



30 Signs of the

# HYPOCRITES

Revised Edition

**Thirty Signs  
of the  
HYPOCRITES**

by

**Aa'id bin 'Abdullaah al-Qarnee**

**Revised Edition**

**Translation & Footnotes by**

**Amjad ibn Muhammad Rafiq**

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of the  
HYPOCRITES

by the Author of 'Quraan'

Translated by

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## Contents

Foreword .....	5
Introduction .....	10
The Hypocrites Mentioned in the Qur'aan .....	13
The Types of Hypocrisy .....	14
1 Falsehood and Lying .....	16
2 Treachery .....	19
3 Showing Insolence and Licentiousness in Argumentation ...	20
4 Breaking One's Promise .....	21
5 Laziness in Worship .....	23
6 Showing Off .....	26
7 Lack of the Remembrance of Allaah .....	30
8 Hastiness in the Prayer .....	34
9 Slandering Those Who Give Themselves Freely to Good Deeds From Among the Believers and the Righteous .....	36
10 Mocking the Qur'aan, the Sunnah and the Messenger (ﷺ) .....	38
11 The Protective Oath .....	40
12 Disliking to Spend for the Sake of Allaah .....	42
13 Desertion and Abandonment (of the Muslims) .....	43
14 Originating False Rumours and Causing Sedition .....	46
15 Finding Fault with Allaah's Decree .....	47
16 Bringing Down the Honour of the Righteous .....	51
17 Remaining Away from the Congregational Prayer .....	53
18 Causing Mischief Whilst Claiming to Establish Peace .....	54
19 Outward Behaviour Contradicting What is in the Heart .....	56
20 Fear of Unpleasant Events, Incidents and Happenings .....	58
21 False Excuses .....	62
22 Commanding the Evil and Preventing the Good .....	64
23 Tying One's Hands Back Out of Stinginess .....	65

24 Forgetting Allaah .....	66
25 Denial of the Promise of Allaah and His Messenger .....	68
26 Concern for the Outward Appearance and Neglect of the Inner Condition .....	70
27 Eloquence, Long-Winded Speech, Boasting and Bragging .	72
28 Lack of Understanding of the Religion .....	74
29 Not Sinning in Front of the People (Due to Fear of Them) but Showing Boldness to Allaah by Committing Sins in Secrecy .....	76
30 Rejoicing at the Affliction of the Believers With a Calamity and Being Saddened at Their Being Touched By Joy and Pleasure .....	77
Epilogue .....	78
Glossary .....	79

## Foreword

Indeed, all praise belongs to Allaah. We praise Him, seek His aid and forgiveness. We seek refuge in Allaah from the evil of our own selves and from our evil actions. Whomsoever Allaah guides, none can misguide him and whomsoever Allaah misguides then none can guide him. I bear witness that nothing has the right to be worshipped except Allaah, in His Oneness, without any partners and I bear witness that Muhammad (ﷺ) is His slave and Messenger.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تَقٰوٰتِهٖۤ وَلا تَمُوْنُوْا اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٤﴾

**O you who believe! Fear Allaah as He should be feared and die not except that you are Muslims.<sup>1</sup>**

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاءً ۗ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهِۦ وَاَلْرٰحٰمَ ۗ اِنَّ اللّٰهَ كَانَ عَلٰیكُمْ رَقِيْبًا ﴿١﴾

**O Mankind! Fear your Lord, Who created you from a single soul (Aadam) and from him created his partner and from them both sent forth many men and women. Fear Allaah from whom you demand your mutual rights and reverence the wombs that bore you. For Allaah ever watches over you.<sup>2</sup>**

1. Soorah Aali-'Imraan (3):102

2. Soorah an-Nisaa' (4):1

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٥﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧٦﴾

**O you who believe! Fear Allaah and always say a truthful word. He will direct you to do righteous actions and will forgive you your sins. Whosoever obeys Allaah and His Messenger has already attained the highest success.<sup>1</sup>**

To proceed: Indeed the best speech is the Book of Allaah and the best guidance is the guidance of Muhammad (ﷺ). The worst of affairs are the newly invented matters, for every newly invented matter is an innovation and every innovation is misguidance and every misguidance is in Hellfire.

Shaikh ul-Islam Ibn Taymiyyah (*rahimahullaah*) divides the whole of mankind into three categories: "Since Allaah, the Exalted, sent Muhammad (ﷺ) and strengthened him with His assistance and the *hijrah*, mankind has divided into three groups:

The Believers: they are the ones who believe in Him outwardly and inwardly.

The disbelievers: they are the ones who outwardly disbelieve in Him.

The hypocrites: they are the ones who believe outwardly but not inwardly.

Because of this, Soorah al-Baqarah begins with four verses dealing with the description of the believers, two verses dealing with the description of the disbelievers and thirteen verses contain the description of the hypocrites."<sup>2</sup>

1. Soorah al-Ahzaab (33):70-71

2. *Majmoo' al-Fataawaa* 28/433.

The disbelievers are open in their disbelief. Their rejection of Allaah and His Messenger is harmful only to themselves. As for the hypocrites, they openly profess belief yet belie the Qur'aan and its bringer, Muhammad (ﷺ). Inwardly they disbelieve and seek to destroy the Religion of Islaam and its true adherents, as Ibn ul-Qayyim al-Jawzee (*rahimahullaah*) has mentioned: "Thirteen verses (in the beginning of Soorah al-Baqarah) describe the hypocrites due to their abundance, the many trials they cause and the intense *fitnah* they cause to Islaam and its adherents."<sup>1</sup>

So they seek to destroy Islaam, to turn *Eemaan* into *kufr*, *Tawheed* into *shirk*, *Sunnah* into *bid'ah*, justice into oppression and reformation into corruption and mischief. Thus, they pose a greater danger to the *Ummah* than the disbelievers, whose plotting and planning is more evident and clear to the Muslims. They exist and have existed in every age and era in the guise of leaders, reformers and deliverers from oppression. Yet Allaah has full knowledge of them, has already described them with their corruption and deception and will soon land them in the lowest depths of Hellfire. We seek refuge in Allaah from that.

However, these outright hypocrites are only half of the very serious and corrosive disease of hypocrisy present within the *Ummah*. The other half is due to the hypocrisy in action which is widespread throughout the *Ummah*. You will not travel to a place where Muslims reside except that you will find a fair number among them lazy, delaying the fixed prayers beyond their proper times, lying, breaking promises, deceitful, cowardly, showing off, insincere, harsh and callous, backbiting, slandering and other such features which none but the outright hypocrites possess. When cancer spreads through the body, destroying it from within and corroding it, how can it seek to be

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1. *Madaarij as-Saalikeen* p.198.



fit, dynamic and full of vitality and what after that can restore it and bring it back to health and life? When such repugnant qualities are present and widespread throughout the *Ummah* rendering it diseased and sick, how can the *Ummah* stand upon its feet and help itself? How can this *Ummah* receive help and assistance from Allaah? How will His mercy, blessings, aid and forgiveness descend?

The mischief, oppression and injustice dominant in the Muslim lands is made to continue because of the hypocrisy in action which you and I are guilty of. Until we seek repentance, hurry for His forgiveness, cleanse our hearts from such sins and strive to remove them with Allaah's help, you and I as individuals will not prosper, nor our communities, nor this *Ummah*. Indeed, if Allaah wishes, He could destroy us all and bring a generation who would be completely devoid of such evil characteristics, worship Him sincerely and aid His cause with firmness upon His Path. The Exalted says:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

**O You who Believe! Whoever from among you turns away from his Religion (then) soon will Allaah bring a people (in replacement of you) whom He will love and they will love Him.<sup>1</sup>**

It is we who are destitute, in need and Allaah is free of all wants, worthy of all Praise. Therefore this is a matter of great concern, consideration and fear for us all.

<sup>1</sup>Abdullah ibn Mas'ood said: "Indeed the Muslim sees his sins as if he is sitting under a mountain fearing that it will fall upon him."<sup>2</sup>

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1. Soorah al-Maa'idah (5):54

2. Reported by al-Bukhaaree.

Somehow great effort has to be spent in expelling this fatal virus of hypocrisy. It might be pertinent to mention a way Ibn Qudaamah al-Mâqdisî<sup>1</sup> has described, by which a person can remove evil characteristics from himself. He mentions that a person should list all those particular qualities which are a defect in his character. Then he should attend to each one, individually and strive to remove it by doing the opposite of it and to persist in that until its opposite becomes a habit. During his struggle against this idiosyncrasy he should learn why he fell into it, how he is drawn towards it and how he can avoid it in the future. Once he has overcome and removed one of these characteristics he can cross it off his list, praise and thank Allaah for this success which was bestowed upon him by the Mercy of Allaah and then move onto the next one.

It is hoped that this book can be used in a similar manner. One can list those particular signs of hypocrisy which are characteristic of him - and Allaah's refuge is sought from that - and then seeking Allaah's aid he can strive to remove them, thus clearing himself from hypocrisy. I hope Allaah benefits me and all those who read this book which brother Aa'id has written. Some of the Pious Predecessors used to say "May Allaah show mercy to that man who guided us to our faults", so may Allaah have mercy upon him and forgive him for directing us to the signs of hypocrisy which he has deduced from the Qur'aan and the Sunnah and may He also reward him for his effort and great concern.

Amjad ibn Muhammad Rafiq  
University of Essex, Colchester.

23rd Rabe'e' al-Awwal 1415  
(1st September 1994)

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1. *Mukhtasir Minhaaj il-Qaasideen* p.379.

## Introduction

Indeed one of the manifest characteristics of the believers is that they investigate and scrutinise their intentions, actions, behaviour and overall situation as regards to how they will fare on that terrifying day when:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ  
مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

**Every soul will be confronted with all the good it has done and all the evil it has done and it will wish that there was between it and its (evil) a great distance.”<sup>1</sup>**

'Umar (*radiallaahu 'anhu*) used to say when he would give advice: “Call your own souls to account before you are called to account (on the Day of Judgement), weigh your own souls before you are weighed (on the Day of Judgement) and prepare yourselves for the biggest exposition!”

Hypocrisy in actions penetrates the Muslim community as the fire penetrates and devours wood. It enters into the hearts from directions that are not perceived. Thus, being vigilant and sealing the doors through which it enters is a prerequisite to protection. A poet said:

I acquainted myself with evil  
not for evil but in order to avoid it.  
Whoever does not know the evil  
is deserving of falling into it

Therefore, this protection cannot be complete except by knowing the signs, characteristics and the minutest details of hypocrisy because

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1. Soorah Aali-'Imraan (3):30

this knowledge of its truth as an enemy is necessary for its expulsion, as well as causing its defeat. 'Umar (*radiallaahu 'anhu*) said: "Verily, the bonds of Islaam are removed one by one from a people who are born into Islaam and do not know what *jaahiliyyah* is." Likewise the one who does not know the reality of hypocrisy will have the bonds of truthfulness and sincerity removed from him one by one until he falls into falsehood and hypocrisy.

Many legislative texts have been reported which draw attention to the greatness of the signs of hypocrisy, warning the Muslim of the presence of just one of these signs within him or her. The *Salaf* (Pious Predecessors) of this *Ummah* never ceased to have an intense fear of hypocrisy. For this reason even 'Umar insisted on asking Hudhaifa (*radiallaahu 'anhumaa*): "Did the Messenger of Allaah (ﷺ) count me amongst the hypocrites?" This teaches a poignant lesson to those who feel comfortable, thinking that their actions for the sake of Allaah are so many. 'Umar was one of the ten who had been granted the good tidings of Paradise but nevertheless, he still feared hypocrisy. So the question must be asked: What then, is the case of those besides 'Umar (*radiallaahu 'anhu*) who are less than him in piety and the fear of Allaah?

Aa'id bin 'Abdullaah al-Qarnee, may Allaah protect him, has covered the essence of the signs or characteristics of hypocrisy, has been exhaustive in revealing and explaining them and has warned us about them, with a warning which a sincere lover would give to the one he or she loves. May Allaah reward him greatly for his wise and beneficial undertaking.

Noble reader! Here is a collection from among the signs of hypocrisy with which you should evaluate your soul and then, purify it from the effects of hypocrisy and impurities of *riyaa'* (showing off). Consult your heart sincerely, even if the people have a good impression of you

and Allaah is the One from Whom all help is sought and upon Him should all trust be placed.

وَاللَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

**Indeed Allaah is the Knower of all that is in the hearts.<sup>1</sup>**

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1. Soorah Aali-'Imraan (3):154

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allaah Who is well informed and ever watchful. Blessed be the One Who has placed in the sky constellations and made therein a blazing lamp and a moon which both illuminate. He is the One Who has made the night and day follow each other in alternation for the one who wishes to celebrate the praises of Allaah or one who desires to be grateful. I testify that there is nothing worthy of worship except Allaah and I testify that Muhammad (ﷺ) is His Servant and Messenger who was sent by his Lord as a guide, a bringer of good tidings, a warner and an inviter to Allaah, by His permission; the shining light who conveyed the message, fulfilled his trust, advised the *Ummah* and strove in the way of Allaah until there came to him the certainty. Peace and Blessings be upon him, his family and his Companions.

### The Hypocrites Mentioned in the Qur'aan

Allaah, Glory be to Him, the Exalted, mentions the word *nifaaq* (hypocrisy) and its derivatives thirty-seven times in a number of different Soorahs, which are:

Aali-'Imraan (3), al-Hashr (59), at-Tawbah (9), al-Ahzaab (33), al-Fath (48), al-Hadeed (57), al-Anfaal (8), al-Munaafiqoon (63), an-Nisaa' (4), al-'Ankaboot (29) and at-Tahreem (66).

These words are mentioned repeatedly in the above Soorahs, proving the danger of the hypocrites upon society and its following of the Religion. We ask Allaah to purify and free us from them and that He brings out from within them their disease as well as causing their cure. Indeed, He is Powerful over that and capable of it.

## The Types of Hypocrisy

The scholars of *Ahl us-Sunnah wal-Jamaa'ah* have divided hypocrisy into two types:

### The First Type: Hypocrisy in Belief<sup>1</sup>

This takes the one guilty of it, out of the Religion and into the lowest depths of the Fire. He is the one who rejects internally and secretly the Messengership of Muhammad (ﷺ), even if he proclaims that he in fact believes and makes this outwardly clear or he rejects the Books, the angels or any fundamental point of belief from among the basics of 'Aqeedah (creed) of *Ahl-us-Sunnah*. The proof of that is Allaah's saying, Glory be to Him, the Exalted:

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾  
يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ  
وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا  
وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

Among men are those who say: 'We believe in Allaah and the Last Day', but they do not really believe. They (think) that they deceive Allaah and those who believe, but they only deceive their own souls, yet they do not perceive. In their hearts is a disease so Allaah has increased their disease and for them is a mighty punishment for the lies they used to tell.<sup>2</sup>

1. *An-Nifaaq al-I'tiqaadiyy*.

2. Soorah al-Baqarah (2):8-10

## The Second Type: Hypocrisy in Actions<sup>1</sup>

This does not take the one guilty of it out of Islaam. However, the danger of that is still present. The proof of that is the saying of the Messenger of Allaah (ﷺ) reported by both al-Bukhaaree and Muslim:

*“The signs of a (hypocrite) are three: When he talks he lies, when he makes a promise he breaks it and when he is trusted he is disloyal.”*

Also is his (ﷺ) saying which makes the matter more clear, as is reported by 'Umar:

*“There are four things, whoever possesses them is a pure hypocrite and whoever possesses one of them possesses a characteristic of hypocrisy until he abandons it. When he is trusted he is disloyal, when he speaks he lies, when he makes a promise he breaks it and when he argues he behaves in an insolent manner.”<sup>2</sup>*

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1. An-Nifaaq al-'Amaliyy.

2. Reported by al-Bukhaaree.



### Falsehood and Lying

Ibn Taymiyyah (*rahimahullaah*) says: "Lying is a pillar from among the pillars of disbelief." He also says that whenever Allaah mentions hypocrisy in the Qur'aan, He mentions lying along with it and vice-versa. The One free from all imperfections, the Exalted has said:

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ  
 وَمَا يَشْعُرُونَ ﴿١﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا  
 وَلَهُمْ عَذَابٌ أَلِيمٌ مِمَّا كَانُوا يَكْذِبُونَ ﴿٢﴾

**They think that they deceive Allaah and those who have accepted Faith, but they do not deceive except themselves and yet they do not perceive this. In their hearts is a disease so Allaah has increased them in this disease. For them is a tormenting punishment for their falsehood.<sup>1</sup>**

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ كَاذِبُونَ ﴿١﴾

**Allaah does witness that the hypocrites are indeed liars.<sup>2</sup>**

Whenever hypocrisy is mentioned, lack of the remembrance of Allaah is mentioned and when Faith is mentioned the remembrance of Allaah is mentioned along with it. Allaah says:

1. Soorah al-Baqarah (2):8-10

2. Soorah al-Munaafiqoon (63):1

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٤﴾

**They do not remember Allaah except little.<sup>1</sup>**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

**O You who believe! Do not let your wealth or offspring divert you from the remembrance of Allaah.<sup>2</sup>**

Allaah has cleared the believers of hypocrisy due to their remembrance of Him and has described the hypocrites with their little remembrance of Him.

The Messenger of Allaah (ﷺ) said as is reported by both al-Bukhaaree and Muslim:

*"The signs of a hypocrite are three..."*

Among them is mentioned that "...when he talks he lies."

Therefore, if he lies jokingly or seriously (in any matter) or in order to accomplish an objective or an end then there is within him a branch of hypocrisy. He does not lie except due to the hypocrisy in his heart and Allaah is the One from whom all aid is sought.

Lying is a clear sign which testifies to the hypocrisy of the one who does it. Likewise for the one who lies in jest as some people are careless in that.

1. Soorah an-Nisaa' (4):142

2. Soorah al-Munaafiqoon (63):9

The Prophet (ﷺ) said: “Woe be to him, woe be to him, woe be to him, he who utters a lie to make people laugh.”<sup>1</sup>

Lying is cursed whether it is done seriously or jokingly. So one must be cautious against this blameworthy habit since the foundation of hypocrisy, its greatest pillar, its leader, its momentum and its support is lying. The hypocrites did not exhibit hypocrisy except due to falsehood in their hearts and that begins as a small speck in the heart, then deepens and enlarges, until it becomes a fortress from among the fortresses of hypocrisy - refuge is only with Allaah! Therefore, I warn myself and you, for the sake of Allaah, from lying. Beware of lying as it is due to hypocrisy and Allaah has described the hypocrites with lying.

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1. Reported by Ahmad in *Musnad* and declared *hasan* by al-Albaanee in *Saheeh al-Jaami'*.

## Sign Two

### Treachery

The evidence for this is his (ﷺ) saying: "... and when he makes a covenant with somebody he acts treacherously (or is disloyal)."<sup>1</sup>

So whoever gives his right hand to the Muslims, the leader or any Muslim and makes a covenant with him, or to a disbeliever in war (i.e. a treaty) and then acts treacherously (or is disloyal to his covenant) then he has testified against himself with hypocrisy. This is shown from the *hadeeth* of Buraidah in *Saheeh Muslim*, the day when he (ﷺ) appointed an *ameer* and said to him:

*"When the people of the fort ask you that they should be allowed to give up and (be judged) in accordance with the judgement of Allaah, then appease them upon your judgement for verily, your guarding/protecting your covenants is easier than guarding/protecting the covenant of Allaah."*

Whoever gives his trust to a man, his wife, his son, his companion, his friend or the leader, then deceives and acts treacherously without legal justification from the *Sharee'ah*, then clearly, this is a sign and a pillar from the pillars of hypocrisy and refuge is only with Allaah.

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1. Reported by al-Bukhaaree from 'Abdullaah bin 'Amr al-'Aas.

## Sign Three

### Showing Insolence and Licentiousness in Argumentation

This is due to his (ﷺ) saying reported by both al-Bukhaaree and Muslim: "...and when he argues he behaves insolently."

The People of Knowledge have said: whoever argues with a Muslim (and I say a Muslim because argumentation with disbelievers is in a different category which they have separated from argumentation with a Muslim) and behaves immodestly in his argumentation then he has called Allaah to witness as to what is in his heart: that he is an insolent hypocrite.

As for the disbeliever, then there is the *hadeeth*: "War is deception."<sup>1</sup> 'Alee (*radiallaahu 'anhu*) acted upon it and it has another separate explanation. When deception of the disbelievers is required and jesting with them and making ruses and stratagems against them is appropriate then there is no treachery in that, but rather it comes under the category of deception and strategy and there is no evil in it.

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1. Reported by al-Bukhaaree.

## Sign Four

### Breaking One's Promise

Whoever makes a promise to his brother and then breaks his promise has inherited a branch from among the branches of hypocrisy. It is reported about the Messenger (ﷺ) in his *seerah* with acceptable chains of narration, that he made a promise to a man that he would meet him. So the Messenger of Allaah (ﷺ) came to the meeting place at the appointed time, but the man broke his promise and he (ﷺ) remained in that place for three days and nights. Then the man remembered and came, so the Messenger of Allaah (ﷺ) said to him: *"You have troubled me (i.e. caused me inconvenience)."*

Therefore, one who breaks his promise without having been kept back or restrained then that is a clear sign of hypocrisy. This occurs due to the lack of discipline in the promises made between the Muslims. Whoever promises to meet you at a certain hour, day or place then fails you in your promise then know that he possesses a branch of hypocrisy so wash your hands of him (his acquaintance).

One of the righteous used to say when making a promise to his brother: "If Allaah wills and there is no promise between me and you, if I am able then I will be present and if I am not able then pardon me." This, in order that a branch of hypocrisy does not penetrate into him and that it is not written for him that he possesses a branch of hypocrisy. Refuge is only with Allaah!

This is the hypocrisy in action which is abundant due to the lack of Faith in some Muslims. They wake up breaking promises, lying, behaving insolently (with people) and acting treacherously.

When a traveller goes to the lands of disbelief and sees their self-centred discipline due to materialistic goals and their discipline in making promises he says: "How strange! I found sincerity, truthfulness and trustworthiness there." So he returns extolling the enemies of Allaah and the followers of every atheist, apostate and coward whilst cursing the Muslims. So we say to him: "You found over there a people trading with the *dirham* and the *deenaar* (money), worshipping the profit and you have found people here who have no Faith and who have opposed the laws of Allaah, thereby making the image of this Religion repugnant and repulsive in the eyes of the Muslims."

## Sign Five

### Laziness In Worship

Allaah, Glory be to Him, says:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ

**When they stand for the Prayer, they stand without earnestness (laziness).<sup>1</sup>**

When you see one who is lazy and idle in his approach to the Prayer, to the first row, to the remembrance of Allaah, towards inviting people to Islaam, towards knowledge or to the good sittings (in which the remembrance of Allaah is made and correct beneficial knowledge is disseminated) then know that in his heart is the whisper of Shaytaan. Shaytaan wishes that this person is at ease while the whisper is within him, so that it may take its effect after a delayed time; just as a hen lays an egg and waits for it to hatch, likewise Shaytaan plants a whisper in his heart, waiting for it to produce its ill effects. So beware of that. It is not so that the one who prays is free from hypocrisy as the hypocrites used to pray along with the Messenger of Allaah (ﷺ). However, a sign of their Prayer was that they were lazy and idle in their approach to it. They performed it with laziness and out of feebleness. They did not know what was firmness and being steadfast (in worship) nor did they know that being firm and steadfast in their duty towards Allaah would be prosperous and life-giving.

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1. Soorah an-Nisaa' (4):142



Allaah says:

يَجِيءُ خُذِ الْكِتَابَ بِقُوَّةٍ

**O Yahyaa! Hold on to the Book with firmness!**

As for the hypocrite, he drags his feet as if they are chained and he is being dragged by the chains towards the mosque. So you see him at the end of the rows or at the back of the mosque during the congregational prayer. He does not know what the *imaam* is reciting nor does he contemplate over it and neither does he understand it.

Muslim reports in his *Saheeh* in the *hadeeth* of al-Aswad bin Yazeed al-'Iraaqi al-'Aabid that he said:

*"I asked 'Aa'ishah (radiallaahu 'anhaa) when did he (ﷺ) used to wake up for the night prayer (that is Qiyaam ul-Lail or Tahajjud)? So she replied: 'He used to get up when he heard the cock crow and he used to jump and leap up.'"*

She did not say that he would stand up but that he used to jump and leap up for the prayer. This is a proof for bravery, courage, soundness, fitness, liveliness, the fierceness of Faith and the firmness of intention. He (ﷺ) used to come towards worship with determination and obedience.

Therefore, you will see the righteous person constantly looking at the hands of his watch thinking when will the *mu'adhin* make the Call to Prayer? Has the time arrived? Has the time for the Prayer commenced? Then he stands hastily.

Imaam Ahmad reports in his *Kitaab az-Zuhd*, in the biography of 'Adee bin Haatim, that he said: "By Allaah never did the time for Prayer come close except that I had an ardent desire for it."

They also say about Sa'eed bin al-Musayyib, in his biography, that he said: "Never did the *mu'adhin* announce the Call to Prayer in forty years except while I was in the mosque of the Messenger of Allaah (ﷺ)." By Allaah, this is Faith. So when you see the man who is in the best part of the mosque and in the first row then you may bear witness that he has Faith.

With at-Tirmidhee is a chain in which Daraj bin Abee as-Samah relates from Abee al-Haitham (which makes the chain weak) that the Messenger of Allaah (ﷺ) said:

*"Whomsoever you see frequenting the mosque then bear witness that he has Faith."*

However, its meaning is authentic with the People of Knowledge. So whoever comes to the mosque and is constantly upon that then he is free, if Allaah wills, from hypocrisy in belief and it is upon him that he frees himself from hypocrisy in actions.

So laziness, my brothers and sisters, is a sign from among the signs of hypocrisy. You will see this sign with regards to Prayer, fasting, giving charity, remembrance of Allaah, seeking forgiveness, attendance of lessons, useful knowledge and inviting people to Islaam. So let the servant beware and make himself cautious of laziness, idleness and the lack of zeal as this is a dangerous disease with which Allaah has described the hypocrites and we seek refuge in Him from it.

## Sign Six

### Showing Off

Allaah, Glory be to Him, the Exalted, says about them:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٤﴾

**When they stand for the prayer, they stand without earnestness, to be seen of men, but they do not hold Allaah in remembrance except little.<sup>1</sup>**

Al-Bukhaaree and Muslim report the saying of the Messenger of Allaah (ﷺ): *“He who lets the people hear of his good deeds intentionally to win their praise, Allaah will let the people know his real intention (on the Day of Judgement) and he who does good things in public to show off and win the praise of people, Allaah will disclose his real intention and humiliate him (on the Day of Judgement).”*

So how is showing off done? A person is humble and submissive in front of the people but when he is alone and in secrecy he prays quickly, without humility and submissiveness. When he sits with people he is full of renunciation of the worldly things and engaged in worship; he behaves with good manners, speaks and thinks in a disciplined manner, but when he is alone he violates the sanctuary of Allaah (commits unlawful things).

Ibn Maajah reports from Abu Hurairah: *The Prophet (ﷺ) said: “People will come on the Day of Judgement with good deeds like the mountains of Tihaamah and Allaah will make their deeds like scat-*

1. Soorah an-Nisaa' (4):142

tered dust." The Companions asked: "Will they not be Muslims?" He replied: "Of course! They will have prayed as you pray, they will have fasted as you fast, they will have spent in charity from their excess wealth and will have given their portion of the night (tahajjud) however, when they were alone they would violate the Sanctuary of Allaah (i.e. trespass into what is unlawful)."<sup>1</sup>

So a sign of the hypocrite is showing off. His actions are done for the sake of the people and he speaks for the sake of the people. We ask Allaah to purify us from showing off and from fame and reputation. They are the most dangerous of diseases because when a servant is inflicted with them, they corrupt all his actions.

It is authentically related from the Messenger of Allaah (ﷺ) that he said: "Allaah will say on the Day of Judgement: I am free of having any partners and from having anything associated with me. Whoever associates (partners) with me in any action, I will abandon him and his association of me."<sup>2</sup>

So Allaah will not accept the actions of a hypocrite whether they are few or many.

Imaam Ahmad reports in his *Musnad* the saying of the Messenger of Allaah (ﷺ): "Showing off is (a form of) associating partners with Allaah."

The Pious Predecessors used to cry out of their fear from showing off. They would complain to Allaah, their Master and Protector, that He should cleanse and free them from showing off.

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1. Reported by Ibn Maajah from Thawbaan and al-Albaanee has authenticated it in *Saheeh Ibn Maajah* no. 3423.

2. Reported by Muslim.

Spending (both wealth and goods), praying, fasting, the remembrance of Allaah, speaking, loving, hating, enjoining the good, forbidding the evil, and all other actions can enter into (the sin of) showing off. There is no protection from showing off except with the help of the following three points:

First: To know that none that has the power to give benefit and inflict harm except Allaah, that there is none that can cause illness and heal, give and take life, give sustenance and withhold it, give reward for any action and punish for any action, except Allaah. So it is upon you to be aware of this and to be cautious.

Second: To acknowledge that the creation has very little ability and its power to do the above-mentioned is nonexistent. It cannot benefit nor harm; it cannot give nor take life; it cannot resurrect nor give reward and neither can it punish. So again, it is upon you to be aware of this and to be cautious.

Third: To call upon Allaah with this beautiful supplication which the Messenger of Allaah (ﷺ) used to say and taught his Companions with, that they should say:

*“Allaahumma innee a’oodhobika an ashruka bika shay’an wa anaa a’lam wa astaghfiruka mim-maa laa a’lam.”*

*“Oh Allaah! I seek refuge with You from knowingly associating anything with You and I seek forgiveness from You for that which I am unaware of.”<sup>1</sup>*

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1. Reported by Ahmad in his *Musnad* and also reported by at-Tabaraanee in *al-Awsat*.

Al-Hasan al-Basree used to say: “Oh Allaah! I seek refuge in You from showing off and seeking repute and fame.” In another wording from him, in his biography: “Oh Allaah! Forgive me for my showing off and my seeking to be heard of.”

So fear Allaah! Fear Him and be cautious of these two diseases. As for seeking repute and fame, then this means seeking reputation or recognition, speaking and doing actions for the purpose of gaining fame amongst the people. Therefore Allaah will expose the hypocrites in front of all the people (on the Day of Judgement) and we ask Allaah to heal us and free us from showing off and seeking repute and fame.

### Lack of the Remembrance of Allaah

Glory be to Allaah! The hypocrites do remember Allaah, but only seldom. He, the Exalted and Glory be to Him, has said:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

**When they stand up to Prayer, they stand without earnestness, to be seen of men, but they do not hold Allaah in remembrance except little.<sup>1</sup>**

Allaah did not say that they do not remember Him. He said that they remember Him but only a little. Perhaps the hypocrite remembers Allaah and glorifies Him but only seldom, his tongue and heart are dead and he is not desirous or enthusiastic for Allaah's remembrance.

It has been confirmed that the Messenger of Allaah (ﷺ) said, in the *hadeeth* of Abu Darda: "That is the Prayer of the hypocrite, that is the Prayer of the hypocrite, that is the Prayer of the hypocrite. He watches the sun till it is close to its place of setting..." In another version "...until it becomes yellow, then he stands and strikes the ground four times (four rak'ah's) and he does not bring Allaah to mind within them except little."<sup>2</sup>

Glory be to Allaah! The hypocrite prays and remembers Allaah a little but still that does not free him from hypocrisy. As for the sign of Faith then that is abundant, continual remembrance of Allaah. Ibn al-

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1. Soorah an-Nisaa' (4):142

2. Reported by Muslim.

Qayyim al-Jawzee said in his book, (*al-Waabil as-Sayyib*): “If there was no benefit to be gained from the remembrance of Allaah except that it excludes the one who does it from hypocrisy then that would be enough.”

It was said to 'Alee (*radiallaahu 'anhu*): “Were the Khawaarij hypocrites?” The Khawaarij whom he killed. He said: “No. They, the Khawaarij, used to remember Allaah in abundance whilst the hypocrite remembers Allaah only a little.”

Allaah, Glory be to Him, says:

الْأَبْزَكَىٰ لِلَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

**Without doubt, in the remembrance of Allaah do hearts find satisfaction.<sup>1</sup>**

فَاذْكُرُونِي أَذْكَرَكُم

**Then remember me and I will remember you.<sup>2</sup>**

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

**Those who remember Allaah standing, sitting and lying down on their sides.<sup>3</sup>**

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1. Soorah ar-Ra'd (13):28

2. Soorah al-Baqarah (2):152

3. Soorah Aali-'Imraan (3):191



وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّكِرَاتِ

Men and women who engage much in Allaah's remembrance.<sup>1</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

O you who believe! Engage yourself in Allaah's praises and do so often.<sup>2</sup>

It was said to Ibn as-Salaah ash-Shaafi'ee, the *muhaddith*: "What is the definition of abundant remembrance of Allaah?" He said: "Whoever guards the remembrances after the Prayers and in the morning and evening, when eating and drinking, when sleeping, when awakening, upon seeing the lightning, upon hearing thunder, upon the fall of rain which brings about produce, when entering and leaving the mosque and their like then he has remembered Allaah often."

It has been attributed to Ibn 'Abbaas (*radiallaahu 'anhu*) that he said: "Whoever remembers Allaah whether he is journeying or not, whether he is standing, sitting, lying on his side or moving, in good health and in illness then he has remembered Allaah often."

It has been mentioned from some of them (the Pious Predecessors) that they said: "Remembering Allaah often is that your tongue does not cease to be moist (busy) with the remembrance of Allaah."

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1. Soorah al-Ahzaab (33):35

2. Soorah al-Ahzaab (33):41

At-Tirmidhee reports with an authentic chain from 'Abdullaah ibn Busr that a man came to the Messenger of Allaah (ﷺ) and said: "O Messenger of Allaah! The commandments of Islaam are too numerous for me, so inform me of something to which I may hold fast." He (ﷺ) said: "*Do not let your tongue cease to be moist with the remembrance of Allaah.*"

Muslim reports that he (ﷺ) said: "*That I say Glory be to Allaah (Subhaanallaah), Praise be to Allaah (Alhamdulillah), there is nothing worthy of worship except Allaah (Laa illaaha illallaah) and Allaah is the Greatest (Allaahu-Akbar) are more loved by me than anything upon which the sun rises.*" In another version "... or sets."

Muslim reports from Abu Hurairah that the Messenger of Allaah (ﷺ) said: "*The Mufarridoon have outstripped (the rest).*" They (the Companions) asked: "Who are the Mufarridoon, O Messenger of Allaah?" He replied: "*They are the men and women who remember Allaah much.*"

My brothers and sisters! Commit yourselves to much remembrance of Allaah as hypocrisy is feared for the one who does not remember Allaah abundantly. Let there be increase in your remembrance of Allaah in the morning and the evening, let your hearts cling to the *tasbeeh* (Subhaanallaah), to the *tahmeed* (Alhamdulillah), to the *takbeer* (Allaahu-Akbar), to the *tahleel* (Laa ilaaha illallaah), to the recitation of the Qur'aan and to the sending of peace and blessings upon Muhammad (ﷺ). Among the best books on *Dhikr* (Remembrance of Allaah) are *al-Adhkaar* of an-Nawawee, *al-Waabil as-Sayyib* of Ibn al-Qayyim al-Jawzee and *al-Kalimat ut-Tayyib* of Ibn Taymiyyah.

## Sign Eight

### Hastiness in the Prayer

As has been reported from the Messenger of Allaah (ﷺ) in the aforementioned hadeeth: *“That is the Prayer of the hypocrite, that is the Prayer of the hypocrite, that is the Prayer of the hypocrite. He watches the sun till it is close to its place of setting, then he stands and strikes the ground four times (four rak’ahs) and he does not bring Allaah to mind within them except little.”*<sup>1</sup>

This means performing the Prayer with hastiness and speed; being inattentive and unaware of what is being said in the Prayer; making little remembrance of Allaah within it which means that one recites with speed and recites the short chapters (of the Qur’aan) so that the Prayer is completed quickly, glorifying Allaah in the bowing and prostration by using only the minimum of what is required and not extending beyond that; without the presence of the heart; without making oneself aware of the presence of the Might of Allaah, the Exalted with Power, the Magnified and of His Exalted Position and without fear of Him. These are among the signs of the Prayer of the hypocrite.

Ibn Qayyim al-Jawzee says in his book *al-Madaarij*: “The one who is praying prays by the side of his brother in the same row, behind the same *imaam* and the difference between the prayers of the two is like the distance between the heavens and the earth.” This is because in one heart is sincerity, love, an ardent longing and craving (for Allaah), watchfulness and fearfulness. As for the other heart, it has escaped from the Prayer and is far away in the valleys of the world, there is no life in it because it is dead. We seek refuge in Allaah from that. So fear

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1. Reported by Muslim.

Allaah! Fear Him by paying more attention to submissiveness and humility in the prayer.

Allaah, Glory be to Him, says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

**The Believers will be successful. Those who are submissive and humble in their Prayer.<sup>1</sup>**

I refer you to the book *al-Khushoo' fis-Salaah* of Ibn Rajab and this is the best of what has been written about the Prayer.<sup>2</sup>

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1. Soorah al-Mu'minoon (23):1

2. In the English language, there is probably no book more beneficial than *The Characteristics of the Prophet's Prayer Described* by the esteemed scholar, Muhammad Naasir ud-Deen al-Albaanee, translated by Usama ibn Suhaib Hasan.

## Sign Nine

### Slandering Those Who Give Themselves Freely to Good Deeds From Among the Believers and the Righteous

Slander is the defamation of the honour of the Believers and the Righteous and drawing out ones tongue against them. Included in the *Mutawwi'een* (those who give themselves freely to doing good deeds) are those true in obedience (*Mutasaddiqeen*) and those who give their souls to (struggling in the) path of Allaah.

You will find the hypocrite in every gathering. He has no other concern except for the bringing down of the righteous. He is the spreader of evil and suspicion, being extremist, unrelenting in his pursuit. He does not know that he should be talking about the Jews, the Christians or the Communists. His only concern in the morning and the evening is attacking the Friends of Allaah.

The righteous are from among the Friends of Allaah. The hypocrite talks about them and slanders them whenever he is in a gathering and mocks and ridicules them. Just like one of the contemporary writers who says in his book: "A man from the Emirates with a big thick beard asked me about cologne" and his intention is to attack the beard and the *thawb* (gown). I don't know how he perceives the Sunnah except that he thinks it to be peculiar. He also said in Algeria: "A person with a big thick beard asked me about the shortening of the *thawb* (gown) and another with a big beard asked me about the matter of *hijaab*." We say to him that the matter of the beard, the *thawb* and the *hijaab* was not raised except out of mockery and slander.

My brothers and sisters, for the sake of Allaah, let the believer take caution from this as it is a sign of hypocrisy that he defames and slanders the righteous. The hypocrite is always narrating stories about the righteous and mocking them, as well as the scholars, the callers to Allaah, the students of knowledge and the steadfast worshippers. This happens repeatedly and is common practice amongst them as Ibn al-Qayyim has mentioned in his book *Healing for the Diseased*. He says, when he mentions innovations that they attack and make assaults upon *Ahl-us-Sunnah*. Al-Awwal, the poet said:

If I was put to trial by one from among the clan of Haashim  
Having with him the Banu Abdul Madaan  
It would be easy for me what I encounter, however  
Come and look at the one who is putting me to trial

A bedouin made it clear to his brother when he said:

Either you must be my brother in truth  
Then I would know from you my good from my bad  
Or if not, then expel me and take me as an enemy  
I will fear you and you will fear me  
If my left hand opposed me with hatred  
I would not reconcile it by my right  
Then I would cut it and declare between myself  
Thus do I have an aversion for whoever turns from me

Therefore, abusing the righteous and taking their honour is a sign of hypocrisy and refuge is with Allaah.

## Sign Ten

### Mocking the Qur'aan, the Sunnah and the Messenger (ﷺ)

I heard about a debauched sinner present in our time. This evil person does not pray, nor does he fast or give charity or restrain himself (from evil) yet he vomits over the Sunnah and mocks the Messenger of Allaah (ﷺ). If this story is true then upon him is the curse of Allaah, the angels and the whole of mankind. Allaah will not accept from him any of his efforts nor his just behaviour, nor his words and He will not look towards him nor purify him and there is for him a tormenting punishment.

He sat with some youths, misleading them and diverting them from the path of Paradise and instead taking them to the path of Hellfire. He said: "Do you wish that I should narrate to you a *hadeeth* of Abu Hurairah?" So they said: "Narrate to us a *hadeeth* of Abu Hurairah." So he said: My (paternal) aunt narrated to me that her (maternal) aunt narrated to her that her grandmother heard someone say that one day while the Companions were gathered around the Messenger of Allaah (ﷺ), he said: "Do you know what Pepsi is?" Whereas there was no such thing as Pepsi during his time, rather he was jesting, mocking. So they (the Companions) said: "We do not know" so he (ﷺ) said: "Go away from me! You do not know what Pepsi is!"

This is enough for the charge of *Kufr* (disbelief) to be made against him. He has disbelieved due to these words of his and his blood has gone to waste and his recompense is the sword. Prayer shall not be performed over him, nor should he be shrouded and neither should he be buried amongst the graves of the Muslims. Rather he is a disbeliever.

He, the Sublime, says:

قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ  
لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

**Say: Is it Allaah, His Verses and His Messenger that you mock. Do not make any excuses as you have already disbelieved after having had Faith.<sup>1</sup>**

Allaah revealed this verse with regard to a group of people from the hypocrites who prayed with the Messenger (ﷺ), fasted and did *jihad*. However, they sat in a gathering, chattering and conversing and one of them said: "We have not found a people like the Companions more greedier for food or more cowardly than them in meeting the enemy."

So Allaah revealed their disbelief in this verse as well as their disgust and humiliation in front of all the witnesses (on the Day of Judgement) and nothing has the right to be worshipped except Allaah!

How many lofty palaces which the Muslims possessed have been demolished? How many fortresses have fallen? How many houses have been made to lay in ruins and how many cities have perished? The reward of all of them being the Fire of Hell, what an evil refuge!

Mockery of the Religion is concealed in the mockery of the Sunnah of the Messenger (ﷺ), such as mocking the *thawb* (the gown, the bottom of which is kept above the ankles), the *siwaak* (the toothstick), the beard, the religious gatherings (for knowledge etc.), the *hadeeth* and their like. The ruling on the one who deliberately mocks the Religion is that he is a disbeliever.

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1. Soorah at-Tawbah (9):65-66



## Sign Eleven

### The Protective Oath

He, the Sublime, says:

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

**They have made their oaths a screen (for their misdeeds).<sup>1</sup>**

Meaning as a means of protection. When you question them then the easiest thing for them to do is to swear and make an oath that what they say is the truth, whereas in reality they are liars.

So you will see them backbiting a man and when this man who has been backbitten hears about it, the hypocrite says: "By Allaah, I did not say anything about you! By Allaah, you are one of my most beloved friends!" But in reality he has lied and has made his oath as a screen to protect himself.

Amongst the signs of the hypocrites is that he makes many false oaths to the people. He, the Sublime says:

وَلَا تَطِعْ كُلَّ حَلَّافٍ مَّهِينٍ

**So do not follow every despicable person who is hasty in making oaths.<sup>2</sup>**

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1. Soorah al-Munaafiqoon (63):2

2. Soorah al-Qalam (68):10

The word *hallaaf* in this verse means one who makes excessive oaths and this form of the word is the same as *fa''aal*<sup>1</sup> giving it the meaning: one who repeatedly swears and makes oaths.

Imaam ash-Shaafi'ee said: "I never swore by Allaah either truthfully or out of falsehood." He never made an oath in falsehood or even when he spoke the truth out of veneration of Allaah, the One, the Unique and due to His Might. May Allaah give him a goodly reward for his fear and awe.

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1. A verb form which denotes the intensity of the action it represents or its frequent repetition.

## **Sign Twelve**

### **Disliking to Spend for the Sake of Allaah**

You will see the hypocrite spending, giving charity and donating money. He will have built mosques and will have given his share towards them either out of show or to be heard of. Yet he hates to spend (in the way of Allaah). He only gives in those matters which are for his own self interests. Allaah knows best about him, whether it is for fame or to flatter himself in front of the people or so that people may turn their eyes towards him. So he spends but reluctantly and really hates to do so.

However, when the Muslim gives, he opens his chest and is delighted and praises Allaah, asking that He should facilitate for him an affair of goodness or that there is a poor or needy person who will accept his charity. So he extols Allaah for these gains. These are among the signs of a believer.

My beloved brothers and sisters, scrutinise your spending (giving in charity etc.) to see for what reasons and motives it is actually spent. If you see any sign of showing off or hesitancy (i.e. dislike) in what you spend, then hold on tightly to your dirham so that your wealth and possessions are not squandered and thus become a loss to you. Otherwise regret and remorse will be felt on the Day of the Biggest Exposition!

## Sign Thirteen

### Desertion and Abandonment (of the Muslims)

Amongst the signs of the hypocrites is that they flee from the ranks of the Muslims. This man will desert you and be pessimistic and constantly in fear. He will say: "the disbelievers are stronger than the Muslims, Israel has technology and strength which Allaah does not know about!" He mocks and ridicules saying: "Are the Muslims capable of fighting America, the owner of nuclear weapons and atomic bombs? They are not capable. We Muslims are doomed to destruction and annihilation, we are weak and in poverty." This is his opinion.

Therefore, you will find that the hypocrites who have gone to the countries of the west have become brainwashed and have taken on the role of being representatives for the disbelievers, the colonialists and the foreigners. Yet they are our own sons, constantly portraying the might of America, her strengths, her rockets and her aeroplanes. However, in contrast they mention the weakness of the Muslims and their humiliation because they do not believe that honour and strength is from Allah:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

To Allaah belongs all Honour and to the Messenger and the believers.<sup>1</sup>

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1. Soorah al-Munaafiqoon (63):8

Allaah, the Sublime, says:

إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ<sup>ط</sup>

If Allaah helps you, then there is none that can overcome you.<sup>1</sup>

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٦٦﴾

There is no help except from Allaah.<sup>2</sup>

مَثَلُ الَّذِينَ أَخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ  
أَخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ<sup>ط</sup>

The example of those who take protectors besides Allaah is like the example of the spider which builds for itself a house, but truly the flimsiest of houses is the house of the spider.<sup>3</sup>

But the hypocrite does not understand that honour is with Allaah, so he constantly turns away from the Muslims.

When the *jihad* that took place in Afghanistan was mentioned to him he would say: “Do you really think that the Russians will leave the *mujahidoon*. They will soon pulverise them. There is no comparison between the two. Russia has abilities and powers that Allaah does not know about!” When he heard about the youth who were about to

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1. Soorah Aali-'Imraan (3):160

2. Soorah Aali-'Imraan (3):126

3. Soorah al-'Ankaboot (29):41

embark on *jihad*, he would say: "I do not think that they will go, as I have just heard of a massive battle that the *mujahideen*, may Allaah help them, have taken a brutal thrashing." When he sees someone going to lectures or talks, he flees from him and says: "I don't see any benefit in these lectures. There is nothing in them, but Fear Allaah, Fear Allaah!" Yet are there more beautiful and beneficial words than 'Fear Allaah!' Or more lofty or more noble or graceful? By Allaah never! He says to his colleagues: "Don't attend the lessons, these things go on all the time, its better for you that you stay at home, don't waste your time, You will find the most important things in the books and magazines." All of this is from the abandonment and desertion of Muslims and is one of the signs of hypocrisy. Refuge from this is only with Allaah!

## Sign Fourteen

### Originating False Rumours and Causing Sedition

Allaah, the Sublime, has said:

لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ

**Truly the hypocrites and those in whose hearts is a disease and those who stir up sedition in the city...<sup>1</sup>**

Causing sedition and deserting the Muslims are related. However, the one causing sedition or spreading rumours exaggerates events and happenings. Whenever there is an easy matter he makes it difficult and makes it appear very big so that when he hears one of the *mujaahidoon* has been killed, he says: "I have heard that one hundred *mujaahidoon* have been killed" or when he hears a particular scholar has erred in some matter, he says: "May Allaah guide us and him with his many mistakes."

When a caller to Allaah's Religion says a word and his tongue slips, saying something which has no purpose, this rumour-monger makes it such a big issue and exaggerates it in the gatherings, saying: "Have you not heard what so and so said." He engages upon cutting that person up, knowing full well that this caller possesses many good qualities and many benevolences, but he does not spread these amongst the people. Ash-Shu'bee said: "I have never seen the likes of these rumour mongers. By Allaah if I am correct ninety-nine times they will forget it, but they will hold me to account for one mistake." By Allaah, this is sedition and they shake and upset people's hearts.

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1. Soorah al-Ahzaab 33:60

## Sign Fifteen

### Finding Fault with Allaah's Decree

Allaah, the Sublime, has said about the hypocrites:

الَّذِينَ قَالُوا لِلْإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا

**The ones that say (of their brethren who have been slain) while they themselves sit at ease: "If only they had listened to us they would not now have been slain."<sup>1</sup>**

When the Muslims went out towards Uhud, the hypocrites said to them: "Don't go out and fight, but remain with us." They did not listen to them and went out and were slain, martyrs in the path of Allaah. Then the hypocrites began to boast in the gatherings, saying: "we told them, gave them our sincere advice and counselled them but they disagreed with us. If they had listened to us they would not have been slain." Allaah the Sublime, has said:

قُلْ فَادْرَأْ وَأَعَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

**Say: Avert death from your own selves if you are indeed truthful.<sup>2</sup>**

By Allaah, indeed they are in utter falsehood and soon will they die the death of a donkey!

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1. Soorah Aali-'Imraan (3):168

2. Soorah Aali-'Imraan (3):168



The poet spoke the truth when he said:

By your life! The great misfortune is not the loss of wealth  
Nor a sheep which dies, nor a camel  
But the great misfortune is the loss of nobility  
There die with its death an abundance of men

The hypocrites say that whoever dies in the chicken house is as the one who dies by the sword in the path of Allaah, this one is dead and similarly that one is also dead. Whoever dies in the wine shop is like the one who dies in the path of Allaah. However, (in reality) one is in Hellfire and the other is in Paradise and yet the taste of death for both was the same. A poet says:

The taste of death in a matter contemptible  
Is as the taste of death in a matter monumental.

In essence, finding fault with *al-Qadaa wal-Qadr* (Divine Decree) is one of the signs of hypocrisy. The Muslim however submits to Divine Decree with the Exalted's words placed in front of him:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ  
إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا<sup>٤</sup>

**No misfortune can happen on earth or in your own souls  
but is recorded in a Book before We bring it into existence.<sup>1</sup>**

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1. Soorah al-Hadeed (57):22

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

Verily all things We have created in proportion and measure and Our command is but a single (act) like the twinkling of an eye.<sup>1</sup>

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ

مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Indeed We shall test you with something of fear and hunger and some loss in your goods or lives or the fruits of your toil. But give glad tidings to those who patiently persevere, who say when inflicted with a calamity: "To Allaah we belong and to Him shall we return."<sup>2</sup>

The hypocrite however, questions and is not satisfied with the measure of Allaah. When he is afflicted with a calamity he says: "How can this be? If only I had done such and such then it would have been otherwise." He blames the people, having rejected the Divine Decree and measure of Allaah. As for the believer he says: "I believe in Allaah and I have submitted." He knows full well that everything is due to Allaah's decree and apportioning.<sup>3</sup>

1. Soorah al-Qamar (54):49-50

2. Soorah al-Baqarah (2):155-156

3. Refer to the booklet *Faith in Predestination*, edited by Dr. Suhaib Hasan. This work contains an article by Shaikh Muhammad ibn Saalih al-'Uthaimin, which explains this important belief of the Divine decree, in a clear and concise manner.

In *Saheeh Muslim* from Suhaib is the *hadeeth* of the Prophet (ﷺ):  
“How strange is the affair of a believer. Indeed in all of his affairs there is goodness. If he is made to feel pleasure then showing gratefulness is a source of good for him and if he is made to suffer from some calamity then showing patience is a source of good for him and this is not the case with anyone but a believer.”

'Umar (*radiallaahu 'anhu*) said: “By Allaah, I do not care whether I ride on a mount of poverty or ride a mount of wealth.” How free is Allaah from all imperfection. How the Friends of Allaah are pleased by Allaah's Decree and determination of affairs! How delightfully beautiful is the taste of the pleasure of *al-Qadaa wal-Qadr* which has been forbidden to the hypocrites! Along with this (loss), soon will they have a taste of Allaah's Decree. Then they will be resurrected and brought to Allaah in a state of regret and remorse.

Abu Tamaam Ma'ziyan said to one of his brothers:

Do you show steadfastness upon trials,  
With hope and anticipation (of reward) so that  
You may be recompensed or will you think no more,  
Just as the oblivion of the beasts.

He says if you do not show patience and anticipate a reward in the Hereafter, then by Allaah you will be heedless just as an animal is oblivious of its offspring.

## Sign Sixteen

### Bringing Down the Honour of the Righteous

Destroying the honour of a Muslim is different from mocking him as destroying his honour resembles backbiting. The Exalted says:

سَلَفُوكُمْ بِالسِّنَةِ حِدَادِ اشْحَاةً عَلَى الْخَيْرِ

**They will smite you with sharp tongues, covetous of goods.<sup>1</sup>**

'Sharp' meaning as if they are swords. One will see them, when the righteous turn their backs, they smite them with their tongues, attack them viciously and take their honour by backbiting them in the gatherings.

Backbiting can be in the form of a supplication. Ibn Taymiyyah mentions that within a supplication there is what amounts to backbiting due to the intention of a person. On the outside it appears that he is supplicating for him. When you say to him: "What do you think of such and such?" He replies: "May Allaah forgive him and us," while he does not really desire forgiveness for us or for him, but rather he desires something else which Allaah has full knowledge of. Or he says: "May Allaah protect us from the trial which so and so is going through," or he says: "May Allaah guide him."

Even in the glorification of Allaah there is backbiting as Ibn al-Mubaarak (*rahimahullaah*) has pointed out. Once when a man had been mentioned to one of the Sultaans, one of the ministers said: "How

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1. Soorah al-Ahzaab (33):19

free is Allaah from every imperfection,” as a warning to the Sultan, for him to be cautious of the man mentioned. So on the outside he glorified Allaah, but on the inside he slandered and belittled that person. These hidden intentions, Allaah will make them known on the Day when that which is in the graves will be raised and given life and that which is locked up in the hearts of men will be made manifest.

It is strange that some people will not backbite the evildoer and sinner. The Jews and the Christians are secure from the tongue of this sinner but the Muslim has no safety from him. A man came to one of the righteous and backbit this person’s brother. The righteous person asked him: “Have you fought against the Romans?” He replied: “No,” the righteous person asked: “Have you fought against the Persians?” The man (the backbiter) replied: “No.” The righteous person then said: “Rome and Persia are secure from you, yet a Muslim is not! Get away from me!”

Another man whilst in a gathering with one of the scholars backbit someone, so the scholar said: “bring to mind when they place the shroud over your eyes, whilst you are in the agony of death and:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

**The Day when wealth and sons will not avail anyone except he who comes to Allaah with a sound heart.”<sup>1</sup>**

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1. Soorah ash-Shu’araa (26):88-89

## Sign Seventeen

### Remaining Away from the Congregational Prayer

This is a permanent disease from among the great diseases. In *Saheeh Muslim* is the saying of Ibn Mas'ood: "None remained away from the congregational prayer except a hypocrite whose hypocrisy was well known." So when you see one who is healthy, wholesome, strong, unoccupied, without a legal excuse, hears the Call to Prayer and does not attend the mosque for the Prayer in congregation, then bear witness against him as to his hypocrisy.

The Messenger of Allaah (ﷺ) said: "*By Him in Whose Hand is my soul, I have desired that I give orders for Prayer so that it is established (and performed) then I remain behind and go to the people who are not present for the 'Ishaa Prayer...*" Reported by al-Bukhaaree.

In a version "...for the Prayer and burn their houses over them..." and in a version from Imaam Ahmad "... had there not been women and children in their houses. By Him in Whose hand is my soul, if one of them were to know that he would find a meaty bone or two excellent hoofs then he would have been present for the 'Ishaa Prayer with us."

Therefore, remaining away from the congregational Prayer is one of the signs of hypocrisy. He who prays in his house with his wife and daughters and does not attend the congregational Prayer then you may bear witness against him as to his hypocrisy. If you see him do this action repeatedly without a legitimate excuse from the *Sharee'ah* then do not hesitate to make a judgement of hypocrisy upon him. He has already made Allaah a witness against himself that he is a hypocrite and we seek refuge in Allaah from that.

## Sign Eighteen

### Causing Mischief Whilst Claiming to Establish Peace

The Exalted says:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾  
أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾

When it is said to them: “Do not make mischief on the Earth,” they say: “Why? We only want to make peace.” Beware, they are the ones that cause mischief but they do not realise.<sup>1</sup>

You will find him striving with slander between people or giving false testimony or causing fighting between two brothers or a father and his son. He exerts himself in defamation and he pulls down and burns the towns, just as the straw in the fire, destroying the society. When one says to him: “O so and so! Woe be to you from Allaah! Fear Allaah!” He replies: “By Allaah, I do not wish anything but peace! Allaah knows that I want to join this family and this society and this tribe.” But Allaah knows that he intends corruption.

Most of the mischief caused between families or tribes is due to these hypocrites. You will see one of them either giving a false witness or exaggerating or trying to achieve his aims with hypocrisy.

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1. Soorah al-Baqarah (2):11-12

Allaah, the Sublime, says:

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ  
عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ  
فِي الْأَرْضِ لِیُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ  
لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

**There is a type of man whose speech about the life of this world will dazzle you and he calls Allaah to witness as to what is in his heart, yet he is the most contentious of enemies. When he turns his back, his aim is to spread mischief everywhere through the earth and to destroy crops and cattle. But Allaah does not love mischief.<sup>1</sup>**

Causing mischief is sign of hypocrisy. When this mischief-making hypocrite sees that there has been some ill-feeling or misunderstanding between a man and his brother, he enters into the matter and says: “What happened between you! I heard that such and such took place between you and this really hurt me badly. I couldn’t even sleep last night!” Yet he did sleep the night before and he was so immersed in his sleep and his snoring that he didn’t even know where he was sleeping. On the outside he claims that he desires nothing but peace and reformation but Allaah knows his hidden, twisted desires and intentions.

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1. Soorah al-Baqarah (2):204-205



## Sign Nineteen

### Outward Behaviour Contradicting What is in the Heart

This is the matter around which all matters revolve. Allaah, the Sublime, says:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ  
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

**When the hypocrites come to you they say, ‘We witness that you are indeed the Messenger of Allaah.’ Allaah does know that you are indeed His Messenger and Allaah witnesses that the hypocrites are indeed liars.<sup>1</sup>**

When it is said to you: “Who are those people who make a testification and are considered to be speaking truthfully then Allaah rejects them (treats them as liars) and due to this testification of their’s throws them into the Hellfire?” Then say: “They are the hypocrites.” Outwardly, they have told the truth that the Messenger is indeed a Messenger of Allaah, but Allaah treats them as liars (inwardly) and their outward deceptive testification, which is at least correct, makes them enter into the Fire.

So outward speech or action which in reality contradicts what is inside a person’s chest is a sign of hypocrisy. The outward appearance looks beautiful but the one inside is in ruins. He makes it appear as though he is submissive and humble but his heart is far from that.

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1. Soorah al-Munaafiqoon (63):1

One of the Pious Predecessors said: "I seek refuge in Allaah from the *khushoo*' of hypocrisy," so he was asked by those around him: "What is the *khushoo*' of hypocrisy?" He replied: "That you see the limbs tranquil and at ease but the heart is without *khushoo*."

The Messenger of Allaah (ﷺ) saw a man playing with his beard and garment during prayer and said: "*If this heart was with khushoo' then the limbs would also be with khushoo'.*"

This is not a *hadeeth* as ad-Darqutnee and the preservers of *hadeeth* have rejected it, but rather, they are the words of Sa'eed ibn al-Musayyab and are not traced back to the Messenger of Allaah (ﷺ).

## Sign Twenty

### Fear of Unpleasant Events, Incidents and Happenings

Allaah, the Sublime, says about them:

يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

**They think that every cry is against them.<sup>1</sup>**

So they are constantly in fear. When prices are raised they cry together in their meetings with each other: "Have you heard the price of rice and sugar has increased?" Their only wish is to eat and drink. They have no concern for the affairs of inviting to Islaam or aiding the cause of Islaam nor putting an end to mischief and corruption nor enjoining the good and forbidding the evil; their only concern is the price of goods, the trees, the news, the rain, the drug store and the weather.

This is their habit, they desire the life of this world to such an extent that one of them says: "Oh Allaah! Do not remove this blessing from us and do not change it." Then when you say to him: "Which blessing?" He replies: "The low prices of aubergines in the market!" That is all he thinks about that blessings are in cucumbers and parsley but he forgets the blessing which Allaah has sent by this Religion.

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1. Soorah al-Munaafiqoon (63):4

Allaah, the Sublime, says:

يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْتُونُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ

يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٧﴾

**They want to impress on you as a favour that they have accepted Islaam. Say: Count not your Islaam as a favour upon me. Rather, Allaah has conferred a favour upon you, that he has guided you to Faith, if you are true and sincere.<sup>1</sup>**

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾

**Say: In the Bounty of Allaah and in His Mercy let them rejoice, that is better than that which they gather.<sup>2</sup>**

Meaning that they should rejoice with the Religion, the Messengership, with the Houses of Worship, with the Qur'aan, the Sunnah, the *Seerah* of the Messenger, the scholars and with those who invite unto Allaah.

As for this world then the disbeliever has outstripped the hypocrites. O you who lives in a palace! Look, for there is among the disbelievers, he who lives in a skyscraper. O you who drives a modest car! Sir drives the most luxurious cars which have been custom designed for him.

From them we took the guitar and the cigar  
And we were ignorant of how to make cars  
They awoke with earnestness the day we slept  
And by the time we arose they had reached the skies

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1. Soorah al-Hujuraat (49):17

2. Soorah Yoonus (10):58

How beautiful is the speech of the Exalted:

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ  
لَبُيُوتِهِمْ سُقْفًا مِن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾  
وَلِبُيُوتِهِمْ أَبْوَابٌ وَسُرُرٌ عَلَيْهَا يَتَكُونُونَ ﴿٣٤﴾ وَزُخْرُفٌ وَإِن  
كُلَّ ذَلِكَ لَمَّا مَتَّعُوا الْحَيَاةَ الدُّنْيَا

Were it not that mankind would have become one nation  
We would have provided for those who disbelieve in The  
Merciful, silver roofs for their houses and (silver) elevators  
whereby to mount. For their houses, doors and thrones  
(of silver) on which they would recline and adornments  
of gold. Yet all this would have been nothing but enjoyment  
of this world.<sup>1</sup>

One will find that food and drink is the only source of pleasure for them. That is a joy without a doubt, but since when has that been of any help to the obedience of Allaah. When the hypocrite abandons the Prayer, the houses of worship, knowledge and the *hijaab* and does not abstain from singing and exposing the shortcomings of the Muslims; where then after this is the blessing of food and drink. The animals also eat and drink, but where is the benefit of Faith in that?

For this reason, one will see the hypocrite fearing the events taking place around him. When a volcano erupts in the Philippines, his limbs shiver and tremble and he says: "To Allaah we belong and to Him shall we return, we shall die only once."

1. Soorah az-Zukhruf (43):33-35

However, the Muslim's soul is in the palm of his hand (ready to be bartered for Allaah's pleasure) as the poet has said:

Our souls, O Lord, are above the palms of our hands  
Hoping for your blessed nearness as reward

So the Muslim sells his soul, just as Allaah, the Sublime, has said:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ

**Indeed Allaah has purchased from the Believers their souls and their wealth.<sup>1</sup>**

Due to this, the swords of the Companions used to be hung up (ready for use). Their souls were in their oaths and they laughed in the battlefield. As for the hypocrite, he is in fear and he shakes and shudders, even though the battlefield is a thousand miles away from him. Thus, fear of the events that befall and spreading false rumours are from the signs of hypocrisy. The hypocrite constantly trembles and wishes that he could live in peace and safety all the time. He says: "Leave us alone, we have supplicated that Allaah should leave this blessing with us. We do not wish our situation to change." Yet his situation is one of evil.

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1. Soorah at-Tawbah (9):111

## Sign Twenty-One

### False Excuses

In the *Seerah*, it is reported that when the Messenger of Allaah (ﷺ) said to al-Jadd bin Qais: “Come out and make jihaad with us.” He replied: “I am a man, O Messenger of Allaah. I fear the fitnah for my eyes and ears...”

Allaah is Great! What made him so fearful? Ibn Taymiyyah has named this as ‘cold fear’ (fear which is out of place and unjustified). It is like when you talk to someone about Pharaoh, he says: “I seek forgiveness from Allaah! Do not talk about the righteous.” When you mention Iblees he says: “As for me I do not talk about the Friends of Allaah!” Ibn al-Jawzee has mentioned in *Kitaab al-Humqaa* (The Book of Stupidity) that when Pharaoh was mentioned to a man, he said: “I protect myself and my ears from speaking about the Prophet of Allaah.” He thought that Pharaoh was a Prophet of Allaah. This is called ‘cold fear’. The hypocrite said to the Messenger of Allaah (ﷺ): “I am a man and when I see the women of Banee al-Asfar, my soul will become exposed to fitnah!” So the Messenger (ﷺ) treated him as being truthful judging him outwardly, then Allaah, the Exalted, revealed:

وَمِنْهُمْ مَّنْ يَكْفُرُ أَذْنَ لِي وَلَا تَقْتِي أَلَا فِي الْفِتْنَةِ  
سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

Among them there is a man who says grant me exemption and do not put me to trial. Have they not fallen into trial already. Indeed Hellfire encompasses the disbelievers from all sides.<sup>1</sup>

1. Soorah at-Tawbah (9):49

Then that hypocrite came to Hudaibiyah searching for his camel. The Companions (*radiallaahu 'anhum*) said: "Come! The Messenger of Allaah will seek forgiveness for you," he replied: "By Allaah, it is better for me that I find my brown camel than Muhammad seeking forgiveness for me!" So they reviled him and he turned away obstinately, then Allaah said about him, describing the incident precisely:

وَإِذْ أَيْقَلَ لَهُمْ تَعَالَى أَيْسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْ أُرِءِ وَسَمُّ  
 وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ  
 أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ

**When it is said to them: "Come, the Messenger of Allaah will seek forgiveness for you," they turn their heads aside and you would see them turning themselves away in arrogance. It is the same to them whether you seek forgiveness for them or not, Allaah will never forgive them.<sup>1</sup>**

Allaah has written for them that He shall never forgive them:

إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

**If you seek forgiveness for them seventy times Allaah would never forgive them.<sup>2</sup>**

The Messenger of Allaah (ﷺ) said: "By Him in whose Hand is my soul! If I knew that Allaah would forgive them after seventy times then I would have sought forgiveness."<sup>3</sup>

1. Soorah al-Munaafiqoon (63):5-6

2. Soorah at-Tawbah (9):80

3. Reported by at-Tirmidhee from 'Umar.



## Sign Twenty-Two

### Commanding the Evil and Preventing the Good

The Exalted, says:

يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ

**They order that which is evil and forbid that which is good.<sup>1</sup>**

The people turn towards the *Qiblah* and they turn away from it. You will find that when you speak to him with “Allaah says and His Messenger says...” He says: “O brothers! Give us a rest! As for us, we know the Religion. By Allaah! We are more knowledgeable than you. The Religion is well known and divulged and so is the knowledge too until the aged, infertile women of Nisapur have knowledge and until even the donkeys are taught.” However, when you ask him about the prostration of forgetfulness, he does not know his knee from his elbow and he does not really know anything about the Religion. In due course, we will mention another characteristic of their’s, that is lack of understanding of the Religion.

They command the evil and forbid the good, desiring that obscenity is spread amongst those who believe and that the *hijaab* is abandoned. You will notice some writers nowadays calling for the liberation of women, the abrogation and removal of the *hijaab* as well as the spread of songs and (obscene) magazines for the morally depraved. All of this is commanding the evil and love for obscenity. Alas, such (loss) that they do not desire any good or justice. They only desire that goodness diminishes and that the knowledge and calling to Allaah also diminishes. Allaah will overturn them and their desires.

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1. Soorah at-Tawbah (9):67

## Sign Twenty-Three

### Tying One's Hands Back Out of Stinginess

The hypocrites are the most greedy and miserly of men in the matters of the world and in doing good. You will see one of them slaughtering sixty lambs for a marriage ceremony out of show and to be heard of but when you ask him to contribute to a project for the building of a mosque or for *jihad*, he pulls out ten coins and counts each one, then bites them to check that they are real, then supplicates for them, then he bids farewell to them making a stipulation to Allaah that in return He should make for him a castle on the right hand of Paradise. They are niggardly in their spending. Allaah, the Sublime and Exalted, says:

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بِمَعْزُمَاتٍ مِنْ بَعْضِ  
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ  
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيحُهُمْ

The hypocrites men and women are from amongst each other. They enjoin evil and forbid what is good and they close their hands from spending in the way of Allaah. They have forgotten Allaah, so He has forgotten them.<sup>1</sup>

They are tightfisted and do not hasten towards contributing to goodness, even though they are able. This is one of the signs of hypocrisy and refuge is only with Allaah!

1. Soorah at-Tawbah (9):67

## Sign Twenty-Four

### Forgetting Allaah

They remember everything except Allaah. You will observe one of them bring to mind everything: his family, songs, wishes, aspirations and every other thing from the life of this world except the remembrance of Allaah. Nothing passes through his heart except deception and this is because his heart has become lifeless. A poet has said:

He who is humiliated, humiliation will become easy for him  
A wound does not cause any harm to the dead

So by forgetting Allaah, the hypocrites are put to trial:

نَسُوا اللَّهَ فَنَسِيَهُمْ

**They have forgotten Allaah, so He has forgotten them.<sup>1</sup>**

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ

**Shaytaan has gained mastery over them and has made them forget the remembrance of Allaah.<sup>2</sup>**

Al-Ghazaalee, the author of *al-Ihya'*, said: "Who loves a thing more than His remembrance?" You will find that when people of trade and professional craftsmen enter the house every person from amongst them mentions his own craft. He will look towards his own craft and remembers it and increase his love for it. So the carpenter when he enters the house will look at the windows and doors and the decorator

1. Soorah at-Tawbah (9):67

2. Soorah al-Mujaadilah (58):19

will look at the carpets, walls and furniture and the tailor will look at the curtains and garments observing their colour and weaving. Each will not talk except about these matters constantly. The beloved of Allaah is rich in His remembrance but the hypocrite, he dislikes His remembrance and that which is with Allaah. His remembrance of Allaah becomes scarce, so he forgets Allaah and Allaah forgets him; and the meaning of Allaah's forgetting them is His abandoning them.

## Sign Twenty-Five

### Denial of the Promise of Allaah and His Messenger

Allaah says upon their tongues:

وَعَدْنَا اللَّهَ وَرَسُولَهُ إِلَّا غُرُورًا ﴿١٢﴾

**Allaah and His Messenger have promised nothing but deception.<sup>1</sup>**

The reason for the revelation of this verse was that in the expedition of al-Ahzaab, the Messenger (ﷺ) was digging a trench along with the Companions (*radiallaahu 'anhum*). While the Companions were digging the trench, a rock became visible to the Messenger of Allaah (ﷺ), so he took a pickaxe and struck it. When he struck it there was a flash like lightning. He struck it again and there appeared another flash like lightning. He then said: "I was shown two treasures, one red and the other white and soon will they be presented to my Ummah."<sup>2</sup>

So the hypocrites winked at each other while they were around the trench and said: "Look to our right, at the treasures that Chosroes and Caesar possess, whereas one of us is not even able to urinate due to fear." Allaah, the Sublime, said about them:

وَأَذِيقُوا الْمُنَافِقِينَ وَالَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضٌ مَّا وَعَدْنَا اللَّهَ وَرَسُولَهُ إِلَّا غُرُورًا ﴿١٢﴾

1. Soorah al-Ahzaab (33):12

2. Reported by Muslim.

**When the hypocrites and those in whose hearts is a disease said: Allaah and His Messenger promised us nothing but delusions.<sup>1</sup>**

Then Allaah made this promise come true and helped the *Ummah* of Islaam and the Companions of the Messenger (ﷺ) so that they conquered the vast regions of the earth and to Allaah belongs all praise and benevolence.

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1. Soorah al-Ahzaab (33):12

## Sign Twenty-Six

### Concern for the Outward Appearance and Neglect of the Inner Condition

A poet spoke truthfully when he said:

There is no fault with a people who possess height and stature  
Bodies like mules but minds of birds

As for their outward appearance it is beautiful, but their inner selves are empty, corrupt and in ruins. We are not suggesting here that people become dervishes (those amongst the *soofees* who practice extreme renunciation of the world and live as beggars) and that they should not wear beautiful clothes. Rather, a man should perfume himself and wear the most beautiful of garments. Islaam has nothing to do with the dervishes and their innovations.

The Messenger of Allaah (ﷺ) said: "*Allaah is beautiful and loves that which is beautiful.*"<sup>1</sup>

Allaah loves those who are beautiful and loves that the effects of His blessings upon His servants may be seen. However, on top of this outward manifestation should be the beautification of the inner condition with remembrance, safeguarding oneself from sins, sincerity, reliance, worship and being true (without associating partners) to Allaah until the outward beauty and the inner purity unite so that they become light upon light.

Those who are concerned with the outward appearance without attending to the inner condition and are not cautious of the Prayer,

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1. Reported by Muslim from 'Abdullaah Ibn Mas'ood.

introspection of oneself or the remembrance of Allaah, then this causes remoteness from Allaah. Allaah says about them:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ  
وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خَشَبٌ مُسْتَنْدَةٌ

**When you look at them, their exteriors will look pleasing to you and when they speak, you listen to their words. They are as worthless as hollow pieces of timber, propped up.<sup>1</sup>**

This verse makes clear their great concern for their outward appearance and beautiful speech, but in reality they are like pieces of timber, propped up. Abu Fath as-Sunnee says:

O servant of the body! How much have you striven for its repose  
You have tired your body in that in which there is a great loss  
Attend to the soul and complete its moral virtues  
As you are by the soul, not by the body, a human being.

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1. Soorah al-Munaafiqoon (63):4



## Sign Twenty-Seven

### Eloquence, Long-Winded Speech, Boasting and Bragging

The hypocrites speak with eloquence, they boast about themselves and are long-winded in speech. This is out of pride, arrogance and greatness. Allaah, the Sublime, says:

وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ

**When they speak you listen to their words.<sup>1</sup>**

They criticise the Messenger (ﷺ) with words full of boasting. The people of knowledge have said that the boaster is the one who speaks long-windedly, out of pride, seeking greatness and to have his station raised above people. Words do not simply come out of his mouth but rather they are prolonged and stretched. He is long-winded and burdensome with his speech and speaks eloquently in gatherings using long and complicated words which one would not understand.

In the Book of Manners of *Saheeh al-Bukhaaree* it is reported that 'Umar (*radiallaahu 'anhu*) said: "We were forbidden from burdensome speech." So tedious and long winded speech which is burdensome is among the signs of hypocrisy.

At-Tirmidhee reports the *hadeeth*: "*Modesty and withholding the tongue are two branches of Faith and shamelessness and excessive talk are two signs of hypocrisy.*"

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1. Soorah al-Munaafiqoon (63):4

Excessive talk comes from shamelessness, eloquent speech and using words for other than their meanings.

You will observe the hypocrite always managing to say his words first and trying to make it be known that he has understanding, possesses intelligence and that he is educated whereas he possesses nothing. All of this falls into one of the particular characteristics of hypocrisy.

## Sign Twenty-Eight

### Lack of Understanding of the Religion

This is what distinguishes the hypocrites, that they and all praise be to Allaah, do not understand a thing about the Religion. The hypocrite knows how to drive a car and its mechanics, he knows the nations of the world and their capitals, he also knows lots of trivial things and various other useless facts which do not benefit him, if they do not harm him. However, when you approach him with things from the Religion which are common knowledge, he doesn't know a thing about them.

Allaah, the Sublime, says:

وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

**But the hypocrites do not understand.<sup>1</sup>**

The Messenger of Allaah (ﷺ) said as is reported in the *Saheehs* of al-Bukhaaree and Muslim: “Whomsoever Allaah wishes to show goodness, he gives him understanding of the Religion.”

The People of Knowledge have said that opposite to this is that whomsoever Allaah does not wish to show goodness, He does not bestow upon him the understanding of the Religion.

The sign of a believer is that he understands the Religion and is constantly increasing his knowledge of certain matters and benefits and he is covetous of all that is good, as well as the gatherings wherein it is disseminated. The hypocrite, however, completely turns away.

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1. Soorah al-Munaafiqoon (63):7

When the people talk in a gathering about matters to do with the Prayer or worship, it is to him as if they are speaking in a different language. However, when a matter of this world comes up such as the price of goods, vouchers, bills, travellers cheques, the yen and the dollar (and I do not say that the believer does not know these matters, rather he knows these matters but he also knows the affairs of the Religion) then he (the hypocrite) speaks as if that is the only thing in the world which interests him besides food and drink. So he who knows these matters but does not know a thing about the Religion, then that is a sign of hypocrisy and refuge is only with Allaah!

## Sign Twenty-Nine

### Not Sinning in Front of the People (Due to Fear of Them) but Showing Boldness to Allaah by Committing Sins in Secrecy

This is one of the most important signs which distinguishes a hypocrite from a believer. The hypocrite does his evil actions in secret, the most easily observed by Allaah, but when he is in the open, in front of the people, he makes it plain that he is the exact opposite of that. He, the Sublime, has said:

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ  
مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ<sup>٤</sup>

**They seek to hide their sins from the people but they do not seek to hide them from Allaah, whereas He is with them when they plot by day and night with words that He is not pleased by.<sup>1</sup>**

As for the believer, he safeguards himself from Allaah in secret and in the open. Rather, he is more aware of Him in private. The poet spoke the truth when he said:

When you are alone in doubt in the darkness  
And the soul is calling to disobedience  
Then become ashamed from the sight of Al-Ilaah  
And say to it (the soul)  
Indeed the One who created the darkness sees me

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1. Soorah an-Nisaa' (4):108

## Sign Thirty

### Rejoicing at the Affliction of the Believers With a Calamity and Being Saddened at Their Being Touched by Joy and Pleasure

Allaah, the Sublime, says:

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ  
مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا  
وَهُمْ فَرِحُونَ ﴿٥٠﴾

**If some good befalls you it grieves them but if a misfortune befalls you, they say: ‘We took our precautions beforehand’ and they turn away rejoicing.<sup>1</sup>**

When the hypocrite hears that so and so amongst the righteous has had some affliction befall him, he spreads the news and makes it appear as if he is deeply hurt and is suffering from pain due to this unfortunate circumstance. He says: “Allaah is the One from Whom all help is sought. We heard that so and so has been afflicted with such and such. May Allaah grant us and him patience.” However, inside he is pleased and rejoices. When good befalls the Muslims he becomes angry, begins to murmur, feels oppressed and is irritated by this goodness. Indeed Allaah is the One Who overturns all hidden thoughts and secrets as He has power over that.

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1. Soorah at-Tawbah (9):50

## Epilogue

We ask Allaah, for us and for you, that He exempts us from this disease which spreads in the society and destroys the young generation and also the harvest. So it is upon us, my beloved ones, for the sake of Allaah, that we take caution against these scandalous signs which bring about disgrace, contempt and humiliation in order that we remain happy, both in this life and in the Hereafter.

Prayers, Peace and Blessings be upon our Prophet Muhammad (ﷺ), his family, his Companions and all those who follow them in their footsteps until the Day of Judgement.

## Glossary

### **Ahl us-Sunnah wal-Jamaa'ah**

The group of Muslims who follow the Book and the Sunnah of the Messenger of Allaah (ﷺ) in accordance with the way of the Companions.

### **As-Salaf as-Saalih**

The Pious Predecessors from amongst the Muslims of the first three generations.

**Ameer** Leader; chief.

**'Aqeedah** The principles and details of belief.

**Bid'ah** Innovation; anything introduced into the Religion of Islaam, in order to seek the pleasure of Allaah, not having a specific proof or basis in the Religion.

**Deenar** Unit of currency in the Arab lands.

**Dirham** Unit of currency in the Arab lands.

**Dhikr** Remembrance of Allaah.

**Eemaan** Faith; belief based upon evidence and conviction.

**Fitnah** An affliction by which one is tested; trial; temptation.

**Jaahilyyah** Ignorance; the period before the advent of the Prophet (ﷺ).

**Hadeeth** A saying of or about the Messenger of Allaah (ﷺ).  
(pl. **Ahaadeeth**)

**Hijaab** The Muslim woman's dress.

**Hijrah** Migration of the Messenger of Allaah (ﷺ) and his Companions from Makkah to Madeenah.

**Khawaarij** An early sect which deviated away from the Straight Path. One of the main beliefs of this sect was that any Muslim who commits a major sin is a disbeliever and is in Hell-Fire forever.

**Kufr** Disbelief.

**Mu'adhin** The one who gives the Call to Prayer.

**Muhaddith** A scholar of the science of hadeeth.



<b>Mujaahid</b>	One who fights in the path of Allaah. (pl. <b>Mujaahidoon</b> )
<b>Qiblah</b>	The direction of Prayer.
<b>Radiiallaahu 'anhu/'anhaa/'anhum/'anhumma</b>	May Allaah be pleased with him/her/them/both of them.
<b>Rahimahullaah</b>	May Allaah bestow His Mercy upon him.
<b>Rak'ah</b>	A prayer consists can consist of two, three or four rak'ahs. One rak'ah is made up of a period of standing followed by bowing; then raising from this bowing after which two prostrations are made.
<b>Riyaa'</b>	Showing off.
<b>Saheeh</b>	authentic.
<b>Seerah</b>	Biography of the Messenger of Allaah (ﷺ).
<b>Sharee'ah</b>	The Divine code of Law.
<b>Shirk</b>	Associating partners with Allaah.
<b>Soorah</b>	A chapter of the Qur'aan.
<b>Sunnah</b>	The sayings, actions and silent approvals of the Messenger of Allaah (ﷺ).
<b>Tawheed</b>	The Oneness of Allaah.
<b>Ummah</b>	Nation.

Al-Irshaad,  
P.O.BOX 168,  
Middlesbrough,  
Cleveland TS5 7YE  
United Kingdom