



Typology of Hypocrites' Behaviors during the Expedition of Tabūk based on Sūrah al-Tawba

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Abstract

A significant event in the final years of the life of the Prophet Muḥammad was the Expedition of Tabūk. This has been reflected in the Holy Quran and historical texts by including its particular circumstances. In the Expedition of Tabūk, the behaviors and actions of the hypocrites ran counter to the sacrifices and persistence of Prophet's companions. In response to this situation, the Quranic verses of Sūrah al-Tawba reveal the hypocrites' intentions, expressing the actual reasons for their lack of cooperation. Given the influence of this group of people on the religious community, it is necessary to elucidate the behaviors and intentions of the hypocrites. This study presents the typology of hypocrites' behaviors during the Expedition of Tabūk based on the verses of al-Tawba by using qualitative and quantitative methods, and analyzes the causes of these behaviors. The statistical reviews of 39 verses dealing with the hypocrites' actions revealed that 84% of these actions were sociopolitical and religious, while the remaining 16% were economic. The particular focus of the verses of al-Tawba on the behavior of the companions of the Prophet in the Expedition of Tabūk and disregarding its military objectives elucidates the main goal of the Expedition of Tabūk. This Expedition did not pursue military goals; rather, it was a test of Muslims to reveal the intentions of the companions of the Prophet. It seems that the diversity in the hypocrites' behaviors is rooted in their attitudes towards religious values and the conflict between the values of the Islamic society with their ideas and purposes.

Keywords: The Prophet Muḥammad, al-Tawba, Expedition of Tabūk, Typology, Hypocrites, Companions, Attitude.

Tevbe Sūresine Göre Tebük Seferi Sırasında Münafıkların Davranışlarının Tipolojisi

Öz

Hz. Muhammed'in hayatının son yıllarındaki önemli olaylardan biri Tebük Seferi'di. Bu, Kur'an-ı Kerim'e ve tarihi metinlere, onun özel koşullarını da içerecek şekilde

yansımasıdır. Tebük Seferi'nde münafıkların davranış ve eylemleri, sahabelerin fedakârlıklarına ve ısrarlarına ters düşüyordu. Bu duruma karşılık olarak Tevbe Suresi'nin ayetleri münafıkların niyetlerini ortaya koyarak, işbirliği yapmamalarının gerçek nedenlerini dile getirmektedir. Bu grubun dini toplum üzerindeki etkisi dikkate alındığında münafıkların davranış ve niyetlerinin aydınlatılması gerekmektedir. Bu çalışmada, Tebük seferi sırasında münafıkların davranışlarının tipolojisini Tevbe ayetlerinden hareketle niteliksel ve niceliksel yöntemler kullanarak ortaya koymakta ve bu davranışların nedenlerini analiz etmektedir. Münafıkların eylemlerini konu alan 39 ayetin istatistiki incelemesi sonucunda, bu eylemlerin yüzde 84'ünün sosyo-politik ve dini, yüzde 16'sının ise ekonomik olduğu ortaya çıktı. Tevbe ayetlerinin özellikle sahabelerin Tebük seferindeki davranışlarına odaklanması ve askeri hedeflerin göz ardı edilmesi, Tebük seferinin asıl amacını aydınlatmaktadır. Bu Sefer askeri amaçlar gütmüyordu; daha doğrusu bu, Peygamber'in sahabelerinin niyetlerini ortaya çıkarmak için Müslümanların bir imtihanıydı. Münafıkların davranışlarındaki çeşitliliğin, dini değerlere yönelik tutumlarından ve İslam toplumunun değerleriyle fikir ve amaçları arasındaki çatışmadan kaynaklandığı görülmektedir.

Anahtar Kelimeler: Hz. Muhammed, Tevbe Suresi, Tebük Seferi, Tipoloji, Münafıklar, Sahabeler, Tutum.

Introduction

In 9/630, Prophet Muḥammad received news of Romans preparing to attack on al-Madīna. He thus called Muslims to wage jihād, like in previous cases. As Islam had already expanded throughout the Arabian Peninsula, the Prophet also dispatched messengers to other regions to invite Muslims to the war. Contrary to other wars, the Prophet notified the destination at the outset, which was Tabūk, in the northwest of the Arabian Peninsula, near the border of Levant.¹ Islam had spread across the Arabian Peninsula at that time. After the Prophet's public call, some true believers willingly accompanied him by sacrificing their lives and property.² However, some others gave excuses such as the hot weather, a fear of temptation, and difficult temporal and spatial situations, referred to as "the hour of difficulty"³ in the Quran.⁴ This group, known as the hypocrites, had accompanied the Prophet with harmful and hypocritical intents from the

¹ Muḥammad b. 'Umar al-Wāqidi, *al-Maghāzi*, 3:989; Aḥmad b. Yahyā b. Jābir al-Balādhurī, *Ansāb al-Ashrāf*, 1:368.

² 9/al-Tawba: 111.

³ 'Uṣrā means difficulty, that is, hardship in terms of provision, water, and steed (Fadhī b. Ḥasan, al-Ṭabarsī, *Majma' al-Bayān fi Tafsīr al-Qur'ān*, 5:120). The history of Islam shows that Muslims have never experienced any hardship as severe as the Expedition of Tabūk. On the one hand, they departed to Tabūk at the height of summer heat, and on the other hand, they were experiencing drought, and it was time for them to collect the fruit on trees and prepare themselves for the rest of the year. Besides, Tabūk was very far from al-Madīna (Rasool, Jafarian, *Political History of Islam, Sirah Rasool God* (PBUH), 645).

⁴ 9/al-Tawba: 117.

outset. Some of them had remained in al-Madīna to spread rumors and sabotage Islam.

Hypocrisy is a flaw in personality and social deviation, whereby faith is not formed due to religion not being internalized; hypocrites constantly oscillate between faith and disbelief such that "They hide their disbelief and express their faith."⁵ Accordingly, hypocrites have dual behaviors that arise from the disharmony between their attitudes and behaviors towards a problem.⁶ The current of hypocrisy was so complex in the Expedition of Tabūk that God told the Prophet: "You, [o Muḥammad], do not know them, [but] we know them" or "from the people of Madīnah... They have persisted in hypocrisy."⁷ This sūrah expresses hypocrites' behavior, actions, and motives. By reflecting upon these verses,⁸ a typology of hypocrites' behaviors in the Expedition of Tabūk can be achieved. The current study adopted qualitative and quantitative methods to answer the following questions: What is the typology of hypocrites' behavior during the Expedition of Tabūk based on al-Tawba? What caused the hypocrites' types of behaviors?

The best examples of behavioral typology among Muslims can be found in contemporary religious studies. Fakhraee et al. used typology to examine the political stance of Twelver Shī'ite elites during the Major Occultation until the fall of Baghdad Caliphate. In this study, Shī'ites elites did not have the same orientation towards political governance and were divided into seven types based on the authors' chosen criteria: jurists and hadith narrators, Twelver Shī'a leaders, poets and literary figures, natural scientist and mathematicians, historians and biographical evaluators, philosophers, orators, and interpreters.⁹ With a sociological approach, Akhondi studied hypocrisy in two general categories of personal and social.¹⁰ Bakhtiari and Motahary Far studied the typology of participation of the Prophet's friends in the Battle of Uḥūd based on historical sources and Qur'anic verses. The resultant types were full participation, maximal participation, semi-

⁵ Ali b. Muḥammad al-Jurjānī, *al-Ta'rifāt*, 108.

⁶ Charles Grothers, *Merton's Sociology*, 149.

⁷ 9/al-Tawba: 100-101.

⁸ 9/al-Tawba: 42-68, 73-86, 101, 107-110.

⁹ Soosan Fakhraee et al., "Typology of Elites in Historical Researches (Case: Typology and Explaining Political Orientation of Shia Imamey Elites in the Abbasid Era)," 46.

¹⁰ Muhammad Baqer, Akhondi, "The Typology of Hypocrisy in the Noble Qur'an (Sociological Examination of Hypocrisy Phenomenon)," 53.

participation, minimal participation, and non-participation.¹¹ Palahuddin conducted a typological study of Muhammadiyah and divided then into three types of conservative, liberal, and moderate.¹²

A major typology belongs to the Quran. By concentrating on three elements of faith, action, and speech, the Quran has proposed typologies of different social behaviors. Hypocrites' different behaviors in different social movements are among the salient features of the Quranic typology. The current study specifically examined hypocrites' behaviors during the Expedition of Tabūk based on al-Tawba verses. As this study focused on behavior and used a typological model, a novel typological model has been proposed for the behavior of different sects expressed in the Quran.

1. Typology of Hypocrites' Behavior in the Expedition of Tabūk

A typology is a kind of classification.¹³ Typology is a method used in sociology to identify people and society's behavior based on the researcher's predetermined criteria, which can also be applied as an interdisciplinary method to Qur'anic studies. In social sciences, typology is the classification and systematization of data based on their specifications and a certain criterion. These criteria can be singular, simple, and objective (e.g. age, sex, race) or abstract (e.g. ideology, belief, activity).¹⁴ In psychology, a type refers to a group or category characterized by the processing or demonstration of several unique features. Therefore, in psychological typology, people are classified based on shared specifications.¹⁵ In any typology, two principles of comprehensiveness and exhaustivity must be met. In other words, a type must be explicitly defined; possess the necessary dimensions to include all relevant elements; include a certain number of elements; and possess data that do not belong to any other category.¹⁶

The goal of typology in this paper was to examine hypocrites' behavior and actions in the Expedition of Tabūk based on al-Tawba. Although historical sources report hypocrites' behaviors, the Quranic description of the Expedition of Tabūk and hypocrites' behaviors is much more vivid and clear than historical sources, revealing points about hypocrites' behaviors

¹¹ Shahla Bakhtiari and Fatemeh Motahary Far, "The Typology of Companions' Contribution in Auhud Battle based on The Qur'an and Historical Resources," 5.

¹² Palahuddin, "The Typology of Religious Thought in Muhammadiyah," 74-81.

¹³ Geoffrey Duncan Mitchell, *A New Dictionary of Sociology*, 232.

¹⁴ Bagher Sarookhani, *Research Methods in Social Sciences*, 251.

¹⁵ Jacenthe Salibi, *Descriptive Dictionary of Educational Psychology*, 411.

¹⁶ Alireza, Shayan Mehr, *A Comparative Encyclopedia of Social Sciences*, 257.

that cannot be inferred from their appearance. The typology of hypocrites' behavior can be obtained based on 39 verses that belong to three categories.

The criterion for selecting these verses from al-Tawba is the deductive approach. Due to the Quran's special attention to the Expedition of Tabūk, neglecting its military goals, and focusing on hypocrites' behaviors, the authors hypothesize that this Expedition did not aim at a direct confrontation with the Roman Empire, but pursued another goal. The following classification of the verses is based on the definition of various aspects of hypocrites' behaviors provided by the authors. Note that although the behavioral patterns of the hypocrites are mentioned sporadically in al-Tawba, they are fully in line with the general purpose of the sūrah, i.e., renunciation of the hypocrites, and the internal discourse of the verses of al-Tawba is in complete harmony.

1) Religious: This behavioral type encompasses hypocrites' behaviors in the domains of epistemology, anthropology, ontology, and religion.

2) Sociopolitical: This type includes hypocrites' position towards a certain individual, tribe, or movement.

3) Economic: This type comprises hypocrites' economic sabotage e.g., dividing zakāt, infāq, and charity.

Hypocrites' behavioral analysis based on frequencies is presented in Table 1.

Row	Verses	Type of behavior	Central category
1	Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah , "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars. (9:42)	Sociopolitical	Sabotaging in jihād due to opportunism

2	If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind." (9:83)	Sociopolitical	Happiness about missing jihād and their health
3	Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil- doers. (9:47)	Sociopolitical	Hypocrites' sedition in war
4	And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]." (9:86)	Sociopolitical	Sabotaging in jihād due to attachment to life
5	The hypocrites fear lest a sūrat should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear. (9:64)	Sociopolitical	Assassinating the religious leader (based on revelation)
6	The hypocrites, both men and women, proceed one from another. They command the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so he hath forgotten them. Lo! the hypocrites, they are the transgressors. (9:67)	Sociopolitical	Enjoining what is wrong and forbidding what is right

7	<p>If good befall thee (O Muḥammad) it afflicted them, and if calamity befall thee, they say: We took precaution, and they turn away well pleased. Say: Naught befall us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust. (9:50-51)</p>	Sociopolitical	Hypocrites' jealousy and malice towards believers
8	<p>So he hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet him, because they broke their word to Allah that they promised him, and because they lie. (9:77)</p>	Sociopolitical	Hypocrites' breach of promise
9	<p>And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom. (9:61)</p>	Sociopolitical	Harming the Prophet's reputation
10	<p>The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know. (9:93)</p>	Sociopolitical	Disobeying jihād despite wealth
11	<p>And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars. (9:107)</p>	Religious	Demagogy and causing dissension among Muslims and mislead the prophet by building the Masjid al-

			Ḍirār
12	And if thou ask them (O Muḥammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff? (9:65)	Religious	Ridiculing God and the Prophet
13	They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers. (9:62)	Religious	Perjury to ensure believers' satisfaction
	They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knows the Invisible as well as the Visible, and He will tell you what ye used to do. (9:94) They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn. (9:95) They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepted not wrongdoing folk. (9:96)	Religious	Hypocrites' false pretexts and oaths to justify their lack of participation in jihād
14	So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied. (9:77) They are content that they should be with the useless and their hearts are sealed, so that they apprehend not. (9:87)	Religious	Hypocrites' diseased hearts

	<p>The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not. (9:93)</p> <p>The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise. (9:110)</p> <p>But as for those in whose hearts is disease, it only added wickedness to their wickedness, and they die while they are disbelievers. (9:125)</p> <p>And whenever a sūrah is revealed, they look one at another (as who should say): Doth anybody see you? Then they turn away. Allah turned away their hearts because they are a folk who understand not. (9:127)</p>		
<p>15</p>	<p>Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk. (9:53)</p> <p>And naught prevented that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly. (9:54)</p>	<p>Religious</p>	<p>Pretense and hypocrisy (Hypocrites' indolent and unwilling prayer and infāq)</p>
<p>16</p>	<p>Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth. (9:48)</p> <p>And among them is he who says, "Permit me [to remain at home] and do not put</p>	<p>Religious</p>	<p>Hypocrites' piety to not participate in the Expedition of Tabūk</p>

	me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers. (9:49)		
17	They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth. (9:74)	Religious	Winning public trust through false oaths
18	Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them. Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knows that they verily are liars. (9:42) So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied. (9:77) And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good.	Religious	Winning public trust through false declaration

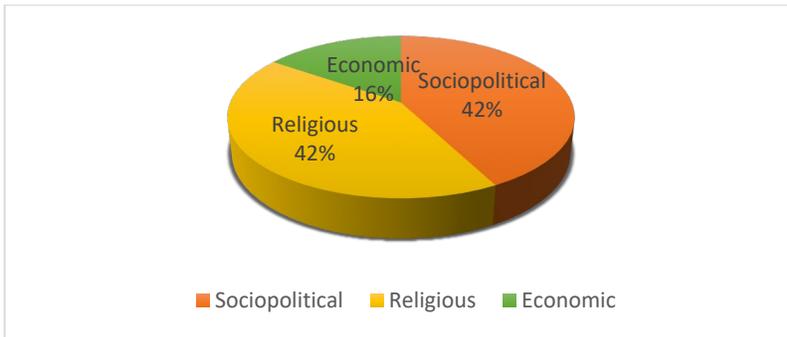
	Allah beareth witness that they verily are liars. (9:107)		
19	<p>Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth. (9:48)</p> <p>Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood. (9:81)</p>	Religious	Causing sedition and dissension due to a spirit of reluctance
20	<p>So let not their riches nor their children please thee (O Muḥammad). Allah thereby intended but to punish them in the life of the world and that their souls shall pass away while they are disbelievers. (9:55)</p> <p>Let not their wealth nor their children please thee! Allah purposes only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers. (9:85)</p>	Religious	Limiting life to worldly possessions (property and children)
21	<p>And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry. If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah ; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah ," [it would have been better</p>	Economic	Practical opposition to the leader's commands in terms of dividing charity

	for them]. (9:58-59)		
22	Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derides them. Theirs will be a painful doom. (9:79)	Economic	Causing economic bottlenecks for believers (demotivating believers from paying zakāt)
23	The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors. (9:67)	Economic	Refraining from doing infāq for the sake of God
24	And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous. Yet when He gave them of His bounty, they hoarded it and turned away, averse: So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied. (9:75-77)	Economic	Refraining from paying zakāt

Table 1. Types of hypocrites' behaviors in the Expedition of Tabūk

Types	Number	Percentage
Sociopolitical	10	42
Religious	10	42
Economic	4	16

Table 2. Frequencies of the types of hypocrites' behaviors in the Expedition of Tabūk



The highest frequency percentage belongs to hypocrites' sociopolitical and religious behaviors, followed by economic behaviors. Such behaviors show that the Expedition of Tabūk pursued more fundamental goals despite its military appearance. As attested by historical reports, no conflict with the enemy occurred during this military motion despite its extensive dimensions.¹⁷ To further explain this, the hypocrites' behavioral types are analyzed below, and then, the causes of these behavioral types are analyzed.

1.1. The Sociopolitical Type

Sociopolitical hypocrisy is a side-effect of Islam's power and governance, occurring after the Prophet's hijra to al-Madīna and peaking in 9/630 salient feature of hypocrites' political behavior that emerged during battles was their opportunistic and profiteering behavior. Opportunistic behaviors entail meddling with the outcomes of an operation in an opportunistic manner to gain the most personal gains.¹⁸ Opportunism can lead to unethical behaviors to gain more profit.¹⁹ Hypocrites only care about their own benefits. A practical example of this political characteristic lies in the collection of spoils after battles. Based on al-Tawba: 42, after the Prophet's return from the Expedition of Tabūk, hypocrites repeatedly swore that they could not accompany him. "Had it been a near [i.e., easy] gain" means available spoils that are easy to collect. Hypocrites' followed and obeyed the Prophet only because of their greed for property. But if they had to travel a long distance, they would give excuses and would not take

¹⁷ al-Wāqidi, *al-Maghāzī*, 3:1019; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2:168.

¹⁸ Sylvia Veronica Siregar and Sidharta Utama, "Type of Earnings Management and the Effect of Ownership Structure, Firm Size, and Corporate-Governance Practices: Evidence from Indonesia," 5.

¹⁹ Brunell et al., "Narcissism and Academic Dishonesty: The Exhibitionism Dimension and the Lack of Guilt," 323.

part in the war.²⁰ They are introduced as liars in the Quran, and the absence of financial gain, the difficulty and length of the journey are mentioned as reasons for their lack of accompanying the Prophet.

Another group of hypocrites had expedient behaviors and attitudes. Their benefit lay in pretending and promising accompaniment, but in practice, they failed to do so. As attested by history, they justified their lack of accompaniment by asking the Prophet to exempt them from jihād. The Prophet who saw no benefit coming from this group complied with their request.²¹ God introduces these expedient hypocrites' presence as a cause of sedition among Muslims: "Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah [i.e., chaos and dissension]. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers. They had already desired dissension before and had upset matters for you until the truth came."²² That is, if they departed with you for jihād, their accompaniment would not add anything but destruction and doubt; they aimed for espionage and intrigue among you, tried to separate the Muslims, and sought sedition by causing separation and divisions.²³ Therefore, their apparent accompaniment of the Prophet was harmful because they caused psychological warfare through sabotage and inducing fear among the Muslims.

Hypocrites' sociopolitical behavior also entailed a destructive type. The worldview and belief system of hypocrisy affects hypocrites' social actions; on the pretext of heat, they not only refrained from accompanying the Prophet and going to the war, but also prevented others from doing so. We read this verse on this subject: /According to what we understand from the verses of the Quran: "Those who remained behind¹ rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat." -if they would but understand."²⁴ According to what we understand from the verses of the Quran, these words and behaviors are rooted in the weakness of faith, lack of proper understanding, and the fact that they do not pay

²⁰ Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, 9:10; al-Ṭabarsī, *Majma' al-Bayān fī Tafsīr al-Qur'ān*, 5: 51.

²¹ al-Wāqidī, *al-Maghāzī*, 3:993.

²² 9/al-Tawba: 47-48.

²³ Ebū 'Abdillāh Muḥammad b. 'Umar Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb*, 16:64.

²⁴ 9/al-Tawba: 81.

attention to the fire of Hell that has been ordained for them by this violation of Jihād, a fire that burns hotter than the heat of this world. Therefore, if they understood Divine laws and God's promises and threats, they would avoid the fire of Hell because the climatic heat is nothing compared to the burning heat of Hell.²⁵

Another destructive behavior was enjoining what is wrong and forbidding what is right: "The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right."²⁶ An example of a wrong they enjoin is infidelity and hypocrisy, and an example of a right they forbid is faith and following God and the Prophet.²⁷ Contrary to the practice of true believers who try to correct society and purify it from corruption by enjoining what is right and forbidding what is wrong, hypocrites belong to the same category and their command is the same in feigning faith and hiding disbelief²⁸ and constantly try to spread corruption everywhere and eradicate goodness from society so that they can better reach their goals in such a corrupted environment. This is why in the Quran introduced them as defiantly disobedient: "Those are the defiantly disobedient." They are complete in their disobedience, which means sedition in disbelief and avoidance of any good.²⁹ Another destructive behavior of the sociopolitical type was sabotaging the Prophet's reputation and character.³⁰ Nabtal b. Hārith was a hypocrite who said about the Prophet: "Muḥammad is an ear; he is a simple and gullible man who believes whatever he is told."³¹ The Prophet dealt with people based on their appearance and did not question their intents; this is in accordance with a principle of Islamic jurisprudence stating that people can know about appearances, while only God can know about intents.³² The Quran introduces the Prophet's being an ear and listening as wisdom and goodness for the world.³³

Another destructive behavior during the Expedition of Tabūk was planning the Prophet's assassination. As their sabotages had not affected

²⁵ Muḥammad b. Ḥasan al-Ṭūsī, *al-Tebyān fī Tafsīr al-Qurʾān*, 5:269; al-Ṭabarsī, *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān*, 5:86.

²⁶ 9/al-Tawba: 67.

²⁷ Muḥammad Jawād Mughniyya, *Tafsīr al-Kāshif*, 4:67.

²⁸ al-Ṭabarī, *Jāmiʿ al-Bayān fī Tafsīr al-Qurʾān*, 10:120.

²⁹ Maḥmūd b. ʿUmar al-Zamakhsharī, *al-Kashshāf ʿan Ḥaqāʾiq Ghawāmiḍ al-Tanzīl*, 2:287.

³⁰ 9/al-Tawba: 61.

³¹ al-Wāqidī, *al-Maghāzī*, 3:1066; Ibn Hishām, *al-Sīra al-Nabawiyya*, 1:521.

³² Mughniyya, *Tafsīr al-Kāshif*, 4:62.

³³ 9/al-Tawba: 61.

the Expedition and, according to historical sources, they even tried to spread rumors, magnify the magnitude of the Romans' power, and predict the Muslims' captivation by them³⁴; as these rumors turned out to be false, on the way back, hypocrites decided to kill the Prophet. They failed to do so and were disgraced by God.³⁵ To averse hypocrites' risks from the Prophet, God occasionally reveals their secrets so that they realize their true position in society. As hypocrites did not believe in revelation through the Holy Spirit, they thought there was a spy among them who recounted their words to the Prophet, which he later read to people as a divine book and notified them of their secrets. This is why, due to the hypocrisy and infidelity they were harboring in their hearts, they were afraid that the Prophet might read a sūrah about them and expose their secrets to everyone.³⁶ Hypocrites are afraid that God reveals a sūrah to His Prophet and the believers and notifies them about their inner disbelief and hypocrisy. By revealing a verse, God revealed their hypocrisy to the Prophet; the verse end as: Allah will indeed bring out what you are apprehensive of. The imperative "mock" aims to threaten; that is, continue your hypocrisy, but beware that God will reveal what you are apprehensive of being revealed (i.e., hypocrisy).³⁷

1.2. The Religious Type

Hypocrites practically opposed Islam during the Expedition of Tabūk with their heretic attitudes towards Islamic teachings, propaganda, conspiracy, and even through religious affairs. al-Tawba also notifies of this type of behavior: the fact that some hypocrites who had stayed in al-Madīna during the Expedition of Tabūk had built the Masjid al-Ḍirār.³⁸ The goal was, in fact, to establish a base for commanding, planning, coordinating, and controlling their actions. This espionage base was built when the number of hypocrites had increased, and they needed a base to execute their plans. To avoid Muslims' suspicion, they called their base a mosque. But the Prophet did not say prayers in this mosque despite hypocrites' insistence and thus thwarted their conspiracy.³⁹

³⁴ al-Wāqidī, *al-Maghāzī*, 3:1042.

³⁵ 9/al-Tawba: 64; al-Ṭabarsī, *Majma' al-Bayān fī Tafṣīr al-Qur'ān*, 5:71; Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb*. 16:93.

³⁶ Muḥammad Ḥusayn Ṭabāṭabā'ī, *al-Mīzān fī Tafṣīr al-Qur'ān*, 9:327; Javadi Amolī, *Tasnīm*, 34: 387.

³⁷ al-Zamakhsharī, *al-Kashshaf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl*, 2:286.

³⁸ 9/al-Tawba: 107.

³⁹ 9/al-Tawba: 107-110; al-Wāqidī, *al-Maghāzī*, 3:1046; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2:530.

Another pretentious behavior is hypocrites' strict adherence to the outward aspects of religion. God expresses hypocrites' prayers and infāq as follows: "And that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling".⁴⁰ The lack of true faith in the hypocrites' hearts makes them forget God or willingly do things that are in contrast with Divine commands.

Lazy prayer is hypocritical and lacks a foundation in belief. They say prayers to keep up appearances in front of others, not to obey a divine command.⁴¹ Moreover, reluctant infāq is not to satisfy God; rather, they regard their infāq as a kind of tax or compensation.⁴² In the first Muslim society that moves towards God, mental issues, anxiety, and spiritual deficits are mitigated and treated with prayer, and economic deficits are overcome by infāq; but hypocrites do not follow this path. God implicates infidelity as the cause of this behavior.⁴³ These two-faced actions and behaviors of hypocrites are termed *persona* or duplicity in psychology. *Persona* is, in fact, the role expected by society, behind which people hide their true character. In other words, a *persona* is adopting certain behaviors and tendencies that meet people's needs in different situations.⁴⁴

A religious trick used by hypocrites was their piety. Jadd b. Qays was a wealthy hypocrite from al-Madīna who excused himself from participating in the Expedition of Tabūk by expressing a fondness of Roman blonds and the fear of temptation.⁴⁵ The Quran reveals the truth: "Unquestionably, into trial they have fallen. And indeed, hell will encompass the disbelievers".⁴⁶ The word *fitna* has been interpreted as falling prey to temptation, sin, and death.⁴⁷ Jadd b. Qays aimed to avoid a possible temptation or sin, but by opposing the Prophet's command for joining the war due to his hypocrisy and infidelity, he actually committed a sin and hell would be the punishment for this disobedience.⁴⁸ Infidels are hypocrites who hide their hypocrisy.

⁴⁰ 9/al-Tawba: 54.

⁴¹ Javadi Amolī, *Tasnīm*, 34:238.

⁴² Javadi Amolī, *Tasnīm*, 34:238.

⁴³ 9/al-Tawba: 53.

⁴⁴ Duane Schultz, *Growth Psychology: Models of the Healthy Personality*, 166.

⁴⁵ al-Wāqidī, *al-Maghāzī*, 3:992; al-Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, 10:104.

⁴⁶ 9/al-Tawba: 49.

⁴⁷ Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb*, Vol. 16, p 65; Ṭabāṭabā'ī, *al-Mizān fī Tafsīr al-Qur'ān*, 9:305.

⁴⁸ al-Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, 10:105; al-Ṭabarsī, *Majma' al-Bayān fī Tafsīr al-Qur'ān*, 5:56.

When they saw the Prophet's position in Tabūk against the enemy, some hypocrites derided him and said, "He thinks he will conquer the robust castles of Levant, but this is impossible." They went on to plan the Prophet's assassination, when God notified the Prophet of this plan, commanded him to stop this group, and blamed them. Hypocrites claimed that they had no bad intention and were only joking: If you question them [regarding their conduct], they will surely say, 'We were just gossiping and amusing ourselves.' Say, 'Were you deriding Allah, His signs, and His apostles?'⁴⁹ The use of bound in their words ("We were only conversing and playing.") shows the continuity of their filthy conduct of deriding divine verses. Deriding God means deriding Divine commands and remembrance.⁵⁰ By deriding divine verses and the Prophet, they intended to disdain the solemnity and sanctity of religion and the Prophet. God says the following about this behavior: Are you apologizing for this hideous act by another hideous act, that is, infidelity? This means that deriding the Prophet, who is himself a divine verse, is deriding God's verses, too, and deriding God's verses is deriding God.⁵¹

Another religious behavior committed by hypocrites is having a diseased heart, expressed in different forms in al-Tawba: So He caused hypocrisy to ensue in their hearts;⁵² skepticism in their hearts,⁵³ But as for those in whose hearts is disease, it only added wickedness to their wickedness;⁵⁴ and Allah has dismissed their hearts.⁵⁵ The disease of infidelity and hypocrisy fills hypocrites' hearts to such an extent that all possibility of faith and guidance is lost. their hearts were sealed over⁵⁶ and Allah has sealed over their hearts.⁵⁷ "Sealing" means engraving something that is difficult to remove. In fact, this expression indicates that hypocrisy is sealed in hypocrites' being and is part of their nature, preventing the entry of divine light and the ability to comprehend. Due to their infidelity, hypocrites are deprived of divine mercy which leads to human perfection. This is punitive misguidance as a result of hypocrites' malevolent intents and actions, which closes all doors of guidance and redemption. God,

⁴⁹ 9/al-Tawba: 65.

⁵⁰ Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb*, 16:95.

⁵¹ Ṭabāṭabā'ī, *al-Mizān fī Tafṣīr al-Qur'ān*, 9:333.

⁵² 9/al-Tawba: 77.

⁵³ 9/al-Tawba: 110.

⁵⁴ 9/al-Tawba: 125.

⁵⁵ 9/al-Tawba: 127.

⁵⁶ 9/al-Tawba: 87.

⁵⁷ 9/al-Tawba: 93.

therefore, leaves them to their own devices and deprives them of His special guidance.⁵⁸

Another their religious behavior repeated in the Quran is that, to hide their true faces and stir the emotions of believers, hypocrites took false oaths to beguile and satisfy their audience. As their main capital was lies, by expressing such lies, hypocrites tended to justify the contradictions in their lives. In the Expedition of Tabūk, hypocrites who refrained from taking part in jihād took the following false oath to seek public trust: "If we were able, we would have gone forth with you."⁵⁹ When the Prophet returned from the Expedition, hypocrites who found themselves under intense social pressure apologized by taking oaths: They will make excuses to you when you have returned to them.⁶⁰ Historical sources repeatedly mention their false oaths⁶¹. In the Quran called this group liars and notes that the reason why they did not accompany Muslims was the lack of materialistic gains, the difficulty of the journey, and the long distance.⁶² The Prophet was commanded to tell them: "Say, 'Make no excuse - never will we believe you. Allah has already informed us of your news [i.e., affair]'".⁶³ That is, make no excuses because we will not believe your words in this matter because God has notified me of your secrets, hypocrisy, and corruption through revelation.⁶⁴

Such behavior is known in psychology as moral hypocrisy, which means saying something and doing something else. In fact, hypocrisy is adhering to moral norms in public but violating them in private.⁶⁵ In another definition, moral hypocrisy is a specific type of deception aiming for moral pretense, an action that deserves rebuke and punishment. In other words, such people pretend to have a certain attitude contrary to their true attitude to seem attractive to and influence others.⁶⁶ For personal gains and to resolve the conflict between their attitudes and behaviors, hypocrites engaged in

⁵⁸ Javadi Amolī, *Monotheism in the Qur'an*, 407.

⁵⁹ 9/al-Tawba: 42.

⁶⁰ 9/al-Tawba: 94.

⁶¹ al-Wāqidī, *al-Maghāzī*, 3:1004.

⁶² al-Tūsī, *al-Tebyān fi Tafsīr al-Qur'ān*, 5:225.

⁶³ 9/al-Tawba: 94.

⁶⁴ Muḥammad Jamāluddīn al-Qāsimī, *Tafsīr al-Qāsimī*, 5:480.

⁶⁵ Barden et al., "Saying One Thing and Doing Another: Examining the Impact of Event Order on Hypocrisy Judgments of Others," 1468.

⁶⁶ Caitlin Powell and Richard H. Smith, "Schadenfreude Caused by the Exposure of Hypocrisy in Others," 415.

moral hypocrisy and expressed a behavior compatible with the Muslim religious attitudes.

1.3. The Economic Type

Hypocrites are discontent with the economic growth of Islamic society and Muslim's economic aids to one another. As such, they look for ways to thwart this economic growth by recessions, thereby harming the Islamic society. Based on al-Tawba, hypocrites were wealthy at that time. God says unto His Prophet: "So let not their wealth or their children impress you."⁶⁷ That is, do not admire these hypocrites' worldly wealth and children; God wants to use these to torture them in the afterlife.⁶⁸

Hypocrites' economic behavior mentioned in this sūrah is their stinginess. Hypocrites refrained from payment (obligatory or recommended charity) for the sake of society: and closed their hands.⁶⁹ This statement, phrased as a metaphor, demonstrates the intensity of their dependence on material belongings; they have closed their hands behind their backs so firmly that nothing slips through their fingers.⁷⁰

A salient example of this was Tha'laba b. Ḥaṭīb who said, "If God favors me, I will believe the Prophet and become a good person." But when God did favor him, he showed stinginess and did not accept the truth.⁷¹ When the Prophet's messenger asked him to pay zakāt, he replied, "Zakāt is a kind of tax!" The Prophet heard this and said, "Woe is Tha'laba! Woe is Tha'laba!"⁷² God introduces hypocrisy as the cause of his stinginess: So He penalized them with hypocrisy in their hearts until the Day they will meet Him.⁷³ Thus, hypocrites forgot their covenant with God and the Prophet due to their stinginess; rejected zakāt, charity, and infāq for God; and regarded them as a kind of blackmail.

In addition to refraining from payment of zakāt and charity, hypocrites stopped the Prophet's friends and acquaintances from doing so. When the Prophet decided to prepare the Muslim army against the enemy during the Expedition of Tabūk, he needed people's help. Some Muslims could afford help and offered considerable sums. Others with more limited means also

⁶⁷ 9/al-Tawba: 55.

⁶⁸ al-Ṭabarī, *Jāmi' al-Bayān fī Tafṣīr al-Qur'ān*, 10:107.

⁶⁹ 9/al-Tawba: 67.

⁷⁰ Fakhr al-Dīn al-Rāzī, *Mafātiḥ al-Ghayb*, 16:97.

⁷¹ Ibn Hishām, *al-Sīra al-Nabawīyya*, 1:522; Ibn Ḥajar al-'Asqalānī, *al-Iṣāba fī Tamayiz al-Ṣaḥāba*, 1:516.

⁷² al-Ṭabarī, *Majma' al-Bayān fī Tafṣīr al-Qur'ān*, 5:82.

⁷³ 9/al-Tawba: 77.

made sacrifices and offered charities. Hypocrites derided and reproached both groups: 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.⁷⁴ The derision was directed at those who could pay only a small sum to the Muslim army, and the reproach was directed at those who had offered extensive help. Hypocrites called the first group neglectful and the second group hypocritical. In response to this behavior, God has threatened and derided them and notes that painful punishment awaits them.⁷⁵

Hypocrites' selfish behavior was also manifested in their taunting and reproach of dividing charities before the Prophet. Their irreverence towards the Prophet was due to the reception of charities from the wealthy; they said he would give the money to his relatives and *ahl al-bayt*. Therefore, when the Prophet was dividing the booty, they taunted him and said that he was not just.⁷⁶ Thus, when the Prophet was dividing the spoils, they reproached him on the grounds that he had not been just: "And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry... If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah,"[it would have been better for them]."⁷⁷ If they do so, they will be on the road to redemption and will benefit from God's and the Prophet's forgiveness. In fact, this verse teaches monotheism to hypocrites and reminds them that the Prophet is only a vessel for Divine grace.

2- Causes of Hypocrites' Attitudes During the Expedition of Tabūk

The behavior shown by the hypocrites in both the verbal and practical dimensions in the Expedition of Tabūk was rooted in their attitude towards this event. Human behavior originates from internal and external causes. Internal factors are attitudes. Attitude is a fundamental concept in social psychology, defined as a durable system involving cognition, affect, and

⁷⁴ 9/al-Tawba: 79.

⁷⁵ al-Ṭabarī, *Jāmi' al-Bayān fi Tafsīr al-Qur'ān*, 10:134.

⁷⁶ Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb*, 16:75.

⁷⁷ 9/al-Tawba: 58-59.

willingness to act.⁷⁸ Attitudes thus represent the cognitive and affective impact instead of the personal experience of the social issue or object and is a hidden mechanism guiding human behavior.⁷⁹

The cognitive element involves beliefs according to which people act in a situation.⁸⁰ These types of attitudes are deeper. External factors include environmental pressures formed according to the situation and affect behavior.⁸¹ By examining the hypocrites' behavior in this Expedition, two factors can be considered effective in the development of their negative attitudes towards religious teachings:

- 1) the goals they were trying to achieve,
- 2) the sociocultural conditions of the Islamic society in 9/630.

These two reasons are explained in this section.

2.1. The Hypocrites' Goals

Most behaviors aim to achieve a practical goal, and by considering the related constructs at the goal level, they can be better understood and predicted.⁸² Besides, goals originate in needs; based on the hypocrites' behaviors, the goals they were trying to achieve were material and worldly goals, which they demonstrated verbally and practically during the Expedition of Tabūk. According to historical reports, many of them, led by 'Abdallāh b. 'Ubayy, whose number was no less than the Prophet's army, refused to accompany the Muslims in the Thaniyyat al-wadā' and returned to al-Madīna.⁸³

As stated before, this group sought material and worldly goals and had behavioral characteristics such as lazy prayers, false oaths, non-payment of *zakāt*, mocking, and taunting. To hide their true attitude towards religion and religious teachings, they pretended to be pious and picked quarrels. This behavioral pattern is known as cognitive dissonance in psychology. Cognitive dissonance occurs when a person has two concurrent cognitions that are inconsistent or contradictory.

Human beings always try to maintain inner harmony, coherence, or consistency between their opinions, attitudes, and values, and there is a pull

⁷⁸ Philip Erwin, *Attitudes and Persuasion*, 6.

⁷⁹ Youssef Karimi, *Social Psychology*, 224.

⁸⁰ Karimi, *Social Psychology*, 224.

⁸¹ Massoud Azarbaijani et al., *Social Psychology with an Attitude Towards Islamic Sources*, 159.

⁸² Marco Perugini and Mark Conner, "Predicting and Understanding Behavioral Volitions: the Interplay between Goals and Behaviors," 705.

⁸³ Ibn Hishām, *al-Sīra al-Nabawiyya*, 3:519.

towards harmony between cognitions. Therefore, disharmony is a source of psychological stress, and this state of unpleasant arousal motivates people to mitigate or eliminate disharmony; in other words, people tend to eliminate those options that are not compatible with their desires.⁸⁴

Understanding the behavior and attitude of the hypocrites and companions, contrary to the other battles, the Prophet announced the destination so that true believers and Muslims with weak faith and hypocrites could be distinguished from one another. Therefore, Muslims adhering to religious values willingly attended jihād with their lives and property⁸⁵ because in their view, fighting for God was valuable.⁸⁶ However, the hypocrites did not have a correct understanding of religious values, and their behavior was based on individual and group interests and goals. This group was so large in the Expedition of Tabūk that they displayed different behaviors.

2.2. The Sociocultural Conditions of the Islamic Society in 9/630.

The diversity in hypocrites' behaviors and their widespread presence in the Prophet's era (9/630) shows the disharmony and lack of unity of the Islamic society at that time. These behaviors could be the outcomes of the Conquest of Mecca and the wave of became Muslim of many tribes of the Arabian Peninsula who had previously insisted on old beliefs and traditions. These new Muslims, whose faith had not yet penetrated their hearts⁸⁷ increased the number of peoples with weak beliefs and hypocrites. In other words, after the Conquest of Mecca and the Muslims' rule over most of the Arabian Peninsula, the hypocrites felt threatened, and hypocrisy emerged in a new guise.

The wave of hypocrisy, which found it impossible to confront the emerging sovereignty, put its strategic goal, i.e., to take over the key leadership positions of society, on its agenda. This status manifested itself in their reaction to the Prophet's invitation for the Expedition of Tabūk. According to al-Tawba:90, some Arabs came to Madina instead of going to Tabūk and asked the Prophet to excuse them from jihād. This shows that they had accepted Islam for political and worldly purposes and were not

⁸⁴ Sergio Barta et al., "Using Augmented Reality to Reduce Cognitive Dissonance and Increase Purchase Intention," 3.

⁸⁵ 9/al-Tawba: 111.

⁸⁶ 4/al-Nisā: 95.

⁸⁷ 49/al-Hujurāt: 14.

willing to follow the religious teachings and strengthen the power of Islam; meanwhile, they also did not intend to take an opposing position.

Furthermore, the social life of hypocrites required the acceptance of the ruling values of society; merely paying attention to individual desires could not ensure the continuation of social life, and maintenance of their dignity, self-respect, reputation, and social status was another factor that created respect among Muslims in Islamic society. These people avoided society's reprimand, blame, and rejection.⁸⁸ In Islamic society, despite the rule of laws and value standards, people needed to pretend to accompany the ruling conditions to continue their social life, even against their beliefs. At the time of the Prophet, jihād and fighting for God was a value in the nascent society of al-Madīna and brought about respect and social status; refraining from jihād led to blame from God, the Prophet, and Muslims. Such a social atmosphere sometimes became so harsh on the violators that it would seem like an unofficial punishment, forcing them to justify their bad behavior in various ways to escape this predicament.⁸⁹ Therefore, the Expedition of Tabūk was the scene of revelation of beliefs, thoughts, the serious struggle of Jahiliyyah traditions with Islamic values, manifested as behavioral diversity. This can indicate the sociocultural situation of the Islamic society in 9/630, when despite the presence of the Prophet, there were signs of the return of Jahiliyyah traditions and culture in new formats.

Conclusion

The extraction and elucidation of verses pertaining to hypocrites' behaviors during the Expedition of Tabūk based on al-Tawba led to some conclusions. The significant point during this expedition and the events of the 9th year of Hīgra was marked by a challenge to Islam from a group known as '*liar Muslims*' (the hypocrites' trick to destroy Islam). In fact, with behaviors such as a reluctant presence at congregational prayers, taking false oaths, sarcasm and ridicule during the Expedition, hypocrites acted against the Prophet and Islam on two levels: (1) accompanying the Prophet on the Expedition to demotivate people and conspiring to kill him when he returned, and (2) remaining in al-Madīna to stage a coup against Islam, e.g., by constructing Masjid al-Ḍirār.

⁸⁸ Faramarz Rafiipoor, *The Anatomy of Society: An Introduction to Applied Sociology*, 41.

⁸⁹ al-Wāqidī, *al-Maghāzī*, 3:1049; al-Ṭabarsī, *Majma' al-Bayān fī Tafsīr al-Qur'ān*, 5:60.

Examination of hypocrites' behaviors during the Expedition of Tabūk based on al-Tawba revealed three behavioral types: sociopolitical, religious, and economic, each encompassing important points.

Opportunistic, expedient, and destructive behaviors were manifested in the sociopolitical type.

Pretending faith, deriding Divine verses and the Prophet, having a diseased heart, and piety belonged to the religious type.

In the economic type, due to their stinginess, hypocrites refrained from paying zakāt and recommended that others do the same. Moreover, they were not content with their share of the bayt al-mal due to their selfishness.

The hypocrites' behavioral statements against the Prophet and believers in these three types determine the main goal of the Expedition of Tabūk, which confirms the authors' hypothesis. This Expedition did not pursue a military goal. Contrary to historical reports that consider it a military maneuver, based on hypocrites' behavioral typology in al-Tawba, the Expedition of Tabūk did not aim at a direct combat with the Roman Empire; rather, the Prophet aimed to test Muslims and reveal his friend's intents. In fact, the Prophet laid the ground for hypocrites to show their intents to be known by believers, while also laying the basis for their criminal misguidance.

This study followed the typology model. Future studies can provide a behavioral typology of other religious groups, including believers, polytheists, and infidels in different social settings at the time of the Prophet. Among the factors affecting the widespread presence of hypocrites in this Expedition, psychological and value causes are prominent. Among psychological causes, attitudes, motivations, needs, and goals of the hypocrites caused them to speak and act against the Prophet because achieving their material goals and meeting their worldly needs was a priority for them. Moreover, a conflict arose between material and spiritual values in the minds of the hypocrites, and since they had weak beliefs, they could not consider participating in jihād a virtue as they measured materialistically; as a result, they started showing spiteful behaviors, harmed the morale of Muslims, and attacked Islam; confronted the Prophet and Muslims practically; and to hide their true attitudes, engaged in moral hypocrisy.

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