

CONCERNING CONDEMNING

From the apparent signs of condemning is: Exposing someone's evil and propagating it under the pretense of advising, while claiming that it is only these defects that are making him do it, general or specific. Meanwhile, on the inside, his aim is only to condemn and cause harm.⁴¹ So he is from the brothers of the hypocrites, those whom Allaah has disparaged in His Book in many places, for indeed Allaah disparages those who outwardly display a good action or saying, while intending inwardly to accomplish a mischievous and evil goal. And He has counted that as one of the aspects of hypocrisy, as is stated in Surah Baraa,⁴² in which He humiliates the hypocrites and exposes their despicable attributes:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ
وَأَرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا
إِلَّا الْحُسْنَٰى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

“And as for those who set up a masjid in order to cause harm, (spread) disbelief, disunite the believers and to make it as an outpost for those who made war against Allaah and His Messenger since aforetime, they will indeed swear that their intention is nothing but good. But Allaah bears witness that they are certainly liars.”⁴³

And Allaah says:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ
يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

“Think not that those who rejoice in what they have done, and love to be praised for what they have not done – do not think that they are rescued from the torment. And for them is a painful punishment!”⁴⁴

⁴¹ This is from the actions of the heart which no one has knowledge of except Allaah, the Most Perfect and Exalted.

⁴² [Translator's Note: He means Surat-ut-Tawbah]

⁴³ Surat-ut-Tawbah: 107

⁴⁴ Surah Aali 'Imraan: 188

This *ayah* was sent down concerning the Jews, when the Prophet, *sall'Alloahu 'alayhi wa sallam*, asked them about something and they concealed knowledge of it informing him instead of something else. Yet they showed to him that they had indeed informed him about what he had asked them. And they sought praise from him, *sall'Alloahu 'alayhi wa sallam*, because of it and became joyous at what they gained by concealing it and because he, *sall'Alloahu 'alayhi wa sallam*, asked them. This is what Ibn 'Abbaas, *rady'Alloahu 'anhumaa*, stated and his hadeeth concerning that is transmitted in the two *Saheeh* collections.⁴⁵

Abu Sa'eed Al-Khudree, *rady'Alloahu 'anhumaa*, said:

“There was a group of men among the hypocrites who when the Messenger of Allaah, *sall'Alloahu 'alayhi wa sallam*, would go out to fight in the (military) expeditions, would refrain from going with him. And they would be happy with opposing the Messenger of Allaah, *sall'Alloahu 'alayhi wa sallam*, with their sitting (instead of fighting). So when the Messenger of Allaah, *sall'Alloahu 'alayhi wa sallam*, would arrive, they would make excuses for themselves and swear to him. And they loved to be praised for that which they did not do. So this *ayah* was revealed.”⁴⁶

Therefore, these characteristics are the characteristics of the Jews and the hypocrites. And it is that someone outwardly displays a saying or an action, while presenting an image in which he appears to be upon good. Yet his intention in doing that is to accomplish an evil goal. So he is praised for what good he has made manifest outwardly, while accomplishing by it, the evil goal he has kept hidden inwardly. And he basks in the praise he receives for that which he has outwardly portrayed as being good, which is in fact evil on the inside, and he is happy that his evil hidden objective has been achieved. So his benefit is perfected for him and his scheme is carried out effectively by this deception!!

Anyone with this characteristic definitely falls under the (threat) of this *ayah* - thus he is threatened with a painful torment. An example of this is: When someone desires to defame a man, belittle him and expose his faults so that people turn away from him. This is done either because he loves to cause harm to him, because of his enmity towards him, or because he fears

⁴⁵ Reported by Al-Bukhaaree (9/301), Muslim (17/123), Ahmad (1/298) and Ibn Jareer (4/207).

⁴⁶ Reported by Al-Bukhaaree (8/233), Muslim (17/123) and Ibn Jareer (4/205). It must be noted here that Al-Haafidh Ibn Hajr mentioned in *Al-Fath* (9/301) that it is possible to combine these two causes for the *ayah's* revelation found in the two hadeeths by saying that it was revealed with regard to both of these groups (Jews and hypocrites). Shaikh Muqbil Ibn Haadee Al-Waadi'ee said in his *As-Saheeh-ul-Musnad* (pg. 35): "If the hadeeth of Abu Sa'eed is more established then that takes more precedence because the hadeeth of Ibn 'Abbaas is from that which the two Shaikhs have been criticized by, as has been stated in *Muqaddimat-ul-Fath* (20/132) and as is stated in *Fath-ul-Baaree* (9/302). And there is no point in restricting it to only the People of the Book..."