

## HYPOCRITES' BEHAVIOURAL TRAITS AND RESPONSE OF PROPHET MUḤAMMAD ﷺ

*Muhammad Ilyas*<sup>1</sup>  
*Dr. Syed Muhammad Shahid Tirmazi*<sup>2</sup>

**Abstract:** *In 'Islām, no one can judge the intentions of others because this matter concerns Almighty 'Allāh alone. We may also encounter misguided sects but should respect the broader interest of 'Islām. The Prophet and his companions wisely handled hypocrites, offering some the chance to change. This approach teaches us about tolerance and the importance of giving people the opportunity to improve. This approach fosters unity and strength within the community, showing that tolerance and opportunities for reform can build a more inclusive and supportive environment. This lesson reminds us that the true essence of community is in understanding, patience, and allowing room for personal growth and change. Today, we might hastily judge others and exclude them from the community, unlike the nuanced approach of the Holy Prophet MuḤammad ﷺ.*

**Keywords:** Tolerance, coexistence, patience, moral reforms, inclusivity, social cohesion.

### Introduction

Hypocrites in Medīna who spread propaganda against the Holy Prophet MuḤammad ﷺ and the Muslims tried to sabotage the efforts of Prophet MuḤammad ﷺ and his followers by spreading rumours, false accusations, propagating disinformation, to sow discord between the Muslims and the other residents of Medīna, create division within the Muslims, incite sensation and spread doubts about 'Islām to isolate and marginalize the Muslims. The behaviour of the hypocrites posed a challenge to the Muslims, Prophet MuḤammad ﷺ was aware of the hypocrites' behaviour. Hypocrites also tried to discourage people from converting to 'Islām and demoralize them by spreading rumours that it would bring harm to their families and their social standing. Hypocrites have always been caught up in causing people to turn away from faith and making sure no one sincerely believes. They continually spread harmful propaganda to sow doubt in the minds of Muslims. Even when advised to stop, they insisted that their mission was justified, treating it as if it were part of the religion itself.

The Prophet MuḤammad ﷺ and his companions relied on the support and guidance of Almighty 'Allāh to overcome the propaganda of the hypocrites. 'Allāh Almighty said, do not worry about their harm. Trust in Almighty 'Allāh, and Almighty 'Allāh is enough to take care of you. The Noble Qur'ān states: And they say, "We obey," but when they leave you, a group of them would spend the night contradicting what they said. Almighty 'Allāh records all their schemes. So, turn away from them, and trust Almighty 'Allāh. And Almighty 'Allāh is sufficient as a Trustee of Affairs. (This also pertains to the signs of hypocrites.)<sup>3</sup>

<sup>1</sup> PhD Scholar, Department of Islamic Studies, Bahria University Islamabad Campus.

<sup>2</sup> Head, Department of Islamic Studies, Bahria University Islamabad Campus.

<sup>3</sup> 'An-Nisā', 4:81.

Prophet Muḥammad ﷺ showed forgiveness, and reconciliation in his actions, and was wise in dealing with them including preaching the true message of 'Islām and using wisdom and softness in his interactions with them which reflected his kind and merciful nature. He applied these principles when dealing with people who seemed insincere in their faith, giving them a chance to change and make amends. Almighty 'Allāh revealed:

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا.<sup>1</sup>

Those are the ones of whom Almighty 'Allāh knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.

The hypocrites' intentions to plot against and undermine the 'Islāmīc system and disrupt social security were objectives that exceeded the boundaries of the strategic policy of coexistence with hypocrisy. When these actions posed a threat to 'Islāmīc society, both the Divine discourse and the Holy Prophet Muḥammad ﷺ responded assertively and resolutely to safeguard the integrity of the Muslim community.<sup>2</sup> The general policy of the Holy Prophet Muḥammad ﷺ towards hypocrites was one of tolerance to the extent possible, and he often refrained from taking punitive actions against them. This approach aimed at maintaining social cohesion and unity within the early Muslim community. The Holy Prophet Muḥammad's ﷺ focus was on guiding and educating individuals rather than punishing them whenever possible.<sup>3</sup>

An arena for peaceful coexistence is the logical debate with religious and intra-religious dissidents, including hypocrites. <sup>4</sup>“الناس مأمورون بالتعامل بالظاهر” (People are commanded to deal with the apparent) expresses an important 'Islāmīc principle, which is that people must judge things based on what appears to them, not on the intentions or what is in their hearts. This principle comes from the teachings of the Holy Prophet Muḥammad ﷺ and enhances justice and fairness in human transactions.

Usamah 'ibn Zaid (RA) reported: The Messenger of 'Allāh ﷺ sent us to the Huraqat tribe of Juhainah. We attacked the tribe early in the morning and defeated them. A man from the 'Anṣār and I captured one of the defeated men. As we overpowered him, he said, لا إله إلا الله (There is no true god except 'Allāh). The 'Anṣārī man spared him, but I killed him with my spear. When we returned to 'al-Madinah, the news had already reached the Messenger of 'Allāh ﷺ. He asked me, “O Usamah, did you kill him after he said لا إله إلا الله, I replied, “O Messenger of 'Allāh, he said it only to save his life.” The Messenger repeated his question, “Did you kill him after he said لا إله إلا الله, He kept asking me this until I wished I had not embraced 'Islām before that day, so I would not have committed this sin. In another version, the Messenger of 'Allāh ﷺ asked, “Did you kill him despite his saying لا إله إلا الله, I replied, “O Messenger of 'Allāh, he said it out of fear of our weapons.” He said, “Why didn't you open his heart to find out if he was sincere?” He kept repeating this until I wished I had embraced 'Islām only that day.<sup>5</sup>

The approach of Prophet Muḥammad ﷺ towards hypocrites shows a careful balance between tolerance and vigilance. The Prophet Muḥammad ﷺ tolerate and judges the apparent actions rather than hidden intentions, reflecting his respect for justice and fairness. This balance between mercy and justice illustrates the dynamic nature of 'Islāmīc leadership in managing complex social and moral issues. One key strategy used by Prophet Muḥammad ﷺ was encouraging Muslims to stay alert against the hypocrites' propaganda and not be swayed by their lies and rumours. Despite the hypocrites' efforts to spread misinformation in Medina, their attempts were ultimately unsuccessful. With the help of Almighty 'Allāh, the leadership of

<sup>1</sup> 'An-Nisā', 4:63.

<sup>2</sup> At-Ṭawbah 9:73, 107-110.

<sup>3</sup> 'An-Nisā' 4:63; 'al-Munāfiqūn 63:8.

<sup>4</sup> Muhammad bin Salih Al-Utheymin, *Sharh Riyad as-Salihin - Al-Utheymin*, Chapter on Dealing with People Apparently.

<sup>5</sup> *Ṣaḥīḥ Ṣaḥīḥ Bukhārī*, Ḥadīth number 4269.

Prophet Muḥammad ﷺ, and the unity and resilience of the Muslims, they overcame the propaganda. They established a strong, prosperous society based on 'Islāmic principles.

Prophet Muḥammad ﷺ turned to Almighty 'Allāh in prayer and supplication, seeking His help and guidance in all matters. This reliance on Almighty 'Allāh gave him strength, courage, and perseverance in the face of adversity, and it helped them to overcome the challenges He faced. Almighty 'Allāh said, do not listen to the disbelievers and hypocrites and reliance on Almighty 'Allāh. The Qur'ānic verse declares:

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا.<sup>1</sup>

And do not obey the disbelievers and the hypocrites but do not harm them and rely upon Almighty 'Allāh. And sufficient is Almighty 'Allāh as Disposer of affairs.

### 1. Masjid 'al-Dirār

Qur'ān describes a group of hypocrites who constructed Masjid Dirār in Medīna. The Holy Qur'ān indeed acknowledges the need for defensive measures when confronted with subversive expressions of belief, such as the demolition of the Masjid 'al-Dirār. Among the hypocrites, the founders of the Masjid Dirār included Abu Hubaybah 'ibn 'al-Az'ar, Mu'attib 'ibn Qushayr, 'Abbad 'ibn Haneef, Yakhrib, Jariyah 'ibn 'Amr, and their two sons, Zaid and Mu'jam, Wadi'ah 'ibn Thabit, and Hizam 'ibn Khallad. They caused significant trouble for the Holy Prophet Muḥammad ﷺ and the Muslim community.<sup>2</sup> Their ulterior motive for building the mosque was to sow seeds of conflict, distinct identity, and disunity among the Muslim community, and to use it as a hub for their anti-'Islāmic pursuits. Consequently, upon the instructions of the Holy Prophet Muḥammad ﷺ, the mosque was dismantled. Almighty 'Allāh said in Qur'ān:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ. لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى النَّفْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّبِعُوا اللَّهَ وَاللَّهُ يُحِبُّ الْمُطَّهَّرِينَ. أَفَمَنْ أُسِّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانَهُ عَلَىٰ شِقَا جُرْفٍ هَارٍ فَأَنْهَارُ بَيْ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ. لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ.<sup>3</sup>

And (there are) those (hypocrites) who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Almighty 'Allāh and His Messenger before. And they will surely swear, "We intended only the best." And Almighty 'Allāh testifies that, indeed, they are liars. Do not stand (for prayer) within it ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves, and Almighty 'Allāh loves those who purify themselves. Then is one who laid the foundation of his building on righteousness with fear from Almighty 'Allāh and (seeking) His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Almighty 'Allāh does not guide the wrongdoing people. The building they built will not cease to cause scepticism in their hearts until their hearts are cut to pieces. And Almighty 'Allāh is Knowing and Wise.

In 'Islām, a Masjid is one of the most sacred and revered places. Every Muslim holds the masjid in the highest respect, seeing it as a symbol of faith and devotion to Almighty 'Allāh. However, even such a holy place must be dealt with firmly when used for harmful purposes. The hypocrites who built Masjid 'al-Dirār had the ulterior motive of creating division among the Muslim community. Almighty 'Allāh's command to dismantle the Masjid underscores a crucial principle: the sanctity of a place or a concept in 'Islām is not inherent in its outward appearance

<sup>1</sup> al-'Ahzāb, 33:48.

<sup>2</sup> ibn Hishām. 'al-Sīrah 'al-Nabawīyah: vol. 2, pp. 135-136.

<sup>3</sup> At-Ṭawbah, 9: 107-110.

or title but in its purpose and the sincerity behind it. It means that if even a Sha'ā'ir-i 'Islām is used to create division among the believers, it must be discouraged.

## 2. False Claims About Divorce

Hypocrites invented a lie against Prophet Muḥammad ﷺ and spread the rumour that the Holy Prophet Muḥammad ﷺ divorced his wives. 'al-Bukhāri narrated a long Ḥadīth by 'Umar 'ibn 'al-Khattab, where he said, "At that time a talk was circulating among us that (the tribe of) Ghassan was preparing their horses to invade us. My 'Anṣāri companion, on the day of his turn, went (to the town) and returned to us at night, knocked at my door violently, and asked if I was there. I became horrified and came out to him. He said, "Today, a great thing has happened." I asked, "What is it? Have (the people of) Ghassan come?" He said, "No, but (What has happened) is greater and more horrifying than that: Almighty 'Allāh's Messenger has divorced his wives. 'Umar added, "The Prophet Muḥammad ﷺ kept away from his wives, and I said "Hafsa is a ruined loser; I had already thought that most probably this (divorce) would happen soon."<sup>1</sup>

Regarding the rumour of the Holy Prophet Muḥammad ﷺ divorcing his wives, 'Umar said, So I dressed myself and offered the Fajr prayer with the Holy Prophet Muḥammad ﷺ. Then the Holy Prophet Muḥammad ﷺ entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, "Why are you weeping? Did I not warn you? Have Almighty 'Allāh's Messenger divorced you all?" She replied, "I don't know. He is there in the upper room." I then went out and came to the pulpit and found a group of people around it; some were weeping. Then I sat with them for some time." 'Umar went to ask the Holy Prophet Muḥammad ﷺ; 'Umar narrated, "I greeted him while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative." 'Umar narrated, "I stood by the door of the mosque and loudly said, Almighty 'Allāh's Prophet Muḥammad ﷺ did not divorce his wives."<sup>2</sup> Almighty 'Allāh said in Qur'ān:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِٓ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا.<sup>3</sup>

And when it comes to information about (public) security or fear, they spread it around. But if they had referred it back to the Messenger or those of authority among them, then the ones who can draw correct conclusions from it would have known about it. And if not for the favour of Almighty 'Allāh upon you and His mercy, you would have followed Satan, except for a few.

This event emphasises the need to verify information through reliable sources before reacting or spreading it further. The rapid spread of the false divorce rumour caused unnecessary distress, highlighting how misinformation can destabilise social unity. For contemporary Muslims, this underscores the importance of media literacy and responsible communication to maintain community cohesion and prevent the spread of falsehoods.

## 3. Backlash Against Marriage

When Zaid 'ibn Ḥarīthah expressed his concerns to the Holy Prophet Muḥammad ﷺ, the Prophet advised him to not proceed with the divorce but Zaid 'ibn Ḥarīthah (RA) marriage with Hazrat Zainab did not last long and ended in divorce. The Holy Prophet Muḥammad ﷺ received a revelation informing him that Zaid 'ibn Ḥarīthah would divorce his wife and that she would then marry the Holy Prophet Muḥammad ﷺ. However, the Holy Prophet Muḥammad ﷺ was initially concerned about public perception, thinking that people would criticize him for marrying the ex-wife of his adopted son as Arabs would have given the status of a son as a real

<sup>1</sup> *Ṣaḥīḥ Bukhāri*, Book 3, Ḥadīth 133.

<sup>2</sup> *Ṣaḥīḥ Muslim*, Book 2, Ḥadīth 1107.

<sup>3</sup> 'An-Nisā', 4:83

son and regard his wife as forbidden to others just like the wife of a real son. The Holy Prophet Muḥammad ﷺ did not let this fear deter him from fulfilling his duty. Following the divine command, the Holy Prophet Muḥammad ﷺ married Hazrat Zainab, as instructed. The Qur'ānic verse declares:

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطْرًا رَوَّجْنَاكَهَا لَكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا<sup>1</sup>

So, when Zaid finished his desire for her, We gave her into your marriage, so that there may not be a problem for the believers in marrying wives of their adopted sons, when they finish their desire for them; and Allah's decree had to be enforced.

Therefore, when the Prophet married Zainab, the hypocrites saw this as an opportunity to create an uproar against him, thinking they had found two weak points.<sup>2</sup>

This incident highlights the Qur'ān's role in correcting societal misconception, emphasising that adopted relationships do not have the same legal implications as biological ones. For contemporary Muslims, it underscores the need to distinguish between cultural customs and religious principles and to correct harmful traditions through informed sources.

#### 4. False Accusations Against Ḥaḍrat 'Ali (RA)

Hypocrites stayed behind at a critical moment, casting doubt and making accusations against the Holy Prophet Muḥammad ﷺ.<sup>3</sup> In Battle of Tabuk, the Holy Prophet Muḥammad ﷺ appointed Ḥaḍrat 'Ali (RA) to take charge of his family and instructed him to stay with them. The Hypocrites claimed that Prophet Muḥammad ﷺ left 'Ali (RA) behind to lighten his burden. This deeply troubled 'Ali (RA), and went directly to the Holy Prophet Muḥammad ﷺ and said: يا رسول الله زعم المنافقون كذا فقال: كذبوا إنما خلفتك لما تركت ورائي فارجع فاخلفني في أهلي وأهلك ، أما ترضى يا علي أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي.<sup>4</sup>

“O Messenger of God, the hypocrites are claiming such and such.” The Prophet responded, “They are lying. I left you behind to care for what I left. Return and stay with my family and yours. Don't you like to be to me as Haron was to Mosa, except that there will be no prophet after me?”

This accusation was false and was part of a dangerous plot by the hypocrites, which ultimately failed. The Prophet's ﷺ reassurance, comparing 'Ali's role to that of Harūn to Mūsā, affirmed 'Ali's esteemed position and exposed the deceit. This incident highlights the need to address false claims directly and clarify the truth to maintain unity and trust. It reminds today's Muslims to watch out for disagreements and use true information and clear communication to solve misunderstandings.

#### 5. Dispute Resolution and 'Umar's Role!

Dahhak (RA) said: The Jew invited the hypocrite to the Holy Prophet Muḥammad ﷺ, while the hypocrite wanted to go to Ka'b 'ibn Ashraf, a leader known for accepting bribes. Abu Salih narrated from 'ibn Abbas (RA): There was a dispute between a hypocrite named Bishr and a Jew. The Jew said, “Let's go to Muḥammad ﷺ,” but the hypocrite said, “Let's go to Ka'b 'ibn Ashraf.” The Jew insisted on taking the case to the Holy Prophet Muḥammad ﷺ, and when the hypocrite saw this, he accompanied the Jew to the Holy Prophet Muḥammad ﷺ, who ruled in favour of the Jew. When they left, the hypocrite said, “I am not satisfied with this. Let's go to Abu Bakr (RA).” Almighty 'Allāh revealed:

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ.<sup>5</sup>

<sup>1</sup> Ahzāb, 33:37.

<sup>2</sup> al-Rahīq 'al-Makhtum, vol 1, pp. 1079

<sup>3</sup> Kitāb 'al-Maghāzī, vol. 3, pp. 995; 'ibn Hishām. 'al-Sīrah 'al-Nabawīyah, vol. 4, pp. 173.

<sup>4</sup> Kitāb 'al-Maghāzī, vol. 3, pp. 1003-1004; 'ibn Hishām. 'al-Sīrah 'al-Nabawīyah, vol. 4, pp. 179.

<sup>5</sup> An-Nūr, 24:48.

And when they are called to (the words of) Almighty 'Allāh and His Messenger to judge between them, at once a party of them turns aside (in refusal).

Abu Bakr also ruled in favour of the Jews. The hypocrite was still unsatisfied and suggested they go to 'Umar (RA). When they presented the case, 'Umar confirmed the Holy Prophet Muḥammad's ﷺ ruling and, subsequently, killed the dissenting man.<sup>1</sup> Almighty 'Allāh then revealed the verse:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.<sup>2</sup>

But no, by your Lord, they will not (truly) believe until they make you, (O Muḥammad), judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission.

The Holy Prophet Muḥammad ﷺ said to 'Umar, "You are 'al-Farooq" (the one who distinguishes between right and wrong).<sup>3</sup> The Qur'ānic verse declares:

أَلَمْ تَرَ إِلَى الَّذِينَ بَزَغْنَا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ إِلَيْكَ أَن يُبَدِّلُوا حُكْمًا قَدْ أُنزِلَ إِلَيْهِمْ مِن قَبْلُ سَوَاءً أَدَّبُوا الشَّيْطَانَ أَنْ يُضِلَّهُمْ صَلَآةً أَوْ كِتَابًا وَلَا يُعِيبُوا.<sup>4</sup>

Have you not seen those who claim that they believe in what has been revealed to you and what was revealed before you? They wish to go for judgment (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Satan wishes to lead them far astray.

When Ḥaḍrat 'Umar (RA) killed a hypocrite, the heirs of the hypocrite came to the Holy Prophet Muḥammad ﷺ and demanded retribution (*Qisās*) against Ḥaḍrat 'Umar (RA). They claimed that their intention in going elsewhere for judgment was not to seek a decision against the Prophet's ﷺ ruling but rather to have Ḥaḍrat 'Umar (RA) mediate and reconcile between the two parties. They even swore by Almighty 'Allāh to support their statement.<sup>5</sup> Almighty 'Allāh said:

فَكَيْفَ إِذَا أَصَابْتُم مَّصِيبَةً بِمَا قَدَّمْت أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَابًا وَتَوْفِيقًا.<sup>6</sup>

So how (will it be) when disaster strikes them because of what their hands have put forth and then they come to you swearing by Almighty 'Allāh, "We intended nothing but good conduct and accommodation."

The Above happening is absent from classic texts of history and interpretation. Imam 'ibn Jarīr Ṭabarī, known for his thoroughness, typically includes all relevant narrations about the context of revealed verses, yet this incident isn't mentioned by him at all. Hence, Hafiz 'ibn Kathīr has labelled it as exceptionally rare.<sup>7</sup>

Hypocrites tried to exploit legal processes to avoid rightful decisions and manipulate outcomes. Ḥaḍrat 'Umar's (RA) swift action and the divine rebuke emphasise the need for complete submission to Almighty 'Allāh's commands and the Prophet's ﷺ decisions. This teaches contemporary Muslims the importance of trusting established religious authority and the dangers of undermining it for personal gain.

## 6. Questioning the Change of Qiblah

In the words of the Glorious Qur'ān:

<sup>1</sup> The narration in Nawadir 'al-Usul is transmitted without a reliable chain, attributed to Mak'hul, a Tabi'i known for narrating from companions without direct transmission. 'ibn Mardawayh and 'ibn Abi Hatim's accounts are considered disconnected, as the last narrator, Abu 'al-Aswad Muḥammad 'ibn Abd 'al-Rahman, is a Tabi'i with no known direct narrations from companions. Furthermore, this chain includes 'Abdullāh 'ibn Lahi'a, a known weak narrator. The weak and disconnected chain, along with unreliable narrators, undermines the authenticity of the narration in Nawadir 'al-Usul.

<sup>2</sup> 'An-Nisā', 4:65.

<sup>3</sup> 'al-Zamakhshari, 'al-Kashaf, vol. 1, pp. 525.

<sup>4</sup> 'An-Nisā', 4:60.

<sup>5</sup> Maulana Abdul Rahman Keilani, *Teiseer 'al-Qur'ān*: 'An-Nisā', 4:62.

<sup>6</sup> 'An-Nisā', 4:62.

<sup>7</sup> According to Ḥadīth principles, a single narration (Khabar Wahid) isn't deemed reliable for widely acknowledged events like this.

<sup>8</sup> *Tafsīr 'al-Qur'ān 'al-Azim*, vol. 1, pp. 521.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَا هُمْ عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ<sup>1</sup>  
The foolish among the people will say, “What has turned them away from their *Qiblah*, which they used to face?” Say, “To Almighty ‘Allāh belongs the east and the west. He guides whom He wills to a straight path.”

After the Holy Prophet Muḥammad ﷺ migrated to Medīna and faced Jerusalem for prayer according to the initial directive, he consistently wished for the command to turn towards the Kaaba in Mecca for prayer. He often supplicated and looked towards the sky in anticipation. Eventually, when the command to turn towards the Kaaba came, the Jews, hypocrites, and Arab polytheists all began to comment on the change of the qibla direction.<sup>2</sup> The hypocrites began questioning why they should now turn towards the Kaaba in Mecca if Muḥammad truly a Prophet of Almighty ‘Allāh.

This incident shows how hard it can be to keep faith when facing doubt and opposition. It also highlights the need to follow Almighty ‘Allāh’s guidance, even when it goes against old ways. The Qur’ān teaches that Almighty ‘Allāh has the ultimate authority, and the direction of worship is a command from Him. For today’s Muslims, this reminds them to stay strong in their faith and prioritise divine wisdom over outside criticism.

## 7. Continues Boycott of Hypocrites?

The general behaviour and social conduct of the Holy Prophet Muḥammad ﷺ show that these hypocrites (despite not being true believers) continuously participated in social affairs with the Holy Prophet Muḥammad ﷺ. The Holy Prophet Muḥammad ﷺ deemed it prudent to involve them not only in social matters but also in religious affairs. This continued throughout the Holy Prophet Muḥammad’s ﷺ blessed life.<sup>3</sup> An incident<sup>4</sup> (which mention that the Holy Prophet Muḥammad ﷺ once identified and expelled 36 hypocrites by name in a gathering) would not be considered a reflection of the Holy Prophet Muḥammad’s ﷺ general behaviour and policy. The Qur’ān itself mentions social boycott of the hypocrites in one place:

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِالسَّيْتَةِ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا<sup>5</sup> سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمٍ لِتَأْخُذُوا

<sup>1</sup> al-Baqarah, 2:142.

<sup>2</sup> Mufti Ghulam ur Rahman, *Tafsīr Muḥasin ‘al-Qur’ān*: ‘al-Baqarah, 2:142.

<sup>3</sup> Almighty ‘Allāh inform his messenger that, if we want, we could clearly inform you of all of them and show them to you. However, you can already recognize who is a hypocrite by their signs and smooth talk.

<sup>4</sup> ‘ibn Jarīr, ‘ibn Abi Hatim, ‘al-Tabarani, Abu ‘al-Sheikh, and ‘ibn Mardawayh narrated from ‘ibn Abbas regarding this verse. Abd ‘al-Razzaq, ‘ibn ‘al-Mundhir, ‘ibn Abi Hatim, and Abu ‘al-Sheikh narrated from Qatada, regarding this verse. (At first, people who lived far away from the Medīna were talked about. Now, people who lived near Medīna who pretended to be good Muslims but were not, are being mentioned and their hypocrisy was not even known to the Holy Prophet Muḥammad ﷺ before (Mufti Taqi Usmani).)

عن ابن عباس في قوله: “وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ...” قال: قام رسول الله صلى الله عليه وسلم يوم الجمعة خطيباً، فقال: “قم يا فلان فاخرج، فإنك منافق، اخرج يا فلان، فإنك منافق، فاخرجهم بأسمائهم، ففضحهم، ولم يكن عمر بن الخطاب شهد تلك الجمعة لحاجة كانت له، فقيه عمر وهم يخرجون من المسجد فاختبأ منهم استحياء أنه لم يشهد الجمعة، وظن أن الناس قد انصرفوا، واختبأوا هم من عمر، وظنوا أنه قد علم بأمرهم، فدخل عمر المسجد، فإذا الناس لم ينصرفوا. فقال له رجل: أبشر يا عمر، فقد فضح الله المنافقين اليوم، فهذا العذاب الأول، والعذاب الثاني عذاب القبر.

Ahmad bin Yahya ‘al-Halwani narrated to us, saying: ‘al-Hussein bin Amr bin Muḥammad ‘al-Anqazi told us, who said: Asbat bin Nasr narrated to us from ‘al-Suddi, from Abu Malik, from ‘ibn Abbas, regarding the verse: Some of the desert dwelling Arabs around you are hypocrites as are some of the inhabitants of Medīna. (‘ibn Jarīr, ‘ibn Abi Hatim, and ‘al-Bayhaqi narrated, an incident involving ten people who stayed behind during the Battle of Tabūk. Seven of them tied themselves to the mosque’s posts, seeking repentance, and were later forgiven.) They are persisting in their hypocrisies. You do not know them, but We know them well, We will punish them twice (in this world); then they will be returned to a great punishment (in the Hereafter). The Prophet Muḥammad’s ﷺ stood up on a Friday to deliver a sermon and said, “Get up, so-and-so, and leave, for you are a hypocrite. Get out, so-and-so, you are a hypocrite.” He called them out by their names and exposed them. ‘Umar ‘ibn ‘al-Khattab was absent from that Friday sermon due to a need he had. As he was approaching the mosque, he saw the people leaving and due to haya that he had missed the Friday prayer. ‘Umar thought that the people had already left and hid from them, thinking they had noticed his absence. When ‘Umar entered the mosque, the people had not yet left. A man said to him, “Rejoice, O ‘Umar, for Almighty ‘Allāh has exposed the hypocrites today. This is their first torment, and the second torment is the torment of the grave.” (Suleiman bin Ahmed ‘al-Shami, Abu ‘al-Qasim ‘al-Tabarani, Al Mujim al Awsat: Dar ‘al-Haramain, Cairo; Abdul Rahman bin Abi Bakr, Jalal ‘al-Din ‘al-Suyuti, ‘al-Durr ‘al-Manthur, Dar ‘al-Fikr, Beirut.)

<sup>5</sup> al-Fath, 48:11.

ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَعْقِلُونَ إِلَّا قَلِيلًا<sup>1</sup>

Those who remained behind the Bedouins will say to you, “Our properties and our families occupied us, so ask forgiveness for us.” They say with their tongues what is not within their hearts. Say, “Then who could prevent Almighty ‘Allāh at all if He intended for you harm or intended for your benefit? Rather, Almighty ‘Allāh is always acquainted with what you do.” Those who remained behind will say when you set out toward the war booty to take it, “Let us follow you.” They wish to change the words of Almighty ‘Allāh. Say, “You will not follow us. Thus, did Almighty ‘Allāh say before.” Then they will say, “Rather, you envy us.” But (in fact), they were not understanding except a little.

The background of this boycott is when the Holy Prophet Muḥammad ﷺ intended to perform Umrah. He invited the Bedouin tribes to join him.<sup>2</sup> Many Bedouins, however, made excuses and refused to join, leaving only the sincere believers to accompany the Holy Prophet Muḥammad ﷺ. Upon reaching Ḥudaibiyyah, a peace treaty was negotiated with the Quraysh after some tension. When the Quraysh later violated this treaty, the Holy Prophet Muḥammad ﷺ planned an expedition to Khaybar, declaring that only those will be participating in Khaybar who had participated in the Ḥudaibiyyah. This was to exclude the hypocritical Bedouins who had previously declined. The hypocrites break their promises, and ‘Allāh Almighty highlight their disgrace and ultimate punishment in this world and the Hereafter. Despite their desire, they could not join the Muslims in the Battle of Khaybar. However, this boycott was temporary and short-lived, as the following verse:

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَى قَوْمِ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا<sup>3</sup>

Say to those who remained behind the Bedouins, “You will be called to (face) a people of great military might; you may fight them, or they will submit. So, if you obey, Almighty ‘Allāh will give you a good reward, but if you turn away as you did before, He will punish you with a painful punishment.”

The verse “ستدعون الى قوم اولى باس شديد” was a warning to the hypocrites. They would face a strong enemy in the future, giving them a chance to prove their loyalty. This enemy was not the Quraysh but a stronger nation, hinting at the later conflicts with the Byzantine and Persian empires. The hypocrites who had stayed behind made excuses, claiming they were preoccupied with their families and businesses, asking the Holy Prophet Muḥammad ﷺ to seek forgiveness for them. However, Almighty ‘Allāh revealed their deceit, emphasising that life and death are in His control, not theirs.

The temporary social boycott of hypocrites by Prophet Muḥammad ﷺ due to their deceit and reluctance to join important religious and military activities highlights a key principle in ‘Islāmic leadership: accountability and integrity. By excluding them from events like the Battle of Khaybar, the Holy Prophet Muḥammad ﷺ emphasised the need for genuine commitment and loyalty. This approach kept the community strong and emphasised the importance of sincere faith and actions.

The Qur’ān mentioned about the people whose hypocrisy has become completely apparent,<sup>4</sup> they<sup>5</sup> should not be given the honor of leading funeral prayers. Prophet Muḥammad ﷺ said:

<sup>1</sup> al-Fath, 48:15.

<sup>2</sup> He anticipated that the Quraysh might prevent their entry into Mecca or even engage in combat due to past hostilities. Thus, he wanted a significant number of companions to deter any opposition.

<sup>3</sup> al-Fath, 48:16.

<sup>4</sup> Maududi, Abul A’la. *Tafheem ul Qur’ān*.

<sup>5</sup> Earlier, the hypocrites were mentioned absently, now they have been addressed directly.

عن جابر، قال مات رأس المنافقين بالمدينة وأوصى أن يصلى عليه النبي صلى الله عليه وسلم وأن يكفنه في قميصه فصلى عليه وكفنه في قميصه وقام على قبره فأنزل الله: “وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ”<sup>1</sup>

It was narrated that Jabir (RA) said: “The leader of the hypocrites in ‘al- Medīna died, and left instructions that the Holy Prophet Muḥammad ﷺ should offer the funeral prayer for him and shroud him in his shirt. He offered the funeral prayer for him and shrouded him in his shirt and stood by his grave. Then Almighty ‘Allāh revealed the words:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَأْوَاهُمُ النَّارُ فَسَيُفُونَ<sup>2</sup>

And never pray (the funeral prayer, O Muḥammad) over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Almighty ‘Allāh and His Messenger and died while they were defiantly disobedient.

The Prophet Muḥammad ﷺ was prohibited from leading their funeral prayers but it was not said that their funeral prayers should not be offered at all. Almighty ‘Allāh said:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ<sup>3</sup>

When it is said to them, “Come! the Holy Prophet Muḥammad ﷺ will pray for you to be forgiven,” they turn their heads “in disgust,” and you see them “O Prophet Muḥammad ﷺ” turn away in arrogance. It is the same whether you pray for their forgiveness or not. Almighty ‘Allāh will not forgive them. Surely, Almighty ‘Allāh does not guide the rebellious people.

Up until now, hypocrisy was veiled, but after the revelation of this verse, when the Holy Prophet Muḥammad ﷺ refused to offer the funeral prayer for someone, then everyone knew that he was a hypocrite.<sup>4</sup> Almighty ‘Allāh revealed:

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ<sup>5</sup>

It does not matter” whether you, “O Prophet Muḥammad ﷺ” pray for them to be forgiven or not. Even if you pray for their forgiveness seventy times, Almighty ‘Allāh will never forgive them. That is because they have lost faith in Almighty ‘Allāh and His Messenger. And Almighty ‘Allāh does not guide the rebellious people.

Later, Ḥaḍrat ‘Umar (RA) also ensured that the funeral prayers of a hypocrite were not offered by himself. The Holy Prophet Muḥammad ﷺ had informed Ḥaḍrat Hudhaifah about many people in a particular incident who were hidden hypocrites. So, when someone passed away, Ḥaḍrat ‘Umar would check if Hudhaifah was present at the funeral, and then Ḥaḍrat ‘Umar would also participate in the funeral; otherwise, not.<sup>6</sup>

## 8. Conclusion

Tolerance, both as a social virtue and a political principle, is pivotal in fostering peaceful coexistence among individuals and groups with varying perspectives and ways of life within the same society. It encourages understanding, acceptance, and respect for diversity, ultimately contributing to harmonious living and reducing social conflict.<sup>7</sup> The path to addressing the crisis of radicalism in the ‘Islāmic world lies in embracing religious tolerance. Tolerance is an approach that promotes peace and peaceful coexistence. It enables people to interact peacefully, even when they hold differing views or experience conflicts based on their beliefs. By fostering

<sup>1</sup> Sunan ‘ibn Majah, Ḥaḍīth 1524.

<sup>2</sup> At-Ṭawbah, 9:84.

<sup>3</sup> al-Munāfiqūn, 63:5-6.

<sup>4</sup> Ahmed, Dr Israr. *Bayān ‘al-Qur’ān*.

<sup>5</sup> At-Ṭawbah, 9:80.

<sup>6</sup> Al-Hakim al-Nishapuri, *Al-Mustadrak ‘ala al-Sahihain*, Volume 3, Page 297.

<sup>7</sup> Anna Elisabetta Galeotti, *Do We Need Toleration as a Moral Virtue*: Res publica, 2001.

an environment of tolerance, societies can work towards greater understanding, acceptance, and harmony, reducing the likelihood of radicalism taking root.<sup>1</sup>

The Prophet Muḥammad ﷺ made efforts to educate the hypocrites about the teachings of 'Islām and the importance of being a part of the Muslims; for this, the Holy Prophet Muḥammad ﷺ also encouraged them to repentance. However, a concession has been made for them that the door of repentance remains open. The next verse announces a concession for these individuals."<sup>2</sup> Almighty 'Allāh said in Qur'ān: Except those who repent and correct themselves, hold on to Almighty 'Allāh, and make their Faith pure for Almighty 'Allāh. So, those are with the believers, and Almighty 'Allāh will give the believers a great reward.<sup>3</sup>

Four exceptions are mentioned regarding the salvation of condemned hypocrites: First, they should feel remorseful for their past actions. Second, they should reform themselves completely for the future. Third, they hold on to Almighty 'Allāh. Fourth, they should perform all their religious duties solely for the pleasure of Almighty 'Allāh. These four actions will be established in order, one after the other.<sup>4</sup> Almighty 'Allāh revealed: That Almighty 'Allāh may reward the truthful for their truth and punish the hypocrites if He wills or accepts their repentance. Indeed, Almighty 'Allāh is ever Forgiving and Merciful.<sup>5</sup>

This passage shows that 'Islām is kind and welcoming. It teaches that even people who have made mistakes can return through sincere repentance. 'Islām values real change and gives many chances for it. The principle that even the most misguided can be redeemed through genuine repentance serves how merciful Almighty 'Allāh is. It reminds us that it's important to always try to be better in 'Islām. After the migration, the Holy Prophet Muḥammad ﷺ engaged in continuous jihad against the disbelievers during the ten years in Medīna. Almighty 'Allāh revealed: O Prophet Muḥammad ﷺ, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.<sup>6</sup>

According to the narration in *Tabaqat 'ibn Sa'd*, the number of military expeditions (Ghazawat) led by the Holy Prophet Muḥammad ﷺ was twenty-seven within those ten years, and all these jihads were against the disbelievers. However, it is noteworthy to consider which jihad was waged against the hypocrites. Throughout the ten years in Medīna, weapons were never raised against the hypocrites. They lived in Medīna and participated in all affairs. The Holy Prophet Muḥammad ﷺ fully implemented the command concerning the hypocrites by waging a different kind of jihad against their strategy. As a result, these hypocrites were eliminated during the Holy Prophet Muḥammad's ﷺ time itself. Consequently, during the entire period of the Caliphs, there was no trace of anyone who could be counted among the hypocrites. No incidents involving hypocrites are recorded from that era. Despite their thousand faults, the Holy Prophet Muḥammad ﷺ was encouraged by living among the hypocrites and not attacking them even once.

The genuine repentance is shown through the person's actions afterwards,<sup>7</sup> reflecting their true faith and repentance. If they had sincerely repented and remained steadfast in their repentance, Almighty 'Allāh would surely have accepted it.<sup>8</sup> Eventually, many who started as hypocrites

<sup>1</sup> David Heyd, *Toleration*. Research Institute of Strategic Studies Publications, Tehran, 2005, pp. 34.

<sup>2</sup> Ahmed, Dr Israr. *Bayān 'al-Qur'ān*.

<sup>3</sup> 'An-Nisā', 4:146.

<sup>4</sup> Bhatvi, Abdul Salam. *Tafseer al Qur'ān*. Lahore: Maktaba Daru Ul Andlus, 2000.

<sup>5</sup> 'al-'Aḥzāb, 33: 24.

<sup>6</sup> 'At-Ṭawbah, 9:73.

<sup>7</sup> Repentance is accepted from those with a good past, showing that their mistakes were human errors, whereas habitual wrongdoers (hypocrites) do not have their repentance accepted.

<sup>8</sup> Some commentators believe this verse refers to the Jews who first believed, then worshipped the calf and became disbelievers, then repented and became believers again, then denied the prophethood of Isa (AS) and became disbelievers, and finally continued to increase in disbelief by denying the prophethood of the Holy Prophet Muḥammad ﷺ.

made their positions clear. Some converted to 'Islām and became true Muslims, while others joined non-Muslims, such as polytheists, apostates, or Jews.

The Prophet and his companions wisely handled hypocrites, offering some the chance to change. This approach, highlighted in the verse “فَمَا لَكُمْ فِي الْمُتَفَقِينَ فِتْنِينَ” teaches us about tolerance and the importance of giving people the opportunity to improve. Today, we might hastily judge others and exclude them from the community, unlike the nuanced approach of the Holy Prophet Muḥammad ﷺ. The Noble Qur'ān states: Why are you “believers” divided into two groups regarding the hypocrites while Almighty 'Allāh allowed them to regress “to disbelief” because of their misdeeds? Do you wish to guide those left by Almighty 'Allāh to stray? And whoever Almighty 'Allāh leaves to stray, you will never find a way for the.<sup>1</sup>

The strategic approach of Prophet Muḥammad ﷺ in dealing with hypocrites in Medina highlights lessons in patience, wisdom, and non-violent resistance. Instead of using weapons, the Holy Prophet Muḥammad ﷺ employed education and social strategy. This eliminated hypocrisy without direct confrontation.<sup>2</sup> In essence, the collective interest of the Muslim community determines the limits of tolerating hypocrites. The efforts of the Holy Prophet Muḥammad ﷺ and his followers succeeded, and the Muslims in Medīna were able to overcome the propaganda of the hypocrites and establish a strong and prosperous society. The teachings of 'Islām continued to spread throughout the Arabian Peninsula, inspiring justice, compassion, and peace.<sup>3</sup> To stay protected from the deceit of hypocrites and the hostility of intense opponents, a straightforward solution is to practice patience and piety. If you maintain these qualities, their schemes will not harm you at all.<sup>4</sup> The absence of hypocrisy during the Caliphate shows the success of the Prophet's ﷺ methods. It provides a timeless example of dealing with problems with patience, wisdom, and peaceful strategies.

### **Bibliography:**

- 'Ahmed, Dr Israr. Bayān 'al-Qur'ān. Qur'ān Academy, Lahore, 2008.
- 'al-Bayhaqī, Abi Bakr Ahmad. al-Dalā'il al-Nubuwwah. Dār al-Ishā', Karachi, 2009.
- 'al-Bukhārī, Muhammad ibn Ismail. Ṣaḥīḥ al-Bukhārī. Darussalam, Riyadh, 1997.
- Al-Ḥākim al-Nīshāpūrī. Al-Mustadrak 'ala al-Ṣaḥīḥayn.
- 'al-Mubarakpuri, Safiur-Rahman. Ar-Raḥeeq al-Makhtum. Darussalam Publishers, Riyadh, 2002.
- 'al-Ṭabarī, Muhammad ibn Jarir. Tafsīr al-Ṭabarī. Dār al-Ma'ārif, 1969.
- al-'Uthaymīn, Muhammad bin Ṣāliḥ. Sharḥ Riyāḍ al-Ṣāliḥīn. Maktabat al-'Ilm, Riyadh.
- 'al-Zamakhshari, Mahmood bin 'Umar. Tafsīr al-Kashāf. Dar al-Marefah, 2009.
- Heyd, David. Toleration: An Elusive Virtue. Princeton University Press, 1996.
- ibn Hishām, Abu Muhammad 'Abdul Malik. al-Sīrat al-Nabawīyyah: Edited by Ibrahim al-Abiari. Dār Aḥyā' al-Turāth al-'Arabī, Beirut, Lebanon, 1995.
- ibn Majah, Abu 'Abdullāh. Sunan ibn Majah. Dar al-Kutub al-Ilmiyah, Beirut, Lebanon, first edition, 2008.
- 'ibn Kathīr, Abū 'al-Fidā' Ismā'il 'ibn 'Umar. Tafsīr 'al-Qur'ān 'al-'Azīm. Dār 'al-Ma'rifah, Beirut, 1984.
- 'ibn Kathīr. Tafsīr 'ibn Kathīr. Darussalam Publishers, 2000.
- Keilani, Maulana Abdul Rahman. Taiseer al-Qur'ān. Maktaba Rahmania, Lahore.
- Maududī, Abul A'la. Tafheem ul Qur'ān. Idara Tarjuman ul Qur'ān, Lahore, 2004.

<sup>1</sup> 'An-Nisā', 4:88.

<sup>2</sup> This underscores the importance of addressing internal threats ethically and strategically rather than through physical confrontation.

<sup>3</sup> 'al-Munāfiqūn, 63:8.

<sup>4</sup> Ma'ariful Qur'ān, vol. 2, pp. 165.