

THE ASPECT OF HYPOCRASY BETWEEN CLAIMING WISDOM AND THE REALITY OF DISSIPATION

Friday Sermon Presented by

Dr Mahmud Abul-Huda Al Husaini

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As we have read, from the beginning of the history of our Ummah, adversities were opportunities that uncovered the aspect of hypocrisy. For example, in Al Ahzab Expedition, the aspect of hypocrisy was quite clear in all its dimensions as is related in the Holy Qur'an.

In the ordeal of the Falsehood Talk that was aimed at hurting the Prophet ﷺ himself by exposing his honor to disgrace, hypocrisy was also uncovered in all its features and behavioral colors.

In Tabuk Expedition, when it was excessively hot, and when the responsibility of fighting was so urgent (a responsibility that only the true believer whose faith is firmly fixed in his heart can do), the aspect of hypocrisy also appeared in the form of justifications and excuses of not doing one's duty.

I need not present more examples to make you see the fact that the aspect of hypocrisy is closely connected with the existence of adversities, and as much as adversities increase, hypocrisy also increases.

From this fact I have reached, I wonder about this stage in which our Islamic world lives. It is a stage characterized by too many tribulations and ordeals. Nearly every day, we hear about ordeals that follow one another successively in the nearby, like Gaza and Iraq, or in

remote places, like Afghanistan, as well as in the European countries where Muslims are exposed to great pressure. Thus, we are in the heart of the trial, and so is our Islamic Ummah.

Referring to what we have begun with, we hear a lot of talks about Islam. But the attitudes that are the result of the Islamic education which man should be inwardly and outwardly in harmony with, are scarce.

Talking about Islam is too much, and pretending to have enough knowledge about Islam is plenty, but harmony between what we say and what we do is non-existent.

Consequently, the aspect of hypocrisy has become conspicuous to every sane, to every intellect and every educator... Most often, it is covered with the pretension of wisdom (man has to be wise), whereas, our reality is nothing but dissipation and getting away from the facts of Islam.

In the Hadith produced by Imam Ahmad, from Abi Uthman Al Nahdi who said:

I was sitting under the pulpit of Omar t while he was giving a sermon to the congregation, he said: I heard the Messenger of Allah e say: **The thing I fear most for this Ummah is every hypocrite who has eloquent tongue.**

Where can the hypocrite be found with eloquent tongue but when you hear a lot of talks about Islam, and find no congruity, neither in state nor in deeds?

If you reckon the discourses on Islam nowadays, you find them plenty.

How many the theorists are...!

How many the designers are...!

How many those who are proud of the Islamic culture are...!

How many those who are proud of the miracles of the Holy Qur'an are...!

How many those who are proud of what they write and say about the greatness of Islam are...!

But we may be unaware that behind our praise of Islam, self-praise is the desire hidden behind this process, as the eulogy of somebody is a hidden inducement of referring to the one who praises. Hassan Ibn Thabet admitted this fact saying:

I do not praise Muhammad in my poetry

But I rather praise my poetry by Muhammad

Certainly, the praise of Islam conceals the accompaniment of self-praise, for the one who praises Islam knows surely that the consequence of his praise will lead to the praise of himself.

Thus, the eulogist hides himself behind too many beautiful words in form and content on Islam, but in the field of application, contradictions become conspicuous.

I have chosen some verses of the luminous Book from Surat Al Nisa' in which the Exalted Allah talks about the aspect of hypocrisy. Moreover, the Holy Qur'an deals with

this aspect in many other places that cannot be mentioned now because of the brevity of time.

In this Surah, the Exalted Allah said:

۱۳۸- Give the glad tidings to the Hypocrites that there is for them (but) a grievous penalty.

۱۳۹-Yea, to those who take for friends Unbelievers rather than Believers: is it honor they seek among them? nay, all honor is with Allah.

۱۴۰-Already has he sent you word in the book, that when ye hear the Signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme; if ye did, ye would be like them. For Allah will collect the Hypocrites and those who defy Faith all in Hell.

۱۴۱-(these are) the ones who wait and watch about you; if ye do gain a victory from Allah, they say: were we not with you? but if the Unbelievers gain a success, they say (to them): did we not gain an advantage over you, and did we not guard you from the Believers? but Allah will judge betwixt you on the day of judgment. And never will Allah grant to the Unbelievers a way (to triumph) over the Believers.

۱۴۲-The Hypocrites think they can deceive Allah, but it is they who are deceived by Him. when they stand up to prayer, they stand without earnestness, to dissimulate before

people, but little do they hold Allah in remembrance.

١٤٣-(they are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another. Whom Allah leaves straying, never will thou find for him the way.

١٤٤-O ye who believe take not for friends Unbelievers rather than Believers: do ye wish to offer Allah an open proof against yourselves?

١٤٥-The Hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them.

١٤٦-Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight; if so they will be (numbered) with the Believers. And soon will Allah grant to the Believers a reward of immense value.

This is one of the Qur'anic texts that describes some of the behavioral and psychological characteristics of the aspect of hypocrisy. In order to be acquainted with this aspect, we have to review all the texts that deal with it. But probably, this study may urge us to read the Book of the Exalted Allah with meditation and good understanding.

-"Give the glad tidings to the Hypocrites". See how the Exalted Allah begins the text by the statement "Give glad tidings" because the hypocrite usually waits for sensuous tidings. His Gubla (direction towards which he prays) is where he expects to receive glad tidings, wherever the

direction is. If glad tidings are on the side of the people of truth, he would agree with them, and if they are on the side of the people of falsehood, he would also do the same. Certainly, the hypocrite stands by the sensuous result he is looking for and what his soul desires. Thus, the Exalted Allah begins with "Give glad tidings" from the standpoint of agreement and reprimand. Then He follows it with the torture that awaits him to make him get out of the capture of his dazzle by the present glad tidings, and so that he should know that the glad tidings that he waits for are nothing but painful torture. Therefore He, Exalted He is, said:

١٣٨- Give the glad tidings to the Hypocrites that there is for them (but) a grievous penalty.

١٣٩-Yea, to those who take for friends Unbelievers rather than Believers.

In all the times, there are always truth and falsehood. They are two qualities with no third one, but the discrepancy between them is the rate of appearance. For the appearance of falsehood might be quite clear, evident and brazen. On the other hand, it might be concealed. The one who gets away from evil is preserved by the Exalted Allah from the apparent and hidden falsehood, and the beguiled is the one who stands by the evident right and the hidden falsehood simultaneously.

Then the Exalted Allah presents a question which implies a treatment of man's malady. It is a question that fathoms the depth of man, uncovers his disease and presents the medicine. The Exalted Allah said:

Is it honor they seek among them?

Do they think that they honor themselves and can get high rank and become stronger by appealing to people. Certainly not, and the **medicine** for this malady is: "**nay, all honor is with Allah**".

Oh you...who believe that you can get certain privilege by standing by falsehood... beware, for what you get is a temporary gain. But when dust is unveiled, you can see whether you are riding a horse or a donkey.

Be steadfast in the right even if you are apparently weak; even if you find no supporters or wealth to strengthen you.

Be steadfast in the right for by doing so, and with your little patience, you will get the Exalted Allah's prerogative.

Then the Exalted Allah presents a clear behavioral guidance for man to have a distinguished identity in his Islam in the following attitudes:

۱۴۰-Already has he sent you word in the book, that when ye hear the Signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme.

There should be no giving up of any fundamental of Islam. If, in any circumstance, one belittles any of the fundamentals or any of the rituals, and he claims to belong to Islam, but he agrees in behavior, speech or state with the group of falsehood, he will be considered as a complete sharer in their deeds, and he will move from the group of the right to that of falsehood.

Identity is quite clear...so is glorification of the rituals of the Exalted Allah...and so is the known from religion by necessity...

Nowadays, thousands of plots are planned daily against the fundamentals that have been conveyed to us by means of their right way from the Messenger of Allah ﷺ throughout the correct channels of knowledge so that these fundamentals are known by our scholars as the known from religion by necessity.

Time is limited to mention the too many examples of intrigues that we live in daily when innumerable plots are planned against our Qur'an, our Fiqh (jurisprudence) and our doctrine...Consequently, steadfastness in identity is the thing that makes one distinct.

Then the Exalted Allah said: **"if ye did, ye would be like them"**. If you give up the part this means you give up the whole. When one legalizes the killing of one person, he is considered according to the Holy Qur'an as the one who legalizes the killing of all people.

Similarly, when one forfeits one of the minutes of Islam, i.e., when he omits, misses and uproots it from the Islamic consideration...he would be equal to the one who forfeits Islam altogether. The Exalted Allah said:

But beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee (Al Ma'idah, v. 49).

That is, beguiling from the part is equal to beguiling from the whole.

For Allah will collect the Hypocrites and those who defy Faith all in Hell (Al Nisa', 140).

In this way, the Exalted Allah rearranges the three classes into two: right and falsehood.

How much some people consider this matter ridiculous...! They usually say: How do you decide the existence of white and black only? Is there no grey color between them?

To answer them, we say: As for the discrepancy of the degrees of deeds, yes, there is; but as for the proportion, there is not.

The people of faith vary in their deeds. Some are foremost in good deeds and others are moderate in doing good: **"some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds"** (Fater, v. 32). But as is clear in this verse, the people of right gather in one class, whether they are foremost or moderate in doing good. There remains the one who wrongs himself. He will constitute a class of his own.

Oh youth... make your identity clearly evident. I do not mean the identity of your appearance in clothes, I rather mean the identity of your doctrine, of your ideas, and of your thoughts.

Today, what is desired is dissolution of identity, and dissipation in behavior.

﴿٤١﴾-these are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: were we not with you? but if the Unbelievers gain a success, they say (to them): did we not gain an advantage over you, and did we not guard you from the Believers?

Herein, there is reference to another attitude of the hypocrite. It is his standing in a middle position, that is between the people of right and those of falsehood;

between those who announce their right and those who announce their falsehood.

The hypocrite stands in midway, turning his head right and left. If he finds there is interest in Islam, he agrees with it, but if he finds interest in non-belief, he instantly moves to it. He is identity-less. His identity is his own personal benefit. He is inclined to be on the side where he can find more benefit. Consequently, he has no identity.

When one has no clear identity, educating him is in vain.

Who are you?

Can you affiliate yourself to right or to falsehood, or you are keen on staying in midway to be able to affiliate yourself to right, or to falsehood whichever you find convenient to you?

141-but Allah will judge betwixt you on the day of judgment. And never will Allah grant to the Unbelievers a way (to triumph) over the Believers.

The hearts and affairs of the people of faith are in the Hand of the Exalted Allah, and nobody else can possess them. Thus, out of this truth, the people of right set out. **"The Hypocrites think they can deceive Allah"**, i.e., they deceive the people of Allah. In the Holy Qur'an, the Supporter (Who is the Exalted Allah here) is most often presented while the supported is concealed.

In order to understand the Holy Quran, let us read the example about how Gabriel instructed our Master, Muhammad ﷺ concerning the recital of the Holy Qur'an. He said to him: **"But when We have promulgated it,**

follow thou its recital (as promulgated)" (Al Qiyamah,v. 18). The one who read the Holy Qur'an was Gabriel (PBUH), then why should the Exalted Allah say: " **when We have promulgated it?**" It is because in this position the Exalted Allah is manifest in his Name, the Protector. Thus He, Exalted He is, attributed the deed to himself and concealed the means who was at that time Gabriel.

This verse is an indication that the Exalted Allah sponsors the people of faith, and the hypocrites who try to deceive the people of faith, try to deceive the Exalted Allah Who can never be deceived. If the people of faith might, to a certain degree, be deceived, and some of them might listen to some foggy ideas so that they turn right and left, the Exalted Allah can never be deceived.

The Exalted Allah said: "**The Hypocrites think they can deceive Allah**", i.e., they try to deceive the believers.

"**But it is they who are deceived by Him**", i.e., in fact, the Exalted Allah baits them, and makes them see the present they live in embellished. So that they feel glad to achieve some worldly benefit. Thus, this is the way in which the Exalted Allah deceives the.

142- when they stand up to prayer, they stand without earnestness.

The intimate relationship with the Exalted Allah and the aura of love towards Him within their heart are non-existent. Moreover, they are denied the true passion of the pious who fall straight to prostrate their heads in submission to their Lord and weep out of devotion and the Exalted Allah bestows on them the favor of increasing their piety.

The scent of the aura of love from their hearts is not smelt, nor the fragrance of truthfulness. Their deeds are but dry iron shams.

"to dissimulate before people". Their impetus is not to have the Exalted Allah, that sees them, as their aim. Their interest is that people may see them. The Exalted Allah said: **"Knoweth he not that Allah doth see?"** (Al 'Alaq, v. 14).

We have to benefit from the lessons of the Holy Qur'an, for it is a great school from which we get our education and morality.

"But little do they hold Allah in remembrance". While they are praying, their hearts are not present with their Lord. They are rather attracted to their own affairs.

١٤٣-they are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another.

They are not steadfast in their attitudes.

Whom Allah leaves straying, never will thou find for him the way.

Then the Exalted Allah said:

١٤٤-O ye who believe (it is a recommendation directed to the people of the truth), **take not for friends Unbelievers rather than Believers.**

You had better gather to support one another. Let the believer merchant support the believer merchant, and the believer worker support the believer worker, and so on...

Do not take the meaning of 'support' to be equal to 'treatment'.

Definitely not, for the believer treats all people equally. 'Support' means participation in goal. It means cooperation to do good, piety in behavior, that is applying the straightway. It is a sensuous feeling and a strong connection that gathers the people of principle so that they are assembled to produce a beneficial project.

The Jews gathered to produce projects – though internally they do not want to gather -- and they made them prosperous. Oh you, the people of faith, we are still dispersed, separated from one another. We still cannot esteem the value of the league of faith nor the value of helping one another in righteousness and piety. Though we read these verses with great sanctity, but we do not change them into behavior, nor into practical application because we are heedless of the identity. When we are unaware of the identity, this holy connection cannot be present in our minds nor in our hearts.

Then the Exalted Allah said:

do ye wish to offer Allah an open proof against yourselves?

١٤٥-The Hypocrites will be in the lowest depths of the fire.

This is the result if you keep on behaving in this way.

No helper wilt thou find for them.

١٤٦-Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight.

Four elements are mentioned in this verse:

- 1- If they repent from hypocrisy, i.e., from behavioral characteristics and self-impetuses.
- 2- If they mend their lives by committing themselves to the straightway. That is, when they do not rely on, nor depend on other than the straightway.
- 3- If they hold fast to Allah internally so that they do not depend nor seek refuge with other than Allah.
- 4- If they purify their religion in Allah's sight, i.e., worship Allah faithfully and sincerely. This truthfulness cannot be realized unless the believer directs his heart to the Exalted Allah.

Then the Exalted Allah said:

if so they will be (numbered) with the Believers.

The Exalted Allah did not say: "These are from the believers", for the people of the truth who spent all their lives with truth should not be equated to those who were, at the beginning of their lives, the people of hypocrisy then they repented and became good believers. Any way, they will be annexed to those who are saved and become lucky to be the winners.

And soon will Allah grant to the Believers a reward of immense value.

Allahum...do not make our hearts be directed but to You...

Do not make our dependence in all our affairs but on You...

We seek Your protection from the disgrace of this world and the torture of the Hereafter.

Make us from those who listen to speech and follow the best of it..

I say my words and ask the Exalted Allah's forgiveness.