The Signs of the Hypocrites

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INTRODUCTION

The Signs of the Hypocrites

The Messenger of Allah ﷺ said:

1. He who believes in Allah and His Messenger and follows not his that follows evil guidance.
2. He who believes in Allah and His Messenger and follows not his that follows evil guidance.
3. He who believes in Allah and His Messenger and follows not his that follows evil guidance.
4. He who believes in Allah and His Messenger and follows not his that follows evil guidance.
5. He who believes in Allah and His Messenger and follows not his that follows evil guidance.

And the Messenger of Allah ﷺ said:

"Surely praise belongs to Allah. We praise Him and seek His help. And we seek refuge in Him from the evil of ourselves and our deeds. He whom He lets go astray, none can guide. And I bear testimony that there is no God but Allah, and I bear witness that Muhammad is His slave and His Messenger."
and die not save you be Muslims. (3:102)

[O mankind! Fear your Lord who created you from a single person, and from him He cheated his mate, and from the twain He spread abroad many men and women. So fear Allah by whom you demand (your rights) of one another, and fear (breaking) kinship of wombs. Surely Allah is ever watchful over you. (4:1)]

[O you who believe! Fear Allah and speak words straight to the point. He will set right your deeds for you and will forgive your sins. And whosoever obeys Allah and His Messenger, he indeed has gained a mighty triumph. (33:70-71)]

To proceed! The best of words is the Book of Allah and the best of paths is the path of Muhammad ﷺ. And the worst of affairs are innovations in religion, and every innovation is a bid’ah, and every bid’ah is straying from the path, and every straying leads to hell.

When Allah sent His Prophet ﷺ and he announced his mission, some people rejected him and some believed. Of the latter kind, some merely put one garb of faith without really believing so that they caused mischief. They are called the Munaﬁq or hypocrites. A hypocrite is two-faced and such people are the worst of mankind. The Prophet ﷺ said about them, “Surely, the worst of men are the two-faced. Who come to these with a face and to those with another face.” The hypocrite will lean towards that which seems profitable and is the most dangerous of men. The history of the Muslims bears witness that they have always suffered at the hands of the hypocrites, and it is the same story today. If a ruler is a hypocrite then Muslims suffer a set back and decline. The Prophet ﷺ warned the Muslims of the hypocrites very often. He said (as narrated by Umar Khattab ﷺ) “What I fear most for my Ummah is every eloquent-tongued hypocrite.”

This is why the Sahabah ﷺ and their successors in every generation were ever wary of hypocrisy lest it grow in their

hearts. And every Muslim must always be cautious and fearful of hypocrisy and he must keep away from everything that is liable to grow hypocrisy. Once it encroaches into the heart, it keeps spreading and growing and might even cause a dent in belief and faith leading him to the deepest pit of hell. Alternatively, it might involve him in major sins and he might not repent has a result of which he would go to hell, or, the reward for his deeds might be reduced because of his hypocrisy.

Today, the malady of hypocrisy has made in-roads among the Muslims. This book is meant to induce them to shun hypocritical deeds and to help them recognise the hypocrite. The sincere believer may then protect himself from hypocrisy. The need of the hour is to adhere to Islam and wage jihad against the infidels, but the hypocrites have created innumerable doubts about jihad to such an extent that the Mujahids (warriors) who participate in Jihad are wavering and unsure. Besides, the hypocrites side with the disbelievers so that victory seems a distant, vague dream. Together with the enemies of Islam, the leaders of Islam countries do their bit to harm Islam.

With this background, I have presented a detailed picture of hypocrisy and the signs of the hypocrites that people might recognise them. I hope my effort will benefit me and other Muslims. I have not targeted any individual, organisation or party, but my presentation is of a general nature. They will be recognised who possess these signs. I repeat what the Prophet ﷺ used to say when he had to comment on a people, “What will happen to a people who place conditions (that are not found in Allah's Book)?”

Hypocrisy grows on neglecting the fard (obligatory) deeds and perpetrating the unlawful and forbidden.

This book is based on the work of Aa’id Abdullah Al-Qarni, Thala thun Al’umah lil-Munaﬁqin.

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1. introducing new thing in religion.
2. Bukhari # 6058, 7179, Muslim # 100-2526, Tirmidhis # 2025, Abu Dawud # 4782, Ahmad 21307 (narrated by Abu Hurayrah ﷺ)
3. Jami Saghir # 239, Ahmad # 137, Foryabi # 23.
4. Bukhari # 456, 1493, 2735, etc.
5. Muhammad Ibn Salih al-Harbi in Wujub as Salah Ma’al-jama’aah til Masjid p.26
DEFINITION OF HYPOCRISY
(The Arabic word Nifaq means hypocrisy)

The dictionary meaning of Nifaq is he played the hypocrite in religion. The word Munafiq is derived from Nafiq. It means the hole of the wild rat that it conceals with just enough mud that would give in when it strikes its head on it. It keeps this side concealed and the other disclosed. The Munafiq, or the hypocrite, is so-called because he conceals disbelief and discloses (the other side) his faith. Hasan رحمه الله عليه defined hypocrisy thus,

كان يُقالُ الْبَفَاقُ أَخْتِلَافُ السِّرِّ وَالأَعْلَاءِ وَالْقَوْلِ وَالْعَمَلِ وَالْمَدْخُوْلِ ...

"It is said that hypocrisy is the difference between the secret and the apparent, between the word and the deed, and between the entry and the exit. And it is said that the base of hypocrisy on which it is raised is falsehood."  •

• Farabi, Sifatul Munafiq #50.
KINDS OF HYPOCRISY

There are two kinds of hypocrisy:
That which concerns belief, and that which is put in practice.

1: Hypocrisy in belief is to value the convictions of the infidels, to associate partners with Allah, to despise Allah's Messenger ﷺ and to conceal it but pretend to have faith and love for him, to practice contrary to the declaration of faith, to prefer another than Allah for Judgement and to prefer the command for one other than the Prophet ﷺ.

Such people were undoubtedly infidels. They had concealed disbelief for personal motives to promote their blameworthy aims. Instead of defending religion, they tried to smother the faith of the Muslims and cast doubt in their minds about the Prophet ﷺ. Sometimes they fought against the Muslims out of hatred and jealousy but when their motives demanded it, they displayed immense love for the Muslims.

2: Practical hypocrisy does not expel a person from Islam but makes him resemble a hypocrite. He has one of the signs of hypocrisy, like falsehood. Betrayal of trust, breaking a promise, abusing and reviling, and so on. It is the consensus of the ulama that such a person does not come out of the folds of Islam but is definitely a great sinner and there always is the likelihood of his becoming a hypocrite in belief.

Hafiz Abdus Salaam Ibn Muhammad says about it, "If a believer happens to commit these sins once in a while then he does not classify as a hypocrite because believers are also prone to commit sins. But, if the sin is committed habitually then the person is a hypocrite. If all these signs are found in anyone then it is impossible that he believe in Allah and His Messenger ﷺ sincerely. Thus, if he is a confirmed liar, he never fulfils his promise, he is given to betray then he is not only a hypocrite in practice but also in belief, because faith is included in speech and in promise. Falsehood is alien to believers. Allah, the exalted, says:
The Signs of the Hypocrites

"Keep away from falsehood, for, falsehood leads to immorality and immorality leads to hell."

THE BEGINNINGS OF HYPOCRISY

History reveals that one of the following three things cause hypocrisy to grow.

1: **Greed.** When Islam gains ground and spreads and Muslims have the power to decide, some sick souls surface and intrude in high ranks to further their nefarious designs.

2: **Jealousy.** Some of the people who intrude into Muslim ranks bear malice towards Islam and the Muslims they try to harm Islam through deception. They pretend to embrace Islam to save their skins but profess disbelief inwardly and are very jealous and wicked inside. Outwardly, they express love for Muslims and show that they have a missionary zeal.

3: **Trial.** When the believers face trials through persecution at the hands of tyrants and are consigned to death because of their belief, only the sincere persevere. The hypocrites seek refuge with the disbelievers.

SIGNS OF HYPOCRISY AND THEIR DEEDS

The Prophet ﷺ said about four things that one who possesses them is a hypocrite. These four things are not the signs of hypocrisy in belief and the perpetrator is not cast out of Islam, but they are signs of hypocrisy in practice and the perpetrator is a sinner and a disobedient. However, one who continues to behave in this way will end up as a hypocrite in belief. The Prophet ﷺ made mention of these because they are important and are generally found in the hypocrites, otherwise there are many other signs that were perpetrated in the Prophet ﷺ times. The Qur’an mentions them at different places.

In one of his sayings, the Prophet ﷺ named only three signs: falsehood, betrayal and cheating. Actually, dishonesty is of three kinds: in speech, indeed and in intention, they are respectively: falsehood betrayal of trust and breaking of promise. When trust is missing, faith vanishes. I will try to elaborate on all the signs and deeds of hypocrisy in the light of the Qur’an the Hadith and the Sayings of the Sahabah ﷺ and their successors down the generation.

1. **FALSEHOOD**

Lying is the root of all evil. It leads to hell. It brings disgrace. It belies testimony and is the base of hypocrisy and disbelief. The Prophet ﷺ said:

"You must be truthful, for truth guides to piety and piety leads to paradise. And if a man does not cease to speak the truth and is motivated by truth, he is recorded with Allah as the truthful. And avoid falsehood, for, falsehood leads to immorality and immorality leads to hell. And a person does not cease to speak lies and be motivated by it without being recorded with Allah as a liar."  

* Bukhari # 6094, Muslim # 105-2607, Tirmidhi # 1971, Abu Dawud # 4989, Dārāmī # 2715, Muwatta Malik # 18 in speech (56:15 - in speech, Ahmad 1:384, 432.)
He also said,

"Four things! He who possesses them is a pure hypocrite. And he who possesses one of them, has one peculiarity of hypocrisy till he gives it up. (There are): when he is trusted, he betrays the trust, when he speaks he lies, when he promises, he goes back on his word, and when he disputes, he resorts to abuse."

He may offer the Salah regularly and fast without break and call himself a Muslim, but if he perpetrates these things then he is a hypocrite in the true sense.

According to a Hadith narrated by Abu Hurairah when the Prophet ﷺ outlined the three characteristics, someone asked, "O Messenger even if only one remains?" He said, "It does not cease to be in his heart as long as there remains something of it in him."

And Allah describes the conduct of the hypocrites:

وَمِنْ النَّاسِ مَنْ يَقُولُ آمَنًا بِاللَّهِ وَبِالْيَوْمِ الْأخِرِ وَمَا هُمْ بِمُؤْمِنِينَ َبِلَاءٍ رَبِّيْنِ إِنَّمَا يَقُولُونَ أَنَّمَا يُذَرُّونَهُ مَعَ الْمُؤْمِنِينَ وَمَا بِلَاءٍ رَبِّيْنِ إِنَّمَا يُذَرُّونَهُ مَعَ الْمُؤْمِنِينَ وَمَا بِلَاءٍ رَبِّيْنِ إِنَّمَا يُذَرُّونَهُ مَعَ الْمُؤْمِنِينَ وَمَا بِلَاءٍ رَبِّيْنِ إِنَّمَا يُذَرُّونَهُ مَعَ الْمُؤْمِنِينَ وَمَا بِلَاءٍ رَبِّيْنِ إِنَّمَا يُذَرُّونَهُ مَعَ الْمُؤْمِنِينَ وَمَا بِلَاءٍ رَبِّيْنِ إِنَّمَا يُذَرُّونَهُ مَعَ الْمُؤْمِنِينَ وَمَا بِلَاءٍ رَبِّيْنِ إِنَّمَا يُذَرُّونَهُ مَعَ الْمُؤْمِنِينَ وَمَا بِلَاءٍ رَبِّي์

[And of mankind there are some who say, "we believe in Allah and the Last Day." While (in fact) they are not believers. They seek to deceive Allah and those who believe, whereas they deceive not but themselves, but they perceive (it) not. In their hearts is a disease, so Allah has increased their disease, and for them is a painful chastisement, because they have been lying.] (2:8-10)

The hypocrites lie with thie tongues but Allah discloses what their hearts hold. Lying is such a malady that if it is not

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1. Muslim # 59-107.
3. And Allah bears witness that the hypocrites are surely liars.] (63:1)

A false joke, jest and story are also in the same classification.

The Prophet ﷺ said "Woe to one who lies, who lies when he speaks that people may laugh. Woe to him, Woe to him."

However, three kinds of lies are not included. They are: to tell a lie to reconcile Muslims with each other, to lie in war, and husband and wife lying to one another. The Prophet ﷺ said "I do not count it as a lie," and he named each of the three things.

A person may reconcile two differen men by telling one that the other speaks highly of him and saying similar things to the other. In war, one may issue encouraging statements like 'So many disbelievers are killed,' 'reinforcements are on the way.' And a husband and wife may lie to one another to increase their mutual love.

Any lie apart from this is hypocrisy. It may be light-hearted or serious, out of necessity or to fool others, to instigate the rulers against someone, to alter a religious ruling, to forge a Hadith, to attribute reward against a piety on one's own, to convey false news of war that is fought elsewhere, the Hadith speaks of 'lying in war' only in the very country where it is fought, like Afghanistan or Kashmir.

In order to encourage the Mujahidin (warriors) and boost their moral or to demoralize the enemy.

The root cause of hypocrisy is false hood. The other sign of hypocrisy also arise because of falsehood. Hence, we must do

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*Abu Dawud # 4990, Tirmidhi# 2315, Ahmad 5/5 7, Jami Saghir # 7136. (Narrated by Mu'awiya Ibn Haydah.)
*Abu Dawud # 4921, Jami Saghir # 7170 narrated Umm Kulthum bint Uqbah.)
our outmost to avoid it so that there is no share of hypocrisy in our record of deeds.

FALSE OATH TO PROMOTE SALES OR TO PROTECT ONESELF

The hypocrites are quick to take false oaths in order to protect themselves.

أَنْخَذُوا أَبْنَاهُمْ جَنَّةٍ فَصَدَّوا عَنْ سَبِيلِ اللَّهِ فَلَمْ يَعْذَبْهُمْ َُّْْ

{They have taken their oaths as a shield, so they bar (others) from the way of Allah, for them shall be a humiliating chastisement.} (58:16)

أَنْخَذُوا أَبْنَاهُمْ جَنَّةٍ فَصَدَّوا عَنْ سَبِيلِ اللَّهِ فَلَمْ يَعْذَبْهُمْ َُّْْ

{They have taken their oaths as a shield, so that they may bar (others) from the way of Allah. Surely vile is that what they have been doing;} (63:2)

Zayd Ibn Arqam  said, "I was with my uncle when I heard Abdullah Ibn Ubayy Ibn Salul say (to his henchmen) that they should not spend on those people who were with the Prophet  unless they separate from him. He also said, 'when we reach Madinah we will drive away the disgraced people (referring to Muhammad  and his Sahabah  from Madinah,' I told my uncle of this and he informed the Prophet  about it. He summoned Abdullah Ibn Ubayy Ibn Salul and this henchmen, but they affirmed on oath that they had said nothing of the sort. So, the Prophet  accepted his word but rejected mine. This caused me untold grief and I retired to my home. Soon, Allah revealed the Surah (Al-Munāfiqūn, 63) from  . The Prophet  sent for me and recited this Surah to me. He said, 'Allah has proved you true.'

False oath is a sign of hypocrisy and also a major sin. The Prophet  said, "the major sins are: associating partners, killing anyone and a false oath."  

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If any one lies in order to promote his sale then he too falls under the purview of this Hadith. The Prophet  said: "There are three to whom Allah will not speak on the day of resurrection, not look at them: a man who swears over his price that he was getting more than what he gets (for his merchandise) and he lies. And a man who takes a false oath after asr in order that he might flee with a Muslim's property at that moment."  

A version in Muslim, also has the words, "and Allah will not purify them and for them is a painful punishment and a man who disposes of his merchandise after taking a false oath and ends (the transaction)."

FALSE TESTIMONY

A false testimony is both a major sin and hypocrisy because it is a falsehood. The Prophet  said, 'The gravest of major sins are ascribing partner to Allah, disobeying parents slaying someone and false testimony, False testimony! False testimony!'

FALSE EXCUSE

The hypocrites also use false pretext. Allah says:

وَمِنْهُمْ مَنْ يَقُولُ اَنْذَرْنَا لَا نَقْتُبِينَ َُّْْ

{And among them is he who says, "Give me leave and do not tempt me." Behold, they have (already) taken into temptation. And surely Hell encompasses the disbelievers;} (9:49)

The Prophet  was occupied in the preparation for the Battle of Tabuk. He said to the chief of Banu Salama, Jadd Ibn Qays, "Are you ready to engage Banu Al-Asfar?" He said, "Do you permit me not to participate in jihad? Do not involve me in a trial. By Allah, my people know that no one loves women as I do, and I fear I might not withhold myself on seeing the women of Banu Asfar."

The Prophet  turned away from him and said: "I give

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1. Bukhari # 4900 to 4904, Muslim # 1-22772
2. Bukhari # 6675, Tirmidhi # 3021, Nasa'i # 4015, Darami # 2360, Ahmad 2/201 (Narrated Abdullah Ibn Amr).
4. Muslim # 108-173
you permission." Afterwards, this verse was revealed concerning this man, Jadd Ibn Qays.

Any word or deed that has something of a lie in it is a major sin. This is why Allah has said that a painful punishment awaits the hypocrites, those who sell by telling lies and other liars. He says:

وَلَهُم مَّعَادٌ عَذَابٌ بَيْنَاهَا كَالَّذِينَ يَكْبَرُونَ

[And for them is a painful chastisement because they have been lying.] (2:10)

TO ABUSE (OTHERS)

Allah's Messenger ﷺ said, "A believer is not one who taunts, nor one who reviles, nor one who is immoral, nor one who is shameless."

We have seen also the Prophet's saying that if anyone possesses four things then he is a hypocrite and one of these is that he abuses when he quarrels.

While it is allowed to avenge an abuse and it does not classify as hypocrisy, it is not allowed to exceed or to forge falsehood. The Prophet ﷺ said: "When two men revile one another, whatever they say is against the first one as long as the wronged-one does not transgress (in seeking revenge)."

If the wronged-one forges a lie against the initiator then both are hypocritical. The Prophet ﷺ said: "The two people who revile one another are both devilish, abusers and liars."

But, if he endures patiently then it is good for him. Allah says:

وَلَنَّمَّا انتَصَرَ بَعْدُ عَلَيْهِمْ فَأَوْلِيكُمْ مَا عَلَيْهِمْ مِنْ سُبْلٍ

[And whosoever defends himself after he has been wronged, so those against them there is no way (of blame).] (42:41)

وَلَنَّمَّا صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ غَرْمِ الآمِرِ

[And whoever bears patiently and forgives that surely is of the firmness of purposes] (42:43)

One may abuse a disbeliever and it is not a sign of hypocrisy to do it. During, the peace of Hudaybiyah, the infidel Urwah said (to the Prophet ﷺ), "By Allah, I see the faces belong to different tribes. They will desert you and leave

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① Tafsir Ibn Kathir Surah Tawbah (9: 49)

② Tirmidhi # 1977, Ahmad 1/405, Bayhaqi # 5149 (narrated Ibn Mas'ud).

③ In the beginning of the previous chapter. Hadith of Bukhari, Muslim, Abu Dawud, Nasai, Tirmidhi, Ahmad.


⑤ Ibl Hibban # Targhib Tarhib # 4207.
you alone." At that Abu Bakr abused him, "(Go!) Lick the clitoris of Laat. Shall we desert him and leave him alone?..."

The Signs of the Hypocrites

RETRACTING A COVENANT

Allah says about promises:

O وأُفْعَلِّي نَعْمَةً بِالْعَهْدِ كَانَ النَّعْمَةُ كَانَ مُسَئُّلاً

[And fulfil (your) covenant, surely the covenant shall be questioned of] (17:34)

أَهْمُ ٌفِي هَا مَا يَشَاءُ وَنَحُوَاهُمَا كَانَ عَلَى رَيْكَ وَغَاذَّ مُسَئُّلَاءٍ

[Abiding therein, there shall be for them what they desire. It is a promise from your Lord to be asked for.]

(25:16)

This promise will be made good and the believers will demand it in the same way as a creditor demands his money. The believers are those who fulfil their promises. Allah says:

O وأَلْدَنِينَ هُمُ الْمُفَعَالُونَ وَعَهُدُ هُمُ رَعْنَ

[And those who of their trusts and covenants are preservers] (23:8)

But, the hypocrites do not fulfil their promises.

وَقَذَّرُ كَانَتُوا عاهُدَوا اللَّهَ مِنْ قِيلِ لَا يَوْلُونَ الأَذْنَازَ وَكَانَ عَهْدُهُ

اللَّهَ مُسَئُّلُهُ

[And certainly they had made a covenant with Allah a foretime, (that) they would not turn (their) backs. And a covenant with Allah shall be questioned of] (33:115)

The hypocrites had promised to Allah and His Messenger that they would not show their backs during the war, but they failed to keep their promise.

One of them had promised to give some charity if Allah gave him wealth, but he went back on his promise. The same kind of people exist today who spend lavishly on musical evenings, but only make vain promises to give charity if Allah grants them wealth. Allah says:

وَمَسْتَهُمْ مِنْ عَهَادَ اللَّهِ لِيْشَاءَ أَنْتَ مَنْ فَضْلَهُ لَيْضَلُّ فَ وَلْيُضَلُّوْنَ مِنَ الْضَّيْجَانِ O فَلَسَأَ اتْهُمْ مِنْ فَضْلِهِ بِحَرَّامٍ وَلْيُضَلُّوْنَ O
And of them are some who have made a covenant with Allah (saying), "If He gives us out of His bounty, we will certainly give alms and be of the righteous." Yet, when He gave them of His bounty, they became niggardly of it, and turned away, while they were averse. Hence He put hypocrisy into their hearts, until the day they meet Him, because they went back on that (word) which they had promised with Allah, and because they used to lie.] (9:75-77)

'Going back on one's word' is a sign of hypocrisy. The Prophet ﷺ said: as we have seen, that there are three signs of a hypocrite: he lies when he speaks he betrays when he promises or makes a covenant and if he is trusted, he proves treacherous.

The Prophet ﷺ also said: "He who is not faithful to his trust, has no faith and he who is not true to his promise, has no religion."

This Hadith speaks of all kinds of promises a man makes including one to meet someone somewhere. Allah says:

[And when your Lord drew forth from the children of Aadam from their loins their descendants, and made them bear witness about themselves (saying), "Am I not your Lord?" They said, "yes we bear witness." (That was), lest you should say on the day of resurrection, "Indeed, we were unaware of this." ] (7:172)

However, if a person is unable to fulfil his promise in spite of his best effort then he is not liable to punishment. It is as

- Bukhari # 23, Muslim # 59-107, Tirmidhi # 263/ Nasa'i # 5024, Ahmad 2/357. (narrated: Abu Hurayrah ﷺ).
- Ahmad 3/154 #11935), Tami, Saghir # 7179, Bayhazi in Shab u,l-Eeman # 4354. (narrated: Anas ﷺ).

Allah says:

لا يكَفِّلُ اللهُ نفساً إلا وسَعَهَا

[Allah does not charge a soul save to its capacity.] (2:286)
TO BETRAY (A TRUST)

To be faithful to one's trust is an attribute of a Muslim. Even before he was commissioned, the Prophet ﷺ was known as Amin and Sadiq (trust worthy and truthful).

Allah commands the believers to be faithful to their trusts.

إن الله يأمركم أن تُؤْدَّوا الأمانات إلى أهلها

[Surely Allah commands you that you restore the trusts to their owners.] (4:58)

Allah has mentioned often in the Qur'an that the believer is faithful to his trusts. When he names the successful inheritors of paradise, he says:

وَالَّذِينَ همُّ أُمَانًاتِهمَّ وَعِهْدُهُمُ رَفَعُونَ

[And those who preserve their trusts and their covenant.] (70:32)

And to be unfaithful to trusts is a major sign of hypocrisy. The Prophet ﷺ said: "The signs of a hypocrite are three: when he speaks, he lies. When he promises, he goes against it. And, when he is entrusted, he betrays."†

He also said that one who betrays his trust has no faith and one who breaks his promise has no religion.‡

The meaning of amanah (trust) is very wide it is not merely to keep some material in trust. The following form part of trusts:

1. ENTRUSTING MONEY OR PROPERTY

This is what the verse covers:

وَمَنْ أُفِلَّ الْكِتَابِ مِنْ أَنْ تُأْمِنَهُ بِقَنْتٍ بِبَعْضِهَا الْبَيْعَةِ الْمَالِيَةِ وَمِنْهُمْ مِنْ أَنْ تُأْمِنَهُ

[And of the people of the Book is he who if you trust †

\footnote{Bukhari # 73, Muslim 59-107, Tirmidhi # 2631, Ahmad 2/357 Nasa'i # 5026, (Narrated: Abu Hurayrah ﷺ).}

\footnote{Ahmad 3/154 Bayhaqi # 4354 (narrated Anās ﷺ).}
him with a heap of wealth, will restore it to you, and of
them is he who if you trust him with a single dinar,
would not restore it to you, unless you are ever present
there to demand it. That is because they say, "There is
no blame on us in the matter of the illiterates (gentiles)."
And they forge a lie against Allah, while they know it.)

(3:75)

This verse speaks of wealth as a trust like it is understood
in common parlance.

2. RELIGION AS A TRUST
Allah has declared that the Shari'ah is a trust with us. We
must preserve it and not be treacherous otherwise we will not
be true Muslims, but polytheists or hypocrites. Allah says:

إِنَّكُمْ لَا تَحْصِنُونَ رَءُوسَ اللَّهِ وَالرَّسُولِ وَالْجَبَالَ فَأَبْنَانِ أَنَّهُ كَانَ عَظِيمًا جَهَوْلاً

[Surely we offered the trust to the heavens and the earth
and the mountains, but they refused to undertake it and
were afraid of it, and man undertook it. Surely, he is
very unjust, foolish.] (33:72)

Here, the trust includes the commands of Shari'ah, the
obligatory fard and wajib duties discharging which fetches
reward and neglecting them makes one liable to punishment.

إِنَّكُمْ لَا تَحْصِنُونَ رَءُوسَ اللَّهِ وَالرَّسُولِ وَالْجَبَالَ فَأَبْنَانِ أَنَّهُ كَانَ عَظِيمًا جَهَوْلاً

[That Allah may chastise the hypocritical men and
hypocritical women and the Mushrik men and the
mushrik women, and that Allah may relent towards
believing men and the believing women. And Allah is
ever Forgiving, Merciful.] (33:72)

Allah has decided that the hypocrite's hypocrisy, the
Mushrik's polytheism or idolatry and the believer's faith may
become obvious. And he may reward or punish them.

3. SECRET OR CONVERSATION AS A TRUST:
If a person confides in another then that is a trust with him
and he is not allowed to disclose it to anyone else. When the

Prophet ﷺ sent Lubahab Ibn Abdul Mundhir ﷺ to Banu
Qurayzah to command them to come down from their forts,
they sought his advice and he pointed out to his throat,
indicating that they would be executed. So, Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخْيِبُوا اللهَ وَالرَّسُولَ وَتَحْتُوْؤُوا أَنْفُكُمْ

{O you who believe! Betray not Allah and the Messenger,
or betray your trusts, while you know.} (8:27)

That their necks would be severed was a trust with him,
but he failed to preserve it. When this verse was revealed, he
bound himself to a pillar in Masjid Nabawi vowing not to eat
anything nor release himself till Allah accepted his repentance. After nine days, he became unconscious and
Allah accepted his repentance.

If a person looks here and there before he speaks to
another then his words are a trust with him. The Prophet ﷺ
said: "When a person speaks and turns (here and there) then it
is a trust." ﷺ

In the same way a meeting or a consultation is a trust as
long as permission is not granted to make the proceedings
public of course, if a conspiracy is hatched, say, to kill
someone, then such a meeting is not a trust. The Prophet ﷺ
said, "Meetings are trusts except three kinds of meetings (that
resolve) to shed blood, to commit indecency and to
misappropriate someone's property." ﷺ

In fact it is fard to disclose the proceedings of meetings
where evil things are decided to be done so that people do not
suffer unnecessarily. Also, it is not allowed to anyone to
compel a member of the meeting to disclose its proceedings.
The private life of a couple is also a trust. The Prophet ﷺ said,
"The greatest (breach) of the trusts in Allah's sight on the day
of resurrection is a man approaching his wife and the woman

- Tafsir Ibn Kathir verse 27 of al Anfal.
- Abu Dawud # 4868; Tirmidhi #1959, Ahmad 3/379, Jami Saghir #
  486. (Narrated: Jabir ﷺ).
- Abu Dawud # 4869, Tirmidhi # 1959 Ahmad 3/342 Jami Saghir #
  6678 (Narrated: Jabir).
coming to him. Then he publicises her secrets.

4. RESPONSIBILITIES AND OFFICES AS TRUST:

On the occasion of the conquest of Makkah, the Prophetﷺ asked for the key to the Ka'bah and opened its door. As he was coming out, this verse was revealed:

\[ انَّ اللَّهَ يَأْمُرُكُمْ أن تَوَرَّاحُوا الْإِمَانَاتِ إِلَى أُهْلِها \]

[Surely Allah commands you that you restore the trusts to their owners] (4:58)

Sayyidina Abbas ﷺ had suggested that he should be entrusted the key too in addition to the office of providing water that he already held. But the Prophetﷺ restored the key to Uthman Ibn Talha ﷺ.

The trust was restored to him. The office should be given to one who is qualified for it. Before entrusting anyone with a responsibility or an office, he must be examined whether he is worthy of it or not if the person who hands it over without examining him then he himself betrays his trust. And one who is given the responsibility must do his best to discharge it honestly otherwise he is treacherous. Examples are an amir a teacher, a treasurer or any other office. They must be honest and sincere in their leadership, teaching, handling of cash, and other responsibilities, otherwise they commit breach of trust.

The Prophetﷺ said to Abu Dharr ﷺ "O Abu Dharr, you are weak while this is a trust. On the day of resurrection, it may cause disgrace and regret except to one who takes it justly and gives the right due against it." ﷺ

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Muslim # 124-1438, Abu Dawud # 4870, Ahmad 3/69. (Narrated Abu Ša'eed Khudri ﷺ).

Tafsir Ibn Kathir against this verse.

Muslim # 16-1825, Ahmad 5/173, Jami Saghir # 7823. (Narrated: Abu Dharr ﷺ)

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TO DECEIVE

No religion approves deception. Islam retains every good thing and abolishes every thing that is bad. The Prophetﷺ laid down a common principle when he said, "He who deceives does not belong to us." ﷺ

And whenever he sent an army, he instructed the amir (or the commander) to refrain from deceiving anyone. He would instruct him particularly to fear Allah and to be a well-wisher of the Muslims accompanying him. He would say, "Fight in the name of Allah, in His path. Fight him who rejects Allah. And do not betray, do not deceive, do not mutilate and do not kill children." ﷺ

He gave the instruction to deceive to every advancing army, small unit or a caravan. If anyone deceives after concluding a covenant whether with the Muslims or the disbelievers with the amir or with his subordinates then he does have a major sign of hypocrisy in him. The Prophetﷺ said, "If anyone possesses four things then he is a hypocrite in the real sense. And he who possesses one of them, has one trait of hypocrisy in him till he abandons it. (They are:) When he is entrusted, he betrays. When he speaks, he lies. When he promises, he breaches it. And when he quarrels, he abuses." ﷺ

The Prophetﷺ said "On the day of resurrection, every deceiver will have a banner by his back whereby he would be recognised. It will be said that he is the deceiver of so-and-so." ﷺ

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Muslim # 101-164, Tirmidhi # 1315, Abu Dawud # 3452 Ibn Majah # 2224, Ahmad 2/50m 232, (Narrated Abu Hurayrah ﷺ).

Muslim # 3-1731, Abu Dawud # 2612, Tirmidhi # 1617, Ibn Majah # 2858, Ahmad 5/358, (Narrated: Buraydah ﷺ).

Bukhari # 34, Muslim # 58-106, Abu Dawud # 4468, Nasai # 5023, Tirmidhi # 2632, Ahmad 2/182 (Narrated Abdullah Ibn Amr).

Bukhari # 3188, 6177 (Narrated: Ibn Umar ﷺ).
NEGLIGENCE OF THE SALAH

After reciting the Kalimah Shahadah, Salat is the base of Islam and if anyone does not observe it intentionally then he is out of the folds of Islam and it is allowed to kill him. The Prophet ﷺ said, "I have been commanded to fight against the people till they testify that there is no God but Allah and that I am Allah's Messenger, and they establish the Salah and pay the Zakah. When they do that, they have protected from their blood and their properties, save that (they will give) the rights of Islam, and their reckoning will be in Allah's hands." ﷺ

He also said, "Between a man, and polytheism and disbelief is neglect of the Salat." ﷺ

The hypocrites also offered the Salat lest they be counted among the disbelievers, but they were lethargic and there were shortcomings in their Salat of certain people (he named) was hypocritical. The hypocrites were distinguished by these shortcomings in the Salat:

1. BEING LETHARGIC AND LATE-COMERS:

It is the attribute of the believer that he preserves the Salat, observes it on time, comes to it willingly and performs other forms of worship with zeal. Allah says:

وَلَوْلَآ أَبْيَضَ هُمْ عَلَى صُلُوْتِهِمْ يَتَحَافُوْنَ

[And those who of their Salats are observant.] (25:9)

The Prophet ﷺ would wake up for the Salat with zeal. Someone asked Sayyidah Ayshah ﷺ "when did he wake up for the Salat?" She said, "when he heard the cock crow, he would get up and offer the Salat." ﷺ

According to a version, "He woke up with a yearning." He offered the Tahajjud and never showed laziness. Sa'eed Ibn Musayyib ﷺ said about himself that for forty years when the

- Bukhari # 1399, Abu Dawud # 1556, Nasai # 3092. Ahmad 1/19. (Narrated Abu Hurayrah ﷺ).
- Muslim# 82-134, Abu Dawud # 4678, Tirmidhi # 2618 Ibn Majah # 1078. Ahmad 3/370. (Narrated Jabir).
- Muslim # 131-741, Bukhari # 1132.
Muadhhdhin called the Adhan of the fair, he already was in the Masjid Nabawi.

Allah says about the hypocrites:

[The hypocrites seek to deceive Allah, whereas He will involve them in deception. And when they stand up for prayer, they stand up lazily they do it to be seen by other people, and they remember not Allah but a little.]

(4:142)

[And that they come not to offer the Salah but sluggishly, and that they expend not but unwillingly.]

(9:54)

Anas bin Maalik narrated that he heard Allah's Messenger say, "This is the Salah of the hypocrite: he sits awaiting the sun (to set) till when it is between the two horns of the devil (and turns yellow), he rises and offers it the four raka'at, not mentioning (Allah) there in but a little."

The version in Abu Dawud says that he repeated, "This Salah of the hypocrite," three times and said that the hypocrite sits till the sun turns yellow.

2. OFFERING SALAH AT ONE JUMP

The believers are humble and attentive in their Salah. Such people will be successful.

[Prosperous indeed are the Believers, Those who in their Salah are humble.] (2:231-2)

Without humbleness and attentiveness, the Salah fetches no reward. If anyone hurries through the Salah then it is no Salah as we will see in the next Hadith.

Rifa'ah Ibn Rafi narrated that while Allah's Messenger


Muslim # 195-622, Abu Dawud # 413, Tirmidhi # 160, Nasa'i # 512, Ahmad 3/149.

Abu Dawud # 413.

was seated in the mosque one day and they were also seated around him, a man came in. He seemed to be a villager. He faced the Qiblah and offered two taka'at standing near Allah's Messenger and he made his Salah very light. He did not perfect his ruku and Sujud. When he finished, he came and offered Salaam to the Prophet and the people (around). He responded, "And to you" and said, "Go and offer the Salat, for you have not offered it." So he went and repeated the like of what he had offered. Allah's Messenger observed his Salah intently and the man could not fathom what defect he detected in it. When he finished his Salah he came again and offered Salaam to Allah's Messenger and the people around. He said, "And to you! But, go and offer the Salat, for, you have not offered it." So he repeated it... Three times...

This is how the hypocrite offers the Salah about which we have seen the hadith: "This is the Salah of the hypocrite... he does not mention Allah therein but a little."

If he does not go through the postures of standing, bowing and prostration calmly then his praying is like a hen pecking at the seeds spread on the ground.

In these times, some people make a symbolic bowing and prostration in Salah. We must be cautious lest our Salah be rejected and resemble the hypocrites which is only to be seen by men so that they are not bracketed with the infidels. Allah says of such worshippers:

[Then woe to (such) performers of Salah, who are heedless of their Salah, to those who make a display, and refuse (even) a small assistance (to others).] (10:7-4)

They are worshippers yet they face destruction. Their Salah is just in name, shorn of little mention of Allah, lacks humbleness of heart, it is offered out of time and there is no calmness. Or, they are irregular at offering it, or have ceased to offer it.

Tirmidhi # 303, (Narrated: Rifa'ah) but (Narrated Abu Hurayrah) Bukhari # 757, Muslim 45-397, Abu Dawud # 856 (Rifa'ah) Nasa'i # 1054, Ibn Majah # 1060, Ahmad 2/437.
3. TO REGARD SALĀH A BURDEN

The Salah with the congregation is fard on every Muslim man who is free, sane, mature, healthy. If he does not attend without a reason valid in Shari‘ah then his Salah is not approved. There are many sayings of the Prophet ﷺ and his Sahabah that confirm this statement.

Ibn Abbas ﷺ narrated that the Prophet ﷺ said, "He who hears the Adhan but does not come to it, for him is no Salah unless he has a reason." ⁹

Ibn Mas‘ūd ﷺ narrated to the same effect. ⁹

Ali ﷺ said, "There is no Salah for the neighbour of the mosque, except in the mosque. Someone asked, "Who is the mosque’s neighbour?" He said: "One who hears the call (adhan)." ⁹

To stay from the Salah is the conduct of the hypocrite. Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "By Him in whose hand is my soul, I did resolve to give instructions for wood to be gathered, then for the Salah for which the adhan may be called. Then I would command a man to lead the people (in Sаhаh) and I would go after the men (who stay away from the Salah) and burn down their homes over them. By Him in whose hand is my soul, were any of them to know that he would find a fat meaty bone or a pair of good sheep's hoofs, he would surely come to the (Sаhаh of) Isha!" ⁹

He also said, "The most burdensome Salah for the hypocrite is the Salah of Isha and of Fajr. If they knew what is given (in reward) for them then they would come to them even though they have to drag themselves. Indeed, I resolved to command for the Salah to begin and for a man to lead the others. Then I would go with some men carrying with them dry wood to the people who do not present themselves for the Salah, and I would burn down their homes over them with fire." ⁹

4. FAILING TO PRAY FRIDAY THREE TIMES WITHOUT EXCUSE

Allah has made Friday obligatory for the Muslims in order to train and purify them, to refresh in their minds the Islamic commands and the knowledge of Shari‘ah and to receive admonition and advice. The Prophet ﷺ enumerated many merits of Friday. And Allah says:

[Quran 15:64]

(O you who believe, when the call is made for the (congregational) Salah on Friday, hasten to the

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⁹ Ahmad # 8414, Narrated: Abu Hurayrah ﷺ.
⁹ Sifat un Nifaq wa natul Munafiq # 60, Mu‘ajam Awsat 4/149, 150, Musannaf Abu Razzaq 1/58. (Narrated: Abu Hurayrah ﷺ).
⁹ Muslim # 654-256, Abu Dawud # 550, Nasai # 850 Ibn Majah # Ahmad 1/414.
remembrance of Allah and leave off your trading. That is better for you, if you know.} (629)

A Muslim is careful to observe the Friday Salah and he keeps away from hypocrisy. One who misses three Friday Salahs is recorded as a hypocrite and Allah puts a seal on his heart. The Prophet ﷺ said, "people must cease to miss their Fridays else Allah will apply a seal on their hearts. Then they will become those who are neglectful."

The Prophet ﷺ also said: "He who misses three Fridays without an excuse will be recorded among the hypocrites."

Now, imagine about one who does not pray the Friday Salah at all. What kind of a seal will be applied on his heart? Let him think among which people will he be counted.

5. MAKING LITTLE MENTION OF ALLAH

Allah has commanded us to make much Dhikr:

١٥٢

[And the men who remember Allah much and the women who remember Allah has prepared forgiveness and a mighty reward for them.] (33:35)

As for the hypocrites, they make little mention of Allah:

١٤٢

[And when they stand up for prayer, they stand up lazily they do it to be seen by (other) people, and they remember not Allah but a little.] (4:142)

And, we have read in the preceding pages the saying of the Prophet ﷺ, "This is the Salah of the hypocrite. He makes not mention of Allah therein but a little." (65)

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Sifat un-Nifaq wa Natul- Munafiqin #170, Tabarani in Mu'jam as-Saghir 2/172, Awwas 7/76. (Narrated Abu Hurayrah ﷺ).

Tirmidhi #3 3437, Ibn Majah #3790, Maalik in Muwatta #24, Book the Qur'an Ahmad #6/447, (Narrated Abu Darda ﷺ).

Tirmidhi #3 3435 Ibn Majah #3793. (Narrated: Abdullah Ibn Busr.)
FORGETTING ALLAH

A believer remembers Allah always. He qualifies for the description in this Hadith. The Prophet ﷺ said, "Surely Allah, the Exalted, says: I am as My slave conceives me and I am with him when he remembers me. If he remembers me inworldly, I remember him to myself and if he remembers me among people I remember him among a company better than them. If he draws near to me by a span, I draw near him by a cubit's length, and if he draws near to me by a cubit's length, I draw near him by the length of two cubits. And, if he comes to me walking, I come to him running." *

However, the hypocrite forgets Allah, and if he remembers Him that is very little.

الْمُفْسَدُونَ وَالْمُفْسَدَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْكَفَارَةَ وَيُبْهَنُونَ عَن
المَغْرَّفِ وَيْقَضُونَ أَيْدِيَهُمْ نَسَوا اللَّهَ فَسِيمَهُمْ ۖ إِنَّ الْمُفْسَدِينَ هُمُ
الفَسَّرُونَ

[The hypocrite men and the hypocrite women, are as one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from expending in the way of Allah). They forgot Allah, so He has forgotten them. Surely the hypocrites are the transgressors.] (9:67)

إِسْتَخْرَجَ عَلَيْهِمْ السَّيْطَانُ فَاصْتَنْبَلْهُمْ ذَكْرُ اللَّهِ ۖ أَوْلَٰكَ حَزَبُ السَّيْطَانِ
ۖ أَلَا أَنَّ حَزَبَ السَّيْطَانِ هُمُ الْخَيْسَرُونَ

[Satan has gained the mastery over them, so he has made them forget Allah's remembrance. Those are Satan's party. Behold, Surely Satan's party, they are the losers!] (58:19)

The hypocrite, like the infidel, concentrates on this world, his family, his art and skill. This is because his faith is the hereafter is not well-grounded.

* Bukhari # 7405, 7505, 7537, Muslim # 2-2675, 22-2687, Tirmidhi # 3608, Ibn Majah 3821, Ahmad 5/169. (Narrated: Abu Hurayrah ﷺ).
OSTENTATIOUS WORSHIP

Ostentation is a blame-worthy quality and it is a minor kind of polytheism. It ruins the deed that is done ostentatiously and instead of fetching reward it makes the door liable to punishment. It is another sign of the hypocrite. Allah says:

ۚبَرَاءَ أَوْنَ الْدُّنْيَا وَلَا بِذَكْرِ أَنَّ اللَّهُ أَقْيَا ۚ

{...Showing off to the people, and do not remember Allah but a little.} (4:142)

Indeed, even worshippers will suffer ruin because of this trait.

ۗذَلِكَ هُمُ بِذَرَاءَ وَنَ ۙ

{...who (do good only to) show off.} (107:6)

A hypocrite wants people to know that he offers the Salāh, recites the Qur’an, does out charity, is very respectable, participates in jihad, observes fasting but when he is by himself, he has nothing to do with religion. He perpetrates the forbidden when no one sees him. Thawban ⧼Narrated that the Prophet ﷺ said: "Surely, I know a section of my Ummah who will come on the day of resurrection with piety like the mountains of Tihamah (in hugeness). But, Allah will scatter their pieties like particles of dust in all directions." He asked, "O Messenger of Allah ﷺ, describe them to us. Make them well known to us that we may not be like them unknowingly." He said, "They are your brothers, of your own race. They devote to worship in the night as you do, but they are a people who when alone commit the forbidden that Allah has disallowed." ⧼

Hell will be fueled with people of three kinds who had done anything to show off the martyr a rector of the Qur’an and a philanthropist. Though they are doers of highly rewarding things yet the intention must be sincere and there should be no ostentation.

* Ibn Majah # 4245.
KINDS OF OSTENTATION

A warrior may hope to earn a name for himself by taking part in jihad. A rector of the Qur'an or a scholar may aim at receiving people's acclamation and things have come to such a pass that they want their names in large print in advertisements of meetings and gatherings. A philanthropist imagines that other people will speak of him as a kind-hearted, generous person.

If all these things are done to gain Allah's pleasures and there is no desire at all to be noticed and applauded then even if the doer earns fame there is no harm.

The Prophet ﷺ said: "He who makes his doings heard, Allah will make his (evil intention) heard and he who shows off Allah will make him be seen (with his intention)."

This showing-off is a kind of minor polytheism. The Prophet ﷺ said, "What I fear most for you is the minor polytheism, O Messenger of Allah ﷺ?" He said, "Ostentation. Allah will say on the Day of Resurrection when He rewards the people for their deeds, 'Go to those whom you showed (your doings) in the world, and sees if you find with them a reward.'"

Allah leaves the person with his ostentatious deed and polytheism. The Prophet ﷺ said, "On the day of resurrection, Allah will say, 'I am unconcerned of the association of the partners. He who associated anything with me in any deed then I shall abandon him and whom he associates (with me)."

We must do everything we can to shun ostentation. The moment a person wishes to be known to people, he begins to do deeds for them to see though he may be basically evil. If he would show humbleness for Allah's sake, Allah will raise him. The Prophet ﷺ said, "No one is humble without Allah raising him."

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O Allah I seek refuge in You lest associate (anything) with you while I know it. And I seek your forgiveness for that which I do not know.

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0 Bukhari # 6499, Muslim # 48-2987, Tirmidhi # 2381, Ibn Majah # 4207, Ahmad 3/40 (Narrated: Jundub).
1 Ahmad # 22523, Bayhaqi # 6831, Jami Saghir # 1555 (Narrated Mahmud Ibn Labid ﷺ).
2 Muslim # 46-2985, Ibn Majah # 4202, Ahmad # 7658. (Narrated! Abu Hurayrah ﷺ).
3 Muslim # 29-2588, Tirmidhi # 2029, Muwatta Imam Maalik # 558.2, Darami, Ahmad 2/386, 235.

0 Ahmad 4/403 (Narrated Abu Musa Ah'ari ﷺ).
RIDICULING, TAUNTING AND BLAMING -
MAKING JOKES OF SOMEONE

To make jokes or taunt the Muslims is the work of the hypocrites. The hypocrites did that even in the Prophet ﷺ times. Allah mentioned that in the Qur'an. And this thing is done in a number of ways.

1. TAUNTING THOSE WHO DO RELIGIOUS WORK

The Muslims were in dire need of monetary help during the battle of Tabuk. When the Prophet  appealed for contribution, Abu Bakr  brought everything he possessed, Umar  brought hold of his possessions and Uthman  donated hundreds of well-equipped camels for Allah's cause. The Prophet  remarked that if Uthman  did nothing after that then that single deed from him was enough. Some of the Sahabah  engaged in manual labour and contributed their wages to the cause. But, instead of spending for this cause, the hypocrites made fun of the Muslims. Allah says about them:

لا نجدون إلا جهادهم في سحرهم منهم سحر الله منهم ولهم عذاب أليم

[Those who find fault with the believers who give alms cheerfully and such as find not anything to give but their hard earnings-they deride them. Allah derides them and for them is a painful chastisement.] (9:79)

Abu Mas'ud  said about this verse 'When we were commanded to give the Sadaqah, we were labourers. Abu Aqil  came with half a Sa' (of dates) and another man (Abdur Rahman Ibn Awf  brought more than that the hypocrites exclaimed 'Surely Allah is in no need of this Sadaqah, and this second one has not done it but to show off.' This verse (9:79) was then revealed.'

There are people today who make fun of Muslims who adhere to the dictates of Islam and give charity, are inclined

• Bukhari # 1415 4668, Muslim # 72-1018.
to piety, offer the Salah, wear garments according to the Shari'a, grow the beard or take part in Jihad. If a woman uses the veil, they taunt her and say that these are old fashioned people. They consider themselves as modern. But, they will not hear anything against the disbelievers who are their ideal.

The Muslims should be the careful of these people. The disbelievers do not cause harm to the Muslims as much as these people cause.

2. MAKING FUN OF THE QUR'AN AND SUNNAH

With the increase of hypocrisy in him, the hypocrite finds the Islamic ordinances and teachings a burden on him and he begins to abandon them. He begins to make fun of them. He cares not for the Qur'an or the Sunnah the pious people or the hereafter. He as a plethora of excuses with disbelief. He said:

وَلَسِنَّ سَأَلُوهُمْ لِيَقُولُنَّ إِنَّا كَانَنا نَخْرُوضَ وَنَغْلُبَ فَأَنْفَيْلَ وَأَبَاهُ وَرَسُولُكُمْ نَسْتَهْرَءُونَ إِنْ أَلْمَكُمْ بِعَدَدِ إِيمَانِكُمْ إِنَّ عَدْدَ الْإِيمَانِ مَكَّ مَكْحَلُ مُنْزَهَ مَنْ أَتَى مَعْلُومَينَ

[And if you question them, then they certainly say, "we were only jesting and playing." Say, "What, was it then at Allah and His revelations and His Messenger that you have been mocking? Make no excuses. You have indeed disbelieved after your belief. If we forgive a party of you we shall chastise another party, because they have been sinners"] (9:65-66)

This verse was revealed during the battle of Tabuk concerning the hypocrites. The background is narrated in the Hadith of Abdullah Ibn Umar. A man participating in the battle of Tabuk said to a gathering, "I have not seen anyone like these reciters of the Qur'an more lying with their tongues, more cowardly in the face of the enemy." Another man ejaculated, "you lie. Rather, you are a hypocrite. Indeed, I will inform Allah's Messenger (about it)." So, that was conveyed to Allah's messenger and the Qur'an was revealed.

Abdullah Ibn Umar continued to narrate: I saw him hanging by the rope of the Prophet's she camel, the stones having wounded his feet and he was pleading "O Messenger of Allah we were merely jesting and playing." Allah's Messenger was saying, "Is it Allah and His verses and His Messenger that you made fun of? Make no excuses. You became disbelievers after you professed faith. If we forgive some of you, we shall punish some others, because they were guilty."

There is a second incident too. Qatadah said about this particular verse (65 of at-Tawbah): while the Prophet was engaged in the battle of Tabuk and a unit of the hypocrites was ahead of him, they said, "He presumes that he will conquer the castles of Rome and its forts. Away, away!" Allah let His Prophet know of that which they were saying. So, he said: "It is incumbent on me to reckon with these people," and he summoned them and disclosed to them what they had been saying. They swore, "We were not but merely jesting and playing."

We must remember that to make fun of anything concerning religion is a sign of hypocrisy be it the veil, the beard, the dress or jihad. The person doing it is an infidel. This is what the verse says and Ibn Baz has ruled, "He who makes fun of a Muslim man or woman because of their conducting themselves on Shari'a is a disbeliever." He has drawn this conclusion from the Hadith of Abdullah Ibn Umar.

3. JESTING AND ADVERSE COMMENT ON A MUSLIM'S HONOUR

The hypocrites always try to hurt a Muslim's honour. They criticise and back bite the Muslims though a proper Muslim is one from whose hand and tongue other people are safe.

He also said "There are for (the transaction of) interest

- Tafsir Ibn Kathir Surah Tawbah verses 65-66, Tabaraui 14:333
- Akhtar at-Tabbaraj was sufur ala al adal wa al Jami'at (Ibn Baz).
- Bukhari # 11 6484 Muslim # 41-65 40-64 Tirmidhi # 2627, Nasai # 4996. (Narrated Ibn Umar -).
seventy-three gates. The least harmful of these is like a man committing adultery with his mother. And the most harmful is to damage a Muslim's honour.

How can one who damages a Muslim's honour be a Muslim? He is a hypocrite, Only a hypocrite will do such a thing just as one passed derogatory remarks during the battle of Tabuk. He had defamed the Sahabah and taunted them.

In the same way, Abdullah Ibn Ubayy Salul the chief of the hypocrites had said to his henchmen during a battle that they should not spend anything on the companions of Allah's Messenger till they desert him. He also said that on reaching Madinah they the honourable ones (meaning, the Prophet & his companions) But when called to explain he denied that he had said anything like it. However, the verses of Surah al-Munafiqun were revealed and his mischief was brought to light. (63:7-8) we have presented them earlier in the chapter on falsehood.

The hypocrites made fun of the Muslims.

Allah says:

وَأَنَّاْ أَلْهَـّمُوهُمْ أَمَّـا قَالُوْاْ أَمِّـا خَلَوْاْ إِلَىٰ شَيْطَانِهِمْ قَالُوْاْ أَنَّاْ مَعَكُمْ إِنَّاْ نَحْنُ مُسَبِّرُوْنَ وَنَحْنُ إِنَّاْ للهِ بَشَرُّهُمْ وَبَشَرُّهُمْ فِي}

[And when they meet those who believe, they say, "we believe," and when they are alone with their Satans they say, "Surely we are with you, we were only mocking (them)." Allah mocks (back) at them, and he respite them in their insolence, (leaving) them blindly wandering.] (2:14-15)

TO FORBID PIETY AND ENJOIN EVIL

It is one of the obligatory religious duties to enjoin piety and forbid evil. If anyone neglects this duty, he commits a sin. Hudhayfah narrated that the Prophet said, "By Him who has my soul in His hand you will enjoin the good and forbid the evil or it is close by that Allah send on you a punishment form Him after which you will pray to Him but He will not respond to you."

When the Banu Isra'il forsook this duty they were cursed by Prophet's Dawud and Eesa Ibn Maryam.

لَعْنَ الَّذِينَ كَفَرُواْ مِن بَنِي إِسْرَأَيْلَ مِنْ قَبْلِ عَلَىٰ لَسَانِ ذَوْدَةٍ وَعَيْسَىٰ بْنِ مُزَيْنٍ مُّنْكَرًا فَعَلَّلَهُ قَالُوْاْ أَطْهَأْنَا لَا يَطْهَأْنَ عَن

[Cursed were those who disbeliefed from among the children of Isra'il by the tongue of Da'wud and of Eesa son of Maryam, That was because they disobeyed and used to transgress the limits.] (5:78)

If the punishment is meted out on neglecting a duty then imagine what will happen on doing the opposite by enjoining or promoting evil and preventing or forbidding piety. If anyone does not recognise evil as such then his heart is devoid of faith. The Prophet said, "He among you who sees evil (being done) must prevent it with his hand. But, if he is unable to do that, then he must (prevent it) with his tongue. But, if he is not able to do that, then he must (regard it as evil) in his heart, and that is the weakest form of faith."

If the heart is devoid of faith then disbelief or hypocrisy resides therein. Hence, Allah describes it as a hypocrites character.

Almualqoon wa Almufaqqoon ughaythumum min bayy'um mawzoon ba allah umayn wa bithoon on

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* Jami us-Saghir # 3539 (Narrated Ibn Mas'ud).

* Tirmidhi # 2169, Ibn Majah # 4004, Ahmad 5/388
* Muslim # 78-49, Abu Dawud # 3430, Tirmidhi # 2172, Nasawi # 5011, 5012, Ahmad 3/20. (Narrated Abu Sa'eed).
The Signs of the Hypocrites

TO PROMOTE IMMODESTY
TO LISTEN TO SONGS
TO TEASE WOMEN AND GIRLS

Those people who try to promote and spread immodesty among the Muslims are hypocrites. Allah says:

إِنَّ الْسَّبِيعِ يُحْكَمُ أنَّ نَفْعَانَ الْفَاحِشَةِ فِي الْمَيْنَةِ إِنَّمَا لَهُمْ عَذَابُ الْأَلِيُّمَ
في الْيَدَيْنِ والْأَخْرَىٰ، وَاللَّهُ يَعْلَمُ وَلَا تَعْلَمُونَ

[Surely those who love that indecency should be spread concerning those who believe, for them shall be a painful chastisement in this world and the hereafter. And Allah knows while you know not.] (3:19)

This verse makes it clear that to sell musical instruments, to play music and sing songs, to sell video films, CD's and cassettes of songs, to make the television common so that gypsies and dancers are found in every home, and to do such other things to spread indecency are all hypocritical deeds. Whosoever is involved in them invites upon himself Divine punishment.

ومَنَالْحَادِثَ مِنْ يَشَّرِّرَ لِلْحَادِثَ لِيُشْتَرِبَ عَنْ نَفْسِهِ اللَّهُ غَيْرَ عِلْمٍ
ويَتَبَحَّلُّهَا هُزْرًا، أوْ لَكُنْ لَهُمْ عَذَابُ مُهِينَ

[And of mankind is he who buys frivolous discourse to lead astray (others) from Allah's way without knowledge, and to take it in mockery. Those for them is a humiliating chastisement.] (31:6)

Abdullah Ibn Mas'ud ☪ said about the words [لِلْحَادِثَ - frivolous discourse], "By Allah, they refer to singing."

TEASING GIRLS

It is again the hypocrite who will tease women and girls he comes across on the roads. In the times of the Prophet ☪ men would station themselves on the street-corners and tease passing women. When they were reprimanded, they put forward the pretext that they did not know if the women

☪ Tabari 20/127, Ibn Kathir.
The Signs of the Hypocrites

slaves or free respectable ladies. So Allah ordained the veil.

بَسْلَيْنِكُمُ الْبُرُّ ۛ فَلَأَنزِعُوا جُكَّ وَلْيَتَيْكُ وَلْيَسَّاء الْأَمْوَالَ بَيْنَنَا عَلَيْنَ ۚ عَلَىٰ مَنْ جَلَبَهُمُ ۖ ذَلِكُمُ الَّذِينَ يُعْرِفُنَّ قَالُونَ ۗ وَكَانَ اللَّهُ غَفُورًا وَرَحِيمًا.

[O Prophet! Say to your wives and your daughters and the women of the believers to draw their outer garments close round them. In this way, it is more probable that they will be recognised and not annoyed. And Allah is forgiving, Merciful.] (33:59)

And Allah warned the hypocrites:

إِنِّي لَمْ يَسْتَهِلِّكُمُ الْمَسْلُوقُونَ وَالْمُذنِّبُونَ فَيْنَبْحَثُمُ عَرَضَ وَالْمُزَحَّفُونَ فِي الْمَدِينَةِ لَنْ يَنْفِكُنَّ بِهِمْ عَرَضًا وَلَا يَحَارَبُونَ فِيهِ مَا أَقْلَبَ أَلَقَابًا.

[Indeed if the hypocrites and those in whose hearts there is a disease and those who circulate sedition in Madinah desist not, we shall most surely give you authority over them. Then they shall not be your neighbours therein except for a while.] (33:60)

The Chief of the hypocrites, Abdulfah Ibn Ubayy, earned money by compelling his female slaves to prostitution. Allah made know his filthy deed and forbade the people from doing the evil.

وَلَا نُظِفُواْ فِي فِيْنَكُمُ عَلَى الْبَيَاءَ إِنَّ أَرْذَانَ ۖ وَخَصَصُواْ عَرَضًا عَلَى الْحِيَاءِ الْعَلِيمَ.

[And constrain not your slave-girls to prostitution, if they desire to keep chaste, that you may seek the chance goods of the life of this world.] (24:33)

Clearly, Muslims prefer to live a chaste life and only the hypocrites promote indecency. Many people find excuses to make adultery common in the society. Their character resembles that of the hypocrites.

We conclude with a narration of Ibn Mas'ud: "Love of songs grows hypocrisy in the heart in the same way as herbage grows in water." 0

0 Sifat ul-Niqa wa nat ul Munafaq # 91, Ibn Abu ad-Dunya pp 41-44. Aghathatul lih fan 1/247.

TO BEHAVE SHAMELESSLY

Modesty and decency are the blessings that keep a person away from evil. When they lack in him, he is willing to do every wrong. The Prophet ﷺ said, "Surely, from the words of the early prophethood that which has reached the people is: when you do not feel ashamed, do whatever you like." 0

The believers possess modesty. Sa'd Ibn Ubadah ﷺ narrated that if he were to see a stranger with his wife, he would strike him with the sword not its flat part (but the blade). This was conveyed to the Prophet ﷺ and he asked, "Are you surprised at Sa'd's sense of Modesty? I have a greater sense of it than he and Allah has a greater one than I." 0

The hypocrite, on the other hand, likes indecency and shamelessness. He lacks the sense of modesty. The Prophet ﷺ said: "Modesty and little speech are branches of faith while obscenity and talkativeness are branches of hypocrisy." 0

Abu Sa'eed Khudri ﷺ narrated that the Prophet ﷺ said, "Modesty is part of faith while immodesty is part of hypocrisy." Abu Sa'eed ﷺ asked Zayd what (in the hadeeth) immodesty meant and he said: "He who is not decent." 0

These things are very common today and almost every home has the means to these evil things. Our weddings are gatherings of unveiled women who move about among men unconcerned and their movies are made without compunction. This is hypocritical and shameless.

0 Bukhari # 6120, Abu Dawud # 4797, Ibn Majah # 4183, Ahmad 4/121. (Narrated: Ibn Mas'ud ﷺ).
0 Bukhari #7416, Muslim # 17-1499, Darami # 3 2227, Ahmad ( # 17464) 4/248, (Narrated: Muqirah).
0 Sifatun Niqa wa Na'tul Munafaq # 59, Tirmidhi # 2027 Ahmad 5/269, Ibn Abu Shaybah 11/44. (Narrated: Abu Ummahah Al-Bahili).
0 Sifat un Niqa wa Na'tul Munafaq # 180, Bayhaqi 10/226, Musannaf Abdur Raazzaq 10/409, Sha'bul Eman Bayhaqi 19/384.
TO COMMIT SIN FEARLESSLY WHEN ALONE

The Qur'an is replete with Allah's words that a believer fears Allah. He fears Him whether he is in company or alone. He is convinced that Allah sees him and he will have to account for all his deed, minor or major, when he is before Allah on the day of resurrection.

The hypocrite does good deeds only to be seen by other people. When he is alone, he is fearless and commits sins because he lacks the conviction of the hereafter. Allah says:

وَمَنْ النَّاسِ مَنْ يَقْتُلُ أَمَامَ اللَّهِ وَبِالَّيْلِ أَخْرَى وَمَا هُمْ بِيَدَيْنَ

[And there are some me who say, "we believe in Allah and the Last Day" while they are not believers (in fact).

(2:8)

If they had believed, they would fear Allah everywhere. Allah says about hypocrites:

يُنَبِّئُونَ النَّاسَ وَلَا يُبِينُونَ مِنْ اللَّهِ لَا يُبَيِّنُونَ مَا لَا يُبْحَثُونَ وَلَا يَكُونُ مُجِيبًا

[They seek to conceal from people, but they cannot conceal from Allah, for He is with them when bynight they plan together a discourse which pleases Him not. And Allah ever encompasses what they do.]

(4:108)

The Prophet ﷺ said: "Surely, I know a section of my Ummah who will come on the day of resurrection with piety like the mountains of Tihannah (in huge piles). But, Allah will scatter then like particles of dust in every direction." Thawban ﷺ (the narrator) asked him to describe them to them so that they might be careful. He said: "They are your brothers, of your own race. They devote to worship in the night as you do but when they are alone, they commit that which Allah has forbidden to do."

This is a sign of the hypocrites who are seen to worship much, but, in private, they commit much sin. A hypocrite is not pleased with piety and is not afraid of punishment against

* Ibn Majah # 4245 (Narrated: Thawban ﷺ).
When Umar Ibn Khattab ﷺ went to Shaam (Syria and adjoining areas at that time), he addressed the people. He praised Allah and glorified Him and said: "Indeed, Allah's Messenger ﷺ had stood up amongst us to preach as I have stood up amongst you today and he said, "the sign of the hypocrite is that evil does not hurt him and piety does not please him. If he does a good deed, he does not hope to receive from Allah a reward for that good deed. And if he does a bad deed, he does not fear a punishment from Allah for that bad deed." 

Bilal Ibn Sa'd رضي الله عنه said: "Do not become a friend of Allah in public, but His enemy in private."  

TO EULOGISE A RULER ON HIS FACE BUT FIND FAULT WITH HIM BEHIND HIS BACK

Abu Sha’tha رضي الله عنه said: "Some people from Iraq came to Abdullah Ibn Umar ﷺ and launched into a tirade against Yazid Ibn Mu’awiyah. They spoke ill of him Abdullah Ibn Umar ﷺ asked them whether they spoke the same thing on his face. They confessed, 'No, Rather we praise him on his face.' Ibn Umar ﷺ told them that they considered this conduct as hypocrisy."

An imam (with a petition) and he gives a wicked decision. So we say to him, 'May Allah enable you (to do justice), But, we observe one of us shower praise on him." Ibn Umar ﷺ said: "we are a company of the Sahabah of Allah's Messenger ﷺ. We count this conduct as hypocrisy. But, I cannot say how you people classify it."
NIGGARDLINESS

Allah has commanded us to spend in His cause and encouraged us to go on doing that. We find many examples of liberal spending by the Sahabah. Allah says:

وَاتَفَقُواْ فِي سَبِيلِ اللَّهِ وَلَا تَفَقَّوْواْ بِالْمَكْتُوبِ إِلَّا تَحْكُمُ اللَّهُ وَأَحْسِنَ أَيْرَاهُمَّ

[And expend in the way of Allah and cast not yourselves by your own hands into ruin, and do good. Surely Allah loves the good-doers.] (2:195)

And He says about miserliness:

إِذَا قَوْلُكُمْ فَأَعْنَادُنَّكُمْ عَدَانًا مُّهِينًا

[Those who are niggardly, and did (other) people to be niggardly, and themselves conceal the bounty that Allah has granted them and we have prepared for the disbelievers a humiliating chastisement.] (4:37)

And also:

وَلَا يَكْسِبُواْ اللَّهَ مِن فَضْلِهِ مَعِيَّنًا فَهُوَ غَيْرُ مَصْدِقٍ لَّهُمْ بَلْ هُوَ ذِي فَضْلٍ يُضَلِّلُ مَنْ يَضَلُّ عَنْ فَاطِرِهِمْ وَلَا يَضَلُّ عَنْ هُدَّى مَلَكِهِنَّ

[And as for those who are niggardly in expending that which Allah has granted them out of His bounty, let them not think that it is good for them. Nay, it is bad for them. Soon shall that in which they were niggardly be hung round their necks on the day of resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah is Aware of what you do.] (3:180)

A believer is never niggardly. It is the hypocrite who is miserly. Allah says:

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَيْسَ أَنْبَا مِنْ فَضْلِهِ لَتَضَادَفُونَ وَلَا تَكْونُنَّ مِنْ


TO NOT DRINK THE WATER OF ZAM ZAM TO SATIATION POINT

A believer uses Allah's blessings and takes advantage of the lawful, blessed things. The Prophet's companions id so. But the hypocrite does not do it. The water of Zam Zam is blessed. Every Muslim drinks it till he is satiated. He never seems to have had enough But, not so the hypocrites who does not drink it to his full. Ibn Abu Mulaykah narrated that he was with Ibn Abbas when a man came and sat down by his side. Ibn Abbas asked him, "From where have you come?" He said: "I have drunk from the Zam Zam." He asked, "Did you drink as it is worthy of it?" He asked, "How is worthy, O Ibn Abbas?" He said, "Face the Qiblah, take the name of Allah and drink taking three breaths in between when you have finished, praise Allah. You must drink till you are satiated, for I had heard Allah's Messenger say, "The sign that distinguishes us from the hypocrites is that they do not drink from the Zam Zam to satiation point." 

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TO SCARE PEOPLE BY SPREADING RUMOURS

It is not a Muslim's work to spread rumour and cause the people to panic. This is, in fact, a sign of the hypocrite.

[Indeed, if the hypocrites and those in whose hearts there is a disease and those who circulate sedition in Madinah desist not, we shall most surely give you authority over them. Then they shall not be your neighbours therein except for a while...]

(33:60)

When the hypocrites go anywhere with the Muslims be it a battle or any other purpose, their conduct is depicted in this verse:

[Had they gone forth with you, they would have increased you in nothing but trouble, and would have hurried to and fro in your midst, seeking to stir up sedition among you. And among you there are some who would have listened to them. And Allah knows well the evildoers.]

(9:47)

'Trouble' here includes 'panic' and tale-bearing against Muslims causing a rift among them. They also give wrong advice. A hypocrite spreads rumours to cause Muslims to lose courage and feel dejected. He spreads false news by exaggeration the figures of their casualties and showing a high strength of the enemies. But, one should remember that strength lies in Allah's hands, and none can overcome whom Allah helps.

[And there is no help except from Allah]

(3:126)
COWARDICE AND FOREBODING

A Muslim never displays cowardice. This is why Allah has said that those who show their backs in the battle will get a severe punishment.

He says:

\[\text{وَمَنْ تَوَلَّىٰ فَلَا نَعُوضُهُمْ إِلاَّ ذَٰلِكَ ذَٰلِكَ الْخَسَارَةُ الْأَكْبَرُ}

[O you who believe! When you encounter those who disbelieve marching to battle, turn not your backs to them. Whosoever turns his back that day to them, unless manoeuvring for battle or turning to join a host (of his own), he indeed incurs wrath from Allah and his abode is hell. And it is an evil destination.] (8:15-16)

The hypocrites are cowards and they fear the vicissitudes of time. They also scare people from this and see every difficulty falling on them Allah says:

\[\text{يَخْسَؤُونَ كُلَّ صِيَحَةٍ عَلَيْهِمْ}

[They think every shout is against them.] (63:4)

Abu Umamah Bahili described a hypocrite as one who lies when he speaks, breaches his promise when he makes one, betrays when he is entrusted something, misappropriates when he gathers the booty, disobeys when he is given a command behaves cowardly when he encounters (an enemy). Hence, he who has these traits is a hypocrite and if anyone has some of these then he has that much of hypocrisy in him.

Allah says:

\[\text{وَيَبْكُونَ بِاللَّهِ كَلِمَتَهُمْ وَمَهْمُ مِنْ غَنِيِّهِمْ وَمَنْ يَضْرِبُونَ نَفْسَهُمْ}

[And they swear by Allah that they are truly of you}

\[\text{وَيَبْخَلُونَ مَثَلًا مَّثَلًا مُّيَثَّرَتْ وَمَنْ يَخْبَثُونَ}

\[\text{O Sifat ul-Munafiq Faryabi # 20.}
whereas they are not of you, but they are a people who are afraid, if they could find a refuge, or some caverns, or a place to enter into, they would surely have resorted there to rushingly.) (9:56-57)

When he is scared, the hypocrite sees death hovering over him but when the fear recedes, he does not tire boasting about his bravery Allah says:

اِسْتِحِبِّ اَلْحُرُفَ فَأَمْلِهِ بِطَوْرِ الْبَيْكَ تَدْرُوُّ رَأْسَهُمُ

كَأَنَّهُ يُخَالِدُ عَلَيْهِ مِنَ الْمُوتِ فَأَذَىَ الْحُرُفَ سَلَكُوهُ بِالْبَيْكَ

حَدِيدًا أَشْهَرًا عَلَىَ النَّـبِيِّ وَأَلْبِينَ لَمْ يَوْمِئَا فَاَخْتَنَقَ اللَّهُ أَعْمَالَهُمْ;

وَكَأَنَّ ذَلِكَ عَلَى الْهَيْثَرَةُ أَنَّهُ

[Being covetous over you. But when fear comes, you will see them looking to you, their eyes rolling like one who swoons of death. But when the fear is gone, they smite you with sharp tongues, being covetous of the best of (spoil). These (hypocrites) have not believed, so Allah makes their deeds to fail. And that is easy for Allah.] (33:19)

Abu Talhah narrated: On the day of Uhud, drowsiness overtook us while we were in battle rows. My sword dropped down from my hand. I picked it up and it dropped again, and again I picked it up. And another party - the hypocrites! They had no concern at all but for their own selves, cowards to the limit, most fearful and deserters to the worst degree. بَيْتُوْنَ بِاللَّهِ غَيْرَ الْحُرُفَ طَورَجَتَهُمَا they bethought of Allah quite unjustly, the thought of ignorance. (3:154)]

They are liars, and they are doubters in affairs of Allah.

The Signs of the Hypocrites

TO WISH THAT THE MUSLIMS SHOULD SUFFER

A Muslim is a well-wisher of his fellow Muslim. He neither deserts him nor hurts him. To curse anyone or wish for his suffering is also to hurt him. The Prophet ﷺ said (in part of a fuller saying), ".....And be O slaves of Allah - brothers mutually. A Muslim is a Muslim's brother. He does not hurt him nor desert him nor belittle him. Taqwa (righteousness) is here! And he pointed out to his chest."

A hypocrite always wishes for a Muslim's suffering. But, when Muslims gain victory, he assures them that he belongs to their ranks. Allah says:

الذِّينَ يَبْتَغُونَ بَيْكَمُ فَأَنَّ كَانَ لَكُمْ فَنُحُو مِنَ اللَّهِ قَالَوْاَلَّهُمُ تَعَمُّكُمُ

وَأَنَّ كَانَ لِلَّكَفِيرِينَ نِصْبَ قَالَوْاَلَّهُمُ تَعَمُّكُمُ وَلَتَمْنُعُونَ مِنَ الْمُؤْمِنِينَ قَالَهُمُ يَحْكَمُ بِيَبْكِيمُ يَوْمَ الْقِبَانَةِ وَلَنْ يَحْصُلَ اللَّهُ لِلَّكَفِيرِينَ

[Those who wait about you (for something to happen), if then there be a victory for you from Allah, they say, "Were we not with you?" And if there be some share (of success) for the disbelievers, they say (to them), "Did we not have control over you, yet we defended you against the believers?" So Allah shall judge between you on the day of resurrection, and Allah shall not appoint for the disbelievers a way against the believers.] (4:111)

And Allah says:

وَمِنْ الْأَعْجَرَاءِ مَنْ يَبْتَغُ يَدَائِرَةَ السَّوَاءِ وَيَبْتَغُ يَدَائِرَةَ الْمَوْتَى

علىهُمْ دَائِرَةً السَّوَاءِ وَاللَّهُ سَمِيعُ عَلِيمُ

[And of the desert Arabs are some who take what they expend as a fine, and await for an (evil) turn of fortune for you. On them shall be an evil turn of fortune. And Allah is Hearer, knower.] (9:98)

Bukhari # 4068, 4562, Tirmidhi # 3008, Ahmad # 15764, Ibn Hibban 16/146, Sifat un Nifaq wa nat ul munafiqin # 152

Muslim # 2564-32. (Narrated Abu Hurayrah ﷺ).
GLIB TONGUED ARROGANCE

Allah says about the hypocrites:

سلَّفوُكم بِالسُّلَّةِ جَدارٌ أَضْحَىٰ عَلَى الْحِبْرِ

[They smite you with sharp tongues, being covetous of the best of (spoil)] (33:19)

وَإِذَا رَأَيْتُمُهُمْ تَعْجِبَكُمْ أَحْسَامُهُمْ، وَأَنْ تُقُولُوا نَسُوحُ لِفُوْلُهُمْ، كَأَنْ هُمْ

خَنْبُ مَسْتَدَةٍ، يَخَبَّسُونَ كُلٍّ صَيْحَةٍ عَلَيْهِمْ، هُمُ الْعَظِيمُ فَاحْلُوْهُمْ،

فَثُلِّهُمْ أَنِّي أَيْوَكُونَ

[And when you see them, their figures please you, and if they speak, you listen to their speech. (Yet) they are like propped-up beams of timber. They think every shout (they hear) to be against them. They are the enemy, so beware of them. May Allah destroy them! How are they perverted!] (63:4)

The Prophet ﷺ said,

إِنْ مِنْ أَحْيِكُمْ إِلَى وَأَحْيِكُمْ مَبْيِنُ مَجْلِسٌ يَوْمَ الْقِيَامَةِ أَحْيَانً أَحْيَا

وَإِنْ أَنْبِعَصْمِكُمْ إِلَى وَأَنْبِعَصْمِكُمْ يَوْمَ الْقِيَامَةِ الدُّرَارُونَ وَالمُقَدَّمُونَ

وَالْمُتَفَهَّمُونَ قَالُوا إِنِّي رَسُولُ اللَّهِ قَدْ عَلِمُي الْمُتَفَهَّمُونَ وَالمُقَدَّمُونَ

فَمَا الْمُتَفَهَّمُونَ قَالُ الْمَسْكَرِيْرُونَ

"Surely, the dearest of you to me and the nearest of you to me in company on the day of resurrection will be the best of you in manners. And the most despised of you to me and the furthest away from me on the day of resurrection will be the talkative, the loud-mouthed (careless in speech) and the Mutafayhiqūn." The Sahabah ],' submitted, "O Messenger of Allah, indeed we know what ath-tharṭharūn (the talkative) and al-Mutashaddiqūn (the loud-mouthed) are. What is al-mutafayhiqūn?" He said, "The arrogant, (al-mutakabīrun)."

* Tirmidhi # 2018, Ahmad 2/189 (Narrated: Jabir ﷺ).
The Signs of the Hypocrites

But, Allah has disallowed His Prophet ﷺ to use affection.

[say, "I ask you not for a reward for it, nor am I of the imposters."

(38:86)

The word is [المكالفين]. It implies 'to intentionally speak highly of oneself,' 'pretentions,' 'affectation.' The Prophet ﷺ had disallowed his Sahabah ﷺ to behave in this way. Anas ﷺ said "we were with Umar ﷺ and he said, 'we are forbidden to over do anything (or to use affectation)."

ARROGANCE

Allah does not like that anyone should be arrogant. The Prophet ﷺ said:

لا يدخل النار أحدًا في قلبه مقال حب خردل من إيمان ولا يدخل الجنة أحدًا في قلبه مقال حب خردل من كبوة

"He will not enter hell who has in his heart as much faith as a grain of mustard-seed. And he will not enter paradise who has in his heart as much pride as a grain of mustard-seed."

According to Hadith qudsi, Allah says,

العلو الإرأى والكبرياء رذائل فمن يستذغب في واجد منهم فقد عذبه

"Majesty is My lower garment and pride is my cloak. He who tries to pull either one of them indeed, I will punish him."

The hypocrite is arrogant Allah says:

وإذا قيل لهم تعالوا يستغفر لكم رسول الله لؤلؤة وسمهم ورائهم

[And when it is said to them, "Come, Allah's Messenger will ask forgiveness for you," they twist their heads and you see them turning away their faces, while they show arrogance.] (63:5)

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1 Bukhari # 7393. (Narrated: Abdullah ﷺ).
3 Muslim # 2620-136, (Abu Dawud # 4090 similar words) Ibn Majah # 4174, Ahmad 2/414 (Narrated: Abu Sa'eed Khudri ﷺ and Abu Hurayrah ﷺ).
TO LOVE THE INFIDELS AND DESPISE THE MUSLIMS

Muslims are brothers one of the other. They are like a body, and they love each other, and they live according to the Islamic culture. Allah says:

إِنَّا الْمُؤْمِنُونَ أَخُوَّةٌ

[The believers are but brethren.] (49:10)

وَالْمُؤْمِنَاتُ وَالْمُؤْمِنُونَ بِغَفَّاءٍ يَغْفِرُ لِيَّ بَشَاذٍ بَيْنَ يَدَيْنِ

And the believing men and the believing women, are friends of one another. They enjoin the right and forbid the wrong, and they establish the Salat, and pay the Zakah, and they obey Allah and His Messenger. Those Allah shall have mercy upon them. Surely Allah is Mighty, wise.} (9:71)

Allah's Messenger ﷺ said,

مَثَلُ الْمُسْلِمِينَ فِي نَارِّهِمْ وَنَوَادِيِّهِمْ وَنَتَّعُجُّفُهُمْ كَمَثَلُ الحَسَدِ أَنَّا

"The example of the believers in their compassion to each other love for each other, kindness towards each other is like a body. When a limb feels pain, his entire body loses sleep and runs fever."

Instead of showing love to Muslims, a hypocrite befriends the infidels. But, Allah says:

يَتَهَدَى الْقَوْمُ الْظَّلَمِينَ

 Narrated: Nu'man Ibn Bashir 《》.

Bukhari # 6011, Muslim 66-2586, Ahmad 4/ 298.
[O you who believe! Take not the Jews and the Nasara as friends. They are friends of each other. And whosoever among you takes them as friends, he is indeed one of them. Surely Allah guides not the evil doing people.] (5:51)

{The hypocrite men and the hypocrite women, are as one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands. They forgot Allah, so He has forgotten them. Surely the hypocrites are the transgressors.} (9:67)

{Have you not considered those who have taken for friends a people with whom Allah is wroth. They are neither of you nor of them, and they swear to a lie, while they know. Allah has prepared for them a severe chastisement. Surely vile is what they have been doing.}

(53:14-15)

{The Signs of the Hypocrites

O yâ bi'jånûnâkum wa-tûmûnûn bâl'kub kâliâ wa-âdâ fâqirâm ânâmä wa-âdâ hâliwâ'âtâ âliâkum al-anâmâ màlâ'âr fâqirâm ânâmâ wa-âdâ hâliwâ'âtâ âliâkum al-anâmâ.}

{O you who believe! Take not intimates other than your own people, they spare no pains to ruin you. They love that which vexes you. Hatred has indeed already appeared from their mouths and that which their hearts conceal is yet greater. We have indeed made plain to you the revelations if you understand. Ah! You are those who love them, but they love you not, even though you believe in all the (revealed) Books. And when they meet you they say, "we believe," and when they are alone, they bite their finger tips at you in rage. Say (to them), "Perish in your rage. Surely, Allah is knower of what is in the hearts."} (5:118-119)

These verses and Ahadith show how the hypocrite behaves. He inclines towards the infidels. But, only a Muslim looks at Islam and faith which ensure success both in this world and the hereafter instead of merely temporal profit which is what the western way of life advocates.
TO HELP FURTHER DISBELIEF

If anyone aids in promoting disbelief then his conduct is both hypocrisy and disbelief. If the infidels hurt the Muslims because of someone's help then he will be executed. Allah says:

ودلوا لو تَكَفُّرْن كَمَا كَفَّرُوا فَكُونُوا سَوَاء فَلا تَجَّدُوا مَنِين
ولِياءَ حَتَّى يَحاَجَوْا فِي سَبِيلِ اللَّهِ فَإِنَّ تَوْلِياءَ فَخْذُوهُمْ وَقَتُلوهُم
حيثَ وَجَذَّرُوهُمْ وَلَا تَجْذَرُوا مَنِين وَلَا تَصَبِّرُوا

[They long that you should disbelieve as they disbelieve, so that you are at par (with them), therefore take not friends from among them, until they emigrate in Allah's way. But if they turn their backs (to emigration), seize them, and slay them wherever you find them, and take not anyone of them as a friend or a helper.] (4:99)

بَسْلَا أَلْبِسُهَا لَعَنْبَا لا تَجَّدُوا مَنِينَ وَالْبِطْرُوْسُ أُولِيَاءَ بِعْضٍ مِنْ يَوْمِئِهِمْ مِنْكَمْ فَلَيْنَى مَنِينَ إِنَّ اللَّهَ لَا يُهْدِى

الْقَوْمَ الْظَّلُومِينَ

[O you who believe! Take not the Jews and the Nasara as friends. They are friends of each other. And whosoever among you takes them as his friends, he is indeed one of them. Surely Allah guides not the evildoing people.] (5:51)

He who does not obey Allah and supports them will be counted among them and he will die as a disbeliever. Ibn Abbas said,

إِنَّ النَّاسَ مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشَرِّكِينَ يُكْرُرُونَ سَوَاد
الْمُشَرِّكِينَ عَلَى عَهِبِ رَسُولِ اللَّهِ ﷺ يَأْتِي السَّهَمُ فَيَزَمِّرُهُ يَفْصِبُ
أَحْنَهُمْ وَيَفْتَلْهُ أَوْ يَصْرِبُ فَيَقُولُ فَانْزِلَ اللَّهِ

"Some people from the Muslims in the times of the Prophet ﷺ joined the idolators, thus increasing their
numbers. An arrow would be shot and hit one of them and kill him, or a sword would strike him and kill him. So, Allah revealed:

إنَّ الْذَّنِينَ نُوْقُاهُمُ اللَّهُمَّةُ عَالَمَيْنَ أَسْلٰهُمْ ـ

Surely, those there are whose souls the angels took while they were wrongdoing themselves.)

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TO BEAR MALICE TO THE SAHABAH ﷺ

The hypocrites bore malice to the Sahabah ﷺ, the Prophet ﷺ said,

الأنصار لا يحبهم إلا مؤمن ولا يغضبهم إلا منافق فإن أحضروهم أخمه

الله من أن يغضبهم أحبه لله ـ

"The ansars! None but a believer loves them and none but a hypocrite despises them. So, he who loves them, Allah loves him and he who despises them, Allah despises him."

He also said:

آية المنافق بعض الأنصار آية المؤمن حب الأنصار

"It is a sign of the hypocrite that he hates the ansars. The sign of the believer is love of the ansars."

سمعته علياً بفِسْوٍ والذَّنِينَ فَقَلَ الحَبْسَةِ وَبَرَأَ السَّمَّاءِ وَبَرَأَ دِينِهِ" نَصْبًَأً: إِنَّ اللَّهَ لَا يَجِبِيكَ إلا مُؤْمِنًا ولا يُغضِبَكَ إلا منافقًا.

To bear malice to Ali ﷺ is also hypocrisy. Zirr Ibn Hubaysh ﷺ said, "I heard Ali ﷺ say, 'By Him who pierced the grain and created the living and gave it the bones, surely the Prophet ﷺ had assured me that only a believer will love me and none but a hypocrite will hate me."

Dhahabi ﷺ said: "Love of Ali ﷺ is faith and hatred of him is hypocrisy. There are many branches of faith and also many branches of hypocrisy. No sensible person will say that only one who loves Ali ﷺ is a perfect believer and he who hates him is a true hypocrite. Thus, one who loves Ali ﷺ but

- Bukhari # 3783, Muslim # 75-129, Ibn Majah # 163, Ahmad 4/96. (Narrated: Bara Ibn Aazib.)
- Muslim # 74-128, Bukhari #17.3784. (Narrated Anas ﷺ.)
- Sifat un Nifaq wana't ul Munafiqin # 71. Abu Ya'la 1/250,251. (Narrated: Zir Ibn Hubaysh.)
hates Abu Bakr ☪ is like him who hates Ali ☪ but loves Abu Bakr ☪. Hence, to hate either or both of them is to go astray and follow hypocrisy while love of both of them is guidance and faith.¶

To love all the Sahabah ☪ is the sign of faith and to bear malice to any one of them for any reason is a sign of hypocrisy.

(Sayyidah) Ayshah ☪ said that

سَمِعْتُ الْبُيْتَ وَاللَّهُ جَاءَ عِنْدَاهُ لَمْ يَقُولُ إِنَّ اللَّهَ مَفْصِلُ قُرُونَهُ
فَإِنْ أَرَادَكُمُ الْمَفْصِلُ عَلَى خَلْقِهِ فَلَا تَخَافُوا حَتَّى تَلْقَائِي

she heard the Prophet ☪ say when Uthman Ibn Affan ☪ came to him one night, "Surely, Allah will make you wear a shirt, and if the hypocrites intend to remove it, do not take it off till you meet me."¶

TO REJOICE AT THE DISTRESS OF THE BELIEVERS

A Muslim sympathises with his Muslim brother when he is in distress or difficulty. He exhorts him to exercise patience. Whenever, the Prophet ☪ visited anyone to condole with him, he would pray:

أَنْ لِلْهِ مَا أَحْدَثَ وَلَا مَؤْثُورُ وَلَا كَلِيلُ ضَيْنِ
وَالْخَيْبَةُ -

(Surely, to Allah belongs what He has taken away, and for Him is what He has given. And everything has an appointed time, with Him. So, you must be patient and seek a reward (from Him).)

The hypocrites rejoice when the Muslims face a difficulty but if the Muslims gain some good, they are depressed and feel jealous. They hope for the blessing to be with drawn from the Muslims. Allah says:

إِنْ تَصِيبَكُ خَسَأَةً فَسَأُعْمَلُنَّ مُحِيطًا
بَيْنَا هُمْ وَتَحْصَرُوا لَا يُصِيبُكُمْ كَيْدَهُمْ شَيْئًا وَإِنَّ اللَّهَ بِهِ مُحِيطًا

[If some good fortune visits you, it vexes them, and if evil befalls you, they rejoice at it. But, if you persevere and fear (Allah), their guile will not harm you in any way. Surely Allah encompasses what they do.] (3:120)

إِنْ تُشْهَكْ خَسَأَةً فَسَأُعْمَلُنَّ مُحِيطًا
أَمُرُّنَا مَنْ قَلَّ وَتَبُولُوا وَهُمْ فِي خَوْنٍ

[If success betides you, it will grieve them, and if a reverse overtakes you, they will say (to themselves), "we were careful to protect our affair in advance." And they turn away rejoicing.] (9:50)

¶ As-Sayr Al'amun Nabala 12/510.
¶ Bukhari # 1284, Muslim 11-923, Abu Dawud # 3125, Nasa'i # 1868, Ahmad 5/204. (Narrated: Usamah Ibn Zayd ☪).
But, Allah says to them:

قَلْ لَنْ يُصَبِّنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا وَغَيْرَهُ فَأَقْتُلْنَكُمُ الْمُؤْمِنُونَ وَقَلْ هَلْ تُرِضِيْسُونَ بِنَا إِلَّا أُحْدَى الْخَيْرِينَ ؟ وَأَنَا

تَتَرَبَّصُ بِكُمْ أَنْ يُصَبِّكُمُ اللَّهُ بِعَذَابٍ مِّنْ عَنَاءٍ أَوْ بَيْنَ يَدَيْنَا قَتَّالُهُمَا إِنَّا مَعَكُمُ الْمُرْتَبَصُونَ

[Say, "Nothing can befall us except that which Allah has prescribed for us. He is our Protector, and in Allah let the Believers put their trust."

Say, "Do you await for us but one of the two most fair rewards? But we await for you too, in that Allah will afflict you with chastisement from Him, or at our hands. So await, we too are awaiting with you."] (9:51-52)

If, in His wisdom, Allah tries the Muslims with an affliction and spares the hypocrites, they boast that they had known the sequence of events and were prepared for it. They will pretend to sympathise, but will rejoice inwardly. They are the hypocrites.

TO STAY AWAY WHEN MUSLIMS ARE IN DISTRESS, OTHERWISE TO ASSOCIATE WITH THEM

Allah says:

وَإِذَا مَسَّكَنْهُمْ لَسْتُنَّ بِهِ لَتَعْظَمُونَ قَالَ أُصَبِّكُمْ مَعَآمَةَ قَالَ فَأَنَّمَّا اللَّهُ عَلَى أَذَلِّمْكُمْ أَنْ أَصَابُكُمْ مَعَآمَةً أَوْ لَيْسَ أَصَابُكُمْ فَأَقْتُلْنَكُمُ الْمُؤْمِنُونَ كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَ بُيُوتِكَ مَعَآمَةً كَتَبَ مَعَهُمْ فَأَقْتُلْنَ فَوَقَأْنَا عَلَيْهِمَا

[And surely among you here is he who lags behind, if misfortune befalls you, he says, "Allah has blessed me in that I was not present with them." But if bounty from Allah reaches you, he would certainly cry as if there had never been any affection between you and him "Would that I had been with them, then I should have attained a mighty triumph." ] (4:72-73)

If anyone faces some hardship because of abiding by the Islamic teachings then the hypocrites attribute that to Allah's punishment. Rather, this is a trial and it sifts the genuine from the fake. Allah says:

وَإِذَا مَسَّكَنْهُمْ وَأَوْرَدُتُمُ الْكَبْرَاءَ فَأَنَّمَّا اللَّهُ جَعلَ فِي الْجَهَلَ فِي النَّاسِ كَعْذَابًا لِّلَّهِ وَلَيْسَ كَعْذَابُ الْعَالَمِينَ وَلَيْسَ لَكُمْ فِي الْعَذَابِ نَصْرًا وَلَيْسَ لَكُمْ مَعَهُمْ أَمْرًا وَلَيْسَ لَمَعَهُمْ الْعَذَابُ وَلَيْسَ لَمَعَهُمْ أَمْرًا

[And among the people is he who says, "We believe in Allah," but if he be made to suffer for the sake of Allah, he takes the persecution of people as if it were Allah's chastisement.

And then if help comes from your Lord, they will say, "Surely we were with you." What, does not Allah know best what is in the hearts of (His) creatures? And Allah will certainly determine those who believe, and He will certainly determine the hypocrites.] (29:10-11)

It is also the characteristic of the hypocrites that they will
hasten to join the Muslims to receive a share in the booty that the Muslims acquire.

[Those who were left behind will soon say, "When you set forth to take spoils, allow us to follow you." They desire to change the word of Allah. Say, "You shall not go with us. Thus did Allah say before." Then they will say, "Nay, you are jealous of us." Nay, they understand not but a little.] (48:15)

A hypocrite will change sides between Muslims and non-Muslims according to where his advantage lies, and which side faces a difficulty.

TO LACK UNDERSTANDING OF RELIGION

An understanding of religion is a great blessing of Allah. "When Allah decides to let someone have good, He gives him an understanding of religion," said the Prophet ﷺ.

However, hypocrite is deprived of religious knowledge and understanding though he may have mastered worldly knowledge. Allah says:

"يَعْلَمُونَ ظاَهِرًا مِّنَ الْحَيْبَةِ َالْدُّنْيَا وَهُمْ عِنَّ الْأَخِرَةِ ِهِمْ غَافِلُونَ 0"

[They know the outward appearance of the life of this world, but of the hereafter they are heedless.] (30:7)

There are many instances in the Qur'an to prove that the hypocrites know not, perceive not and understand not. We read in Surah al-Munafiqun:

"هُمُ الْذَّنِينُ يَقُولُونَ لاَ نَفْقَهُونَ عَلَى مَنَ عَنَّمَ رَسُولُ اللَّهِ ﷺ مِنَ النَّسَبَاتِ وَلَنْ نَفْقَهُونَ 0 وَلَنْ نُعْلِقَنَّ عِنَّ النَّسَبَاتِ وَلَنْ نُغَيْبَهُونَ 0 يَقُولُونَ لَسْنَ رَجِعُونَ إِلَى الْمُدْنَىٰ لِيَضْرُبُوا الْعَرْجُ َمِنْهَا الْأَذَلُّ وَلَهُ َالْعَرْجُ َلِرَسُولِهِ َوَلِلَّدِيْنِ ِوَلَنْ نُغَيْبَهُونَ 0"

[They are those who say: 'Expend not on those who are with Allah's Messenger until they disperse.' And to Allah belong the treasures of the heavens and the earth, but the hypocrites understand not. They say, 'If we return to Al-Madinah, the mightier ones of it will expel therefrom the meanker ones.' And might belongs to Allah, and to His Messenger and the Believers, but the hypocrites know not.] (63:7-8)

And, in Surah al-Baqarah, we read:

"يَعْدُدُونَ اللَّهَ َوَالْدُّنْيَا أَمَّنَّا وَمَا يَعْدُدُونَ إِلَّا َالْخَفِيفُ وَمَا يَعْدُدُونَ 0"

[They seek to deceive Allah and those who believe, whereas they deceive none but themselves, but they

Bukhari #71, Muslim # 100-1037, Darami # 224, 225 Ahmad 4/92 1/306 Tirmidhi # 2645, Ibn Majah # 220. (Narrated: Mu'awiya -ṣ, Abu Hurayrah -ṣ, Ibn Abbas -ṣ.)
TO HAVE DOUBTS ABOUT PREDESTINATION

It is part of faith to believe in predestination or the decree whether of good or bad. When Jibr'il came to the Prophet in human form and asked some questions, he also asked, "Now, tell me about faith." He said: "That you believe in Allah, His angels, His Books, His Messenger and the Last Day, and that you believe in the decreeing both of good and evil." He said: "you spoke the truth."

The Prophet also said, "A person does not believe unless he (also) believes in the decreeing both of good and evil till he is convinced that what has afflicted him could not have been averted and what has by passed him could not have afflicted him."

Allah says:

\[
\text{ما أصاب من محببة في الأرض ولا في الفسيفساء إلا في كتب من قبلي أن شاء الله به سبحانه}
\]

[No affliction befell on earth or in yourselves but it is in a book before we bring it forth surely that is easy for Allah.] (57:22)

Allah tries every Muslim in different ways to separate the persevering from the dissenters on predestination He says:

\[
\text{ولنكلؤكم بنى من الخوف والخوف ونقض من الأعمال والانفس والصمود، ونَبَيِّن لِلَّذين أَصَابَهُم مَعْصية فَأَقْلِو بِنَا لله وَأَلْبَيْن لِلَّذين أَقَلُوهُم سَيِّئَتْنِي وَرَحَمْهُم وَأَلْبَيْن لِلَّذين هم المهيّدون}
\]

[And we shall certainly try you with something of fear and hunger, and loss of riches and lives and fruits. And give glad tidings to the persevering, who when on affliction befalls them, say, "surely, we belong to Allah and to Him we are to return." Those are they on whom

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Muslim # 1 Abu Dawud # 4695, Ibn Majah # 63, Ahmad 1/51, (Narrated: Umar Ibn Khattab).

Tirmidhi # 2144, Jami' Sahih # 7585 (Narrated: Jabir).
are (bestowed) blessings and mercy from their Lord. 
And those they are the rightly guided.} (2:155-157)

Thus, it is part of faith to believe in the decreeing of good 
and evil. If one does not believe in that then he is not a 
Muslim.

A hypocrite raises objections to the decreeing. This is what 
the hypocrites said after the Battle of Uhud when seventy 
of the Sahabah were martyred. Allah says about them:

أَنْفِسِكُمْ المَوْتَ إِنْ كُنْتُمْ صَدِيقِينَ
[Those who said of their brethren, while they 
themselves held back, "Had they obeyed us, they would 
not have been slain." Say "Then avert death from 
yourselves, if you are truthful."] (2:168)

What is destined cannot be averted. One who wails when 
afflicted quites down in the end, but the persevering is quiet 
from the beginning.

**TO SPREAD MISCHIEF ON EARTH**

Islam gives the Muslims a society of peace and security. It 
protects life, property and honour. It has prescribed a 
punishment for those who try to disturb the peaceful 
atmosphere. Allah says:

إِنَّمَا حَرَّمَ اللَّهُ عَلَى النَّاسِ بَالْخَزَيْنِ وَالْخَبَثِ وَبِعَضْوِ الْآرَضِ
فُسَادُ أَن يَقْتُلاَنَّ أَوْ يَصِلُّواَ أَوْ يَفْضُلُواَ أَوْ يَقَعُّوْنَ إِبَادَةً أَوْ
يَبَيِّنُوْنَ مِنَ الْآرَضِ، ذَلِكَ لَهُمْ عَذَابٌ غَيْبٌ فِي الْحَيَاةِ الدُّنْيَا وَلِلَّهِ
[The only recompense of those who wage war against 
Allah and His Messenger, and strive to do corruption in 
the land, is that they should be slain or crucified, or their 
hands and their feet should be cut off on opposite sides, 
or they should be banished from the land. That is a 
degradation for them in this world, and in the hereafter 
awaits them a mighty chastisement.] (3:33)

The Prophet ﷺ said,

المُسْلِمِ مَنْ سَلَمَ النَّاسَ مِنْ لِيْسَ لَهُمْ وَبَدَم
"The Muslim is one from whose tongue and hands other 
Muslims are safe."

The hypocrites spread mischief on earth. They kill 
innocent people, destroy fields and eliminate animals. Allah 
says:

وَصَنَّعُ النَّاسُ مِنْ يٰمِجَكَ فِي الْحَيَاةِ الدُّنْيَا وَيَبْشِرُ اللَّهُ عَلَى مَآ
فِي قُلْبِهِ وَهُمْ النَّاسُ إِلَّا ذَالِكَ تَؤُولُ يَبْسُطُهُ اللَّهُ لِيَقُدِّسَهُ 
وَيَبْحَلُوْنَ الْحُرُطُونَ وَالْخَبَثِ، وَلَا يَبْعَثْهُمُ اللَّهُ لَيْسَ لَهُمْ
الْحَيَاةُ الدُّنْيَا عَذَابٌ فِي الْآخِرَةِ هُمْ لِبَنِي إِسْرَائِيلِ وَلِبَنِي مُسْلِمٍ

Bukhari # 10, Muslim # 65-41, Tirmidhi # 2627, Abu Dawud # 2481
Nasai # 4996. (Narrated: Abdullah Ibn Amr ﷺ. Also, Abu Hurayrah ﷺ.)
TO SPY ON OTHER PEOPLE

A Muslim is disallowed to spy on another Muslim. Spying on others is a Major sin. Allah says:

[O you who believe! Avoid much of suspicion, for surely some suspicion is a sin. And spy not, nor backbite one another. Would any one of you like to eat the flesh of his dead brother? So you would abhor that! And fear Allah. Surely, Allah is Relenting, Merciful.] (49:12)

Bara Ibn Aazib narrated that Allah's Messenger addressed them so that women (also) heard him within their veils. He called out in his loud voice, "O company of those who have believed with their tongues, but faith has not been established sincerely in whose hearts, do not backbite the Muslims and do not seek to find their faults, for, who seeks to find the faults of his brother, Allah will seek out his faults. And he whose faults are sought by Allah, He will expose him (even) in the deepest part of his home." (*)

The hypocrite seeks out a Muslim's faults and he spies on him. Allah says:

[Had they gone forth with you, they would have increased you in nothing but trouble, and would have hurried to and fro in your midst, seeking stir up sedition among you. And among you there are some who would have listened to them. And Allah knows well the evildoers.] (94:7)

The Prophet said:

"If anyone eavesdrops on the conversation of other people while they do not like him to do so, or they keep away from him, then heard will be poured in to his ears on the day of resurrection."

This evil of spying on other Muslims is very common. People must realise that it is the work of the hypocrites. Allah has forbidden us to do it and we must avoid it lest we go on perpetrating a major sin without realizing that our good deeds are wiped out because of it.

Allah has warned the believers that they should not seek credit for that which they have not done. He says:

\[
\begin{align*}
\text{بِلْ أَن نَّحْنَ نَفْعَلُ مَا لَأَنَّا لَمْ نَفْعَلْنَ \text{ كَيْبَرَ مَفَاتِيحَ الْحَمْرَاءِ} \\
\text{لَعَلَّكُمْ بَيْنَنَا بَيِّنَةً}
\end{align*}
\]

[O you who believe, why do you say that what you do not? It is most hateful in the sight of Allah that you say that which you do not.] (61:2-3)

Abu Sa'eed Khudri narrated that:

\[
\begin{align*}
\text{أَنَّ رَجَالًا مِّنَ الْمُتَّقِينَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كَانُوا إِذَا خَرجَ النَّبِيُّ ﷺ إِلَى العَزْوَيْنِ ثَلَاثًا عَنْهُ وَفَرَخَوْا بِمَفَاتِيحِ حَيَاةِ رَسُولِ اللَّهِ ﷺ فَإِذَا قَدَمَ النَّبِيُّ ﷺ ابْتَغَدُّوا إِلَيْهِ وَهَجَّرُوا وَأَحْيَى أَنْ يُحْمَدُوا بِمَا لَمْ يُفْعَلْ وَقَالُوا:} \\
\text{إِلا تَخْسَسَ أَلَدْنِي بَغِيرَ حَمْرَاءَ بَما أَتَأَا وَيَنْحِجُوْنَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا قَالُوا:} \\
\text{بَغِيرَ حَمْرَاءَ بِمَفَاتِيحَ مِنَ الألدَابِّ وَالْحُبُّ عَذَابَ الْيَتِمِّ} \\
\end{align*}
\]

Some hypocrite men, during the times of the Prophet ﷺ, stayed behind when the Prophet ﷺ set out for a battle and they rejoiced at their staying behind. When the Prophet ﷺ returned, they presented excuses to him and swore (over that). They loved that they should be praised at what they had not done. So these words were revealed:

[Think nor that those who rejoice over what they have carried out, and love to be praised for what they have not done indeed think them not to be in security from the chastisement, and for them is a painful chastisement. (3:188)]

Those people who are quick to take credit for what they have not done, or for what other people have done, should heed this.
TO BE CAREFUL OF APPEARANCES BUT TO NEGLECT THE HIDDEN

A Muslim is careful to set right both the apparent as well as the hidden aspects of his being. The apparent includes cleanliness and purity, and a pleasing appearance. Allah loves cleanliness, the Prophet ﷺ said: "Surely Allah is beautiful and likes beauty. And He loves that the signs of His blessings may be seen on His slave. He dislikes a wretched appearance and pretending to be miserable." 

The Prophet ﷺ also said, " Surely Allah does not look at your faces and your properties, but He looks at your hearts and your deeds." 

While a Muslim perform, righteous deeds and grows fear of Allah in His heart, the hypocrite is content with the apparent and gives no thought to his hidden side. His deeds too are merely to be seen, if there are any good deeds at all. Allah says:

وَأَنَّ رَحْمَةِ اللَّهِ لَا يُؤْتِى بِهَا مَنْ كَانَ الْكَفَرَ ۖ وَإِنَّ رَحْمَةَ اللَّهِ مُتَّقِيِّيَةٌ ۖ وَهُدًى١٥٤

[And when you see them, their figures please you and if they speak, you listen to their speech. (yet) they are like propped-up beams of timber. They think every shout (they hear) to be against them. They are the enemy, So beware of them. May Allah destroy them! How are they perverted!] (63:4)

Zayd Ibn Arqam ﷺ said about this verse that the hypocrites were men of apparent beauty!

Hasan رضي الله عنه said, "The believer will meet only as a pale person while the hypocrite will meet only with a shining
A believer is worried because of fewer blessings and the thought of the hereafter. He spends in Allah’s path. On the other hand, a hypocrite has no worry of the hereafter and consumes plenty of blessings. He does not spend anything in Allah’s path. He takes great care of the look of his body.

TO BELIE THE PROMISES OF ALLAH AND HIS MESSENGER.

A believer does not give the lie to Allah's and His Prophet's promises. Allah says:

وَلَنـَّا ذٰلِكَ الْمُمِينُونَ الْأَخْرَابَ قَالُوا هَذَا مَا وَعَدَا اللَّهُ وَرَسُولُهُ وَصَدَقَ

O Allah and His Messenger and it only increased them in faith and submission.

[And when the believers saw the confederates, they said, "This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it only increased them in faith and submission.

It is the hypocrites who belie promises. During the battle of the trenches, the Prophet was occupied in digging the trenches with his Sahabah. They encountered a stubborn rock. The Prophet struck it with his pickaxe. At each of his two strikes, a flash rose from it and he remarked, "I have been shown two treasures both of which my Ummah will receive."

The hypocrites around the trench winked at each other, suggesting that while they were in the grip of fear, he raised in them expectations of the treasures of Qaysar and Kisra. Allah revealed this verse concerning them:

وَإِذَا يَخْفُونَ الْمَلِفَقُونَ وَالْذِينَ فِي قَلْبِهِمْ مَرْضٌ مَا وَاعْدَا اللَّهُ وَرَسُولُهُ

[And when the hypocrites and those in whose hearts was a disease were saying, "Allah and His Messenger promised us nothing but delusion."]

The hypocrites belied Allah's and His Prophet's promises. But Allah gave the Muslims a victory and disgraced the hypocrites.

Allah has made other promises in the Qur'an, for example:

وَعَدَ اللَّهُ الْمُتَّقِينَ اسْتَخْلَفُنَّهُمْ وَغُلِّبَتَ الصَّلَايَاتُ لِيَسْتَخْلَفُنَّهُمْ فِي

The other one came to protect the people and it became known to them who are the people of the earth.

Bayhaqi Kubra 9/31, Tafsir Qurtubi, Ibn Abu Hatim.
Islam has prescribed certain punishments to keep the society in a peaceful working order and everyone may get his basic rights easily and justice may prevail. Allah has made the laws clear in the Qur'an. He says:

إِنَّمَا كَانَ فِرْعَوْنُ وَبَعْلِيُّ وَالَّذِينَ مَعَهُمْ يُغَزَّوُ نَفْسَهُمْ وَمَلَائِكَةُ اللَّهِ لِيُحَکِّمُ بِنِي هَيْمٍ أُمَّةً

[The only saying of the believers when they are called to Allah and to His Messenger that he may judge between them is that they say, "we hear, and we obey." And those they are the prosperers.] (24:51)

The hypocrite ignores the Shari'ah laws and obeys the laws of the taghut (false good). Allah says about them:

أَمَّمٌ تَرَى الْمَلَائِكَةِ يَخْلَعُونَ أَلْسِنَتَهُمْ أُمَّةً بِمَا أَنْسَلَ الْبَيْكُ وَمَا أَنْسَلَ مِنْ فَيْلَكُمْ أَنْ يَحْكَمُواْ إِلَى الظَّافِرِينَ وَقَدْ أَمَرَ أَنْ يَكُنْ كَمَنْ يُقَدِّمُهُمَا إِلَيْهِمْ وَأَنْفُسَهُمْ قَالُواْ وَإِذَا كَفَرَتُ تُصِيرُ الْمَلَائِكَةَ وَءَلَّاءَ الْمَلَائِكَةِ يُصِيرُ الْمَلَائِكَةَ حَتَّى يَتَصَالَوْنَ

[Have you not considered those who assert that they believe in what has been revealed to you, and what was revealed before you? (yet) they desire to seek the judgement (of their disputes) from taghut, whereas they indeed have been commanded to disbelieve in them. But Satan desires to lead them astray into far error. And when it is said to them, "Come now to that which Allah has revealed, and to the Messenger," you then see the hypocrites turn away from you with aversion.] (4:60-61)

However, if the hypocrites are confident of getting a favourable Judgement from the Shari'ah court then they profess unflinching obedience. Allah says:

وَإِذَا ذَعَوْا إِلَى الْلَّهِ وَرَسُولَهُ لِيُحَکِّمُ بِنِي هَيْمٍ أُمَّةً أُمَّةً فَقَرِئَ مِنْهُمْ
TO LEAVE A MEETING WITHOUT PERMISSION

The believers attend meetings to discuss their affairs and the gatherings of Friday and the end. If they are unable to attend, they seek permission and if one of them has to leave the meeting, he seeks the permission of the amir to be allowed to go. This is what the Sahabah did. Allah says:

إِنَّمَا الْمُؤَثِّرُونَ الْقَاوِلِينَ الْلَّهُ وَرَسُولُهُ وَإِذَا كَانُوا عَلَى أُمَّةٍ جَامِعَةٍ لَّمْ يُسْأَلِوا حَتَّى يُسْأَلُوْهُمْ ۖ إِنَّ اللَّهَ يُسَأَلُونَ أَوْلَى الْكُتُبِ الذِّينَ يُؤُمُّونَ بِاللَّهِ وَرَسُولِهِ ۗ فَإِذَا سَأَلَتُواُلَيْكُمْ لِغْيَازَهُمْ فَأَذَانَٰنُمَا جَنَّتَهُمْ وَعَفَوْنَ عَنْهُمْ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

[Those only are believers who believe in Allah and His Messenger, and when they are with him on some common affair, go not away until they ask his leave. Surely those who ask your leave those are they who believe in Allah and His Messenger. So if they ask your leave for some affair of theirs, give leave to whom you will of them, and ask Allah's forgiveness for them. Surely Allah is forgiving, Merciful.] (24:62)

The hypocrites abstained from attending such meetings and from seeking the Prophet's permission. They slipped out without asking. Allah says:

لا يَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدَعَاءً بِغَضْبِهِمْ وَبِغَضِبَاءِ أَهْلِهِ ۖ فَكُلُّمَا أَهَلَّتْ اللَّهُ الْأَهْلِ بَيْنَتَوْلِيدَ الْمُؤِنَّ أَوْلَى الْكُتُبِ الذِّينَ يُؤُمُّونَ بِاللَّهِ وَرَسُولِهِ ۖ فَإِذَا سَأَلَتُواُلَيْكُمْ عَنِّي ۖ فَأَذَانَٰنُمَا جَنَّتَهُمْ وَعَفَوْنَ عَنْهُمْ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

[Make not the calling of the Messenger among yourselves like your calling one of another. All indeed knows those of you who slip away among you stealthily. So let those who go against His command

openhagen the pronoun refers to Allah according to some commentators (Chawla) and to the Prophet according to others like Ma'ariful Qur'an (Mufti Muhammad Shafi). The translation here followed is Chawla. (Translator)
beware lest a trial befall them, or there befall them a painful chastisement.) (24:63)

TO BE DISOBEDIENT

The believers never fail to obey Allah and His Messenger whatever difficulty that may entail. Allah says:

إِنَّمَا كَانَ فُؤُولُ النَّاسِ إِذًا ذُكِّرُوا إِلَى اللَّهِ وَرَسُولِهِ لَيُحْكَمَ بَيْنَهُمْ أَنَّهُمْ يُقُولُونَ سَبِعًا وَأَثَامًا، وَأَوْلَيْكَ هُمُ الْمُفْلِحُونَ

[The only saying of the believers when they are called to Allah and to His Messenger that he may judge between them is that they say, 'We hear, and we obey.' And those they are the prosperers.] (24:51)

In contrast, the hypocrite is an occasional obedient one and very often he flings off the commands behind his back. Allah says:

وَافْسِمُوا بِاللَّهِ جُهَدَ أَبْنَاهُمْ لَيْنَ أَمَرُوهُمْ لَيْحَرُّونَ، فَلَّا تَقْسِمُوا طَاعَةً مُّعَرِّفَةً إِنَّ اللَّهَ خَيْرًا بِمَا تَعْمَلُونَ

[And they swear by Allah their most earnest oaths, that if you command them, they would certainly go forth. Say, "Do not swear. Reasonable obedience is required. Surely Allah is Aware of what you do."] (24:53)

Abu Umamah Bahili said, "When the hypocrite speaks, he lies, when he promises, he breaks it, when he is entrusted something, he betrays his trust, when he collects the spoils together, he is treacherous, when he is commanded, he disobeys, and when he encounters (the enemy) he shows cowardice. So, who so has these traits, has in him hypocrisy and who so has in him some of them, has some of hypocrisy in him."

Sifatul Munafiq (Faryabi) # 20.
TO DO THAT WHICH HARMS RELIGION

Uqbah Ibn Aamir ﷺ narrated that he heard Allah’s Messenger ﷺ say, "The ruin of my Ummah lies in the Book (the Qur’an) and the milk."

Someone asked, "O Messenger of Allah ﷺ! What, in the Book and the milk?" he said, "They will learn the Qur’an and will interpret it in a way other than it was revealed. And, they will love the milk and forsake the congregational Salāh and the Friday Salāh. And they will take to the villages."

They will take up residence in villages. Ibn Rajab explained this Hadith. "They will stay in the villages for the number of days there is plenty of milk and that is a lengthy period always. During this period, they will forsake the Salāh of Friday and the Salāh with the congregation."

This is a sign of hypocrisy. We have stated earlier that if anyone misses three Friday Salāhs then he is recorded among the hypocrites. And, only a hypocrite keeps away from the congregation al Salāh.

However, if the congregational Salāh and the Friday Salāh are observed in the village and the concerned man does not neglect to observe them then there is no harm in going to villages, because the reason is removed so the warning does not apply But Allah knows best."

* Ahmad # 16780, Mu‘jam Kabir (Tabarani) 17/296, Sifat un Nifaq wa na‘tulmunafiqin # 145.
TO NOT GET READY TO WAGE JIHAD

Allah says:

وَأَعْدُوا لَهُمْ مَا أَسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رَبَاطِ الْحَيْلِ كُتُبُّهُمْ بِغَلَوَّ
اللَّهَ وَعَلَىٰ كُلِّ أُخْرِجِينَ مِنْ ذُويهِمْ لَجَعَلْنَا لَهُمْ مَا يَعْمَلُونَ فَمَا
تَنْفَقُوا مِنْ شَيْءٍ فَيْ يُوَفَِّيُّهُمْ أَيْكَمْ وَذَلِكَ لَا نُظْلَمُونَ

[And make ready against them of whatever the (armed) force you can afford, and of the tethered horses, whereby you may frighten the enemy of Allah and your enemy, and others besides them whom you know not; Allah knows them. And whatsoever you expend in Allah's way, it shall be repaid you in full, and you will not be wronged.] (8:60)

The Prophet ﷺ said,

أَرْمُوا وَأَرْكَبُوا وَلَنْ تَرْمَوا حَبْلَ الَّذِي مِنْ آنَّ تَرْكُوهُوا

"Practice archery and horse-riding. But, that you practice archery is dearer to me than that you ride."ﷺ

The hypocrite will never make preparations for jihad. Allah says:

وَلَوْ أَرَادُوا الْخَرَّةَ لَا أَعْلَوْا لَهُمْ غَلَوَّ وَلَكِنْ كُرَّةَ اللَّهِ ابْعَاثُهُمْ فَظْطَمُهُم
وَقَبْلُ أَفْعَلْتُمْ مَا أَفْعَلْتُمُّ

[And if they had intended to go forth, they would certainly have made some preparation for it. But Allah disliked their going forth, so He made them pause, and it was said to them, "Stay back with those who are staying back." (9:46)]

The Prophet ﷺ said:

مَنَ مَّعَ مَا وَلَمْ يَحْدَثْ نَفْقًا بِالْفَزْوِ مَاتُ عَلَى شَعْبَةٍ مِنْ نَفْقٍ

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Tirmidhi # 1637 Abu Dawud # 2513, Nasa'i # 3578, Ibn Majah # 2811, Darami # 2405, Ahmad 4/144 (Narrated Uqbah and Abdullah Ibn Abdur Rahman).
"He who dies without having waged jihad or having prepared himself in his heart for jihad, dies on a kind of hypocrisy.”

The Signs of the Hypocrites

TO KEEP AWAY FROM JIHAD, TO PREVENT OTHERS FROM IT, AND TO BE SCARED AND TO FLEE

The hypocrites do not participate in jihad and they also prevent others from doing so. Allah says:

قد يعلم الله المعوِّقين منكم وافقين فينفرعون آخرون منهم أهل بلين ولا يقتلون

[Allah indeed knows those among you who hinder (others) and those who say to their brethren, "Come to us." And they come not to the fight but a little] (33:19)

But death will not miss them. Allah says:

قل لس يفتعكم الفزع أن فرئتم من الموت او الفقتل وإذا لا تمسكون إلا قليلا

أو أرادكم رحمة ولا يجدون لهكم من دون الله ولا نصير

[Say, "Flight will not avail you if you flee from death or slaughter, and then you will not be given comfort of life but for a little while." Say, "who is he that can protect you from Allah if He intends evil for you, or intends mercy for you? And they shall not find for themselves, apart from Allah, a protector or a friend." ] (33:16-17)

The hypocrites seek excuses to flee from battle.

وأذ قالوا طائفتهم ياأهل بني بتر لا مقام لكم فازوجوا وتبسدن

فرئة منهم النبي ينفرعون إن بيوتنا غورة وما هي بغوره ان يبقون إلا فزازا وان دخلت عليهم من أقطارها تمو مسيروا لفترة لأنوها

وأما يثبتوا بها إلا بسيروا

[And when a party of them said, "O people of Yathrib, there is no stand for you (here), so you go back." And a band of them even sought permission of the Prophet ﷺ saying "Our houses are exposed (to the enemy)" though they were not exposed. They desired nothing but to flee.]

Muslim # 158-1910, Abu Dawud # 2502, Nasa'i # 3097.
The Signs of the Hypocrites

And if an entrance had been forced against them from all side of it (Yathrib), and they were then asked to sedition (against the believers), they would certainly have committed it, and would have not hesitated about it but slightly.] ☉ (33:13-14)

And, even if the hypocrites were in the midst of the Muslims, they would not take part in jihad. Allah says:

يَحْسَبُونَ الْأَخْرَابَ لَمْ يَذَهَّبُوا وَإِنْ يَأْتِ الأَخْرَابَ يَوْدُّوا أَنْ يُهْمِدُوا

[They think the confederates have not departed, and if the confederates should come (again) they would fain be dwelling among desert Arabs, asking for the news about you. And if they were among you, they would not fight but a little.]. ☉ (33:20)

When the call to jihad is heard, the hypocrites behave as though they have the pangs of death.

وَيَقُولُ الْذُّنِينُ أَمَّنْ أَنْتَ لَا نُؤْلُ سُورَةً فَأَيْنَ لَا نُؤْلُ سُورَةً مُّحَكَّمَةً

[And those who believe say, "Why has a surah not been revealed? But when a decisive surah is revealed, and therein fighting is mentioned, you will see those in whose hearts is a disease looking towards you with the look of one who swoons of death. So woe to them!"] ☉ (47:20)

THE HYPOCRITE'S CHARACTER

The verses of the Qur'an:

هَا أَوْمَرْتُكُمُ الْكَفَايَةَ أَنْ يَحْمِدُوا ۖ أَيُّهَا ۚ مَلَكُ ۗ حَسَبَةُ أَنْ تَؤْتُوا

{Take this! Read my record! Surely I thought that I would meet my reckoning.} (69:19-20)

- Hasan رحمة الله عليه said about them that the believer had held a good opinion of his Lord, so he did good deeds. But the hypocrite had a bad opinion of his Lord, so he did bad deeds. ☉

- Bilal Ibn Sa'd رحمة الله عليه, "The hypocrite speaks that which is regarded as piety but does what is evil." ☉

- Hasan رحمة الله عليه said "People are of three kinds: believers, hypocrites and disbelievers. The believer does deeds in obedience to Allah. As for the disbeliever, Allah has disgraced him, as you see. And as for the hypocrite, he is here, there in mountains, homes, streets. We seek refuge in Allah! By Allah, they did not recognise their Lord, but remember to deny their Lord through their deeds the wicked deeds. Ignorance and darkness is seen while knowledge has diminished, and the Sunnah is forsaken. To Allah we belong and to Him is our return. Bewilder! Depriving sense! They are not Jews or Christians or Magians that they should be excused. Surely the believer does not take his religion from the people, but it comes to him from Allah and he takes it. And the hypocrite gives his tongue to the people but denies to Allah his heart and his deeds. So two new kinds of young people are born in Islam: one has a bad idea who imagines that paradise is for only those who have the same opinions as he. He has unleashed his sword and shed blood of the Muslims and regarded as lawful to him their sacred belongings. The other is the cruel one who gets his wish done and is not stopped by anyone. The world is what he worships and for it, he goes into a rage. He kills and fights for it and

☢ Suratul Munafiq (Faryabi) # 96.
☢ Sha'b ul Eeman (Bayhaqi) # 6873, Sifatul Munafiq # 52
The Signs of the Hypocrites

shows wildness for it.

Glory be to Allah! I have not met a hypocrite of this Ummah who has overcome this world and cast his mark on it. Religion has gone out.

Two wicked kinds have come to this world and have encompassed all the Muslims. O son of Aadam! Seize your religion. It is your flesh and your blood. If you accept it, what a wonderful comfort and what a wonderful blessing. But if it is otherwise, then we seek refuge in Allah it is only a fire that will not extinguish and a rock that will not cool and a soul that will not die.  

This verse of the Qur'an:

أَقْرَأْتِ مِنْ أَنْفَقْتُ اللَّهُ مَوْعِدًا

[Have you considered him who takes his caprice to be his god?] (45:23)

- Hasan رضي الله عليه said about it:
  He is the hypocrite who does whatever he likes.

- Qatadah قال said about it:
  He is one who gets done whatever he wants to do.

- The hypocrites are the devil's army.

Allah says:

اسْتَحْوَى عَلَيْهِمْ الشَّيْطَانُ فَانْتَسَهُمْ ذَكَرَ اللَّهُ أُوْلَٰٰكَ حُزُّ بُلُوغِ الشَّيْطَانِ

لاَ إِنَّ حُزُّ بُلُوغِ الشَّيْطَانِ هُمُ الآخِسُونَ

[Satan has gained the mastery over them, so he has made them forget Allah's remembrance. Those are Satan's party. Behold, surely Satan's party, they are the losers!] (58:19)

- The hypocrites will follow the Dajjal. When he comes before the last Day, the believers will be safe from his mischief. The hypocrites in Makkah and Madinah, both men and women, will go and join the Dajjal because of earthquakes in these cities. Anas Ibn Maalik قال narrated that the Prophet ﷺ said, "The Dajjal will go all over the

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1 Sifat ul Munafiq (Faryabi) # 51
2 Sifat ul Munafiq # 45
3 Tafsir Qurtubi 16/166, Tafsir Tabari 25/150 Sifat ul Munafiq # 46.

\[ \text{Bukhari} \# 1881, 7124, \text{Muslim} \# \text{Ibn Ma'jah} \# \text{Ahmad, Sifat un Nifaq wa na'tul Munafiqin} \# 164. \]
THE CHARACTER OF THE HYPOCRITES IN JIHAD

The hypocrites were afraid of jihad and the fighting.

[Have you not considered those to whom it was said: "Withhold your hands (from fighting), and establish the Salah and pay the Zakah." But as soon as fighting is prescribed for them, there is a party of them who fear the people as they would fear Allah, or (even) with a greater fear, and they say, "Our Lord! Why have you prescribed fighting for us? Would you not grant us respite to a near term? Say, "The comfort of this world is a little trifle and the hereafter is better for him who fears (Allah). And you shall not be wronged a whit."] (4:77)

And they presented false excuses of lacking strength.

[Were it a gain near at hand, and a short journey, they would have followed you, but the distance (to Tabuk) was too far for them. And yet they will swear by Allah, "Had we been able, we would certainly have set out with you." They destroy their own souls, and Allah knows that surely they are liars.] (9:42)

Allah did not approve that they should be excused without first verifying facts.
The Signs of the Hypocrites

[And there came the excusers from among the desert Arabs, asking for leave; and those who lied to Allah and His Messenger sat at home. Soon a painful chastisement will afflict those of them who disbelieve.] (9:90)

On the other hand, the Muslims never sought permission to stay away.

[Those who believe in Allah and the Last Day ask no leave of you, that they may (stay away) from struggling hard with their riches and their lives. And Allah is knower of the God-fearing.] (9:44)

The hypocrites not only stayed at home themselves but they also hindered other people from taking part in jihad.

[Those, who were left behind rejoiced in staying behind the Messenger of Allah, and they abhorred to struggle hard with their riches and their lives in the way of Allah and they said: "Go not forth in the heat." Say, "The fire of hell is fiercer in heat.

Would that they understand (this)!] (9:81)

Sometimes, however, they sought to remove from themselves the blot of 'hypocrisy' by asking to be allowed to fight in jihad.

[So, if Allah brings you back to a party of them, and they ask leave of you to go forth, say, "Never shall you..." ]
The Signs of the Hypocrites

go forth with me, nor shall you fight any enemy with me. You were pleased to sit back the first time, so now sit back with those who stay behind."

(9:83)

Whenever the Prophet ﷺ returned from a jihad, the hypocrites who stayed behind forwarded excuses on oath. Allah instructed the Muslims to leave them alone and not accept their excuses.

وَمِنَ الْكَفَّارِينَ الَّذِينَ كَفَرُواْ بِاللهِ وَكَفَارُواْ بِالْأَرْضِ وَكَفَارُواْ بِالْأَئِلَةَ مُكَذِّبِينَ، فَلْيُنَادُواْ اللَّهُ مِنْ خَلْقِهِمْ وَلَا يُنَادُنَّهُ مَنْ كَانَ لَهُ مِنْ أَخَوٍ يُنَادِيهِمْ وَلَا يُنَادِيهِمْ مَنْ كَانَ لَهُ مِنْ أَخَوٍ يُنَادِيهِمْ أَنْ تُهْتَمُّواْ بِاللهِ فَلْيُتَّقُواْ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ بِاللهِ أَنْ تُهْتَمُّواْ Bกุก 4068, 4562, Tirmidhi #3008, Ahmad # 15764, Ibn Hibban 16/146, Sifat un-Nifaq wa na't ul-minafiqin # 152.
being waged, they would have joined definitely. Or, if they had the expertise, they would have fought. Allah says:

وَلَيَغْفِلُ الْحَقَّ بِهِمْ فَهُمْ أَهْلُ الْكَفُّارِ وَعَرَاءُهُمُ الْكَفُّارُ يَكُونُوا يُقُولُونَ اللَّهُمَّ يَسِيرُنَا فِي مَسْتَحِقَّ مَسْتَحِقَّ مَا نُقُولُهُمْ وَمَا نَصْرُونَهُمْ

[And that He might determine the hypocrites to whom it was said, "Come, fight in the way of Allah, or defend yourselves." They said, "If we know that fighting is there, we would follow you." On that day they were nearer disbelieve than to belief, they say with their mouths what is not in their hearts. And Allah knows best what they conceal.] (3:167)

And, the hypocrites also promised the disbelievers to help them. Allah says:

اللَّهُمَّ تُرِيدُ إِلَى الْحَقَّ يَقُولُونَ اللَّهُمَّ يَسِيرُنَا فِي مَسْتَحِقَّ مَسْتَحِقَّ مَا نُقُولُهُمْ وَمَا نَصْرُونَهُمْ

[Have you not considered those who are hypocrites? They say to their brethren who disbelieve from among the people of the Book, "If you are expelled, we will certainly go forth with you, and we will never obey anyone against you, and if you are fought against, we will certainly help you," And Allah bears witness that they surely are liars.] (59:11)

Allah said that they were liars and would never fight.

لَعَنَّ الْخَرِيجَةِ الَّذِينَ يَبَاهُرُونَ مَعَهُمْ وَلَا يَصِرُّونَ أَنْ يُصِرُّوا لَهُمْ

[If they are expelled, they will not go forth with them, and if they are fought against, they will not help them. And even if they help then, they would certainly turn (their) backs, then they would not be helped.] (59:12)

They presented false excuses.
The Signs of the Hypocrites

The conduct of the hypocrites of the Prophet \( \mathbb{A} \) times

- The hypocrites showed disrespect to the Prophet \( \mathbb{A} \) and called him unjust. Allah says:

\[
\text{وَمِنْهَمُّ مَنْ يَسْتَنْبَكُ فِي الصَّدَقَاتِ فَإِنْ أَعْطَوْا مِنْهَا رَضًّا وَإِنْ لمْ يَعْطُوا مِنْهَا إِذَا هُمْ يُشَخْطُونَ}
\]

[And of them are some who blame you in respect of alms. If they are given something thereof, they are pleased, but if they are not given anything thereof then they are enraged.] (9:58)

Abu Sa'eed Khudri \( \mathbb{A} \) said about a hypocrite by the name of Dhul Khuwasirah that while the Prophet \( \mathbb{A} \) was distributing some property, this man who belonged to Banu Tamim came and said, "O Messenger of Allah \( \mathbb{A} \), be fair." He said, "Woe to you! Who will do justice if I do not. If I am not fair then you will be ruined." Umar Ibn Khattab \( \mathbb{A} \) said, "O Messenger of Allah \( \mathbb{A} \) permit me that I may sever his neck."

According to a version, "..that I may slay this hypocrite." \( \mathbb{A} \)

Allah says:

\[
\text{وَلَوْ أَنْهُمْ رَضًّا مَا أَنْتَ مِنْ اللَّهِ وَرَسُولُهُ وَقَالُوا حَسْبَنَا اللَّهِ سَيِّبَيْنَا اللَّهُ}
\]

[And would that they were content with what Allah and His Messenger gave them, and would say "Allah suffices us, Allah will soon give us (more) out of His bounty and His Messenger too, surely to Allah alone we humbly turn." ] (9:59)

- They also blamed the Prophet \( \mathbb{A} \) for hearing everyone. Allah says:

\[
\text{وَمِنْهُمُّ أَلْدَيْنِ يَوْفِيُونَ اللَّهِ وَيَقُولُونَ وَهُمْ أَذْنُ قَدْ أَذْنُ خُرُّ لَكُمْ بَيْنَنَا}
\]

[With Allah and I have sworn to my two donkeys, and I have sworn, surely I have sworn that if one of you does not relate what I say to you, I will turn him around with Allah and I am sworn by Allah and by my two donkeys.]

\[\text{Bukhari # 3610, Muslim # 148. 1064.}\]
The Signs of the Hypocrites

As for the words [and he who took the bulk of it], she said that they refer to Abdullah Ibn Ubayy Ibn Salal. •

Imam Zuhri رحمه الله عليه said, "I was with Walid Ibn Abdul Malik when he recited the verse:

(24:11) O \(\text{الذّي نُولِىٰ} \) كَبِيرًا مِّنَهُمْ لَعَذَّبَهُ عَظِيمًّا.

He said that it was revealed of concerning Ali ﺔ. But I said to him, 'May Allah correct the amir! It is not so. Urwah Ibn Zubayr رضي الله تعالى عنه reported to me from Ayshah رضي الله تعالى عنها. He asked me what he had reported to me and I said, 'He reported that she said, 'It is revealed concerning Abdullah Ibn Ubayy Ibn Salal, the hypocrite.' •

When the Prophet ﷺ consulted Usamah Ibn Zayd ﺔ and Barirah ﺔ, they gave testimony that (Sayyidah) Ayshah رضي الله تعالى عنها was chaste and innocent. So, he stood up on the pulpit and said, "O you Muslims, who will support me against a man who has hurt me by slandering my family. By Allah, I know of my family nothing but piety. And they have mentioned a man of whom I know that he is pious. He has never entered my house except with me..." •

The hypocrites used to create difficulties for the Prophet ﷺ. Allah says:


[Certainly they sought to stir up sedition before, and have upset matters for you, until the Truth arrived, and Allah's command prevailed, though they abhorred it.] (9:48)

They conspired against the Prophet ﷺ.


(Surely those who came up with a lie is a party among you. You do not think of this as an evil for you, rather it is good for you. For everyone of them shall be what he has earned of the sin, and he among them who took the bulk of it, for him shall be a mighty chastisement.] (24:11)
The Signs of the Hypocrites

that they do not understand anything?} (4:78)

- The hypocrites built a mosque to accommodate evil and cause a dissertation among the Muslims. Allah says:

وَلَمْ يَكُنْ مَسْجِدًا إِلَّا ضَرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ
وَإِذَا دَخَلُوا مَسْجِدًا لُقِّبْنَاهُ بِغَيْبَةٍ مِّنْ قَبْلِ وَنَصَفُّنَاهُ أَنْ أَرْدَفَ أَنْ
الْحَسَنِىَّ. اللَّهُ يَتَّخِذَهُمْ قَلِيدًا

[And those who have set up a mosque to hurt, and to promote disbelief, and to cause division among the believers, and to make it a place of ambush for one who has made war against Allah and His Messenger aforetime they will certainly swear, "We desired nothing but good." And Allah bears witness that they are certainly liars.] (9:107)

لا تَقْمِفْنِ فِي إِنَّا لَمَسْجِدٌ أَنْسَى عَلَى النَّقُوِی مِنْ أَوْلَی الْوَرَوَّاهُمْ

[You should never stand therein. Surely a mosque founded from the first day on piety is worthier that you should stand there in. In it are men who love to purify themselves. And Allah loves those who purify themselves.] (9:108)

- They would vanish when the Qur'an was revealed concerning their misdeeds.

وَإِذَا مَا أُنْصِرْتُمْ شَوَاهِدًا نَظَرُ الْقَوْمِ بِغَيْبَتٍ مِّنْ أَحَدِنَمَّ
النَّاسُ أَنْصِرُوا ضَرِّفَ اللَّهُ فِي قُلُوبِهِمْ بِأَنَّهُمْ قُومُ لَا يَفْتَهُونَ

[And whenever a Surah is revealed, they look at one another (saying), "Does anyone see you?" Then they turn away, Allah has turned away their hearts, because they are a people who understand not.] (9:127)

- The hypocrites were afraid that their doings should be declared.

يَخْرُجُ الْمُطْلِقُونَ أَنْ تَزْدَوَّلُ عَلَيْهِمْ شَوَاهِدُ بِتَبْيِينِهِمْ بِما فِي قُلُوبِهِمْ فَلَ
The Signs of the Hypocrites

They would go to the infidels for a judgement. But, if it was un favourable to them then they rushed to the Prophet ﷺ for a redressed. They would plead that their aim was pious.

The hypocrites fear lest a Surah should be sent down about them, informing them of what is in their hearts. Say, "Go on mocking, surely Allah will bring forth what you fear." (9:64)

They attend the gatherings of the infidels.

[What is the matter with you that there are two parties (among you) concerning the hypocrites while Allah has made them to retract (to disbelief) because of what they have earned?] (4:88)

He narrated further that the Prophet ﷺ said, "That is Tayyibah-Madinah. It clears out sins (of a person) just as the fire removes the impurities of silver."

The hypocrites lend no ear.

[And be not like those who say, "We have heard," while they hear not.] (8:21)

The hypocrites retreated even before fighting began in the Battle of Uhud.

When the Prophet ﷺ offered the Fajr Salah at Shawt and the enemy were very near so that they could see one another, Abdullah Ibn Ubayy, the hypocrite, put forward an excuse. He took away one-third of the army with him, saying that he could not understand why they should play with their lives. He was unhappy that the Prophet ﷺ had preferred advice of someone else over his own advice.

Zayd Ibn Thabit ﷺ narrated that thereafter, the Prophet ﷺ divided into two parties, one of whom pledged to fight against the deserters while the other disagreed with them and said that they would not fight against them. So, these words were revealed:

[And He has indeed revealed to you in the Book that when you hear the revelations of Allah being disbelieved in and mocked at, sit not with them (who do this) until they indulge in a discourse other than that, or else you would indeed be like them. Surely Allah will gather together the hypocrites and the disbelievers in hell.] (4:140)

You will see those in whose hearts is a disease hastening towards them, saying, "we fear lest a turn of fortune should befall us." But it may be that Allah will soon bring the victory or a commandment from Himself; then they shall become remorseful over that they conceal in their souls.] (5:52)
The Signs of the Hypocrites

1: Allah has promised the hypocrites that they would go to hell.

وَعَلَّمَ الْحَرَّامَةِ وَالْبَذْرَةَ وَالْعُرَاءَةَ وَالْغَرَّةَ حَتَّىٰ كَانُوا مِنْهُ أَقْلَىٰ

[And when there comes to them any tiding, whether of peace or of fear, they spread it abroad. If they had only referred it to the Messenger and to those in authority from among them, then those among them who can search the truth about it, would have known the matter. And were it not for the bounty of Allah to you, and His mercy, you would have followed Satan, except a few.] (4:83)

There are people who are quick to pass on news without giving a thought to the consequences. The result is that many people get disheartened and turn away from religion. Hence, such people must first consult the responsible individuals.

2: Neither their riches will avail them in anything against Allah nor their children. They are companions of the Fire. They shall abide there in. (58:17) and (3:116)

3: So let not their riches nor their children elate you. Allah intends only to chastise them in the life of this world and that their souls should depart while they are disbelievers. (9:55)

4: [Do they not see that they are tried every year once or twice? Yet they repent not, nor are they admonished.] (9:126)
And among those around you of the desert Arabs there are some hypocrites, and among the people of Madinah there are some who persist in hypocrisy. You know them not. We know them. We shall chastise them twice, then they will be turned back to a mighty chastisement.

(9:101)

Ibn Abbas narrated that Allah's Messenger stood up to deliver the sermon of a Friday. He said: "O so-and-so! Get out for you are a hypocrite. O you! Get out, you too are a hypocrite." So he expelled them by their names. He disgraced them. And, Umar was not there for the Friday Salaah that day because of some occupation that kept him out. He met them while they were going out of the mosque. He kept himself away from them, ashamed that he had not come for the Friday. He thought that the people had dispersed, while they too hid themselves from Umar imagining that he knew their case. Umar entered the mosque and found that the people had not yet offered the Salaah. A Muslim man said to him, "Be happy, O Umar! Indeed, Allah has disgraced the hypocrites. This is the first punishment whereby the Prophet has sent them out of the mosque, and the second punishment is the chastisement in the grave."
This martyr is worthy of pride. He will be in the tent of Allah under His throne. Not even the Prophets will excel him except because of the excellence and superiority of the rank prophet hood.

And a (second believing man) "who has wronged himself with sins and lapses, exceeds in jihad with his life and property in Allah's path till he meets the enemy and fights against them till he is killed. He is forgiven his sins and lapses because the sword erases the sins. He will be admitted to paradise from whichever gate of paradise which has eight gates while hell has seven gates, some of paradise being more excellent than others.

And third, a hypocrite wages jihad with his life and his property in Allah's path till he meets the enemy and engages them till he is slain. But he goes to hell. Surely, the sword does not erase hypocrisy."

---

O Tabarani in Mu'jam Kabir, Ahmad 16998, Dārāmi, Ibn Hibban, Sifat un Nifaq wa na't ul Munafiq # 32.
have chosen. And if I knew that if I make it more than seventy, he would be forgiven, then indeed I would make it more." Then, he offered the Salah and moved aside. He had not been aside long when this verse was revealed:

(9:80) O you who believe, offer the prayer of the two [times] and fear Allah. Indeed, your Lord is much��你 of what you do.

Translated above, previous chapter.

After that, the Prophet never offered Salah over any hypocrite nor stood at the grave of anyone of them till his death.

TREATMENT OF THE HYPOCRITES IN CURRENT TIMES

They must not be obeyed.

يا أهلي النسيء إن الله ولا تطيع الكلميين والقاطنين له في الأرض كأن الله كان عليهما حكيمًا

[33:1] (Translated in previous chapter.)

حاسِمهم أولئك خِباوونهم ولا يُحبونكم ونَورُكم بالكتب كله وآذا

لَمَّا كَانَ قَالَوا أَنَذِ يَا خَلِيفَةً أُعَمِّدْوا عَلَى كُلِّهِ كِتَابًا فَلَن

مُؤْمِنْوَاء بِعَفْيِ مَعْنَى إن الله عليم بذات الصدور

[Ah! You are those who love them, but they love you not, even though you believe in all the (revealed) Books. And when they meet you they say, "We believe," and when they are alone, they bite their finger tips at you in rage. Say, "Perish in your rage. Surely Allah is Knower of what is in the hearts."] (3:119)

The hypocrites must not be made happy as we learn from Umar Ibn Abdul Aziz رضي الله عنه. Abu Qalabah was taken ill in Shaam. Umar Ibn Abdul Aziz رضي الله عنه visited him and said, "O Abu Qalabah! Severity, and let not the hypocrites be happy because of us."

ولا تُصِلْ عَلَى أَحَدٍ مِّنْهُم مَّاتٍ أَوْ لَا تَفَمَّ عَلَى قَبْرٍ أَنْهُمْ كُفَّراً

بِالله وَرَسُولِهِ وَمَا تَلَّوْا وَهُمْ فَسِيقُونَ

The funeral Salah should not be offered over them. The Prophet was also disallowed to do so. As we saw in the previous chapter, verse (9:84)

Shaykh Abdul Aziz Ibn Baz رضي الله عنه explained this verse (9:84), Because they disbelieve in Allah and His Messenger , the funeral Salah must not be offered over the infidel and the hypocrite, nor may one offer congregational Salah with one of them as an Imam, nor may a hypocrite be appointed an Imam.
of Muslims, because both of them are disbelievers, or infidels. They are the worst enemies of the Muslims.

The hypocrite who supports the infidels must be executed.

وَذَٰلِكَ لَوْ تَكُونُوا كَمَا كَفَرُوا فَكُونُوا سَوَاءٌ فَلا تَتَحَدِّثُوا مِنْهُمْ أَوْلَٰٰئِكَ مَا يَهْجَرُوا فِي سَبِيلِ اللَّهِ فَلَنَّعْلَمُوُمْهُمْ وَقَلَوْهُمْ حِيْثَ وَجَدُوهُمْ أَوْ لَا تَتَحَدِّثُوا مِنْهُمْ وَلَا تَصَبُّوا أَوْ لَا يَرَجُوُونَ

[They long that you should disbelieve as they disbelieve, so that you are at par, there fore take not friends from among them, until they emigrate in Allah's way. But if they turn their backs, seize them, and say them wherever you find them, and take not anyone of them as a friend or a helper.] (4.89)

If the hypocrite is not a supporter of disbelief then he will not be slain. Often, the hypocrites had hurt the Prophet ﷺ and the Sahabah sought his permission to slay them, but he disallowed them to do so.

Be severe to them. This is borne out in the verse (9.73) in the previous chapter. The jihād against them is to be severe to them. If they go to extremes and begin to fight the Muslims then the Muslims too should repulse and fight them.

Muslims should not have any kind of a relationship with them and their word should not be relied upon.

EXAMPLES OF THE HYPOCRITES

THE FIRST

مَنْ كَفَرَ بِاللهِ مَنْ كَفَرَ بِالْهَيْرَاءِ ثُمَّ مَا خَلَتْ وَلَا صَبَرُ مَنْ هُمْ مَلَكُوُمْ لَا يَرَنُوُنَّ

[Their similitude is as the similitude of a man who kindled a fire, so when it lit all around him, Allah took away their light, and left them in (utter) darkness (where) they could see nothing deaf, dumb (and) blind; so they will not return.] (2:17-18)

Ibn Mas'ud ٓٔ said that when the Prophet ﷺ came to Madinah, some people who had become Muslims turned hypocrites. They are like one in darkness who lit a light and he could see everything around when the light extinguished suddenly and he could not say what was harmful around. The hypocrite was a disbeliever when he saw the light of Islam and realised what was lawful and unlawful, piety and evil. But, he returns to hypocrisy and thus loses the distinction between the lawful and unlawful, piety and evil.

THE SECOND

أَوْ كَحْيَابٌ مِّنَ السَّمَاءِ فِيهِ عَلٌّ مَّلْتُمْ وَزَغَتْ وَجَعَلْتُمْ أَضَاطِعَهُمْ فِي أَذَاهُمْ مَنْ الصَّوْافِي حُذَّرتُ أَمْرَهُمْ وَلَيْلَةٌ مَّمِيتُهُمْ بَكَلَّفَٰنَيْنِ هَٰذَا أَسْرِقْ بِخُطْفِ أَبَاطِشِهِمْ كُلُّ مَا أُجِبَّ أَمْرَهُمْ مَرَّ وَمَدَّ دِمَارَهُمْ فَامَرُوا لِلَّذِينَ لَذَّهَبُ بِسَعَمِهِمْ وَأَبَاطِشِهِمْ حَلَّلٌ لِّلَّهِ عَلَى كُلَّ شَيْءٍ قُدْرٌ

[Or as a rainstorm from the heaven, wherein is darkness and thunder, and lightning they put their fingers in their ears against the thunderclaps, for fear of death. And Allah encompasses the disbelievers. The lightning well-nigh snatches away their sight. Whenever it gives them light they walk in it, and when it becomes dark]

*IQAMAH AL-BARAHIN ALA MAN ISTIGATH BI GHARILLAH (IBN BAZ)*

*TAFSIR IBN KATHIR, TABARI.*
The Signs of the Hypocrites

over them, they halt. And had Allah willed, He would have taken away their hearing and their sight. Surely Allah has power over everything.) (2:19-20)

This kind of the hypocrites see the truth sometimes and fall into doubt at other times. Their doubt is like the rain in the darkness. Allah also says:

[They think every shout to be against them] (63:4)

[And they swear by Allah that they are truly of you, whereas they are not of you, but they are a people who are afraid. If they could find a refuge or some caverns, or a place to enter into, they would surely have resorted there to crushingly:] (95:56-57)

When the light of Islam falls on them, they get some of it in their hearts. They join the Muslims but when Islam faces some difficulty, they retreat away from the Muslims.

THE THIRD

The Prophet ﷺ said, "The example of a believer is like that of a fresh, soft plant. The wind bends it now and straightens it now. The example of hypocrite is like that of a pine tree that will not cease to remain straight till it is uprooted one day all of a sudden."

Allah involves a Muslim in various difficulties and sicknesses so that his sins are washed away.

The Prophet ﷺ said, "No Muslim is afflicted by hardship, fatigue, worry, grief and the like even so much as the pricking of a thorn without Allah making it an expiation for his sins."

As for a hypocrite, it is the same if he suffers no illness and difficulty. His illness is sudden and final. Therefore, he is compared to the pine tree.

THE FOURTH

The Prophet ﷺ compared the believer who recites the Qur'an and abides by its teachings to a citron whose fragrance is sweet and whose taste is sweet. The example of a believer who does not recite the Qur'an but abides by it is like a date that has no fragrance but a sweet taste. And the example of a hypocrite who recites the Qur'an is like a basil whose fragrance is sweet but taste is bitter. And the example of the hypocrite who does not recite the Qur'an is like a colocynt that has no fragrance but a bitter taste."

The seen and the unseen of the believer are alike. Whatever he says with his tongue, he is convinced of it at heart. But a hypocrite is excellent outwardly though his inside or private is quite the opposite.

THE FIFTH

The hypocrite is restless. He moves here and there in search of peace. He is neither with the Muslims nor with the infidels. Allah says:

[Wavering between that (and this) belonging neither to these nor to those. And whomsoever Allah sends astray, you will not find a way for him.] (4:143)

The Prophet ﷺ said, "The example of a hypocrite is like an ewe that moves from flock to another not knowing which one to follow."
THE HYPOCRITE'S FATE AFTER DEATH

HIS FATE IN THE GRAVE

After the hypocrite is buried, his fate is no different than a disbeliever's. The Prophet ﷺ said, "...Then He will meet the third and say to him the same words (as before), and he will respond," My Lord, I believed in you, your Book and your Messengers. I offered the Salah, I fasted and I gave the Zakah." He will loud himself with piety as much as he can. Allah will say, "Here (you stay) then," and He will say, "Now we bring to you our witnesses." He will wonder to himself who could testify against him. So his mouth will be sealed and it will be said to his thighs, his flesh and his bones, "Speak!" And they will speak concerning his deeds. This will be in order that justice might be dispensed to him and Allah will be angry with that hypocrite.

HIS FATE IN THE HEREAFTER

☆ When the hypocrites are revived on the day of resurrection, they will swear and affirm, "we are Muslims, we lived among the Muslims and we have proof of that." Allah will say:


[On the day when Allah will raise them up all together, they will swear to Him as they swear to you, and they think that they are upon something. Behold, surely they are the liars!] (58:18)

Their request to the believers:


[The third person before Allah in the grave and Allah has reminded him of His favours and asks how he showed gratitude for them.]

☆ Muslim # 16-2968. The Hadith is cited from in-between. He is the third person before Allah in the grave and Allah has reminded him of His favours and asks how he showed gratitude for them.
The Signs of the Hypocrites

[On the day when the hypocrite men and the hypocrite women will say to those who have believed, "Wait for us that we may borrow from your light." It will be said, "Turn you back, and seek for a light! Then a wall shall be set up between them, having a door, in the inward there of is mercy and the outside whereof is towards the chastisement."] (57:13)

They will then refer to their worldly relationship and plead.

[They will cry out to them, "Were we not with you? They will say, "Yea, but you tempted your souls, and you waited, and you doubted, and (your) vain desires beguiled you, until Allah's commandment came and the arch beguiler beguiled you concerning Allah."] (57:14)

No leniency will be shown to the disbeliever or the hypocrite

["So this day no ransom will be taken from you, nor from those who disbelieved. Your abode is the Fire, that is your patron. And it is an evil destination."] (57:15)

The disbelievers and hypocrites will be together.

[Surely Allah will gather together the hypocrites and the disbelievers all in hell.] (4:140)

They will face a severe punishment

[Give tidings to the hypocrites that for them is a painful chastisement.] (4:138)

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Bukhari # 2441, 4685, Muslim # 52-2768, Ibn Majah # 183, Jami' Saghir # 1894. (Narrated: Ibn Umar ).

Bukhari # 3494, Muslim # 199-2526, Abu Dawud # 4782, Tirmidhi # 2025, Ahmad 2/495.
BE FEARFUL OF HYPOCRISY ALWAYS

Hypocrisy is a disease that drives faith out of a person's heart. Sometimes, a person is unaware that hypocrisy has made a home in his heart and he performs the deeds of a hypocrite unknowingly.

Abdullah Ibn Mas'ud narrated that a man among you goes out and he meets the man with whom he had some work. He speaks to him of this and that and praises him highly. He is most likely not to get his task done, yet he returns having made Allah angry and not possessing anything of religion.

Here are some words of the Sahabah showing how fearful they were of hypocrisy.

1: Abu Ayyub Ansari said, "Times will come to a man when he has not even a needle's worth of hypocrisy in him. But times will also come to him when he does not have faith even the worth of a needle."

2: Ja'd Abu Uthman said about Umar, that he asked Abu Raja Atawi if he had met any of the Sahabah who was fearful of hypocrisy. He said that he had met the earlier and most meritorious of the Sahabah and he also met the one who was most fearful of hypocrisy. Indeed, he had met Umar.

3: Abu Darda said that he heard Abu Darda while he was finishing his Salah. He sought refuge in Allah from hypocrisy and he sought it again and again. Jubayr asked him, "What's with you, o Abu Darda? You and hypocrisy?" He said, "Leave me alone. By Allah, a man turns away from his religion in just a moment, and comes out of it."

4: Hasan. Aban asked Hasan and he asserted, "what gives me security from hypocrisy when (even) Umar Ibn Khattab was fearful of it."

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1 Sifat ul Munafiq (Faryab) # 111.
2 Sifat ul Munafiq (Faryab) # 77.
3 Sifat un Nifaq (Faryab) # 81.
4 Ibid # 73
5 Ibid
He also said that when they saw hypocrisy devouring faith, they had no grief other than about hypocrisy.

5: Mu'awiyah Ibn Qurrah رضي الله عنه said, "That there is no element of hypocrisy in me is dearer to me than the world and whatever it contains. Indeed, Umar رضي الله عنه was fearful of it, how then may I be safe from it?"

6: Mu'illa ibn Ziyad said that he had heard Hasan swear in the mosque-by Allah other than whom there is no God there has never been nor is a believer who has no fear of hypocrisy. And there was never, nor is, a hypocrite who fears hypocrisy. He who does not fear hypocrisy is a hypocrite.

7: Muhammad Ibn Sirin رضي الله عنه said that nothing is more fearful than hypocrisy for one who has recited the verse:

ومن الناس من يُقِّلُونَ أَنَّاَيْلَهَ وَالْيَوْمَ الآخرَ وَمَا هُمُّ بِمُؤْمِنِينَ

[And of mankind there are some who say, "We believe in Allah and the last Day," While they are not believers. (2.89)]

8: Amr Ibn Aswad Ansi رضي الله عنه would hold his left hand with his right when he went to the mosque. When asked about it, he said, "I fear lest my hands become hypocrites."

9: Salaam Ibn Abu Mut'i رضي الله عنه narrated about Ayyub رضي الله عنه that he had him with a man of Murjiah. This man said, that there is either disbelief or faith (no third thing), Ayyub did not say anything (for sometimes) and then turned to him and asked him if he had read Allah's words:

وَأَخَذَ الْحَرِيضَةَ لَأَمَّا يُتْبَعُ عَلَيْهِمْ...”

[And others who await Allah's commandment, whether He chastises them, or He relents towards them.]

10: The slave of Ghafarah, Umar رضي الله عنه said, "The furthest of men from hypocrisy and the most fearful of them for himself is one who finds that nothing can save him from it. And the nearest of men to it is he who finds peace on being described with what he does not possess. When you are confronted with a praise of something that you do not possess then say,

"أَلْهَمُّنَّ أَقِمْنِي مَا لَا يَقِمْنُونَ وَلَا نَوَاجِدُنَّ بمَا يَقْوَلُونَ فَإِنَّكُن تَعْمَلُونَ وَهُمْ لَيْبَاسُونَ...

[O Allah forgive me that which they do not know and do not seize me with what they ascribe (to me).] surely. You know while they know not.]"

11: Ibrahim Taymi رضي الله عنه said, "When I compare my words with my deeds, I am fearful lest I be a liar." (or, "I am fearful lest I be among the deniers (of Shariah).")

12: Ibn Abu Mulayah said, "I met thirty of the Prophet's Sahabah. Each one of them was fearful of hypocrisy in himself. There was none among them who said that he had the faith of Jibril and Mika'il."
THE RECITERS OF THE QUR'AN ARE MORE PRONE TO HYPOCRISY

Abdullah Ibn Umar ﷺ narrated that Allah's Messenger ﷺ said, "Most of the hypocrites in my Ummah will be its reciters of the Qur'an."  

Imam Ibn Athir explained it thus:
They try to ward off blame by memorizing the Qur'an and their conviction is to remove it. This was what the hypocrites did in the times of the Prophet ﷺ.

Many people memorise the Qur'an and get the word 'Hafiz' appended before their names. They no longer ensure that they have the Qur'an preserved in their memory. But, the 'Hafiz' is retained.

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1. Sifat un Nifaq wa Na'at ul Munafiqin # 155.
HYPOCRISY WILL BE MORE COMMON BEFORE THE LAST DAYS

- (Sayyidah) Ayshah رضي الله عنها narrated that when Allah's Messenger ﷺ died hypocrisy was visible in Madinah and the Arabs apostatized.①
- Hudhayfah ﷺ narrated: Surely if a man among you spoke something in the times of the Prophet ﷺ, he became a hypocrite because of that. But, today, I hear it from one of you ten times.②
- Umar Ibn Khattab ﷺ narrated that Allah's Messenger ﷺ said in a sermon, "The most that I fear for my Ummah is every glib-tongued hypocrite."③
- Hasan said, "Ahnaf Ibn Qays came to Umar ﷺ in a deputation. Umar ﷺ held him for a year and then asked him if he knew why he had restrained him. Then he said, "Surely, Allah's Messenger ﷺ cautioned us against every hypocrite, master of the tongue. You are not one of them, if Allah wills; So, go to your native land."④
- Umar Ibn Khattab ﷺ narrated: Three things destroy Islam: the straying of a scholar, the hypocrite's debating with the Qur'an and the misleading imams (who rule and lead).⑤
- Hudhayfah ﷺ said, "The hypocrites who are among you today are worse than the hypocrites who were in the times of Allah's Messenger ﷺ. "Someone asked him, "O Abu Abdullah, how is that?" He said: "Those people used to conceal their hypocrisy while these ones make it known."⑥
- Anas Ibn Maalik ﷺ narrated that Allah's Messenger ﷺ

① Sifat un Nifaq wa Na't ul Munafiqin # 117, Mu'jam Awsat (Tabarani) 5/48, Mu'jam Saghir 2/214.
② Ahmad # 23191, Sifat un Nifaq wa Na'tul Munafiqin # 118.
③ Jami Saghir # 239, Ahmad # 129, 137, Sifatun Nifaq # 23.
④ Sifat un Nifaq wa na't ul Munafiqin # 148.
⑤ Sifat ul-Munafiq (Faryabi) # 31, Darami # 647.
⑥ Musnad Abu Dawud Tiyalsi p55. Ibn Abu Shaybah 15/109, Sifat ul Munafiq (Faryabi) # 53, Sifat un-Nifaq wa Na't ul-Munafiq # 110.
The Signs of the Hypocrites

said, "Before the Last Hour, there will be fitnah (trials and mischief) like pieces of a dark night. A man will arise in the morning as a believer but evening will find him to be a disbeliever. He will see the evening as a believer but come to morning as a disbeliever. And people will sell their religion in return for worldly possessions." 

Abdullah Ibn Umar ﷺ said, "A time will come to the people when they will assemble in their mosques but there will not be among them a believer."

THE STRAYING OF THE MUSLIMS IN THE LAST DAYS

Yazid Ibn Ameerah رحمته الله عليه narrated that whenever Mu'adh Ibn Jabal ﷺ sat down to preach, he would say while sitting, "Allah is a Just Ruler. His name is blessed. Those who doubt will perish."

One day, Mu'adh Ibn Jabal ﷺ said, "Surely, behind you are trials when there would be abundant wealth and the Qur'an would be opened so much so that everyone will take it the believer and the hypocrite, man and woman, the young and the old, the free man and the slave (meaning they will learn it). Perhaps a speaker might say, 'What is it with the people. They do not follow me though I have recited the Qur'an? They will not follow me till I introduce for them something other than it.' Hence, beware of innovations! Surely, that which is innovated is error (and misleading). And I warn you against the straying of the wise (scholar), for, the devil does utter a word of error from the tongue of the scholar while the hypocrite may utter a true word sometimes."

THE RULERS BEFORE THE LAST DAY WILL BE HYPOCRITES

Hasan رحمته الله عليه said, "The Last Hour will not come till every people are governed by their hypocrites."

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* Tirmidhi # 2197. Ahmad # 17711, Sifat ul Munafiq (Faryabi) # 104.
* Sifat ul Munafiq # 108, Ibn Abu Shaybah # 30355.
* Abu Dawud # 4611. Sifat ul Munafiq (Faryabi) # 41.
* Sifat ul-Munafiq (Faryabi) # 117.
GLOSSARY

Kalimah Shahadah: It is the confession of testimony: I bear witness that there is no God but Allah and that Muhammad ﷺ is His slave and His Messenger.

آَشْهَدَ أَنَّ لا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

Aathar: Narrations of the Sahabah ﷺ.
Adhan: the call to congregational Salah
Ahadith: (pl of Hadith).
Asr: the afternoon Salah.
Dajjal: Anti-Christ.
Dhikr: remembrance of Allah.
Fajr: the Salah with onset of dawn.
Fitnah: Mischief, trial, temptation
Hadith Qudsi: Allah's words as distinct from the Qur'an, narrated by the Prophet ﷺ.
Hadith: Prophet's saying, deed or tacit approval.
Isha: the Salah about 90 minutes after maghrib.
Jihad: fighting the infidels in Allah's cause, exertion, struggle.
Madrasah: religious school,
Maghrib: the Salah after sunset, sunset.
Muadhdhin: One who calls the adhan.
Mushrik: an idolator, one who associates anything with Allah, a polytheist.
Ruku: the bowing posture in Salah
Sahabah: the companions of the Prophet ﷺ
Sahabi: (singular of Sahabah).
Sajdah: the prostration.
Salaam: A form of greeting.
Salah: the regular prayer both prescribed and voluntary.
Shaam: the territories of Syria, Palestine, Lebanon and Jordan (as they were known).
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