

# **The Hypocrites' Sense of Self-Superiority During the Time of the Prophet of Islam (Peace Be Upon Him): Its Effects and Consequences According to the Noble Quran**

**Doostali Sancholi**

Assistant Professor of History , Faculty of Humanities , Department of  
History , University of Zabol , Zabol , Iran  
d.sanchooli@uoz.ac.ir

**الإغترار بالنفس عند المنافقين في عصر نبي الإسلام ﷺ وأثاره ونتائجه  
من خلال آيات القرآن الكريم**

**الدكتور دوستعلي سمنچولي**

أستاذ مساعد ، قسم التاريخ ، كلية الآداب والعلوم الإنسانية ، جامعة زابل ، زابل ، إيران

**Abstract:-**

The Quran identifies self-superiority as a prominent trait of hypocrites. By delineating the root causes behind this misguided mindset, the Quran cautions the Prophet of Islam (peace be upon him) and the believers about the detrimental consequences it brings and offers strategies for addressing it. Given that the sense of self-superiority among hypocrites persists to this day, understanding it is crucial for enlightening the present generation and enhancing their insight.

The objective of this study is to elucidate the hypocrites' sense of self-superiority, along with its effects and consequences, drawing upon verses from the Quran. This study employs a descriptive-analytical approach and relies on library sources. The emergence of the self-superiority mindset among hypocrites stems from various factors, including feelings of insignificance in comparison to the greatness of the Prophet (peace be upon him), a sense of personal wisdom juxtaposed with perceived foolishness in others, and notions of aristocracy and economic superiority. Manifesting this mindset, hypocrites demonstrate behaviors marked by self-admiration, divisiveness, and belittlement towards the Prophet of Islam (peace be upon him), the divine revelations, and fellow believers. In response to such challenges, the Prophet (peace be upon him), guided by Quranic principles, employed a dual strategy: one of tolerance and enlightenment to mitigate their influence, and another of firmness and resolve to counter their divisive actions. Through these measures, the Islamic society was shielded from the dangers posed by the hypocrites.

**Key words:** The Quran, The Prophet of Islam (pbuh), Hypocrites, Sense of Self-Superiority, Mockery.

**المخلص:-**

لقد عَدَّ القرآن الكريم الغرور من صفات المنافقين، وبعد ذكر بعض أسباب ظهور هذه الصفة السيئة فيهم، فقد حذر النبي ﷺ والمؤمنين من خطورتها بين المنافقين وقدم حلولاً لها. وبما أننا قد نجد هذه الميزة غير الأخلاقية في العصر الحاضر، فإن الإلمام بها مهم وضروري لتتویر الجيل الحالي. يسعى هذا المقال معتمداً على المنهج الوصفي التحليلي إلى دراسة الغرور والاغترار بالنفس عند المنافقين وبيان آثاره ونتائجه مستمداً من القرآن الكريم. إن الشعور بالذل والحقارة تجاه شخصية النبي ﷺ، والظن بكونهم عقلاء ومدبرين، واعتبار الآخرين أغبياء وجاهلين، وتفوقهم المادي، كان من أهم أسباب الغرور بين المنافقين. وبناءً على هذا النوع من التفكير، فعاملوا النبي ﷺ والمؤمنين بازدراء واستهانوا بالآية الكريمة. لقد واجه رسول الله ﷺ المنافقين بفكرة التسامح والتتویر من جهة، والحزم والصرامة من جهة أخرى، مستندا إلى آيات القرآن، وحافظ على المجتمع الإسلامي من مخاطرهم.

**الكلمات المفتاحية:** القرآن الكريم، نبي الإسلام ﷺ، المنافقون، الغرور، الاستهزاء.

## 1. Introduction

Upon the arrival of the esteemed Prophet of Islam (peace be upon him (pbuh)) and the Muslim community in Medina, a significant part of the city's inhabitants extended a warm welcome. Within merely a year of the Prophet's arrival (pbuh), the majority of Medina's populace had embraced Islam, with only a few households remaining untouched by its influence (Ibn Hisham, 1996, vol. 1: 332). As Islam continued to propagate and the Prophet (pbuh) endeavored to establish an Islamic governance, certain influential intellectual factions found their interests threatened. Consequently, the hypocritical elements within society grew more conspicuous, employing various stratagems to undermine the progress of Islam.

The term "Munafiq" (hypocrite) finds its etymological roots in the Arabic word "nafaq," which denotes the act of penetrating or making headway. "Nafaq" also encompasses the notion of underground passages or tunnels used for concealment or escape (Akhondi, 2014: 54). Analogous to a mouse that enters its burrow through one aperture and exits through another, a hypocrite traverses into Islam through one avenue but departs through an alternative opening (Ibn Manzur, n.d., vol 14: 327). In Islamic parlance, "nifaq" (hypocrisy) characterizes those who outwardly profess adherence to Islam while harboring disbelief within their hearts.

The Quran introduced the term "nifaq" (hypocrisy) to describe a deceitful and double-dealing individual, aligning with its linguistic connotation. This term was not prevalent before the Quran's revelation. Consequently, in Quranic context, "munafiq" (hypocrite) denotes someone whose outward expressions contradict their inner beliefs, effectively labeling them as two-faced individuals. The term encapsulates the notion of concealment, as the hypocrite veils their true sentiments while presenting a façade of righteousness (Sobhani, 1997, vol. 4: 9). God, in His judgment, deems hypocrites as inherently duplicitous and deceptive: "When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars<sup>(1)</sup>." (Surah Munafiqun: 1)

### 1.1. Statement of the Problem and Research Question

During the time of the Prophet, hypocrites sought to undermine

the burgeoning influence of Islam through destructive intellectual and cultural endeavors, resorting to psychological warfare and malicious propaganda to disrupt the faith's progress. The Quran, in elucidating the traits, behaviors, and intentions of these hypocrites, cautioned the Prophet (pbuh) and the Muslim community about their perilous nature and offered guidance on how to confront them. In Surah Al-Baqarah, twelve distinct characteristics of the hypocrites are delineated, among which is their inflated sense of superiority and exclusivity. In this regard, God conveys: ((And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not<sup>(2)</sup>)). (Surah Al-Baqarah: 13).

One of the tactics employed by the hypocrites was to propagate their own supposed superiority while casting doubt upon the intellectual and cultural underpinnings of Islam. Through this sense of self-importance, they derided the Prophet (pbuh) and the faithful, viewing themselves as inherently superior. This mindset persists among hypocrites in the contemporary era as well. Thus, recognizing and understanding the nature, objectives, and traits of hypocrites, particularly their sense of self-importance, along with the solutions outlined in the Quran, becomes imperative. Confronting this issue is vital in thwarting their perilous schemes and conspiracies. The purpose of this paper is to explore the concept of self-superiority within the ranks of the hypocrites, examining its origins and resultant behaviors, and offering solutions to address it as depicted in the Quran and the exemplary conduct of the Prophet (pbuh). This research centers on elucidating the notion of self-superiority among the hypocrites of the Prophet's era, drawing upon Quranic verses and employing a descriptive-analytical approach to address the following inquiries:

1. What were the underlying causes contributing to the development of self-superiority among the hypocrites during the Prophet's era, as depicted in the Quran?
2. How did hypocrites, imbued with a sense of self-importance, interact with the Prophet (pbuh) and the believers?
3. What remedies and guidance does the Quran offer to the Prophet (pbuh) and the believers to counteract the notion of self-superiority among the hypocrites?

## 2. Literature Review

To the best of the author's knowledge, existing research has predominantly focused on the concept of hypocrisy (nifaq), delving into its origins, the varying degrees of hypocrisy, and the objectives and motivations of hypocritical individuals. Some notable works include:

In 2008, Mesbah Yazdi contributed an article titled "Interpretation of Surah Al-Baqarah, Verses 13-20" to the Quran Shenakht journal. In this publication, Yazdi provided an interpretation of the verses from Surah Al-Baqarah concerning the hypocrites, shedding light on their subversive activities disguised as reformative efforts.

Razi Behabadi and Rezaei Koltapeh (2014), in their article titled "The Judgment of the Quran on the Statements of the Hypocrites, Based on the Views of Ayatollah Jawadi Amoli" published in the journal Quranic Knowledge Quarterly, asserted that the Quran refutes the false claims of the hypocrites and defends the Prophet (pbuh) and the believers by exposing the hypocrites' intentions.

Similarly, in the same year (2014), Akhondi, in an article titled "Typology of Hypocrisy in the Quran (A Sociological Study of the Phenomenon of Hypocrisy)" published in the journal Quranic Teachings, delineated the concept of hypocrisy and its sociological characteristics. Hypocrisy, according to Akhondi, contributes to the proliferation of conflict, the decline in religiosity, the propagation of corruption and deviation, and the erosion of social capital.

Previous research has explored diverse facets of hypocrisy and its practitioners; however, to date, no independent study has delved into the concept of self-superiority among hypocrites during the era of the Prophet, their interactions with the Prophet (pbuh) and the believers, and the Quranic strategies devised to counteract their influence.

## 3. Causes Behind the Development of the Notion of Self-Superiority Among the Hypocrites During the Prophet's Era

During the Prophet's era, the hypocrites, akin to many individuals afflicted by self-superiority, grappled with the psychological ailment of self-elevation, influenced by various factors, including:

### 3.1. The Inferiority Complex and Feelings of Inadequacy in the Presence of the Prophet's Grandeur (pbuh)

A fundamental driver of the self-superiority syndrome is a profound sense of inadequacy and inferiority in comparison to others. Those entrenched in self-superiority outwardly project confidence and superiority while internally harboring feelings of subjugation and inadequacy. In an attempt to compensate for this inner turmoil, they adopt an arrogant demeanor, masking their inferiority complex. In this context, Imam Sadiq (pbuh) states: "No one displays arrogance except due to an underlying sense of inferiority and inadequacy within themselves." (Kalini, 1996: Vol. 5, p. 312, hadith 17). The hypocrites, including their leader in Medina, Abdullah ibn Ubayy, were afflicted by this psychological affliction. They harbored feelings of inferiority in the presence of the magnificence and stature of the Prophet (pbuh). The Ansar and the people of Medina had forsaken them to welcome the Prophet (pbuh), demonstrating him respect and reverence—a situation that proved challenging for the hypocrites. Thus, they resorted to feigning a false sense of superiority to mask their inferiority complex. God elucidates regarding the arrogance and conceit of the hypocrites before the Prophet (pbuh): ((And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant<sup>(3)</sup>)). (Surah Munafiqun: 5) The hypocrites' rejection of the Prophet (pbuh) is rooted in their affliction with self-superiority. Sensing inferiority in the presence of the Prophet's grandeur and esteemed position among the believers, they assume an attitude of superiority and self-sufficiency towards him. They regard the Prophet's plea for God's forgiveness on their behalf as beneath their dignity, striving to portray themselves as superior to him in the eyes of other Muslims.

### 3.2. Regarding Themselves as Wise and Prudent, and Others as Foolish and Ignorant

Another factor contributing to the hypocrites' sense of self-superiority was their belief in their own wisdom and prudence, juxtaposed with a perception of others as foolish and ignorant. They falsely regarded themselves as intellectually superior, considering their knowledge and cultural awareness to be unmatched. Conversely, they viewed the believers as ignorant and irrational, lacking awareness of what is beneficial for them. The Quran

addresses this aspect, stating ((And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not<sup>(4)</sup>)). (Surah Baqarah: 13)

The hypocrites saw themselves as intellectually and mentally superior, viewing their hypocrisy as a form of foresight. They deemed the believers' approach as naive and foolish, asserting their superiority over them. But what led to this mindset? Some suggest that witnessing Muslims abandoning their homes and livelihoods to migrate to a foreign city, living on minimal provisions, while they themselves enjoyed ample resources in their own city, played a role. Additionally, observing another group of Muslims dedicating their wealth to support the migrants, making sacrifices, and assisting a leader not from their city in combating a faction within their own community likely contributed to their perspective. From the hypocrites' standpoint, the war itself was deemed unwise. They saw a small group with minimal power and resources pitted against a vast faction equipped with ample provisions. In their eyes, such a conflict seemed destined for defeat. They regarded this strategy as foolish and used it as justification to abstain from following the Prophet (pbuh) (Mesbah Yazdi, 2009: 2).

The hypocritical leaders, notably Abdullah ibn Ubayy, who played a pivotal role in guiding their groups, held significant sway in Medina. Prior to the arrival of the Prophet (pbuh), they occupied esteemed positions in society. Before the Prophet (pbuh) reached Medina, its inhabitants had prepared an embellished crown for Abdullah ibn Ubayy, intending to crown him as the chief ruler of the city and its environs. However, upon the arrival of the Prophet of Islam, they abandoned this plan and redirected their allegiance towards him (Ibn Hisham, 1996, vol. 1: 387).

It's evident that an individual who held such prominence within his community prior to the advent of the Prophet (pbuh) would struggle to reconcile with the new reality. Consequently, he resorted to hypocrisy, anticipating the decline or erosion of Islam, in hopes of reclaiming his former stature. Leveraging their societal influence, the hypocrites perceived themselves as wise, judicious, and benevolent toward the people of Medina. To preserve their social status, they depicted the Prophet (pbuh) and the believers as foolish and naive.



### 3.3. The Aristocracy and Economic Dominance of the Hypocrites

The aristocratic status and superior economic power held by certain hypocrites in comparison to the believers played a pivotal role in shaping their sense of self-importance. Often hailing from the affluent and privileged echelons of Medina, they inherently viewed themselves as superior to others. Their elevated economic standing vis-à-vis the believers prompted the hypocrites to exploit this advantage, seeking to undermine and separate the believers from the Prophet (pbuh) through economic boycotts and attempts to sway them to their faction. In this regard, God states: ((They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand<sup>(5)</sup>)). (Surah Munafiqun: 7).

Abdullah ibn Ubayy and several other hypocrites hailed from the aristocracy and tribal leadership of Medina. Conversely, the emigrants who had forsaken their wealth and possessions in Mecca to settle in Medina faced financial hardship. This discrepancy fueled the hypocrites' perception of themselves as proprietors, viewing others as reliant on their benevolence. Their arrogance, pride, and sense of superiority towards the believers fostered a haughty demeanor, deeming themselves honorable while relegating the believers to a state of lowliness and humiliation. However, God did not let their misguided and false beliefs go unchallenged. He unveiled the fallacy of their ignorant convictions, declaring: ((They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know<sup>(6)</sup>)). (Surah Munafiqun: 8). The possession of wealth and riches often fosters arrogance and a sense of superiority in individuals. The aristocratic status and economic advantage enjoyed by the hypocrites fueled their perception of themselves as honorable and superior compared to the less affluent believers.

The emergence of a mentality of self-superiority among the hypocrites of Medina stemmed from various factors. These included feelings of humiliation and insignificance in the presence of the Prophet (pbuh) and the believers' greatness and reverence.



Additionally, their delusions of superiority, considering themselves knowledgeable, wise, reformist, and well-intentioned while disparaging others as foolish and ignorant, contributed to this mindset. Furthermore, their aristocratic status and superior economic power compared to the believers further fueled their sense of superiority. This mentality prompted them to engage in hostile acts against the Prophet of Islam (pbuh) and the believers, some of which will be discussed.

#### **4. Behaviors and Actions Stemming from the Hypocrites' Sense of Superiority towards the Prophet (pbuh) and the Believers**

The hypocrites' sense of superiority manifested in various hostile and offensive behaviors directed towards the Prophet (pbuh), the divine verses, and the believers. Some of these behaviors included:

##### **4.1. Instigating Discord Disguised as Reform and Benevolence**

Driven by their misguided sense of superiority, wherein they deemed themselves wise and prudent while regarding the believers as ignorant and foolish, the hypocrites projected themselves as benefactors and agents of reform to garner public favor. By promoting this false narrative, they undermined the intellectual and cultural underpinnings of the believers through mockery and criticism. Outwardly advocating for reform, they clandestinely sowed seeds of discord. God addresses this fallacious notion: ((And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers"<sup>(7)</sup>)). (Surah Baqarah: 11). They raise the banner of reform, yet in truth, they are the veritable agents of corruption, as God has declared concerning their assertion: ((Unquestionably, it is they who are the corrupters, but they perceive [it] not<sup>(8)</sup>)). (Surah Baqarah: 12). Indeed, we are well acquainted with them. The expression "but they perceive [it] not" pertains to the hypocrites' captivity by their own flawed reasoning. This discussion revolves around matters of reform and corruption in society, where the benefits and harms are readily discernible (see Jawadi Amoli, 2002, vol. 2: 280).

Abdullah ibn Ubayy, the leader of the hypocrites, used the pretext of goodwill and prudence to persuade three hundred Muslims with weak faith or hypocritical tendencies to withdraw from the Prophet's (pbuh) army of one thousand during the Battle of Uhud. He asserted,

"I do not deem it wise to engage the polytheists outside of Medina at Uhud" (Waqidi, 1990: 159). Justifying his decision to withdraw from the battle, he remarked, "We proposed to the Prophet to remain within the city and fight, but he did not heed our counsel and yielded to the desires of the young men!" (Jafarian, 2003, vol. 1: 510). Through such assertions, he portrayed himself as knowledgeable and benevolent while denigrating others as foolish and immature. Following the defeat of the Prophet (pbuh) and the Muslims in the Battle of Uhud, Abdullah ibn Ubayy expressed joy and reproached the Prophet, declaring: "He disobeyed me and followed those lacking in comprehension" (Waqidi, 1990: 160). With a sense of superiority, believing they possessed superior understanding and knowledge, the hypocrites criticized the Prophet (pbuh) and the believers who suffered defeat and martyrdom in the battle. They remarked, "Had you listened to us, you would not have incurred losses in the conflict." God addresses this attitude: ((Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful"<sup>(9)</sup>)) (Surah Al Imran: 168). By emphasizing the concepts of death and the Hereafter, elucidating the true essence of martyrdom, and highlighting God's omniscience regarding the intentions and inner workings of the hypocrites, God motivates the believers to actively participate in jihad, rendering the words of the hypocrites futile (Razi Behabadi and Rezaei Koltapeh, 2014: 104).

By asserting their supposed superior understanding compared to the Muslims and presenting themselves as possessing rational and prudent judgment, the hypocrites succeeded in undermining the faith of some Muslims. They incited conflicts among the Muslims, turned them against one another. During a dispute between certain Ansar and immigrants at the Battle of Banu Mustaliq, Abdullah ibn Ubayy, under the guise of prudence and goodwill, remarked to some Ansar individuals: "I swear by God, our situation with these Qurayshis is like the proverb that says: 'Raise a dog, and it will bite you.'" Then, addressing those around him, he remarked: "You have brought this upon yourselves. You welcomed them into your land, offered them shelter in your homes, and shared your wealth with them until they became self-sufficient and affluent. Now, if you withhold your support from them, they will seek refuge elsewhere and will not be content unless you offer your lives for them, willing to be sacrificed in their

stead. You have rendered your children fatherless, diminished your own ranks, while they have multiplied." (Waqidi, 1990: 311). Under the guise of goodwill, Abdullah ibn Ubayy incited the Ansar against the immigrants. If the Prophet (pbuh) had not managed the situation wisely, it could have sparked significant discord among the Muslims, diverting their focus from the true adversary and potentially leading to internal conflict. The hypocrites seized every chance to sow discord, all the while presenting themselves as benevolent actors.

## 4.2. Disparaging and Ridiculing the Muslims

Another consequence of the hypocrites' sense of superiority was their tendency to belittle and mock others. Employing mockery, they sought to diminish the significance of the actions of the Prophet (pbuh) and the believers. Mockery and belittlement entail regarding someone as trivial, demeaning, and subjecting them to ridicule. Essentially, insulting or mocking someone implies considering them insignificant. The aim of such behavior is to undermine the stature and credibility of another person, akin to character assassination (Tabibi and Ramezani, 2016: 3). The hypocrites engaged in mockery directed at various targets, including the divine verses, the Prophet (pbuh), and the believers themselves. The Quran addresses this behavior, stating: ((And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers"<sup>(10)</sup>)) (Surah Baqarah: 14).

The hypocrites' outward expression of faith in the presence of believers served the purpose of belittling and mocking them. Belittling and insulting others, whether through words or actions, constitute acts of mockery. By engaging in behaviors that imply the insignificance and triviality of others, the mocker seeks to diminish them and desires their humiliation (see: Jawadi Amoli, 2002, vol. 2: 82).

The arrogant hypocrites engaged in mockery directed towards the Prophet (pbuh), the divine verses, and the believers through various means. At times, they convened gatherings with Jewish rabbis in Medina, where they ridiculed the verses of the Quran (Rezaei, 2015: 107). Individuals like Wadi'ah ibn Thabit resorted to mocking the Messenger of God (pbuh), dismissing their actions as mere jesting (Ibn Hisham, 1996, vol. 1: 352). During preparations for the Battle of Tabuk, when the Prophet (pbuh) sought assistance from the Muslims for war provisions, some believers contributed approximately 3 kg of

dates. The hypocrites scorned this modest offering, deriding the believers' poverty and minimal contribution (Rasoli Mahalati, 1985, vol. 3: 607). God revealed verse 79 of Surah Tawbah regarding this incident: ((Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment<sup>(11)</sup>)).

### **5. The Quranic Strategies of the Prophet of Islam (pbuh) in Dealing with the Hypocrites' Sense of Superiority**

In the Noble Quran, God has bestowed upon the Prophet (pbuh) and the believers intellectual and practical strategies to counteract the behaviors stemming from the hypocrites' sense of superiority. He has unveiled their true disposition and enjoined the believers to maintain a distance from them. ((And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?<sup>(12)</sup>)) (Surah Munafiqun: 4).

In consideration of the warnings issued by God in the Quran concerning the hypocrites, the Prophet (pbuh) implemented two distinct strategies for managing them. The initial approach involved a stance of tolerance, aimed at enlightening and cultivating the awareness of the believers regarding the hypocrites' behaviors, provided they did not present a substantial threat to Islam. The second strategy entailed a decisive and unwavering response to counter their organized and potentially dangerous plots.

In the initial strategy, the Prophet (pbuh) cautioned the believers against being misled by the deceitful intentions of the hypocrites, emphasizing that they are not advocates for good or agents of reform, but rather agents of corruption. Despite their efforts to mask their malevolence, as God asserts: "The hypocrites do not perceive that they are indeed the ones causing corruption, nor do they foresee their own ruin." God unveils the true nature of the hypocrites, revealing the darkness within their hearts. Additionally, the Quran, in various verses, highlights the corruption of the hypocrites, illustrating their tendency to sow discord and sever ties, refuting their claims of righteousness and portraying them as underminers of societal

harmony and prosperity (see: Jawadi Amoli, 2002, vol. 2: 270). One form of corruption perpetrated by hypocrites, under the guise of reform, involved espionage on behalf of the enemies of Islam. While outwardly appearing to be among the believers and participating in their gatherings, they harbored inward inclinations towards disbelievers and clandestinely shared information about the believers with them. In response to objections, they would claim their intentions were for reform and unity. The Quran admonishes: "Unquestionably, it is they who are the corrupters, but they perceive [it] not<sup>(13)</sup>." (Surah Baqarah: 12). Hence, the underlying motive behind the directive to "not cause corruption" is to undermine Islamic society through espionage (Mesbah Yazdi, 2009: 21).

Furthermore, in response to the arrogant assertion of the hypocrites, who regarded themselves as wise, perceptive, and progressive, while looking down upon the believers as naive and uninformed, God rebukes them, revealing them to be the ones lacking in true wisdom and insight. Their gauge for wisdom and foolishness rested solely on materialistic gains, worldly pursuits, and their potential loss—a mindset that Islam firmly opposes. The Supreme Leader, in addressing the concept of rationality and its proper discernment, asserts: "Some employ 'rationality' to justify their conservative and apprehensive stance; however, true rationality aligns with facts, leads to logical conclusions, and is grounded in calculated reasoning." (Remarks made during a video conference at the joint graduation ceremony of students from military universities, October 12, 2020). The hypocrites, as described by the Supreme Leader, were not meticulous and logical thinkers; rather, they were individuals driven by fear, prioritizing worldly pursuits while masking their apprehension behind discussions of rationality.

Addressing the perceived superiority and greater economic influence of the hypocrites over the believers, which had fueled the hypocrites' sense of self-superiority, God communicates to the Prophet (pbuh) to elucidate the truth and deepen the understanding of the believers: ((So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers<sup>(14)</sup>)) (Surah Tawbah: 55). In this noble verse, God not only refrains from regarding the wealth and economic power of the hypocrites as a basis for their superiority but rather identifies it as a catalyst for their

punishment and disbelief. Additionally, in verse 8 of Surah Al-Munafiqun, He affirms: "And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know."

The Prophet's (pbuh) second strategy in addressing the self-superiority hypocrites was marked by firmness and determination. While he didn't employ the same level of resolve with the hypocrites as he did with the Jews and polytheists, he maintained a measured approach. When some advocated for the execution of the hypocrites, he stated: "I do not wish for the Arabs to say that he attained victory with the help of his companions, only to then slay them" (Jafarian, 2003, vol. 1: 647). Nonetheless, in instances where the hypocrites engaged in coordinated and schemed plots, such as the construction of Masjid al-Dirar, the Prophet (pbuh) responded decisively, ordering the demolition of the mosque. When the hypocrites joined forces with Islam's adversaries, including the Jews, and sought to ridicule the believers while discouraging their involvement in the Battle of Tabuk, they convened at the residence of a Jewish individual named "Suwaylim" in Medina to carry out this wicked plot. To mete out punishment and provide a deterrent to others, the Prophet (pbuh) commanded a group of mujahideen to set fire to and demolish Suwaylim's house (Rasoli Mahalati, 1985, vol. 3: 608). During instances when the hypocrites mocked the believers within the mosque, the Prophet (pbuh) commanded their expulsion from the premises (Ibn Hisham, 1996, vol. 1: 357). Consistently firm, God even warned of the potential of slaying the hypocrites, instructing the Prophet (pbuh) that if they persisted in their corruption and orchestrated plots against Islam, he should expel them or even consider their execution (see Al-Ahzab, 61-62).

The Prophet (pbuh) cautions Muslims about the threat of hypocrites and advises: "I am not concerned for the Muslim community regarding a believer or a polytheist, as a believer is guided by faith, and God will address a polytheist's actions. What worries me for you is the hypocrite who has two faces inwardly and a scholarly tongue outwardly. While their words may sound pleasing, their actions are wicked and detestable." (Nahj al-Balagha, Letter 27)

## 6. Conclusion

A sense of inadequacy and inferiority in comparison to the greatness of the Prophet of Islam (pbuh), coupled with a perception of



themselves as rational and pragmatic, led the hypocrites to view believers as naïve and ignorant. Additionally, the hypocrites' higher social status and economic power compared to the believers further fueled their sense of superiority during the time of the Prophet (pbuh). Influenced by these feelings of self-importance, the hypocrites fostered division and corruption within the Muslim community, disguising their actions as reformist and pragmatic. They resorted to mocking and ridiculing the divine verses, the Prophet (pbuh), and the believers.

Drawing from the verses of the Holy Quran, the Prophet of Islam (pbuh) addressed the self-aggrandizing mindset of the hypocrites and their ensuing behaviors through a dual approach of patience and guidance, alongside firmness and resolve. Employing the first strategy, he exposed the true nature of the hypocrites with Quranic teachings and, through patient guidance, sought to enlighten and enhance the understanding of the believers. He refuted their unfounded claims of scholarship and reform, revealing them as truly ignorant. He regarded their wealth and economic advantage not as a source of honor and superiority, but rather as grounds for their punishment in Hell. In the second strategy, the Prophet (pbuh) didn't respond passively to the organized hostility and sedition of the hypocrites. Instead, he invoked Quranic verses about confronting hypocrites, warning them of potential consequences such as death and expulsion. He instructed believers to avoid associating with them and even ordered the demolition of Masjid al-Dirar, taking a firm stance against their plotted schemes. Undoubtedly, the Prophet's (pbuh) approach in handling hypocrites during his leadership can serve as a valuable model for Islamic governance and its sustainability, safeguarding the Muslim community from their threats.

### **References:-**

#### **Holy Quran**

1. ---- (2001) Nahj al-Balagha. (16th ed., M. Dashti, Trans.). Qom, Iran: Al-Hadi Publications.
2. Akhondi, M. B. (2014). Typology of Hypocrisy in the Holy Quran (A Sociological Study of the Phenomenon of Hypocrisy). Quranic Teachings, 20, 53–76.
3. Ibn Hisham. (1996). The Life of Mohammad (Peace Be Upon Him) the Prophet of Islam. (S. H. Rasouli, Trans.). Tehran, Iran: Ketabchi Publications..
4. Ibn Manzur, M. (n.d.). Lisan al-Arab (Vol. 1). Beirut, Lebanon: Dar Sader.



- Waqidi, M. ibn U. (1990). *Maghazi* (History of the Wars of the Prophet of Islam) (M. Mahdavi Damghani, Trans.) (2nd ed.). Tehran, Iran: University Publication Center.

- (١١) ﴿الَّذِينَ يَخْلِعُونَ الطَّعْنَ عَيْنٍ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾  
(١٢) ﴿وَأَمَّا رَبُّهُ فَتَحْكُمُ الْأَغْيَاسُ إِنَّهُ كَانَ عَلِيمًا خَبِيرًا كُلُّ صَاحِبَةٍ عَلَيْهِمْ فَهُمُ الْغَدَوْنَ فَاحْذَرُوا فَاتْلُوهُمُ اللَّهُ أَلَمْ يَكُنْ﴾  
(١٣) ﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾  
(١٤) ﴿فَلَا تُعْجِبْكُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾