

Surat al-Munafiqoon:

Preliminary Points (tathakur):

1. Selected Course Sequencing:

a. Previously, this surah was included as lesson 4 of Section IV. Now, it is included in Section V.

b. Review:

i. Objectives of Selected Study:

1. Study is designed to give comprehensive view of Islaam.

a. Is Islaam a full-code of life or just a system of dogma and religious rituals.

b. Becomes very evident that Islaam is a full-code of life.

c. The selected study covers about 2 jus (roughly 1/15 of the Qur'an).

2. Study is designed to inform Muslims of a comprehensive view of the duties of Muslims.

a. What are the demands of our Lord and Creator.

b. May be that we are convinced that we are already doing everything, but find out on the Day of Judgement that we didn't know what our responsibilities were.

c. Must know the criterion by which we will be judged - in order to be successful.

ii. Section 1:

1. Foundation for the entire selected study is Surat al-Asr.

a. One of the smallest surahs in the Qur'an.

b. One of the most important surahs in the Qur'an:

i. Imam Shafi' says about this surah that if people pondered over this surah only, it would be sufficient for their guidance.

ii. Imam Shafi' also says that if there were no other surah revealed, it would have been sufficient for guidance.

c. 4 conditions for salvation:

i. True Imaan

ii. Good Deeds - which should be proportionate to his Imaan.

iii. Enjoin upon each other whatever is true, just.

iv. Enjoin upon each other sabr -steadfastness, forbearance, patience (in the face of opposition to the truth that you are espousing).

2. Ayat al-Birr

3. Surat al-Luqmaan

4. Surat al-Fussilat

iii. Section 2: Constituents of Imaan.

1. Surat al-Fatiha

2. Surat Aal-'Imraan

3. Surat an-Noor

4. Surat at-Taghaboon

5. Surat al-Qiyammah

iv. Section 3: Details of Good Deeds

1. Surat al-Mu'minoon & Surat al-Ma'arij: foundation of mu'min character

2. Surat al-Furqaan: comprehensive view of mature mu'min character

3. Surat at-Tahreem: family life in Islaam.
 4. Surat Bani-Isra'eel: families make up society - concept of social values.
 5. Surat al-Hujiraat: basis of Islamic state and how to structure Islamic civiliation.
 - v. Section 4: Tawasau bil Haqq - topmost position is jihaad fee sabilillah.
 1. Surat al-Hajj: jahidu fillahi haqqi jahadihi.
 2. Surat as-Saff: most comprehensive surah on the highest level of jihaad fee sabilillah - qitaal fee sabilillah.
 3. Surat al-Jumu'a: methodology of changing people.
 4. Surat al-Munafiqoon: used to be in this section, but Dr. Israr has moved it to Section 5.
 - vi. Section 5:
 1. Surat al-Baqara (153-157):
 2. Surat al-'Ankaboot: whoever claims to believe will face tests - to prove whether they really believe and have really chosen the life of the Hereafter, or whether they have just made a verbal attestation of belief.
 - a. Permanent rule of Allah (SWT) to test people and make it manifest who is telling the truth and who is not telling the truth.
 - b. Only place where the word 'munafiqoon' appears in the Mecci Surahs.
 3. Surat al-Munafiqoon: after discussing the sunnah of Allah (SWT) to test people and determine who are the munafiqoon, we study the subject of nifaaq in detail.
2. Sequence of the Surah in the Qur'an:
- a. Immediately before Surat al-Munafiqoon are Surat as-Saff and Surat al-Jumu'a.
 - b. Immediately after this surah is Surat at-Taghaboon.
 - c. Surat as-Saff: purpose of Muhammad (SAWS).
 - i. That Muhammad (SAWS) was not sent merely as a preacher, warner, giver of glad tidings, but also to lead a revolutionary movement to make the Deen of Allah (SWT) supreme (ayaat 8 & 9).
 - ii. Institution of Prophethood came to an end and reached its zenith in the person of Muhammad (SAWS).
 - iii. Those Muslims who profess to believe in Muhammad (SAWS) must exert all their energy and wealth for the same purpose that Muhammad devoted his entire life (ayaat 10 & 11).
 - d. Surat al-Jumu'a: methodology of training
 - i. Those who believe in this message must be trained.
 - e. Surat al-Munafiqoon:
 - i. Those who want to be legal Muslims but don't devote their bodily, financial and intellectual resources for the purpose discussed in Surat as-Saff.
 - ii. Those who do not commit to this objective, will find nifaaq in their hearts.
 - iii. This is the most profound surah on nifaaq.
 1. Other Medini surahs deal at length with nifaaq:
 - a. Surat Aal-'Imraan
 - b. Surat at-Taubat
 - c. Surat an-Nisa'a
 - d. Surat al-Ahzaab
 2. The 11 ayat of Surat al-Munafiqoon provide the comprehensive overview of nifaaq:

- a. Cause of the the disease
 - b. Symptoms - for diagnosis.
 - c. What is the prognosis - at what point does this disease become fatal.
 - i. Note: for those that choose the path of nifaaq, it becomes easier for them to live with it. For those who choose the path of Imaan, Allah makes it easy for them.
 - d. Treatment of the disease
 - i. Preventive treatment
 - ii. Measures to cure the disease.
 - f. Surat at-Taghaboon:
 - i. Most comprehensive surah on the topic of Imaan.
 - 1. Nifaaq is the negative, Imaan is the positive.
 - 2. Recall - one of the Qur'anic paradigms is to first negate the negative aspect and then affirm the positive aspect.
 - a. i.e. shahada - la illaha illa Allah.
 - b. So, after negating Nifaaq Allah (SWT) discusses Imaan.
 - 3. Though Imaan is discussed at length in the Mecci surah, these 18 ayaat of this Medini surah are the most comprehensive overview of Imaan.
 - g. Conclusion:
 - i. Surat as-Saff - objective of Muhammad (SAWS) and call to accept this objective - jihaad fee sabilillah.
 - ii. Surat al-Jumu'a - methodology for training those who accept this call.
 - iii. Surat al-Munafiqoon - deals with those who fail to engage in the training process and fail to devote their wealth and lives to the mission of Muhammad (SAWS) (fail to wage jihaad fee sabilillah).
 - iv. Surat at-Taghaboon - deals with the opposite of Nifaaq which is Imaan.
3. Imaan has two opposites:
- a. Imaan vs Kufr
 - i. Opposite of Imaan outwardly (legally) is kufr.
 - b. Imaan vs Nifaaq
 - i. Opposite of Imaan inwardly (in the heart and on the Day of Judgement) is nifaaq.
 - c. 3 conditions of a person who is outwardly a Muslim:
 - i. Real Imaan in the heart (positive value)
 - ii. Nifaaq Imaan in the heart (negative value)
 - iii. Neither Imaan nor Nifaaq (zero condition). Recall Surat al-Hujuraat, ayat # 14.
 - 1. Though Imaan has not entered their hearts, Allah (SWT) will accept their good deeds.
 - 2. Allah (SWT) does not accept the deeds of the munafiqeen.
 - 3. Perhaps 99.99% of Muslims fall into this category.
 - a. Not munafiqeen.
 - b. Not mu'mineen either.
 - d. In one aspect we are worse: we are not obeying Allah (SWT) in totality. We are only obeying Him partially.
 - i. Allah (SWT) demands total obedience. Qur'an: enter into Islaam totally (wholeheartedly). ([Editor's note: Need to find the reference for this quote.](#))
4. Linguistic origins of Nifaaq:
- a. Root: na fa qa.

- b. Refers to desert lizard - because it has its tunnel has many different entrances, so if there is danger at one end, it goes out the other end.
 - c. Refers to two-faced people.
 - i. Try to keep their options open with all different people.
 - ii. Don't stand up for anything, because always trying to please everyone.
 - iii. Want to save himself.
 - d. Note: true mu'min does not fear death.
 - i. Allah (SWT) has already purchased the lives of the believers, so for them, they are eager to seek death in the cause of Allah - they are just custodians over their lives and Allah is the owner of it, so it is better to give up the custodianship earlier rather than later (so that they don't prolong the responsibility over it).
 - ii. Allama Iqbal's poetry: the sign of a true mu'min is that when death approaches him, he has a smile on his face.
5. Person who claims to be a Muslim and mu'min but does not like to spend his belongings and life for the cause of Allah is, by definition, a munafiq.
- a. Note: Nifaaq is not a legal entity.
 - b. Nifaaq is hidden.
 - c. Every munafiq is legally a mu'mun.
 - i. Prophet (SAWS) prayed even at the janaza of Abdullah ibn Ubaiy - the chief of the munafiqeen.
 - ii. Prophet (SAWS) knew who were the munafiqeen, but he kept it a secret.
 - 1. Only after the battle of Tabook?, did the prophet (SAWS) identify some of the munafiqeen.
 - 2. Prophet (SAWS) told some of the names of the munafiqeen to Hudhaifa. Some of the munafiqeen tried to attack Muhammad (SAWS) on his return from Tabook. Muhammad (SAWS) then revealed their names to Hudhaifa, but he was not allowed to tell anyone else who they were.
 - iii. Hudhaifa said "the nifaaq was only in the days of the Prophet. Now there is only Imaan and Kufr."
 - 1. Nifaaq is unseen.
 - 2. Only legal distinction is Muslim and non-Muslim.
 - 3. Nifaaq still exists, but it is not possible to identify it.
6. Two types of Nifaaq - according to traditional scholars.
- a. Traditional Scholars identify:
 - i. Nifaaq fil 'aquida - nifaaq of the heart.
 - ii. Nifaaq fil 'aml
 - 1. Hadeeth:
 - a. Abu Hurairah (Bukhari & Muslim) narrates "there are three signs of a munafiq. Whenever he says something, he lies. Whenever he makes a promise, he breaks it. Whenever he is entrusted with a trust, he betrays it."
 - i. If these three things are present in a person, then he is a munafiq.
 - ii. Even if he is praying and fasting during Ramadhan, even if he thinks he is a Muslim.
 - iii. Munafiq from a practical point of view.
 - b. Dr. Israr Ahmad has a different classification of nifaaq:
 - i. Conscious Nifaaq - one who deliberately enters into Islaam only to deceive people. Willful decision.

1. Surat Aal 'Imraan, #72: "And a party of the people of the Scripture say: 'believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.'".
 - a. Jews plotted to try to undermine Islaam and create doubts among the mu'mins through conscious nifaaq.
 - b. Claimed to be Muslims and then shake the credibility of Islaam by then rejecting Islaam to create doubt among the believers.
 - c. Outwardly a muslim, but inwardly a kafir.
 2. Surat al-Ma'ida, #61: "When they come to you, they say: 'We believe.' But in fact they enter with disbelief and they go out with the same. And Allah knows all what they were hiding."
 - a. Even reports of Hindus embracing Islaam and to act as spies. Many of them even served as Imaams in mosques of villages.
 3. This conscious nifaaq is rare. Most of the Qur'anic references to nifaaq are in the context of unconscious nifaaq.
- ii. Unconscious Nifaaq - someone doesn't even know himself that he is a munafiq.
1. This type of nifaaq is discussed at length in the Medini surahs.
 2. Qur'an calls it a disease.
 3. 3 Causes of Nifaaq:
 - a. Weakness of Imaan.
 - i. Just like the immune system - when it is weak, it becomes susceptible to disease.
 - ii. Imaan is the resistance.
 - iii. Entered into Islaam with sincerity because it appealed to his mind and heart.
 - iv. But when the time comes to spend for the cause of Allah and risk your life for the cause of Allah, they falter and tremble.
 - v. This is only weakness of Imaan - not nifaaq - provided they admit that it is their short-coming.
 1. They realize that they have this weakness and don't try to cover it up or hide it.
 2. They asked the Prophet (SAWS) for forgiveness and to prey to Allah (SWT) to forgive them.
 - vi. Beyond this line, is nifaaq.
 4. 3 Stages of Nifaaq.
 - a. Start covering your faults with lame excuses. Tell lies to cover up.
 - i. Often the word "kathib" lie is used in reference to the munafiq.
 - b. Person starts taking false oaths - swearing by Allah - to add credibility to their efforts to cover themselves.
 - i. The oath of swearing by Allah is used in 13 places of the Qur'an.
 - ii. 11 of those times is it used in reference to the munafiqeen using the oath.
 - iii. Recall ayat #2 of Surat al-Munafiqoon.
 - iv. Eventually, the credibility of the munafiqoon dries up and they begin to grow in enmity.
 - c. Third stage is the point at which they begin to hate the believers.

- i. Become enemies of Allah and His messenger and the believers.
- ii. This is the point of no return.
 - 1. During the first and second stage, there is the chance of correcting yourself.
 - 2. Can repent and evaluate yourself to understand why you are not living up to your commitment.
- iii. The Qur'an says that the hypocrites will be in the worst part of hell.
- iv. Even if Muhammad (SAWS) asks for their forgiveness 70 times, Allah (SWT) will not forgive them (Surat at-Taubat?).

7. Treatment of Nifaaq:

- a. Preventive treatment dhikr Allah.
 - i. Must strengthen your Imaan with dhikr.
 - ii. Increase your Imaan so that the infection does not take hold.
- b. Infaaq
 - i. If the infection has taken hold of you, then spend in the cause of Allah.
 - ii. Basic cause of nifaaq is love of this world. So spend of your resources to get rid of your love of wealth (love of dunya).

8. Historical Background:

- a. Revealed as a single revelation in the 6th year after Hijra.
- b. Mentions some incidents that took place on the eve of the battle of Bani Mustalaq.
 - i. The Prophet (SAWS) and the Muslims were returning from the battle. They camped at a point in between the battle site and Medina.
 - ii. While camping - a confrontation erupted between a muhajir and an ansar at a well. (well of murasi'ah)
 - 1. Muhajir - Jayjah ibn xx mithari??? (a servant of Omar).
 - 2. Ansar - Sinan ibn Omar al-Juhani. He was haleef of Banu Khazraj - the larger of the two tribes of the Ansar.
 - a. The leader of Banu Khazraj was the hypocrite Abdullah ibn Ubaiy.
 - b. Recall that the larger of the two Ansar tribes was Banu Khazraj.
 - iii. During this confrontation, the slogans of jahiliyah were raised and the two sided began to gather along tribal lines.
 - 1. Jayjah called the muhajireen for help.
 - 2. Sinan called the Banu Khazraj for help.
 - iv. When the Prophet (SAWS) heard this, he came to the scene and ended the confrontation.
 - v. Afterwards, there was a meeting of the munafiqeen at the campsite of Abdullah ibn Ubaiy.
 - 1. Roused their anger towards the muhajireen.
 - a. We - the ansar - welcomed them and fed them.
 - b. Now they are challenging us.
 - c. We are the rightful masters and owners of Medina.
 - 2. Told them to stop spending on the muhajir - when they go hungry, then they will leave.
 - 3. When we reach Medina, the honorable ones will turn out the weak/meek ones.

4. One teenager from the Ansar - Zaid ibn Arqam al Ansari - was present though he was a true mu'min. Because of his age, no notice was taken of him. After the meeting, Zaid went to report what happened to Muhammad (SAWS).
 - a. The Prophet (SAWS) then called Abdullah ibn Ubaiy and asked him if he said such things.
 - b. Abdullah ibn Ubaiy swore that he did not say such things and that Zaid was a liar.
 - c. Naturally, the word of the chief of Banu Khazraj was more powerful than that of a young boy - so Zaid was discredited.
 - d. Then Allah (SWT) revealed Surat al-Munafiqoon and exonerated Zaid. The Prophet (SAWS) affectionately touched the ears of Zaid and said 'the ears of the boy heard correctly'.
9. The rest of the background has been studied in the first two lessons of Section V (Surat al-Baqara and Surat al-'Ankaboot).

Tafseer:

1. Ayat #1: "When the hypocrites come to you (O Muhammad), they say: 'We bear witness that you are indeed the Messenger of Allah'. And Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars."
 - a. "Itha jaa'aka" - when they come to you. The address is to Muhammad (SAWS).
 - b. Note: the statement of the munafiqoon was correct:
 - i. Muhammad (SAWS) was indeed the Messenger of Allah.
 - ii. But the Munafiqoon are liars because they say this but don't believe it. Everything deed is based on intention, and their intention for saying this is only to be included among the Muslims for worldly gain.
 - c. First stage of Nifaq is telling a lie.
 - i. Hadeeth also refers to telling a lie as one of the signs of hypocrisy.
2. Ayat #2: "They make their oaths as shields, so that they turn men away from (or avoid committing themselves to) the path of Allah. Verily, evil is that which they do."
 - a. Some of the translators have translated "Aimaan" as "Imaan". Not the same thing at all.
 - i. Imaan - faith.
 - ii. Aimaan - oaths. Plural of yameen - right hand. When someone makes an oath, he raises his right hand.
 - b. Shields used to protect oneself from swords, arrows, etc. They would first use excuses and then to support their excuses, they used oaths.
 - c. Turn away from the path of Allah:
 - i. Sadda, yusuddu has two meanings:
 1. To hold back yourself. Not to go in the direction where you are called to go.
 2. To obstruct others from going in the direction of where they are called to go.
 - ii. Most translators have used the second meaning - turning people away from the cause of Allah.
 - iii. More likely the primary meaning in this case is the first meaning - that they take their oaths as a shield to avoid doing what they are called to do (and save their lives, wealth and property).
 - d. Verily, what they are doing is very evil for them.

- i. They think that they are doing something good - saving themselves.
 - ii. Ayat in the second section of Surat al-Baqara - you have faith just like the others who have faith. Their reply was, should we believe like these fools?
 - 1. The believers don't look after their own interests - they are fools.
- 3. Ayat #3: "That is because they believed and then disbelieved. Therefore, their hearts have been sealed so that they don't have real understanding."
 - a. Originally believed! Not willful munafiqeen who declared Islaam as a conscious conspiracy.
 - i. They did believe.
 - ii. After that, they disbelieved and their Imaan was gone.
 - b. Allah put a seal on their hearts.
 - c. Don't have real understanding.
 - i. They limit their 'wisdom'/understanding to this life only. But they don't understand that the real life is the life of the hereafter.
 - ii. Very cunning in matters relating to this world.
 - iii. But death will come to every person.
 - iv. The truly wise and successful person is the person who prepares for the life hereafter.
 - d. Process of becoming a munafiq:
 - i. Surat an-Nisaa', #137 + 138:
 - 1. #137: "Verily those who believe, then disbelieve, then believe (again) and then disbelieve (again), and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (right) way".
 - 2. #138: "Give the tidings to the Munafiqeen that for them is a painful torment."
 - ii. Note: when a person is drowning in a lake, he goes down, and then struggles back up, then goes down and then struggles back up. This goes on two or three times, and then finally he just disappears and drowns. Only rises up again when his dead body has swollen and becomes lighter.
 - iii. They had real faith, but they descended into nifaq.
 - iv. Levels of Nifaq:
 - 1. Lie
 - 2. Shirking their duties
 - 3. Not risking their lives or spending for the cause of Allah.
 - v. When the disease reaches the third level, a seal is put on their heart and they have passed the point of no return.
- 4. Ayat #4: "And when you see them, their figures please you. And when they say something, you listen to them attentively. They are as if they were blocks of wood propped up. They think that every shout is against them. They are the enemy, so beware of them. May Allah curse them! How they are perverted!"
 - a. "Figures please you" - healthy, well-dressed, wealthy.
 - i. Very influential because common people hold them in high esteem.
 - ii. Live for this world, so they show-off their status.
 - b. "listen to them attentively" - because they are influential people, you listen attentively.
 - c. "props of limber" - though they appear impressive, the reality is that they are nothing except blocks of timber, propped up.
 - i. Look impressive from the outside, but the reality is that they are very weak.
 - ii. Very weak character - can't stand on their own. Need to be propped up.
 - iii. The body looks very strong, but the will-power and character is weak.

- d. "every shout is against them" -
 - i. i.e. perhaps a call to go out and confront an approaching enemy.
 - ii. Always fearful of facing tests and tribulations.
 - e. "they are the real enemies - beware of them."
 - i. An open enemy will attack from the front - expected. You know where you stand with them.
 - ii. But the munafiqeen are hidden enemies and will stab you in the back.
 - iii. Be careful about the munafiqeen and take precaution.
 - f. "May Allah curse them"
 - i. Allah's curse is on them - they have passed the point of no return and can no longer attain to Imaan.
 - ii. Allah himself has cursed them.
 - g. "inna yu'faqoon" can be translated in two ways:
 - i. How they are perverted
 - ii. From where they are being perverted.
 - 1. So fortunate - they had the opportunity to be sahaba of Muhammad (SAWS).
 - 2. Because they embraced Islaam only for the love of wealth and power and success in this world - all trivial things - they have descended from the greatest heights (sahaba of Muhammad (SAWS)) to such a low level that Allah himself curses them.
5. Ayat #5: "And when it is said unto them: 'Come! The Messenger of Allah will ask forgiveness for you', they turn their faces and you see them holding back (yusaddu) - and they are arrogant."
- a. At the stage of weakness of Imaan (not nifaaq) one can admit his mistakes and ask for forgiveness.
 - b. But because they had become munafiqoon of the third order, when they were given the opportunity to have Muhammad (SAWS) forgive them and ask Allah (SWT) to forgive them, they turned away in arrogance.
 - c. "Yusaddu" - used here in the same sense as in ayat # 2.
 - i. Holding back.
 - ii. Cannot translate it as obstructing others.
 - iii. When they are called to seek forgiveness, they hold themselves back.
 - iv. Think to themselves, why should we go to Muhammad (SAWS).
 - 1. Because they don't have real Imaan, they don't realize that Muhammad (SAWS) is the prophet of Allah.
 - 2. They know Muhammad (SAWS) only as Muhammad ibn Abdullah al-muhajir.
 - 3. Didn't know Muhammad (SAWS) as the Rasool Allah.
 - 4. Though they professed this, they didn't know it.
 - d. They arrogant.
6. Ayat #6: "It is the same to them whether you ask forgiveness for them or do not ask for forgiveness for them. Allah will never forgive them. Verily, Allah does not guide the fasiqeen (evil-doers)."
- a. After reaching the third stage of Nifaaq, the prognosis is very bad.
 - b. It is equal for them whether you do or don't ask for forgiveness for the them. Allah will never forgive them.
 - c. Even more powerfully stated in Surat al-Taubah, ayat # xx.
 - i. Even if you ask our forgiveness for them 70 times, We will never forgive them.

- d. The people who prayed in the mosque of the Prophet (SAWS) { 1 payer in the mosque of the Prophet (SAWS) is equal to 50,000 prayers } - and yet they belied the Prophet (SAWS) and failed to live up to the requirements of sacrifice to establish the Deen of Allah (SWT).
 - e. Verily, Allah does not forcibly guide such rebellious wrong-doers.
 - i. Allah (SWT) gives us the choice
 - 1. Whether we choose to be grateful to Allah or show ingratitude to Allah.
 - 2. Whether we choose to obey Allah or to disobey Allah.
 - 3. Whether we choose to follow the path of Imaan and jihaad in His cause, or the path of nifaaq and this worldly life.
 - ii. If you choose the path of righteousness, Allah (SWT) will help you. If you choose the path of nifaaq, Allah will let you go.
7. Next two ayat refer to the incident after the battle of Bani Mustaliq.
- a. Ayat #7: "They are the ones who say: 'Don't spend on those who are with Allah's Messenger, until they desert him.' And to Allah belong the treasures of the heavens and the earth, but the munafiqeen do not understand."
 - i. Wanted the Ansaar to stop supporting the muhajireen.
 - ii. Don't understand the Allah (SWT) can provide in any way He wants.
 - iii. Recall - end of ayat #3 - Allah put a seal over their hearts so they don't understand. Here again, the same word is used "yafqahoon".
 - b. Ayat #8: "They say: 'Surely if we return to Medina, the more honorable/mightier ones will expel the weaker ones.' But honor, power and glory belong to Allah and to His Messenger and to the believers, but the munafiqeen do not know."
 - i. Conspiring to drive the Muhajireen away from Medina.
 - ii. Characterizing the Muhajir as weak and poor people who depend on the support of the Ansar.
 - iii. Note: some people have wrongly translated 'athalu' as 'meaner'.
 - 1. "...will expel the 'meaner' ones"
 - 2. This is very wrong.
 - 3. "Thalee" in Arabic only means weak, overpowered, down-trodden. The word does not in any way connote meanness at all in Arabic.
 - 4. Allah (SWT) uses the word in reference to His help in the battle of Badr when they were very weak.
 - iv. Don't understand that the real honor belongs to Allah and His Messenger and the believers.
 - 1. See Ayat al-Kursi.
8. Section 1 - diagnosis of nifaaq. Ideology of nifaaq, 3 stages of nifaaq, prognosis of nifaaq, sypmptomology of nifaaq. Section 2 now discusses treatment.
- a. Ayat #9: "Oh you who believe, don't let your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers."
 - i. This ayat deals with preventive treatment.
 - ii. Must attend to you children, feed them, etc.
 - iii. But you must understand that your duty to Allah (SWT) is superior and takes precedence to your duty to anyone else including your children.
 - 1. Must be faithful first to Allah
 - 2. Then you may discharge your duties towards your fellow men.
 - iv. Children engross your attention and take all your energy - to the point that you have nothing left to give to the cause of Allah (SWT).

- v. Recall Surat Aal-'Imraan - those who remember Allah sitting, standing, and sleeping.
 - 1. Ayat has both words: dhikr and fikr. We will discuss this issue in greater detail in the next lesson.
 - 2. Dhikr - keeping Allah (SWT) present in your heart.
 - a. What we call dhikr is actually the means of dhikr.
 - b. i.e. saying "Allah Akbar".
 - c. But if you are saying these things, while your thoughts are wandering on other topics, then you're not doing dhikr.
 - d. Recall how one of the sahaba went and prayed quickly in front of the Prophet (SAWS). The Prophet (SAWS) then told him to pray again, because he didn't pray. After 3 times, the Prophet (SAWS) taught him to pray with the proper mindset and giving due measure to each act in the salat.
 - 3. Fikr - logical deduction ($A=B; B=C \Rightarrow A=C$).
- vi. Then whoever forgets Allah in their hearts, they are the real losers. Shaitan will whisper and incite you to that which leads to the hellfire.
- vii. To save yourself from nifaaq, need to strengthen your resistance. Resistance is Imaan.
 - 1. The highest form of dhikr is the Qur'an.
- b. Ayat #10: "And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: 'My Lord! If only you would give me respite for a little while, then I should give in charity and be among the righteous.'"
 - i. This ayat discusses ways to cure nifaaq once it begins to enter into the heart.
 - ii. Everyone of us is susceptible to the disease:
 - 1. Saying of Hassan al-Basri - one of the most notable Tabi'een: "Only a true believer fears nifaaq and only a real munafiq sees himself secure from nifaaq."
 - 2. Hadeeth: narrated by another Tabi'een, Abi Mulaayqa. "I met 30 of the companions of the Prophet (SAWS). Each one of them had fear that they had nifaaq in their hearts."
 - a. Recall: Tabi'een is one who didn't meet the Prophet (SAWS) but met one of the companions of the Prophet (SAWS).
 - 3. Famous incident that one of the sahaba - Hanzala (RAA) - came out of his home crying: "Hanzala has become a munafiq, Hanzala (RAA) has become a munafiq".
 - a. Abu Bakr (RAA) then asked why are you saying this.
 - b. Hanzala (RAA) said, when I'm with the Prophet (SAWS) I feel very strong in my Imaan. But when I return to my family my Imaan does not maintain itself.
 - c. Abu Bakr (RAA) then said, that was true of himself as well. So they resolved to go to the Prophet (SAWS) and ask him.
 - d. The Prophet (SAWS) said that this is not nifaaq. If you were to maintain the condition of Imaan that you have when you are with me, all the time, then the angels would descend and shake hands with you.
 - i. This level of Imaan cannot be permanent.
 - ii. But the real Imaan stays there.
 - 4. Two incidents about Omar (RAA).

- a. Hudhaifa narrates, 'once I was sitting in the Mosque and Omar passed by. Omar asked, "Oh Hudhaifa, xxx Muslim has died, so let us go to the graveyard to pray the janaza." Then he went away. Then when he was leaving the Mosque, he looked towards me and I was sitting, then he understood. Then Omar came to Hudhaifa and asked "Oh Hudhaifa, I give you the oath with Allah, am I also included in this list? Hudhaifa then said "By Allah, no. You're name was not included, but I will not say this to anyone else."
 - i. Understood that Hudhaifa was not accompanying the janaza of this person, because the person had been mentioned as one of the munafiqeen by the Prophet (SAWS).
 - ii. Omar (RAA) had the fear of nifaaq.
 1. And yet we, today, don't fear nifaaq!
 - iii. Couldn't tell anyone else, because then everyone would go to Hudhaifa and ask if they were munafiq, and then the secret of Muhammad (SAWS) would be revealed.
- b. Hadeeth (Hanbal): Umma Salima (one of the wives of the Prophet) narrated that the Prophet (SAWS) once said "From among my companions there are those who will never be able to see me, nor will I see them after my death." When Omar heard this, he went to Umma Salima and asked her if his name was included in this list. She said no, but I will not say this to anyone else.
 - i. Though they are included among my companions in this life, they will not reach jenna in the Hereafter.
5. Du'a of the Prophet (SAWS): Oh Allah remove the nifaaq from my heart, the showiness from our hands, and the lying from our tongue and ..."
(Editor's note: [Need to find du'a and complete it.](#))
 - a. These are the premises of nifaaq.
- iii. If someone sees that nifaq has entered his heart, and he becomes conscious of it, then he should immediately take curative methods.
 1. Infaaq - spending in the cause of Allah.
 - a. Note: Infaaq is not sadaqat. Sadaqat is feeding the poor and needy.
 - b. Infaaq is spending for the cause of establishing the cause of Allah.
 2. Nafaq/yanfiqu: something is spent or has died.
 - a. I.e. All our money is spent.
 - b. The horse has been spent - has died.
 - c. Just as you spend your bodily resources, so too will you spend your financial resources.
 - i. Just as a man dies, so too will his wealth die - be spent.
 - ii. Jihad bil maal is mentioned before jihad bil nafs.
 - iii. Recall Surat al-Hujiraat, #15.
 3. Spend before death comes to you.
- iv. Those who have hypocrisy in their hearts will ask Allah (SWT) to give them just another chance and then I will give everything away for your cause and I will become among the saliheen (become a true mu'min and wage true jihaad for Allah).

- c. Ayat #11: "But Allah does not give reprieve to any soul when it's term comes, and Allah is all-Aware of what you do."
 - i. Despite their longing for another chance to prove themselves, Allah does not extend the time a person has. This has already been written.
 - ii. Allah very well knows all that you have done.
 - 1. Can't deceive Allah - can only deceive your own selves.
 - 2. Qur'an: 'they are trying to deceive Allah and the believers but they only deceive themselves. But they are not conscious of it.'
 - a. Editor's note: Need to find reference for this quote.
 - b. Note: this reference above is not a conscious nifaaq. They are not consciously being hypocrites.
 - 3.