

Truthfulness 2.

In the name of Allah Most Gracious Most Merciful.

All thanks be to Allah, the Lord of the worlds. And peace and prayers be upon the messenger.

Allah says in His book: «O you who believe (you who have faith), fear Allah and be with the truthful ones» 9:19. This verse from the Chapter of Tobah is one of the last verses to be revealed to the messenger (PPBU). This Chapter was brought down soon after the famous battle of Tabook.

Muslims then were in difficulty, drought and distress. There was extremely dryness, misfortune and heat. People were seeking shade and awaiting harvest to ripe. It is at that time when a call for Jihad is issued to go and face the Romans in their land. Muslims were almost competing in getting ready and giving support to the army. The only men stayed back were a hypocrite, or those excused by Allah from fighting, or three men who kept putting it off until it was too late to catch up with the moving army. Later on when the messenger (PPBU) returned they were honest and truthful about what happened. They did not lie as the hypocrites did. The hypocrites gave false excuses. Their stories were told in the Koran.

When one carefully thinks of this verse, and the occasion with which it was dealing with, one will notice an important issue that deserves much thinking. This verse addresses the

believers to be with those who are truthful. That consequently excludes the hypocrites.

Then when considering the believers, that included those who immigrated with the messenger (PPBU) and the supporters who supported the messenger and supported those who immigrated. It is those who are included in the group of truthful ones. That group also included those three men who stayed behind, but they adopted the truth about it and did not use lies for excuses as did the hypocrites. So, what is the important issue then? It is that for an individual to be amongst those who are truthful words are not enough. There is another side of truthfulness which is more than just being truthful in words. Allah says: «It wouldn't have been for the people of the Madina and its surroundings to stay back from mobilising with the Messenger, and would put themselves before him». This is just part of the description of those who are truthful. The most hurtful giving out which can be pointed to a truthful believer is to be told that he/she puts himself above what the Messenger (PPBU) himself was put through. Or put himself before the Messenger (PPBU). Or would feel petty for himself in facing something which the beloved Messenger himself has faced. If kind of statement and all the meanings it carries with it was used to address that group of people who Allah was pleased with, and they were pleased with Allah, in order to be with those who are truthful. Then would that not make us to look at ourselves and ask whether we are with those who are truthful?

A question fit for each of us to ask him self. But before we come up with the answer, just take your time to realize the reality of that truthfulness, and what are the characteristics of those included in that group; those with whom Allah commanded us to be. Many people think being truthful means merely to speak the truth. There is no doubt that speaking the truth is vital, but that is just one side of being truthful. One can not reach the status of truthfulness (Siddiq) unless all its requirements become part of the individual. The reality of truthfulness include the sincerity of the intention, and the will, and the sincerity of the words and the sincerity of the deed or action and the sincerity of the all matters. Ebn Taymia said that truthfulness is in words and deeds.

The first corner stone of truthfulness is the sincerity of the intention and the will:

This means that the main incentive of all actions, deeds or refraining from doing an act is Allah; And also to have the inferiors of intentions and thoughts as the same as the exteriors shown in words and actions. If one spoken words differ to what is in his heart then this indicates lack of truth in the intentions. This is a feature of the hypocrites.

Also part of the truthfulness of the intention is being truthful in the resolve to do a deed if one gets the chance to do it. Part of that is for example for one to promise God to give to charity if God gives him money; Or for example to make a promise to keep up a worship act if God brings him to

health after sickness. If the resolve to fulfill a promise to God becomes weak or hesitant then this becomes some type of lying and hypocrisy. Allah says: «And there are those who make a promise or a covenant to Allah that if He favors us with riches we shall give charity and we shall be good. And when He brought them favors from Him they became stingy, they retracted their pledges with defiance. He consequently put into their hearts hypocrisy that shall remain till the day they shall meet Him with what they retracted from, and with what they promised Him and with what lies they had». Truthfulness also means to fulfill any promises or pledges one makes once one is able.

The second corner stone of Truthfulness is being truthful in the spoken words:

This is one of the greatest levels of truthfulness, and the harder to keep. This type of truthfulness has three pre-requisites:

1) Being truthful in reporting events and news:

This of course will require certainty of what is being reported, and the avoidance of assumptions and doubts, imagination and delusions. Also beware from telling of everything one hears. The messenger (PPBU) said: {There is enough lying for an individual in just telling all that he hears}. He also said: {be warned against doubt. For doubt is the most lying of all speech}. What would be included

into this category is condemning and talking falsely of scholars for the purpose of defaming them. Such criticism is taken up by others for truth and without rechecking its sources or its proofs. Allah say: : «And when you address with your tongues and say with your mouths what you have no knowledge of. You think it is minor when with Allah it is major. When you hear it you ought to say "We should not talk of this; All praise is to you; This is great fabrication». Ebn el-Abbas said that means don't say it (or don't repeat it). And also don't say things about others which you do not know. This type of truthfulness requires that a speaker should seek the truth in what they say before they say it. Also it requires that when one speaks to Allah is to consider the truth in what he or she say; such as to say: I am directing my face to the creator of the heavens and earth. If the person here has his or her heart busy with what this life offers of unacceptable impulses and animalistic instincts then he would be lying.

2) Truthfulness in fulfilling a promise:

Whether the promise is in a specific place, or a specific time, or for a promise to donate something, or a marriage matter or anything for which a promise is made. Truthfulness in words necessitates fulfillment of the spoken word and never to be broken. Unfortunately; in

reality we rarely find such truth in people, and very few people who care to maintain it.

3) Truthfulness in keeping up contracts and treaties:

Whether it is a contract with Allah, or His messenger (PPBU), or with anybody else, respecting and keeping such contracts or treaties or agreements is a requirement of being truthful. And breaking them, is one of the requirements of being a liar or a hypocrite. Allah says: ﴿ And keep up Allah's covenant if you make one. And do not renege the pledges after they are verified a guarantor (or a sponsor) over you. Allah knows all that you do﴾. Fulfilling a pledge made to Allah requires believing that worship is deserved by Him alone; And accepting arbitration through His law alone. It also requires disbelieving in other gods. This is concept of truth in the testimony of: "No God But Allah" uttered by the faithful and the believers.

Also fulfilling the messenger's promise requires living in his example, seeking it; and put and take his word before and above the word of any other human. This is the essence of the testimony that Muhammad is the messenger of Allah. So, anyone who does not fulfill any part of that then they are a liar. Allah says in a reply to the statement made by hypocrites which says: We testify that you are the messenger of Allah; Allah says: : ﴿and if the hypocrites come to you and 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 ➤.

With regard to fulfilling a promise made to people; the Islamic law considers breaking it or betraying it is one of the worse types of lying. In fact betraying a promise made to any person is considered one of the corner stones of hierocracy. The characteristics of hypocrites were stated by the messenger (PPBU) when he said: {Four characteristics if they all are present in an individual then he or she is pure hypocrite. And one of those traits is in an individual then he or she has one of the traits of hypocrisy. If he talks then he lies. And if he makes a promise he breaks. And if he gives a pledge of peace or security he betrays. And if he disputes or goes into conflict; he cheats}. The messenger also said: {faith and disbelief will not be gathered in one human heart; and neither will being truthful and lying, nor neither will betrayal (treachery) and trustworthiness}

The third corner stone of Truthfulness is being truthful in the deeds or actions:

This requires that a human to strive with him self to have both his/her interior and exterior be the same. And that his or her acts should not indicate something internal which does not exist. Like some one who pretends to be obedient and god-fearing to Allah while the heart is not. Yazeed ebd Harith

said: "if the interior is the same as the exterior for some one; then that is half the battle. And if his interior is better than his exterior; then that is even better. But if his exterior is better than his interior then that is paradise at its best"

The forth corner stone of Truthfulness is being truthful in the context of religion:

The highest and most glorified level is the truth in the heart. Truth, hope, love, contentment, certainty, putting full trust and confidence in Allah, and all similar matters are concepts which people vary greatly in acquiring or possessing. For example, any who believes in Allah and the day of judgment is certain to be fearful. But, it is not true fear with any realistic level, if it does not materialize when he or she commits something wrong or a sin. When; on the other hand if he becomes fearful of a ruler or a criminal; he goes pale in the face, trembles or restless in his daily life.

Look at those who fail to attend the Friday prayers; or may not even do prayers at all; don't they all claim that they fear Allah the Lord of the worlds? And this who breaks the day Ramadan with no justification, doesn't he claim that he fears Allah the Lord of the worlds? And this, who steals, cheats, deceives, commits adultery and deals with usury (or deals in interest); doesn't each one of them claim that they fear Allah the Lord of the worlds? And all these women extravagantly showing their beauty, those who dress up to show more; don't they claim that they fear Allah the Lord of the worlds? How

many people claim to fear Allah and they show the opposite and absolute contrary of such claim. Allah says in the Koran talking to His messenger: «And say to them: if you love Allah then follow me and Allah will love you».

Dear brothers and sisters, this is the reality of the truth and its foundations. It as we saw does not depend on merely talking the truth in words. That is just one of its corners. Allah says: «Devotion (fidelity and loyalty) is not to direct your faces east and west, but devotion is this who believes and have faith in Allah and the day after». This is a clear indication that truthfulness is by both seen exterior acts and unseen interior acts. Allah also says: «The believers (or the Faithful) are those who believe or have faith in Allah and His messenger; then they have no doubts, and they strive with their money and souls in the line of Allah. These are the truthful ones».