Kafirun* is the agent noun of the root *kufr* and denotes those who are persistent in their infidelity; this means that hypocrites pursue their goals by persisting in their infidelity. Furthermore, the phrase "It has [only] increased them in evil [in addition] to their evil" demonstrates the hypocrites' continuous disbelief is what increases their punishment.[23]

Moreover, the expression "And indeed, Hell will be encompassing of the disbelievers" refers to the current deprivation the hypocrites face in this world and later in the hereafter. In fact, the hypocrites will be immediately encompassed by Hell, as if they are surrounded fully by it. They are deprived of the light of

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21 Jarir al-Tabari, *Câmiu'l-beyân an te'vîli âyi'l-Kur'ân*, Vol. 1, 99.

22 Muḥammad Ibn Ḥasan, Ṭūsī. *Al-Tibyān fî Tafsir al Qur'an*, (Beirut: Dar Ihyā al-Turāth al-Arabi: n.d), Vol. 1, 68.

23 Zemahşerî. *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve 'uyûni'l-ekâvîl fî vücûhi't-te'vîl*, Vol. 2, 324.

Divine knowledge, His angels, scriptures, messengers, and the Day of Resurrection because they were only thinking about worldly happiness, wealth, and status. In this way they became known among people for their hypocrisy and defamation of religion. Because they had witnessed the rising status of Islam, they became afraid for themselves, their children, and their property. As a result, they became deprived of any spiritual happiness. Thus, they grew more afraid, and consequently had extreme fear combined with severe ignorance, which is the greatest type of spiritual torment.[24]

5.2.4. Analyzing the Use of Conditional and Negative Statements

Another ideological construct in the ayahs is the use of conditional statements that represent the hidden angles of the hypocrites' nature and ideology, shown in the following examples:

> *And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.* (Qur'an 9:63)
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> *If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.* (Qur'an 9:50)
>
> *These hypocrites watch you closely. If victory is granted you from Allāh, they say: "Were we not with you?" And were the unbelievers to gain the upper hand, they would say [to them]: "Did we not have mastery over you, and yet we protected you from the believers?"* (Qur'an 4:141)
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> *Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed."* (Qur'an 3:168)
>
> *... and then [if you did], you would not be given enjoyment [of life] except for a little.* (Quran 33:16).

The ayahs also contain a multitude of negative statements. The Holy Qur'an explicitly rejects the false claims of the hypocrites and uses negative sentences for this purpose, such as "but they are not believers" (Qur'an 2:8). While refuting their faith, God calls the space of their enunciation a foreign space and introduces faith as a matter of the heart: "Those who say, 'We believe' with their mouths, but their hearts believe not..." (Qur'an 5:41) The phrase "but their hearts believe not" shows that hypocrites do not believe in their hearts because faith involves a heartfelt acceptance along with a verbal confession.[25] By believing, believers become safe from doubt and crises of faith and manifest the effects of their belief

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24 Fahreddîn Muhammed b. Ömer, Râzî, *Mefâtîhu'l-Gayb*, (Beyrut: Dâru'l-Fikr, 1420), Vol. 16, 66.

25 'Alī Ibn Muḥammad Jurjānī, *Al-Tarifat* (Beirut: Darol-Nafayes. 2004), 40.

in outward physical actions.[26] The Qur'an also rejects hypocrites' perception: "but they perceive [it] not" (Qur'an 2:12), for the pre-requisite of knowing any truth is trust in oneself and rational criteria. Hypocrisy deprives the person of this trust, and hypocrites can no longer become aware of anything.[27] These statements are warnings to society to make believers and Muslims aware of hypocrites' actions. In addition, hypocrites' beliefs are criticized for their distance from truth and the fact that they would lead to destruction and sedition.[28]

Other examples are "…while they were not exposed. They did not intend except to flee" (Qur'an 33:13) and "And they swear by Allāh that they are from among you while they are not from among you; but they are a people who are afraid" (Qur'an 9:56). By rejecting hypocrites' claims, God explicitly confronts the discourse of hypocrisy. More interesting to note is that hypocrites had previously expressed their faith saying "We believe in Allāh and the Last Day" (Qur'an 2:8), but in rejecting their words, God uses a nominal sentence to expose their lies and hypocrisy and reveal their intent emphatically. In fact, the nominal sentence is used to stress negation.[29] The ayah continues, stating "and never will Allāh give the disbelievers over the believers a way [to overcome them]" (Quran 4:141). The negation of "way" in the indefinite form denotes domination in the world; in other words, disbelievers will not dominate believers in this world or the Hereafter, and the believers, with God's permission, will be victorious over hypocrites as long as they are committed to the requirements of faith.[30] Therefore, hypocrites will not defeat believers, whether logically, militarily, politically, culturally, economically or religiously.

In addition, Muslims' victory is referred to as a conquest, while infidels' victory is described as gaining an advantage; this is because Muslims are exalted, while infidels are debased.[31] Infidels' victories are also described as being limited, transient, and unstable, with the ultimate conquest and victory resting with believers.

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26 Mohammed Hussein, Tabatabaei, *Al-Mizan fî tafsir al-Qurʾan. (Qom*: The Islamic Bookstore of Qom Scientific Foundation, 5th ed., 1996), Vol. 1, 33.

27 Muhammad Taghi, Mudarresi, *Min Huda al-Qur'an* (Tehran: Dar Muhebbi al-Hossain, 1999), Vol. 1, 107.

28 Zemahşerî, *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve 'uyûni'l-ekâvîl fî vücûhi't-te'vîl*, Vol. 1, 63.

29 See: Sulṭān Muḥammad gnābādy. *Tafsir Bayan Al-saadah fî Maghamat Al-ebadah. (*2nd ed., Muʾassisat al-Aʿlamī Lelmatboat, 1988), Vol. 1, 57.

30 Jarir al-Tabari, *Câmiu'l-beyân an te'vîli âyi'l-Kur'ân*. Vol. 5, 213.

31 Zemahşerî, *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve 'uyûni'l-ekâvîl fî vücûhi't-te'vîl*. Vol. 1, 578.

5.2.5. Analyzing the Use of Rhetorical Questions

The departure of the interrogative form from its main meaning and its application for secondary meanings play an important role in representing the ideological view of the actor (the hypocrites). In fact, such questions pursue another action or activity other than questioning. For example, the Qur'an's interrogative discourse in the face of the hypocrites' claims is compatible with their needs in society so that it is able to influence and change the prevailing atmosphere. With the victory of Islam in Medina, many hypocrites turned to opportunism and greed and were concerned about the political future of the Prophet's movement and the spread of Islam. Thus, when viewing the signs of Muslims' victory, they conceded to the facade of Islam in order to penetrate sensitive positions. They believed that they could harm Islam by secretly abandoning faith and hiding their true nature behind their oaths. God challenges the actors' discourse by questioning them in order to make them aware of their doctrinal error regarding God's unawareness of their conscience: "Is not Allah most knowing of what is within the breasts of all creatures?" (Qur'an 29:10). In this ayah, interrogation is not used for its main purpose; rather, the commander of the action aims to warn and reprimand the actors and to shatter their false idea of hiding their motives, for God is aware of what they harbor within. In addition, the ayah tells the believers what the hypocrites are hiding in their hearts; thus, the interrogative discourse of the Qur'an is both a warning to the hypocrites and good tidings and news to the believers.[32]

5.2.6. Analyzing the References in Qur'anic Discourse

Another dimension of the level of description is reference (i.e., determining the types of pronouns and how the actors of discourse are represented in the text). The actors are not accurately represented in the ayahs but are instead introduced with pronouns, because what matters is not themselves but their actions. The repetition of the pronoun *hum* [you] indicates the identity of the actors; this means that Muslims and hypocrites seem to belong to the same group, and the text intends to fine-tune the audience's ideology regarding the hypocrites. The second-person pronoun *kum* is also used in the ayahs, indicating a direct conversation; by directing the speech to the hypocrites, God severely reprimands their escape from the war, as if they were present at that moment: "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little" (Qur'an 33:16) This discursive method makes the audience fully concentrate on the topic at hand. Thus, the Qur'anic discourse responds to hypocrites and addresses them directly from a position of power, without fear.

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32   Zemahşerî, *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve 'uyûni'l-ekâvîl fî vücûhi't-te'vîl*. Vol. 3, 444.

5.2.7. *Analyzing the Use of Indirect Quotations*

In indirect expression, the discourse-maker does not address the other party directly. In some cases, the discourse-maker acts from a position of power and, by using indirect expressions, deals with the rival discourse while assuming domination of it. For example:

> And they swear by Allāh their strongest oaths that if you ordered them, they would go forth [in Allāh's cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allāh is [fully] aware of that which you do." (Qur'an 24:53)
> Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little. (Qur'an 33:16)

In the ayahs above, the commander of the action performs in the imperative to realize a value. In other words, God has spoken to the hypocrites through the Prophet and has used the word *qul* [imperative of "to say"] at the beginning of His speech. This is a kind of prescriptive discourse whereby the Prophet acts based on the message he receives from God, and the action involves Divine knowledge and awareness about hypocrites' intentions. Examples include the phrase "Do not swear," which forbids hypocrites' from swearing, and "known obedience," which mentions the reason for this prohibition against swearing. In other words, the obedience of hypocrites is known, because they lie.[33] If hypocrites concede verbally but act in opposition, God will be aware of their action.

5.2.8. *Analyzing the Usage of Active and Passive Verbs*

Another linguistic strategy that discourse-makers use to represent the ideological view of rival discourses is the use of passive versus active structures. Emphasizing verbs in the passive structure makes the action more important than the actor. In the ayahs, passive verbs are used rarely, and only when the enunciator expresses an obvious matter; the aim is to make the action more objective and thus does not need to mention the actor. For example:

> And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision. (Qur'an 3:169)
> And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry. (Qur'an 9:58)
> And whenever a sūrah is revealed, there are among them [i.e., the hypocrites] those who say... (Qur'an 9:124)
> And of the people are some who say, "We believe in Allāh," but when one [of them] is harmed for [the cause of] Allāh... (Qur'an 29:10)

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33   Jarir al-Tabari, *Câmiu'l-beyân an te'vîli âyi'l-Kur'ân*, Vol. 18, 121.

The examples above involve passive verbs that indicate the Qur'anic discourse's attempt to magnify the actions (i.e., martyrdom, Divine provision, bestowment, the revelation of surahs, and being harmed). The infrequent use of passive verbs indicates the power and dominance of the Qur'anic discourse, for it was presented when the Prophet was in charge of Muslims' affairs in Medina and in a position of power. One of the discursive goals in active sentences is to highlight the actor. In other words, ayahs that demonstrate active voice delineate the presence of the commander of action (God) for the audience, which occurs much more frequently in the ayahs.

5.3. Interpretation

In the interpretation stage, Fairclough examined the relationship between discursive practice and order.[34] From the viewpoint of the interpreter of a text, the text's formal features are the signs that activate the elements of the interpreter's social resources, and these interpretations are the dialectical outcome of these signs and resources.[35] In fact, Fairclough considered interpretation to be the fusion of what is in the text with what lies within the interpreter. Accordingly, the level of interpretation targets the situational context of ayahs as a vehicle for the formation of relationships between the commander of action and the actor, as well as the psychological elements of the discourse actors who shape the ayahs.

5.3.1. Situational Context in Qur'anic Discourse

A close link exists between the produced discourse and the social context surrounding it. The Qur'anic discourse in the face of the hypocrites' claims was made in a specific temporal context (i.e., at the time of the Prophet's arrival in Medina). With the dominion of Islam, hypocrites started clandestine movements, which became evident during the battles between Muslims and infidels. The analysis of the ayahs is strongly affected by the social conditions during which they were revealed. The sociopolitical conditions of that era are significant in the history of Islam. The ideological, political, and military confrontations peaked at this time. The Prophet was at the height of power after the Conquest of Mecca, which marginalized the infidels and hegemonized the Qur'anic discourse. This provoked the rage of those who desired sovereignty, especially the Quraysh, such that they secretly attempted to defeat the Prophet and created the current of hypocrisy. Accordingly, God says to the Prophet, "And among those around you of the Bedouins are hypocrites, and [also] from the people of Madīnah. They have

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34 Fairclough, *Discourse and Social Change*, 237.

35 Fairclough, *Language and Power*, 141.

persisted in hypocrisy. You, [O Muḥammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment" (Qur'an 9:101). Therefore, the main and most serious intra-discursive alterity to Muslims in this period was the hypocrites. Surah Al-Baqarah was revealed from the beginning of the Prophet's hijra to Medina until two years after it. God gave the hypocrites many opportunities to repent, but they continued their sabotage, and God who is completely aware of their intent exposed their goals as a serious harm to Islam.

Most of the hypocrites' claims are stated in Surah At-Tawbah with reproving reactions, showing the situation of Islamic society in 9 AH. The Prophet's invitation to his friends and Muslims to participate in the Expedition of Tabuk was met with reluctance and disharmony from the opportunistic hypocrites who aimed to justify their action through excuses and apologies, asking asked the Prophet to exempt them from jihad. Some asked to be excused due to the intense heat, after which God threatened them with a hotter fire (Hell) in Surah At-Tawbah (Qur'an 9:81).[36] Others tried to prevent Muslims from accompanying the Prophet by staying in Medina and spreading rumors. Others still practically conspired against the Prophet and tried to justify their actions with passive behaviors and pretense.[37] In fact, two groups of hypocrites were present in the Expedition of Tabuk: those who pretended to help but tried to harm Muslims during the Expedition, and those who remained in Medina and practically confronted Islam using conspiratorial sabotage (e.g., the construction of Masjid al-Dirar). Their clever conspiracy involved the use of the mosque as a base for competing with Masjid al-Nabi. However, despite their insistence, the Prophet did not pray in Masjid al-Dirar and thus thwarted their conspiracy.[38]

5.3.2. The Psychological Element of Situational Context in Qur'anic Discourse

The discourse-builder tries to better represent their ideology by referring to the effects of the actors' psychological dimensions. The Qur'anic discourse declares hypocrites' actions and states in a manner compatible with the audience's schemata and experience. By creating relational action, the discourse is able to correctly delineate hypocrisy in society. Meanwhile, mentioning the evident characteristics of hypocrites reveals their true faces and facilitates their recognition. In general, hypocrites wish to appear moral in society while avoiding the costs of being moral.

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36 Muḥammad ibn Saʿd, *al-Ṭabaqāt al-Kubrā*, (Beirut: Darol-Kotob elmiyeh, 1990), Vol. 2, 125.

37 Muḥammad ibn ʿUmar, Wāqidī, *al-Maghāzī*. (Biyrūt, Muʾassisat al-Aʿlamī, 1989), Vol. 3, 1004.

38 See: At-Tawbah: 107-110; ʿabd al-Malik, Ibn Hishām, *al-Sīrat al-Nabawīyah*, (Beirut: Darol-Maaref: n.d), Vol. 2, 530.

This concept is referred to as *moral hypocrisy* in psychology, whereby people with dual behaviors pursue personal gains while adhering to moral norms when dealing with others.[39] Upon mentioning their claims, God points to the hypocrites' religious, practical, and motivational inconsistencies, suggesting their lack of mental health. Hypocrites did not believe in Islam intellectually or religiously, but they pretended otherwise in order to keep their social status and worldly gains while secretly pursuing their goals. They hid their disbelief out of fear and pretended faith by taking oaths: "And they swear by Allāh that they are from among you while they are not from among you; but they are a people who are afraid" (Qur'an 9:56). Thus, their pretension of friendship is fueled only by fear so that they could benefit from believers' security.[40] *Yafraqun* is rooted in *faraqa*, which means disparity and separation. They are so afraid that their hearts may collapse and break into pieces.[41] Because hypocrites have nothing to rely on in their hearts, they are constantly afflicted with great fear and thus never express what they harbor in their hearts. Because they do not fear God, they are scared of everything and live in a constant state of fear, whereas true believers are peaceful and courageous thanks to their faith.[42]

The personal interests of the hypocrites led to their hypocritical reactions to jihad.[43] Fear of death, avarice for material or long-term gains, and fear of temptation were among their excuses for not participating in jihad. Such a style of discourse increases the audience's trust in the power and ideology of sovereignty and expresses the deep conflict between the discourse of believers and that of hypocrites. In fact, one way to recognize hypocrites in any society is to pay attention to their arguments and excuses for running away from their duties, and these pretexts show their hearts. Thus, hypocrites' actions reflect the inconsistencies in their beliefs and actions and serve as an expression of reality reflected in their words and style of expression.

5.4. Explanation

This level aims to portray discourse as part of a social process. It explores the power relations that affect the formation of the discourse and answers the fundamental question, "Does the discourse sustain or change the existing power relations?"[44]

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39   R, Baron & N, Branscombe. *Social Psychology*. (14th Edition. Publisher Pearson, 2017), 115.

40   Jarir al-Tabari. *Câmiu'l-beyân an te'vîli âyi'l-Kur'ân*. Vol. 10, 107.

41   Ḥusayn ibn Muḥammad Rāghib Iṣfahānī. *al-Mufradāt fī Gharīb al-Qur'ān*. (Beirut: Dār al-'Ilm Darol-elm, 1991), 634.

42   Naser, Makarem Shirazi & et al., *Tafsir Nemooneh*, Tehran: Dar al-Kotob al-islamiyah, (Islamic Republic of Iran, 1995) Vol. 7, 452.

43   See: An-Nisa: 141; At-Tawbah: 50-51, 56-57, 49.

44   Fairclough, *Language and Power*, 166.

As stated in the situational context, political and religious changes at the time of the Prophet and after his hijra had led to the domination of the Qur'anic discourse in society. With this dominant discourse, different structures of Islamic society (especially sociopolitical structures) became a point of conflict between the two main discourses. The discourse of Islam was opposed to the discourse of infidelity; therefore, the main conflict was over power and taking control of society, but through two different discursive approaches. Meanwhile, the discourse of infidelity in the guise of Islam (hypocrisy) made claims and speeches that could be very dangerous for Islamic society. The Qur'anic discourse holds a position of power against the discourse of hypocrisy and seeks to criticize and reform it. The Qur'an's critical discourse against the hypocrites' claims is part of a social process that deals with them from a position of power.

Given what has been mentioned about the duality of faith and action, a critique of belief, action, and motive is among the Qur'an's explicit criticisms of the hypocrites observable throughout the ayahs. Evidently, only true faith can fulfil Divine tasks and commands; thus, while criticizing hypocrites' dual motives and actions, the Qur'an reprimands and explicitly negates their beliefs (Qur'an 2:8). The ayah "And to Allāh belong the depositories of the heavens and the earth, but the hypocrites do not understand" (Qur'an 63:7) reminds the reader how the hypocrites prohibited Muslims from *infaq* [charitable spending without thought of reward] because of their disbelief in God's provision. The hypocrites do not know that God holds the treasures of the world and is the only provider of all. As such, He can make all the poor rich if He so wishes. Hypocrites assume that worldly causes determine poverty and wealth, so if they do not give alms to poor believers, the poor will be unable to find any sustenance.[45] The apparent faith of the hypocrites is another issue strongly reprimanded by the Qur'an. Their faith is limited to well-being and health and to the extent that it does not harm them. Still, God will separate and distinguish true believers from hypocrites by testing them:[46] "And Allāh will surely make evident those who believe, and He will surely make evident the hypocrites" (Qur'an 29:11). Faith is the greatest asset of Islam and one of the main axes of the Divine critical discourse about hypocrites' claim of faith. Moving along true faith will, doubtless, preserve the achievements of the Islamic society, just as wearing a mask of faith despite disbelief at heart will inflict a serious blow on society.

The Qur'anic discourse is multi-layered. Examination of the semantics of the Qur'anic discourse against hypocrites' claims shows that, while criticizing and

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45 Aḥmad ibn Muṣṭafá Marāghī, *Al-Tafsīr al-Maraghi*, (Beirut: Dar Ihyā al-Turāth al-Arabi, n.d), Vol. 28, 113.

46 Jarir al-Tabari. *Câmiu'l-beyân an te'vîli âyi'l-Kur'ân*. Vol. 20, 86.

exposing the hypocrites' face and nature, God reveals two central ideologies of monotheism and belief in the afterlife. After introducing the main intention of the hypocrites for escaping jihad, God has corrected and improved their notion by saying that escaping war will never prolong their lives, because each person has been allocated a determined lifespan. Consequently, escape does not benefit them and only delays death a little (Quran 33:16).[47] Elsewhere, God responds to the hypocrites' view of death in two ways: 1) He says in a reproving tone: "Those who said about their brothers while sitting [at home], 'If they had obeyed us, they would not have been killed.' Say [O Prophet], 'Then prevent death from yourselves, if you should be truthful'" (Qur'an 3:168). Being killed is one way to die which they have escaped from, but death has many ways. If the hypocrites are truthful, they should be able to avoid those ways, too.[48] Death is Divine destiny and cannot be prevented. Taking part in jihad does not determine death, and escaping it does not determine life, for life and death are not adjusted based on hypocrites' recommendation.[49] 2) The Qur'an explains the correct view of martyrdom and mentions that martyrs are alive, receive God's provision, rejoice in His bounty and grace,[50] and have a special purgatorial life in order to shatter the hypocrites' illusion of martyrs' death and the futility of their martyrdom (Qur'an 3:169). Thus, the Qur'anic discourse rebukes hypocrites, corrects their views, and creates the necessary potential for the action of jihad while also supporting the Prophet on the battlefield.

In response to hypocrites' oaths about accompanying the Prophet on jihad, the Qur'anic discourse reasons as follows: Going to jihad is obedience to God and part of religion; as such, it does not need a strong oath. God is aware of the hypocrites' obedience and knows that they are lying; nothing is hidden from God, and He will punish them.[51] In the end, God rebukes the hypocrites and tells them not to assume that they can escape God's knowledge by hiding the truth; rather, God is aware of their actions and is not deceived by their tricks and strong oaths (Qur'an 24:53).[52] Taking an oath is a means for influencing weak people, because reality does not require emphasis or swearing, and this is a clear manifestation of the power of Divine discourse. The key point emerging from the explanation of these ayahs is the

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47 Zemahşerî. *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve ʿuyûni'l-ekâvîl fî vücûhi't-te'vîl*. Vol.3, 529.

48 Zemahşerî. *el-Keşşâf an hakâikı ğavâmizi't-tenzîl ve ʿuyûni'l-ekâvîl fî vücûhi't-te'vîl*. Vol.1, 438.

49 refer to: Faḍl Ibn Ḥasan, Ṭabarsī. *Majmaʿ al-Bayān fī Tafsīr al-Qur'an*. (Tehran: Naser Khosrov Publications, 1994) Vol. 8, 547; Tabatabaei. *Al-Mizan fi tafsir al-Qur'an*. Vpl. 16, 287; ʿabdullah, Jawādī Āmulī,. *Tasnīm*. (Qum: Nashri Asrāʾ, 2009), Vol. 16, 270.

50 Jarir al-Tabari. *Câmiu'l-beyân an te'vîli âyi'l-Kur'ân*. Vol. 4, 113.

51 Jarir al-Tabari. *Câmiu'l-beyân an te'vîli âyi'l-Kur'ân*. Vol. 18, 121.

52 Tabatabaei. *Al-Mizan fi tafsir al-Qurʾan*. Vol. 15, 149.

cognitive ideology based on monotheism. Belief in monotheism means believing in the continuity of creation and the order of the universe imposed by God, which is the basis of the Qur'anic discourse against the hypocrites. Besides being an interpretation of the Divine essence, monotheism is the basic means for attaining perfection and fundamental knowledge of the universe, such that all aspects of life find meaning around monotheism. The Holy Qur'an emphasizes this doctrine against the hypocrites, which also entails a critique of their apparent faith. The Qur'an notes that, if they believe in its true sense, the effects of this faith must be evident in their behavior and actions. In the face of hypocrites' double reactions to the Prophet's victory and defeat in the war, the Qur'an explains the truth of God's guardianship (Qur'an 9:50). God takes over the world as He wishes, for He is its Owner and Creator. Because no fault is found with Him in any of His actions, even if God Almighty causes suffering and calamities for some of His servants, they must be satisfied, for God Almighty is their Master and they are His servants. As such, these calamities are good for His servants.[53]

Part of how the Qur'an deals with the hypocrites entails the ideology of the Resurrection: "And indeed, Hell will encompass the disbelievers" (Qur'an 9:49), "for them is a painful punishment" (Qur'an 9:61), "Allāh will judge between [all of] you on the Day of Resurrection" (Qur'an 4:141). These ayahs discuss the height of Divine discourse that dominates all other discourses. In fact, these discourses (Divine torment and sovereignty) demonstrate the presence of a powerful authority that is the main source of all potentials and actions.[54] God warns hypocrites about the torment they will suffer in the afterlife due to ignoring the truth. With scrutiny, people can recognize the truth of their actions and states, as well as their relationship with and dependence on God, and realize that these latent states will someday be revealed before God.[55] The implicit meaning of the formulation of warning shapes one's worldview and view of the universe; it also clarifies the fact that the entire universe is under the full dominion of God. With His fair judgment, God will reveal all tricks and hypocrisy on the Day of Judgment. This belief can give meaning to one's view of the universe and direct one's actions.

6. Conclusion

After using Fairclough's CDA to analyze the critical discourse of Qur'anic ayahs against hypocrites' claims , the following results have been obtained:

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53   Râzî, Mefâtîhu'l-Gayb. Vol. 16, 67.

54   See: Hamid Reza, Shairi. "A survey of variety of discourse systems from semiotic point of view." 7th Iranian Linguistics Conference (Tehran: Allameh Tabataba'i University, 2007), 114.

55   Hassan, Mustafawī. Tafsīr Rooshan. (Tehran: Book Publishing Center, 2001), Vol. 6, 266.

- The analysis of the ayahs at the level of description has specified the Divine use of linguistic signs and enunciation style in the face of hypocrites. At this level, the Qur'an uses ideological constructions, including semantic opposition, conditional and negative statements, indirect quotations, modality, active and passive verbs, rhetorical questions, and explicit criticism to criticize, rebuke, and deny the discourse of hypocrisy.

- The analysis of the ayahs at the level of interpretation has revealed the style of enunciation in the textual layer to be fully compatible with the social conditions and context of revelation and the Divine word to be uttered from a position of power. The deep semantic layers of these ayahs point to the actors' psychology while also providing a new representation of truth: The fact that to preserve their social status and enjoy worldly goods, hypocrites pretend to have faith but actually treat Muslims with hypocritical behaviors, both outwardly and inwardly. Furthermore, the Qur'anic discourse mentions psychological issues in order to change the beliefs and ideas of the rival discourse and uses this bias to refute the deviated ideology of hypocrisy, further confirming the Qur'anic discourse.

- God's main ideology in revealing these ayahs has involved a critique of hypocrites' beliefs, actions, and motives. By explaining the ideology of true faith, the discourse of the ayahs rejects the hypocrites' pretension of faith. The outcome of this process is that the Qur'an, being the dominant discourse, has enriched society culturally, socially, and politically by mentioning words suitable to the hypocrites' conditions.

As for the discourses governing the ayahs, when considering the level of description and interpretation, these ayahs argue to prove the monotheistic ideology and belief in the afterlife. By delineating these issues, the audience becomes convinced and a lasting discourse is shaped.

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