

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 40 – Hypocrisy is of Two Types, The Summary of Hypocrisy, The Hypocrites are of Two Types

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The shaykh began with the Khutbatul Haajah.

HYPOCRISY IS OF TWO TYPES (AN-NIFAAQ QISMAAN)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Know my brother Muslim, may Allaah keep me and you clear from hypocrisy (*nifaaq*) and evil etiquettes, that hypocrisy divides into two categories:

1. Nifaaq I'tiqaadee (Hypocrisy of Belief).
2. Nifaaq 'Amalee (Hypocrisy of Action).

1. Bayaan an-Nifaaq al-I'tiqaadee (Explanation of Hypocrisy of Belief):

As for hypocrisy of belief: Then it is that a person displays al-Islam and conceals al-Kufr (disbelief), and the person who has this type of hypocrisy is a Muslim in what is apparent (adh-Dhaahir) and he is a Kaafir (disbeliever) and Zindeeq (heretic) in that which is hidden (al-Baatin), and if he dies upon this then he is in the lowest depths of an-Naar (the Fire).

As He (ta'aalaa) said:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. (An-Nisaa' 4:145)

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allaah, and purify their religion for Allaah (by worshipping none but Allaah, and do good for Allaah's sake only, not to show-off), then they will be with the believers. And Allaah will grant to the believers a great reward. (An-Nisaa' 4:146)

2. Bayaan an-Nifaaq al-'Amalee (Explanation of Hypocrisy of Action):

And for hypocrisy of action: Then it is what is mentioned in the following three Ahaadeeth which contain the six attributes of hypocrisy of action:

1. Narrated Abee Hurayrah (radiyAllaahu 'anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((The signs of a hypocrite (Munaafiq) are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it [his promise]. If you trust him, he proves to be dishonest [If you keep something as a trust with him, he will not return it]))**. Reported by al-Bukhaaree, no. 33 and Muslim, no. 59.
 2. Narrated 'Abdullaah ibn 'Amr (radiyAllaahu 'anhumaa) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Whoever has the following four (characteristics) will be a pure hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up: Whenever he is entrusted, he betrays. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner))**. Narrated by al-Bukhaaree, no. 34 and Muslim, no. 58.
 3. Narrated by Abee Hurayrah (radiyAllaahu 'anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((One who died but did not fight in the way of Allaah nor did he express any desire (or determination) for it, then he died on a branch of hypocrisy))**. Narrated by Muslim, no. 1910.
- Imaam Ibn Mubaarak said in one of the narrations of this Hadeeth, regarding this Hadeeth: We think the Hadeeth pertained to the time of the Messenger of Allaah (صلى الله عليه وسلم).
 - **I say:**

And this type of hypocrisy does not take a person outside of the fold of al-Islam but it mandates that a person make Tawbah (repentance) from it.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

Shaykh Ahmed mentioned the promise of heavy punishment that Allaah (subhaanahu wa ta'alaah) has mentioned in His Book for the hypocrites that have with them the first type of hypocrisy, which is hypocrisy of belief. So Allaah (subhaanahu wa ta'alaah) has promised to them that they will be the companions of the lowest depths of the Fire. And the Shaykh mentioned that the meaning of this type of hypocrisy is that a person in his heart believes in disbelief and does not believe in the authenticity of al-Islam, and he has taken this [i.e. kufr (disbelief)] as a faith other than al-Islam, and this category of people are more tremendous with regards to their harm upon the Muslims than the Kuffaar who are clear in their disbelief and testify to their disbelief. And the hazard of this type of people is greater than the Kuffaar who openly proclaim disbelief, and this is because the

Munaafiq which has with him Nifaaq I'tiqaadee, then in his apparent status he is a Believer. And when he is with the Believers he confesses to be a Believer, but when he is by himself or with his disbelieving friends then he states to be a disbeliever. And he is found to be amongst the ranks of the Believers, and he is found to be in the Masjid, and due to this, a person like this is not considered to be an enemy and the Believers let down their guard, and they do not make preparation against the hazards of this disbeliever because he is disguised. In his apparent state he is a Believer, but in his heart he is hiding and concealing disbelief. So the hazard of this category of Kuffaar is more dangerous than the Kuffaar who are clear in their disbelief. And some of the hazards that exist is that he is amongst the ranks of the Believers, and this gives him the opportunity to listen to the news and information that is passed amongst the Believers, and verily he could be amongst those who spy, and he could pass on this information to the disbelievers, and the Believers will not be aware of this. So the hazard of these types of people is greater upon the Believers than the hazard of the Kuffaar who are clear in exhibiting their disbelief.

And this category of hypocrisy, which is hypocrisy of belief, has signs, and from them is as Allaah (subhaanahu wa ta'aalaa) has described in His Book:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

Verily, the hypocrites seek to deceive Allaah, but it is He Who deceives them. And when they stand up for As-Salaat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allaah but little. (An-Nisaa' 4:142)

Explaining this Aayah, Shaykh Ahmed mentioned that they are found to be unenergetic in carrying out the orders of Allaah, and from the first and foremost order is the prayer (as-Salaah), because they are only doing these actions to show-off (ar-Riyaa') and to be seen, and to try and fool the people and trick them into believing that they [i.e. the hypocrites] are Believers, while they are concealing disbelief in their hearts. So when they are carrying out the various acts of worship which they have no desire to carry out, then verily they are seen carrying out these actions of worship for Allaah in a lazy manner. And they rarely mention and remember Allaah (subhaanahu wa ta'aalaa) because this is a very heavy upon them. So Shaykh Ahmed mentioned that Allaah has clarified to the Believers some of the major attributes of the hypocrites, and has revealed an entire Soorah called Sooratul-Munaafiqoon, and also in the beginning of Sooratul-Baqarah the signs of the hypocrites have been mentioned and manifested, and also in Sooratun-Nisaa' and Sooratut-Tawbah, which is also called Sooratul-Faadiah, meaning that Allaah (subhaanahu wa ta'aalaa) has exposed and embarrassed the hypocrites.

And Shaykh Ahmed also mentioned that hypocrisy at the time of the Prophet (صلى الله عليه وسلم) only appeared after the Prophet (صلى الله عليه وسلم) made Hijrah from Makkah to Madeenah. And during the early call of the Prophet (صلى الله عليه وسلم) in Makkah, there were no hypocrites, and this was because the people of the Quraysh were in power and they were Mushrikeen (polytheists), and there was no one displaying Belief and concealing disbelief. However, after the Prophet (صلى الله عليه وسلم) made Hijrah to Madeenah, then there appeared the hypocrites. And from the major leaders of the hypocrites in Madeenah was 'Abdullaah ibn Saloon, and Allaah (subhaanahu wa ta'aalaa) has revealed his true condition and has revealed his attributes in His Book, as is mentioned in Sooratul-

Munaafiqoon. And the Shaykh also mentioned that the Prophet (صلى الله عليه وسلم) informed some of the names of the Munaafiqeen to his Sahaabee Hudhayfah (radiyAllaahu ‘anhu), and due to this Hudhayfah was called the “the possessor of the secret of the Prophet (صلى الله عليه وسلم).”

And regarding the second type of hypocrisy, the hypocrisy of action, Shaykh Ahmed mentioned that this has lesser harm upon the Believers, and a person who has these attributes of hypocrisy of action, then this does not take him outside of the fold of al-Islaam, but it necessitates and it is mandatory upon him that he seek repentance from these attributes and to avoid being described by them. And as long as a person is continuing in these actions of hypocrisy, then he is described with them, and the description of him having and possessing these actions of hypocrisy do not leave him until he makes repentance from them and leaves them off.

THE SUMMARY OF HYPOCRISY (MULAKHKHAS AN-NIFAAQ)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Hypocrisy is of two types:

1. I’tiqaadee (of Belief)
2. ‘Amalee (of Action)

And if you wish then say:

1. Akbar (the Major)
2. Asghar (the Lesser)

And if you wish then say:

1. Mukhrij minal-Millah (Expels one from the religion)
2. Ghayr Mukhrij minal-Millah (Does not expel one from the religion)

And if you wish then say:

1. Nifaaq al-Kufr (Hypocrisy of Disbelief)
2. Nifaaq al-‘Amal (Hypocrisy of Action)

See *as-Siyar* of adh-Dhahabee: 11/363.

And as for the hypocrisy of belief (an-Nifaaq al-I’tiqaadee) then it is the Major (al-Akbar) and it expels one from the religion (Mukhrij minal-Millah) and it is the hypocrisy of disbelief (Nifaaq al-Kufr) and it is that the one who does it gives the appearance of Islaam on the outside and hides disbelief (kufr) inside.

And as for the hypocrisy of action (an-Nifaaq al-‘Amalee) then it is the lesser (al-Asghar) and it does not expel one from the religion (Ghayr Mukhrij minal-Millah) and it has many categories, from them:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it.
3. If you trust him, he proves to be dishonest.
4. Whenever he makes a covenant, he proves treacherous.
5. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.
6. One who died but did not fight in the way of Allaah nor did he express any desire (or determination) for it, then he died on a branch of hypocrisy.

THE HYPOCRITES ARE OF TWO TYPES (AL-MUNAAFIQOON QISMAAN)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

1. Munaafiq Khaalis (The pure hypocrite).
2. Munaafiq feeh Shu'bah minan-Nifaaq (The hypocrite who has a branch of hypocrisy).

- See regarding the topic of hypocrisy:

Madaarij as-Saalikeen and *Ighaathah al-Lahfaan* both of them by Ibnul-Qayyim, and *Sifatul-Munaafiqeen* of Faryaabee.

Q&A

1. There is an accusation spreading amongst the people that ash-Shaykh ‘Abdul-‘Azeez ibn Baaz (rahimahullaah) said that Allaah has two right Hands. So we want to know the authenticity of this particular statement.

Ans: This is not the statement of ash-Shaykh ‘Abdul-‘Azeez ibn Baaz (rahimahullaah), rather he is only the narrator of this statement, as this is the statement of the Prophet (صلى الله عليه وسلم). And this comes in an authentic Hadeeth which is found in Saheeh Muslim that the Prophet (صلى الله عليه وسلم) said: **((Allaah has two Hands, and both of His Hands are right))**. Narrated by Muslim.

2. There is a Hadeeth by Ikrimah ibn Aboo Jahl that he kissed the Qur’aan and said, “This is the Speech of my Lord,” and the Prophet (صلى الله عليه وسلم) did not say anything [i.e. did not forbid him from doing so]. So is it permissible to kiss the Qur’aan [i.e. the Mushaf]?

Ans: Shaykh Ahmed al-Wasaabee (hafidhahullaah) said that he has no knowledge of this Hadeeth, but he mentioned that the text of the Hadeeth seems to contain that which is strange, and that is the fact that the Qur’aan was not collected and put into one book [the Mushaf] as we know it today except **after** the death of the Prophet (صلى الله عليه وسلم). And during the life of the Prophet (صلى الله عليه وسلم), it was written on various papers, and on bones, and on skins, but as far as it being collected [into a Mushaf], then this was done after the death of the

Prophet (صلى الله عليه وسلم). So the Shaykh has mentioned that he does not have any knowledge of this Hadeeth, but it seems as if this Hadeeth has weakness in its text.

3. Is it permissible to take pictures from below the head [i.e. neck-down], for example a brother wants to sell clothing and he wants to use the images for marketing and selling online. So is this permissible?

Ans: The Hadeeth were the Prophet (صلى الله عليه وسلم) said that the picture is Haraam and if the head of the picture is destroyed, then there is no picture, Shaykh Ahmed al-Wasaabee has mentioned that this Hadeeth has weakness in it. And we have the other [authentic] Hadeeth which is found in Saheeh Muslim and it is the Hadeeth of ‘Alee where it is mentioned that the Prophet (صلى الله عليه وسلم) ordered ‘Alee (radiyAllaahu ‘anhu) to destroy the pictures¹. Shaykh Ahmed mentioned that if the head is cut off and not made a picture of, then inshaaAllaah this is alright. And if these pictures do not contain women, and the exposure of private parts, or exposure of things that would cause trials and tribulations, and if these pictures do not contain clothing from the Kuffaar and clothing specific to the Kuffaar that a Muslim must stay away from, and other than this, then inshaaAllaah this is alright.

¹ Narrated Abul-Hayyaaj al-Asadee who said: ((‘Alee ibn Aboo Taalib (radiyAllaahu ‘anhu) said to me: “Shall I not send you on the same mission as Allaah’s Messenger (صلى الله عليه وسلم) sent me? Do not leave a picture without obliterating/effacing it, nor a grave which is raised above the ground without levelling it to the ground.”)). Narrated by Muslim 2/459, no. 2115.