

رِسَالَةٌ فِي النِّفَاقِ بِقِسْمَيْهِ
وَصِفَاتِ الْمُنَافِقِينَ

A Pamphlet Regarding the Two
Types of Hypocrisy & the
Characteristics of the Hypocrites

Shaykh'ul Islâm
Muhammad bin Abd'il Wahhâb



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh'ul Islâm Muhammad bin Abd'il Wahnâb Rahimahullâh said,

“This is why Allâhu Taâlâ opened Sûrat'ul Baqarah with four verses regarding the descriptions of the Mu'minûn, two verses regarding the descriptions of the Kuffâr, and thirteen verses regarding the descriptions of the Munâfiqûn. Every single one from Îmân, Kufir, and Nifâq have pillars and divisions, as the Qur'ân and the Sunnah have denoted, and just as Alî bin Abî Tâlib Radiyallâhu Anh explained it in the Hadîth narrated from him.”

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A Pamphlet Regarding the Two Types of Hypocrisy & The Characteristics of the Hypocrites¹

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb
(1206 H)

Rahimahullâhu Taâlâ

An-Nifâq'ul Akbar wa'l Asghar

(The Major and the Minor Hypocrisy)

Shaykh Muhammad bin Abd'il Wahhâb, may Allâh place him into al-Firdaws'ul A'lâ (the Higher Paradise), stated:

May Allâh have mercy upon you, know that since Allâhu Taâlâ sent Muhammad Sallallâhu Alayhi wa Sallam and honoured him with Hijrah (migration) and victory, the people have become three groups:

1. **A Group of Mu'minûn (pl. of Mu'min; believers):** these are those who believed in Muhammad Sallallâhu Alayhi wa Sallam both in the Dhâhir and the Bâtin (externally and internally).

2. **A Group of Kuffâr (pl. of Kâfir; disbelievers):** these are those who openly manifest their rejection of Muhammad Sallallâhu Alayhi wa Sallam.

¹ Al-Jawâhir'ul Mudhiyyah, 12-14 (the copy in Majmû'at'ur Rasâ'il wa'l Masâ'il'in Najdiyyah, 4/12-14); also ad-Durar'us Saniyyah, 1/190-193.

3. A Group of Munâfiqûn: Those who externally (seem to) believe in Muhammad Sallallâhu Alayhi wa Sallam while they don't believe in him inwardly (in their inner world).

This is why Allâhu Taâlâ opened Sûrat'ul Baqarah with four verses regarding the descriptions of the Mu'minûn, two verses regarding the descriptions of the Kuffâr, and thirteen verses regarding the descriptions of the Munâfiqûn. Every single one from Îmân, Kufr, and Nifâq have pillars and divisions, as the Qur'ân and the Sunnah have denoted, and just as Alî bin Abî Tâlib Radiyallâhu Anh explained it in the Hadîth narrated from him.

From the types of Nifâq is **an-Nifâq'ul Akbar** (Major Hypocrisy), and its perpetrators will be in the lowest depths of an-Nâr (the fire i.e., Hell-fire)², like the Nifâq of **Abdullâh bin Ubayy** and others. To manifest belying the Rasûl, rejecting some of what the Rasûl came with, hating the Rasûl, lacking the belief of the necessity of following the Rasûl, rejoicing at the downfall of the Dîn (religion) of the Rasûl, or feeling sad at the victories of his Dîn, and so on are traits that can only be found in an enemy of Allâh and His Rasûl Sallallâhu Alayhi wa Sallam.

These traits were present at the time of the Rasûl Sallallâhu Alayhi wa Sallam, and increased greatly after his time. This is because the requirements of Îmân were stronger in his time. If Nifâq was still present (in that era) while the requirements of Îmân were stronger, it is more befitting for the existence of Nifâq in a later era wherein Îmân is weaker.

This is a type of an-Nifâq'ul Akbar (The Major Hypocrisy). We seek refuge in Allâh (from this).

When it comes to **an-Nifâq'ul Asghar**, it is the Nifâq in al-A'mâl (pl. Amal

² Thus, Allâhu Taâlâ stated,

“Verily, the Munâfiqûn (hypocrites) will be in the lowest depths of the Fire...”
(an-Nisâ 4/145)

i.e., deeds) and its likes, such as to lie while speaking, to prove treacherous when he makes an agreement, or to betray when entrusted. This is because of the famous Hadîth narrated from him [mentioned in the Sahîhayn (i.e., the two Sahîh; Sahîh'ul Bukhârî and Sahîh Muslim)]³, Rasûlullâh Sallallâhu Alayhi wa Sallam stated,

«The signs of the Munâfiq are three: when he speaks, he lies; when he makes an agreement, he proves treacherous; and when he is entrusted, he betrays, even if he offers the Salâh (daily obligatory prayers), fasts, and claims that he is a Muslim.»⁴

The Characteristics of the Munâfiqûn

Turning away from Jihâd (striving/fighting in the cause/path of Allâh) is also from this category, since it is from the traits of the Munâfiqûn, because Rasûlullâh Sallallâhu Alayhi wa Sallam stated,

«Whoever dies without having fought or thought of fighting (did not aspire to fight in the path of Allâh) has died upon a branch of Nifâq.»
Narrated by Muslim.⁵

Allâh revealed the Sûrah Barâ'ah (at-Tawbah), called "**al-Fâdihah** (the Exposer)" because it exposed the Munâfiqûn, as Ibnu Abbâs Radiyallâhu Anh said,

"It is al-Fâdihah (the Exposer); it continued to reveal as "And from amongst them, from amongst them" until the people began to think that nobody will be left (unexposed) except that he is mentioned in it."⁶

³ The addition in parenthesis is found in ad-Durar'us Saniyyah.

⁴ Muslim, Hadîth 59; narrated from Abû Hurayrah Radiyallâhu Anh.

⁵ With similar wording, Muslim, Hadîth 1910; narrated from Abû Hurayrah Radiyallâhu Anh.

⁶ With similar wording, al-Bukhârî, Hadîth 4882; Muslim, Hadîth 3031.

Al-Miqdâd Ibn'ul Aswad Radiyallâhu Anh said, *"It is Sûrat'ul Bahûth (The Chapter on Probing), since it probes into the secrets of the Munâfiqûn."*

Qatâdah Rahimahullâh said, *"It is al-Muthîrah (the revealer), since it brought forth the shame of the Munâfiqûn."*

This Sûrah was revealed on the final (military) campaign of Rasûlullâh Sallallâhu Alayhi wa Sallam on the day of the Tabûk Expedition. Allâhu Taâlâ had honoured and enlightened Islâm. He exposed in this battle the condition of the Munâfiqûn and described them with cowardliness and miserliness. As for cowardliness: it is abandoning Jihâd, and as for miserliness: it is regarding spending in the cause/path of Allâh.

Allâhu Taâlâ stated,

"And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them. Nay, it will be worse for them..." (Âl-i Imrân 3/180)

In addition, He Taâlâ stated,

"And whoever turns his back to them on such a day -unless it be a stratagem of war, or to retreat to a troop (of his own)- he indeed has drawn upon himself wrath from Allâh..." (al-Anfâl 8/16)

As for Allâhu Taâlâ characterizing them with cowardice and being terrified in this expedition, He Taâlâ stated,

"And they take an oath by Allâh that they are truly of you while they are not of you, but they are a people who are terrified. If they could find a refuge..." (at-Tawbah 9/56-57), meaning, they would take refuge in places such as fortresses and shelters.

"... or caves..." (at-Tawbah 9/57), meaning, they would seep away (hide) in them as water seeps away.

"...or any place to enter..." (at-Tawbah 9/57), meaning, these are

places which are difficult to enter, even if it would be with difficulty and hardship;

“...they would turn to it...” (at-Tawbah 9/57), meaning, (they would escape therein) from Jihâd.

“...while they run heedlessly...” (at-Tawbah 9/57), meaning, they would run a running that nothing can turn them back, just like a running horse which cannot be turned back once its bridled when it carries weight.⁷

Allâhu Taâlâ stated,

“The believers are only the ones who have believed in Allâh and His Rasûl and then doubt not but strive with their wealth and their lives in the cause of Allâh; they are the ones who are truthful.” (al-Hujurât 49/15)

Allâhu Taâlâ has restricted the Mu'minûn to those have Îmân and those who do Jihâd. Allâhu Taâlâ said,

“Those who believe in Allâh and the Last Day would not ask you permission to be exempted...” (at-Tawbah 9/44)

This⁸ (and the two Âyât which follow it) is a notification from Allâh that a Mu'min (Believer) does not seek permission (to be exempted) to abandon

⁷ The verses in full read,

“And they take an oath by Allâh that they are truly of you while they are not of you, but they are a people who are terrified. If they could find a refuge or caves or any place to enter, they would turn to it while they run heedlessly.” (at-Tawbah 9/56-57)

⁸ The verses in full read,

Jihâd, for only those who do not have Îmân seek permission to be exempted. If this is the case, what is the situation of those who abandon Jihâd without permission?

Allâhu Taâlâ has said regarding their characteristic of stinginess,

“And nothing prevents their contributions from being accepted from them...” (at-Tawbah 9/54) until His statement,

“... and that they do not contribute other than in a state of unwillingness.” (at-Tawbah 9/54)⁹

If this is the criticism of Allâh Tabâraka wa Taâlâ about those who contribute unwillingly; how about those who refuse to contribute from the beginning?

Allâhu Taâlâ has also informed that when the Munâfiqûn came close to Madînah, they sometimes say regarding the Mu'minûn,

“This has befallen us because of your misfortune. You called the people to this Dîn. You fought and opposed them due to this Dîn.”

“Those who believe in Allâh and the Last Day would not ask you permission to be exempted from fighting with their wealth and their lives, and Allâh is Knowing of al-Muttaqûn (the pious). It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask you permission (to be exempted from fighting). So in their doubts they waver.” (at-Tawbah 9/44-45)

⁹ The Âyah in full is as follows,

“And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Rasûl (Messenger Muhammad); and they do not come to the Salâh (daily prayers) other than in a state of laziness; and that they do not contribute other than in a state of unwillingness.” (at-Tawbah 9/54)

Sometimes, they would say,

“You indicated that we stay here, however, if we had traveled with you, this would not have stricken us.”

Sometimes, they would say,

“You want to disperse your enemies although you are little in number and weak. Your Dîn has deluded you.”

Sometimes, they would say,

“You are out of intellect and absent-minded. You want to destroy yourselves and those people with you.”

Sometimes they would say similar words, which are evil. Allâh Azza wa Jalla has informed about them with His following statement,

“They think that the Confederates have not yet withdrawn, and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.” (al-Ahzâb 33/20)

Allâh Tabâraka wa Taâlâ has characterized them with three characteristics:

The First Characteristic: Due to their fear [them being terrified of the Confederates]¹⁰, they think the Confederates have not (yet) withdrawn from the city; this is the condition of the coward who has disease in his heart, for the hearts of such people are embarked upon confirming the frightening news and belying the news of trust.

The Second Characteristic: When the Confederates come, they would wish that they were not amongst you, rather they wish that they were in the

¹⁰ The addition in parenthesis is found in ad-Durar’us Saniyyah, in place of the phrase **“their fear”**.

desert among the Bedouins, inquiring (from afar) about your news asking, "What news is there regarding Madînah, what is the situation of the people?"

The Third Characteristic: When the Confederates came while they are amongst you, they would not fight except for a little.

These three characteristics suit most of the people.