Being Truthful with Allah

Shaykh 'Abdur-Razz'q bin 'Abdel-Mu'umin al-'Abbad al-Badr
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Shaykh 'Abdur-Razzaq Ibn 'Abdul-Muhsin al-'Abbād al-Badr
BEING TRUTHFUL WITH ALLĀH

BRIEF BIOGRAPHY OF THE AUTHOR

**His name:** Shaykh ‘Abdur-Razzāq Ibn ‘Abdul-Muhsin al-‘Abbād al-Badr.


**Birth:** He was born on the 22nd day of Dhul-Qa‘dah in the year 1382 AH in az-Zal‘fi, Kingdom of Saudi Arabia. He currently resides in Medina.

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The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them are:

1. *Fiqh of Supplications & adh-Kār.*
2. *Hajj & Refinement of the Souls.*
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From the most distinguished scholars whom he has taken and acquired knowledge from are:


2. The ‘Allāmah Shaykh Ibn Bāz (رحمته الله).

3. The ‘Allāmah Shaykh Muhammad Ibn Sālih al-‘Uthaymin (رحمته الله).

### BEING TRUTHFUL WITH ALLĀH

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<tr>
<td>حفظه الله</td>
<td>May Allāh preserve him</td>
</tr>
<tr>
<td>(i.e. a male companion of the Prophet Muhammad)</td>
<td></td>
</tr>
<tr>
<td>سبحة وتعال</td>
<td>Glorified &amp; Exalted is Allāh</td>
</tr>
<tr>
<td>عالج</td>
<td>(Allāh) the Mighty &amp; Sublime</td>
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<tr>
<td>تابع وتعال</td>
<td>(Allāh) the Blessed &amp; Exalted</td>
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<tr>
<td>علوج</td>
<td>(Allāh) the Sublime &amp; Exalted</td>
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<tr>
<td>عادزالله</td>
<td>May Allāh send Blessings &amp; Safety upon him (i.e. a Prophet or Messenger)</td>
</tr>
<tr>
<td>سرالله</td>
<td>May Allāh send Blessings &amp; Safety upon him and his family (i.e. Duʿā send mentioned the Prophet Muhammad)</td>
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<tr>
<td>رحمته</td>
<td>May Allāh have mercy upon him</td>
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<td>مغفرلاهم</td>
<td>May Allāh be pleased with them (i.e. Duʿā made for the Companions of the Prophet Muhammad)</td>
</tr>
<tr>
<td>(Allāh) His Majesty is Exalted</td>
<td></td>
</tr>
<tr>
<td>مغفرلها</td>
<td>May Allāh be pleased with her (i.e. a female companion of the Prophet Muhammad)</td>
</tr>
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All praise is due to Allâh, the Lord of all that exists. I bear witness that none deserves to be worshipped in truth except Allâh alone with no partners, and I bear witness that Muhammad is His slave and Messenger (may Allâh send Salâh\(^1\) and peace upon him, his family, and his companions all-together).

As for what follows:

Verily, the subject matter of this treatise is extremely important and gatherings should be held to discuss and contemplate that which it contains due to its magnitude, importance and urgent need. The happiness of the servant in his worldly life and Hereafter is dependent upon its actualization. There is no safety nor happiness for him in this worldly life or the Hereafter unless he is from its people. Whoever

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\(^{1}\) Shaykh Muhammad ibn Sâlih al-‘Uthaymîn (安宁) said in his explanation to his book, *Usûl Min Ilm Usûl*: “Abû al-‘Âliyyah (安宁) said: “Allâh’s *Salâh* upon His slave is Allah’s praise for him in the highest gathering.” (Dâr ibn al-Jawzi Edition, 21).
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studies the Book of Allāh (سُـلَيْمَانُ) and the Sunnah of His
noble Prophet (صَلَّيْالляهُ عَلَيهِ صَرْطَهُ) knows its great and
extensive importance as well as its loftiness: Truthfulness is a lofty, great rank from the various
ranks of those who advance to Allāh (بَارَكَ الْهَالِكُونَ). Every
action of the heart returns to it just as every corruption
that occurs in the heart returns exclusively to its
opposite, which is lying. The source of all rectification
for the outward or inner condition of a man lies in
truthfulness and the source of every corruption in the
outward, and inward appearance of man is lying; thus
good and corruption return to these two sources.

Allāh (بَارَكَ الْهَالِكُونَ) has made this world a life of calamity
and trial so that the truthful distinguishes himself from
the liar. Allāh (بَارَكَ الْهَالِكُونَ) said:

الْحَمْدُ لِلَّهِ ۅ أَحْبَسْتُ الْقَائِمِينَ ۖ أَن يُبْصِرُواْ أَن يُغَفْلُواْ عَابِدَيْنَا

ۖ وَهُمُّ لاَ يُفَسَّرُونَ ۖ وَلَقَدْ فَتَنَّا الْأُمَيِّمَينَ مِنْ قَبْلَهِمْ فَلَعَلْيَ عَسَّنِيَّ اللَّهُ

ۖ الْأَمْرِ ۚ صَدَقُواْ وَلَا يَعْلَمُنَّ الْمُكَذِّبِينَ
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"Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. (Although Allāh knows all that before putting them to test)." [Sūrah al-Ankabut 29:1-3]

Meaning: This life is a field for examination and an abode of trials. Allāh has tested those who came before us from the various nations in this life: "And We indeed tested those who were before them," meaning, He ḥālīl (حَلِیل) tested and examined them with what will distinguish the people of truth from the people of falsehood by way of it. And like them, this nation itself is subjected to being tested.

The meaning of Allāh’s statement: "And Allāh will certainly make it known..." is that He will see it, because what is intended here by knowledge ("make it known") is vision; meaning, He will know it with the knowledge of sight and occurrence for this thing since Allāh’s knowledge of His servants’ actions is eternal.
BEING TRUTHFUL WITH ALLĀH knowledge that preceded the fulfillment of the actions and knowledge of them after their occurrence—this is what is meant here and it is what reward and punishment will result from.

The testing in this life through which the truthful is distinguished from the liar returns to two matters:

1. Being tested with blameworthy doubts in both knowledge and belief.

2. Being tested with blameworthy desires in one’s wishes and actions.

So whomever Allāh (ṣallallāhu `alayhi wa sallam) grants success to in being safe from doubts when they appear through what Allāh has given him of the correct and firm belief, truthfulness and a strong relationship with Him (ṣallallāhu `alayhi wa sallam), as well his turning back to Him; verily, he will succeed in this test and fare well.

Likewise, if callers to desires come to him and he thus avoids them and takes refuge by way of obedience and drawing close to Allāh, seeking safety from them and running away from their trails and pathways; he will similarly prosper with success from Allāh (ṣallallāhu `alayhi wa sallam) in this test.
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As for he—and refuge is sought by Allah—who is swept away by doubts or destroyed by his desires; then this is the indications and signs of him not having truthfulness with Allāh or having weakness in his truthfulness—and Allāh’s refuge is sought. By way of this, the people are distinguished and divided into two groups:

• The group of truthfulness.

• The group of falsehood.

The one sincere to himself aspires to constrict doubtful matters under the direction of the legislation and takes hold of them by way of its limitations and guidelines to be secure from destruction and succeed in this great test—and success is in the Hand of Allāh (عَزَّزُهُمَا) alone with no partners. Allāh (عَزَّزُهُمَا) has said:

"That Allāh may reward the men of truth for their truth, and punish the hypocrites if He
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will or accept their repentance by turning to
them in mercy. Verily, Allāh is Oft-Forgiving,
Most Merciful.” [Sūrah al-Ahzāb 33:24]

Since truthfulness has this high standing and this lofty
degree, the texts are many which incite towards it and
awaken a desire for it along with clarifying its virtue
and the loftiness of its degree. There is no safety for the
servant except by way of it. And from these (texts) is
the statement of Allāh:

"O you who believe! Be afraid of Allāh, and be
with those who are true (in words and deeds).”
[Sūrah at-Tawbah 9:119]

This is a command for the servants to be with the
truthful, i.e., with the people of truthfulness. And the
Muslim is not considered to be with them unless he
adorns himself with their embellishment and is
characterized by their description. By way of that he
will be from amongst them. This divine order came
after the mention of Allāh accepting the repentance of
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the three who were left behind in the expedition of
Tabūk. Their salvation did not materialize except on
the account of their truthfulness with Allāh (سُبْحَانَ عَمَّا
يَفْعَلُ) and with His Messenger (صَلَّيُ اللهُ عَلَيْهِ وَسَلَّمَ) and their
avoidance of and remaining distant from lying.
Truthfulness is a safeguard, strength, and tranquility;
whereas lying is an abyss, doubt, and defeat.

There is a story of the group of three individuals in a
time before us whom a boulder had closed upon them
in the cave. It is narrated in the two Sahīhs (al-Bukhārī
and Muslim) and other than them from the Hadīth of
Ibn ‘Umar, Abū Hurayrah, Anas (تَابِعُهُ،)، and other
than them. In the narration found in Sahīh al-Bukhārī
from the Hadīth of Ibn ‘Umar (تَابِعُهُ،), when the
boulder closed on these three, some of them said to the
others:

إِنَّهُ وَلَّاهُ يَا كُلُّ مَعْلُومٍ، إِنَّهُ وَلَّاهُ يَا كُلُّ مَعْلُومٍ
فَلْيُبْنِيَ كُلُّ رَجُلٍ مِنْكُمْ بَيْنَ مَعْلُومٍ وَأَنَا قَدْ صَدَقْتُ
فِيهِ

"By Allāh! Nothing will save you except
truthfulness. Therefore, let every man from

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you call upon Allāh with what he knows he was truthful concerning.”

Pay attention to this! Not every outward action is considered truthfulness with Allāh (ﷻ); rather, truthfulness with Allāh is solely a matter that returns to the heart and the interior of a person, as well as what the person intends and wishes to achieve with this action. For this reason, when every single one of them was seeking to use their righteous actions as a means to draw close to Allāh one of them sought to use his righteousness to his parents, the other did so by way of his abstinence from fornication after having had a strong desire and then the ability to actually commit it, the third did so by way of his fulfilling the right of his laborer, giving him his rate and an increase. While seeking [to use their deeds as] a means to Allāh (ﷻ), they all said:

إن كنتي تعلمت أنني فعلت ذلك بعينك ووجهك
فانفرج عنا فزجة.

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2 Sahīh al-Bukhārī #3465
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“If you know that I did this seeking your face (i.e., for your sake), open for us a gap.”

Truthfulness is a safe haven for the servant from the trials of this life, its hardships, horrors, and calamities; it is also protection for him on the day that he will stand before Allāh (سُوْرَةُ الْمَيْدَانِ).

Allāh (عَزَّ وَجَلَّ) said:

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٩٠ هَذَا يَوْمٌ يَقْفُ الْأَشْدَرُودُانَ صَدْقُهُمْ لِهُمْ جَنَّتُ تَبْزُرُ مِن
تَفَجَّرَهَا الْأَنْفُسُ حَلَبَيْنِ فِيهَا أَبْدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضَى عَنْهُ دَارَكَ
الْفَوْزُ العَظِيمُ (۱۱۰)
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“This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is a great success (Paradise).” [Sūrah al-Māʾidah 5:119]

Therefore, entrance into the Gardens and success with the attainment of Allāh’s pleasure (سُبْحَانَهُ وَتَعَالَ) only

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3 Sahīh al-Bukhārī #3465

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BEING TRUTHFUL WITH ALLĀH comes about by way of having truthfulness with Him ( سبحانه وتعالى). Regarding this meaning Allāh ( سبحانه وتعالى) said:

"And when the matter (preparation for Jihād) is resolved on, then if they had been true to Allāh, it would have been better for them.”
[Sūrah Muhammad 47:21]

Prosperity, salvation, benevolence, happiness, and success are tied to having truthfulness with Allāh ( سبحانه وتعالى). The texts regarding this meaning are many, and every one of them emphasizes the magnitude of truthfulness as well as the extreme need for having concern and attaching importance to it. There is no salvation nor success for the servant in this life nor the Hereafter except by way of it.

From what indicates the great station of truthfulness is that it is a pillar which the Tawhīd of Allāh⁴ ( عزّ وجلّ) is

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⁴ Translator’s notes: Tawhīd is singling out Allāh alone with what is specific to Him. Its parts are three:
BEING TRUTHFUL WITH ALLĀH established upon; for verily, the Tawḥīd of Allāh (جَوْهُرُ الْحَقَّ) is established upon two great pillars and two solid foundations:

• Truthfulness.

• Sincerity.

Just as Ibn al-Qayyim (رحمة الله عليه)said in his poem ‘an-Nunīyyah:

وَ الصِّدْقُ وَ الإِخْلاَصُ رَكَّانَا ذَلِكَ

الْتَوْحِيدِ َّ كَالرُّكْنََينِ لِلنُّبِيِّـانَ

"And truthfulness and sincerity are two pillars of that (Tawḥīd) *** Just like two pillars for a building structure.”

So, the Tawḥīd of Allāh is established upon sincerity and truthfulness. The difference between the two of

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• Tawḥīd ar-Rubūbiyyah (Singling Allāh out alone in His Lordship).
• Tawḥīd al-Ulūhiyyah or Tawḥīd al-‘Ibādah (Singling Allāh out with worship).
• Tawḥīd al-Asmā’ was Sifāt (Singling Allāh out with His Names and Attributes). This definition can be found in Shaykh Muhammad ibn Salih al-‘Uthaymin’s explanation of Kitab Tawhid.

5 an-Nunīyyah (Ibn al-Qayyim, 219)
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them is that sincerity is the Tawhīd of the intended goal for the One, Who is worshipped, Who is resorted to so that none is made a partner with Him in worship and He alone is singled out with worship. As for truthfulness, it is the Tawhīd of one’s wish and request; and that is with the assembly of the heart, ambition, and resolve for the fulfillment of worship—completing and fulfilling it—and not busying the heart with other than it. So, sincerity is the act of worship that is intended, and truthfulness is the Tawhīd of one’s wish. Concerning this, Ibn al-Qayyim (Ibn al-Qayyim) said in his book, an-Nūniyyah:

فَلَيْوَاحِدٌ كُنْ وَاحِدًا فِي وَاحِدٍ

أَعْنِي سَبِيلَ الْحَقِّ وَ الإِيْمَانِ

“So for one, be a monotheist, concerning one

*** I mean the path of truth and Imaan.”

Imān and the focus of salvation are established upon these three pillars:
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1. **Sincerity:** His statement, “so for one,” means, sincerely, i.e., do not take any partners with Him.

2. **Truthfulness:** His statement, “one, be a monotheist” means, be truthful with your determination, resolve, diligence, and endeavor.

3. **Compliance:** His statement, “concerning one,” means, following the path of truth and Imān.

Therefore, by way of these three matters, the servant is granted happiness, prosperity, success, and safety in this life as well as the Hereafter. For this reason, truthfulness and sincerity are joined. Look at their connection in the statement of Allāh (عُزّ وۢجَلّ):

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فَأَجَتَبِبَنَّ أَرْجَحَ مِنَ الْأُوْلَـيْمِ وَأَجَتَبِبَنَّ فَوَلَّ أَلْزِرَﷴَ (٨)
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“So shun the abomination (worshipping) of idol, and shun lying speech (false statements)”

[Sūrah al-Hajj 22:30]

Shunning the worship of idols is by way of sincerity to Allāh and the shunning of lying speech is by way of
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truthfulness. With these two is safety for the servant and success in his worldly life as well as his Hereafter.

Sincerity and truthfulness are two conditions for the acceptance of the statement of Tawhīd (Lā ilāha illa Allāh (None deserves to be worshipped in truth except Allāh). There occurs in the Sahīh of al-Bukhārī from the Hadīth of Abū Hurayrah (ahkan Allāh) that he said:

قَالَ: يَا رَسُولُ اللَّهِ! مَنْ أَشْعَدْ النَّاسِ بِشَفَاعَتِكَ
يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ
سَلَّمَ: "لَقَدْ طَمَّنْتِ يَا أَبَا هُرَيْرَةَ، أَنْ لَا يَشْأَلِيَنَّي
عَنَّ هَذَا الْحَدِيثِ أَحَدُ أَوْلَى مَنْكَ، لِمَا رَأِيتُ مِنْ
جُرِّيَّكَ عَلَى الْحَدِيثِ، أَشْعَدْ النَّاسِ
بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ،
خَالِصًا مِنْ قُلْبِهِ، أَوْ نَفْسِهِ!")

"It was said: 'O Messenger of Allāh! Who will be the happiest person who will gain your intercession on the Day of Resurrection?' The Messenger of Allāh said: 'O Abū Hurayrah! I
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have thought that none would ask me about it
before you because of what I have seen from
your endeavor for Hadīth. The happiest
person who will have my intercession on the
Day of Resurrection will be the one who said:
Lā ilāha illa Allāh (None deserves to be
worshipped in truth except Allāh) sincerely
from his heart.”⁷

Also in the two Sahīhs of al-Bukhārī and Muslim on the
authority of Anas ibn Mālik (رضي الله عنه):

أن النبي صلى الله عليه وسلم و معاذ رضي الله عنه رضي الله علیه الرحیل قال: يا معاذ بن جبل قال: لَبِّيْكَا يَا رُسُولِ اللَّهِ وَ سَعِيْكَ، قَالَ: يَا مُعاَذُ، قَالَ لَبِّيْكَا يَا رُسُولِ اللَّهِ وَ سَعِيْكَ -

تِلْئِيْلاً، قَالَ: مَا مِنْ أَحَدٍ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنَّ مُحَمَّدًا رُسُولَ اللَّهِ، صَدَقَنا مِنْ قَلْبِهِ، إِلَّا حَرَّمَةُ اللَّهِ عَلَى النَّارِ. قَالَ: يَا رُسُولُ اللَّهِ، أَقَلَا

⁷ Sahīh al-Bukhārī (99, 6570)
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أَخْبِرْ يَا النَّاسَ فَيْشَتَبَهُوا؟ قَالَ: إِذَا يَتَكَلَّمُوا،
وَ أَخْبِرْ بِهَا مُعَادٌ رَضِيَ اللهُ عَنْهُ عَنْدَ مَوْتِهِ
تَأْنِمَا.

Mu'ādh bin Jabal was riding on the beast with the Prophet (ﷺ) when he (ﷺ) said to him, "'O Mu'ādh!' Mu'ādh replied, 'Here I am responding to you, and at your pleasure, O Messenger of Allāh.' He (ﷺ) again called out, 'O Mu'ādh.' He (again) replied, 'Here I am responding your call, and at your pleasure.' He (Messenger of Allāh) addressed him (again), 'O Mu'ādh!' He replied, 'Here I am responding to you, and at your pleasure, O Messenger of Allāh.' Upon this he (the Prophet (ﷺ)) said, 'If anyone testifies sincerely that there is none who deserves to be worshipped in truth except Allāh, and Muhammad is His slave and Messenger, truly from his heart, Allāh will safeguard him from Hell.' He (Mu'ādh) said, 'O Messenger of Allāh, shall I not then inform people of it, so that they may have glad
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tidings.’ He (سَلَّمُ رَحْمَتَ رَبِّهِ) said: ‘They will rely on it alone (and thus give up good acts altogether).’ Mu‘ādh (سُبْحَانَ وَتَعَالَى) disclosed this Hadīth at the time of his death to avoid sinning for concealing it.”

So sincerity was imposed as a condition in the first Hadīth and truthfulness as a condition in the second Hadīth; therefore, whoever is not sincere regarding Lā ilāha illa Allāh is a Mushrik (one who associates partners with Allāh) and whoever is not truthful regarding this statement is a hypocrite as Allāh (سُبْحَانَ وَتَعَالَى) has stated:

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ رَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ

“Whether the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars.” [Sūrah al-Munāfiqūn 63:1]

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8 Sahīh al-Bukhārī (128) and this is his wording, Sahīh Muslim (32)
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And it is binding that the statement “Lā ilāha illa Allāh” by the servant: “La Ilāha Illā Allāh (None deserves to be worshipped in truth except Allāh)” is binding that it emanates from a truthful heart so that Allāh will accept it from him and so that he can truly and honestly be from its people. If he, however, did not say it from a truthful heart but merely uttered it with his tongue alone, he will not benefit from it and be considered from its people.

It has come on the authority of Abū Hurayrah and Abū Sa’īd (رضي الله عنه) that they said:

إِذَا قَالَ الْعَبْدُ : لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، صَدَقَهُ رَبُّهُ

، قَالَ : صَدَقَ عَبْدِي، لَا إِلَهَ إِلَّا أَنَا، وَأَنَا أَكْبَرُ,

وَإِذَا قَالَ : لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ، صَدَقَهُ رَبُّهُ، قَالَ :

صَدَقَ عَبْدِي، لَا إِلَهَ إِلَّا أَنَا وَحَدِي، وَإِذَا قَالَ : لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ، صَدَقَهُ رَبُّهُ، قَالَ : صَدَقَ عَبْدِي، لَا إِلَهَ إِلَّا أَنَا لَا شَرِيكَ لِي، وَإِذَا قَالَ : لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، صَدَقَهُ رَبُّهُ.
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"If a person says: 'La Ilāha Illā Allāhu wa Allāhu Akbar' (None has the right to be worshipped in truth except Allāh and Allāh is the Most Great),’ Allāh says: 'My slave has spoken the truth; there is none who has the right to be worshipped in truth except Me, and I am the Most Great.' If a person says: ‘Lā ilāha illa Allāh wahdah' (There is none who has the right to be worshipped in truth except Allāh alone),’ Allāh says: 'My slave has spoken the truth; there is none worthy of worship except I, alone.' If he says, Lā ilāha illa Allāhu la sharīka lah (There is none who has the right to be worshipped in truth except Allāh with no
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partner),' Allāh says: 'My slave has spoken the truth; there is none who has the right to be worshipped in truth except Me, with no partner.' If he says: 'Lā ilāha illa Allāh, lahul mulku wa lahul hamd (There is none who has the right to be worshipped in truth except Allāh, all dominion is His, and all praise is due to Him),' Allāh says: 'My slave has spoken the truth; there is none who has the right to be worshipped in truth except Me, all dominion is Mine and all praise is due to Me.' If he says: 'Lā ilāha illa Allāh, la hawla wa la quwata illa billah (There is none who deserves to be worshipped in truth except Allāh, and there is no power and no strength except with Allāh),' Allāh says: 'My slave has spoken the truth; there is none worthy of worship except Me, and there is no power and no strength except with Me.'  

Contemplate all of this with the repetition of the statement of Tawhīd: Lā ilāha illa Allāh.

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9 Reported by at-Tirmidhī in his ‘al-’Jāmi’ (3430), Ibn Mājah in his Sunan (3794), and Ibn Hibān in his Sahīh (851) and this is his wording.
BEING TRUTHFUL WITH ALLĀH
In this great Hadīth, the statement of Allāh is repeated: “My slave has spoken the truth.” Halt at His statement: “My slave,” Verily, this servitude—that is adjoined to Allāh (عَزَّوَجَلَّ) which necessitates nobility, honor, virtue, and the bestowal of favor—will only be attained by those who are truthful in their statement of Lā ilāha illa Allāh. However, whoever says it by way of his tongue without it being truthful from his heart, this will not benefit him. Rather, with the lack of truthfulness in his statement—if he dies upon it—he will be from the people of the lowest depths of the Fire.

It is binding to have truthfulness with the statement of Lā ilāha illa Allāh and to regard it; the people are divided into two groups: a lying disbeliever and a truthful believer.

Allāh says:

فَمَنْ أَظَلَّ مَنْ صَدَقَ عَلَىٰ اللَّهِ وَيَكَّذَبَ

بِالصَّدَقِي إِذْ جَاءَهُ الْيَسِينَ فِي جَهَّازِ مَتَوَّى

لِلْقَصَّرِينَ وَلَلْأَسْوَى جَاءَهُ بِالصَّدَقِ وَصَدَقَ يَدَّ
“Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers? And he (Muhammad ﷺ) who has brought the truth and (those who) believed therein, those are al-Muttaqūn (the pious). They shall have all that they will desire with their Lord. That is the reward of Muhsinūn (good-doers).”

[Sūrah az-Zumar 39:32-34]

So, Allāh (ﷻ) mentioned that the people are of two groups:

1. The truthful believer: “And he (Muhammad ﷺ) who has brought the truth and (those who) believed therein.”

2. The lying disbeliever: “Who utters a lie against Allāh, and denies the truth.”

The truthful believer is the one who comes with truthfulness and believes in it. He is the one whose
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knowledge and action are both sound. Thus, the correctness of knowledge is [achieved] by believing in the truth and the correctness of deeds is by being truthful. Also, by this, it is known that just as Truthfulness with Allah is a worship of the heart, it is similarly an act that must be manifested in all the limbs. Just as he is required to be truthful from the heart, he is likewise required to be thus with the tongue and limbs. For this reason, similar to how the heart is characterized as being truthful, the tongue and the limbs are characterized as being truthful.

From the descriptions of the tongue as being truthful is what comes in the tremendous supplication in the Hadith of Shadad ibn Aws (ṣallâ ʿl-lâhi wa sallam) who said:

قَالَ لِيُوسُفُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ: يَا سُلَيْمَانُ
بَنِي أُوَسِيٍّ، إِذَا رَأَيْتَ النَّاسَ قَدْ اكْتَنَّوا الْجُلْثَ وَ الْفِضْصَةَ، فَاكْتِبْ هَؤُلَاءِ الْكِلَٰمَاتِ: اللَّهُمَّ أَسْأَلُكَ
الأَمْرِ، وَ الْعَزِيْزَةَ عَلَى
الْرُّشُدِّ، وَ أَسْأَلُكَ مُوجِبَةَ رَحمَتَكَ، وَ عَزَّرَائِكَ
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مغفرتَك، وَ أَسْأَلُك شُكْرٍ يَعْمَنِيكَ، وَ حُسُنٌ عَبَادَتِكَ، وَ أَسْأَلُكَ قُلْبًا سَلِيمًا، وَ لِسَانًا صَادِقًا، وَ أَسْأَلُكَ مِنْ خَيْرِ مَا تَعِلْمُنَّ وَ أَعْوَدُ بِكَ مِنْ شَرٍّ مَا تَعِلْمُ، وَ أَسْتَغْفِرُكَ لِمَا تَعِلْمُ.

إِنَّكَ أَنتَ عَلَامَ الْغَبُوبِ.

"The Messenger of Allāh (صَلَّيْاللّهُ عَلَيْهِ وَ سَلَّمَ) said to me:

‘O Shadād ibn Aws! When you see the people amassing gold and silver, upon you is to amass these statements:

‘O Allāh! Verily, I ask you for steadfastness in the affair, determination upon guidance, and I ask You for the causes that bring about your mercy and the resolve for your forgiveness. I ask you for gratefulness for your blessing and excellence on your worship. I ask You for a heart that is intact and for a truthful tongue. I ask You for the good of that which You know, and I seek refuge with You from the evil of that which You know. I seek your forgiveness
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for that which You know. Verily, You are completely familiar with the matters of the Unseen."

He (صَلَّى ال۪ أَلۡلٌهۡ سَلَّمَ) said: "A truthful tongue," and the truthful tongue is that which agrees with the heart so that the hidden and the apparent are equal: the tongue and the heart are equal. A truthful tongue is not that an individual says with his tongue that which he does believe in his heart.

With regards to the mentioning of this great supplication, within it is a safeguard for the servant, especially when the hearts turn their attention towards this worldly life and are tried by it; and the Prophet (صَلَّى ال۪ أَلۡلٌهۡ سَلَّمَ) directed attention to this tremendous supplication in such an instance. He said: "When you see the people amassing gold and silver," meaning, when their hearts are turned to this worldly life and are tried by it, and it becomes their greatest concern, the extent of their knowledge and the preoccupation that busies them; then amass these supplications.

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10 Reported by at-Tabarānī in 'al-Mu'jam al-Kabīr (7135), and in ad-Du'a' (631), and Abū Nu'aym in al-Hilyāh (1/265).
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In fact, if you ponder over the contents of these supplications and what they contain of elevated requests and lofty meanings, you will find that within it is salvation for the servant; and the explanation for this is lengthy.

As for characterizing the limbs with truthfulness or lying, it is in an authentic Ḥadith where the Prophet (ṣallīllāhūtaʿlaihīwassallam) said:

“ʿAllāh has written the very portion of fornication that a man will indulge in. There will be no escape from it. The fornication of the eye is the (lustful) look, the fornication of the ears is the listening (to voluptuous songs

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or talk), the fornication of the tongue is (the licentious) speech, the fornication of the hand is the (lustful) grip, the fornication of the feet is the walking (to the place where he intends to commit fornication), the heart yearns and desires, and the private parts approve all that or disapprove it.”

The description of the action of the limbs with truthfulness and lying is the Prophet’s (صلى الله عليه وسلم) statement: “And the private parts approve all that or disapprove it.” For this reason, actions themselves are divided into two categories: truthful actions and untruthful actions.

When it is said: “Verily, truthfulness is a safeguard,” the meaning of that is that safety for the servant lies in having truthfulness in the heart as a belief, a statement of the tongue, and action of the limbs. It is compulsory that all of this is truthful.

Contemplate the meaning of the verse known as the people of knowledge as the verse of Birr (Piety):

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11 Reported by al-Bukhārī (6243), Muslim (2657) and it is his wording from the Hadith of Abū Hurayrah (تاءر).
“It is not al-Birr (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to al-Maṣākīn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs as-
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Salāt (Iqāmat-as-Salāt), and gives the Zakāt, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth, and they are al-Muttaqūn (the pious).” [Sūrah al-Baqarah 2:177]

The statement of Allāh (Jalla fe ‘ulāh), in its conclusion: “Such are the people of the truth,” returns to two matters:

1. The correct belief. And it is by way of the correctness of their hearts with the foundations of Imān: “but al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets.” These are the foundations of Imān; which it is established; they are for the religion as are the foundations for the trees and building structures.

 آلِتَرِكِيفِ ضَربَ آللَّهُ مَثَلًا سَكَّاَتِهِ طَيِّبَةً كَصَجَّرًا
طَيِّبَةً أَصَلُّها ثَابِتًا وَقُرُّتُهَا فِي السَّمَاءِ (١٠)
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"See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky." [Sūrah Ibrāhīm 14:24]

Therefore, just as the tree has a foundation with which it cannot be established except upon it, Imaan has foundations with which it cannot be established except upon them. And the place for the foundations of Imaan is the heart as mentioned here: "but al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, and the Prophets:" having Imaan in Allāh as The Lord and Creator, having Imaan in His Most Beautiful Names and Lofty Attributes, and having Imaan that He is the One Who is worshipped in truth and none is worshipped in truth other than Him; and also singling Him out alone with worship, and having sincerity in the religion for Him alone and freeing oneself from Shirk and its people; having Imaan in the Angels—that great army—their names, descriptions, numbers and assignments generally in what has been made general and in detail what has been made elaborated just as Allāh (عَزَّوَجَلَّ) has ordered with and has come in the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم).

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Also, from the foundations is having ʿImān in the Books, meaning every book that Allāh (ʿazza wa jall) has sent down to every Messenger:

"فَلَيْتَ لَكَ فَأْتَينَّكَ وَأَسْتَفْقِي سَكَّةَ أَمْرِيَّ وَلَا تَنْبِئَنَّ
أَهْوَائِيْنِ وَقِيلَ أَمَنتُ يَمَّا أَنْزَلَ اللَّهُ مِنْ سُجُدٍ وَأَمْرِي
لِأُعْلِنَّ بِنَبِيٍّ اللَّهْ رَبِّي وَرَبِّ يَوْمِ الدِّينِ لَتَا أُمَلِكَنَا وَلَا كَنْ
أُمَلِكَنَا لَ حَجَّةَ بَيْنَنَا وَبِنَاتَكَ اللَّهُ يَجْمعُ بَيْنَنَا وَإِلَيْهِ"

"الْمُصْبِرُ (١٤)"

“So to this (religion of Islām alone and this Qur‘ān) then invite (people) (O Muhammad ﷺ), and stand firm (on Islāmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book [all the holy Books, - this Qur‘ān and the Books of the old from the Taurāt (Torah), or the Injīl (Gospel) or the Pages of Ibrāhīm (Abraham)] and I am commanded to do justice among you. Allāh is our Lord and your Lord."
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For us our deeds and for you your deeds. There is no dispute between you and us. Allāh will assemble us (all), and to Him is the final return.” [Sūrah ash-Shūrā 42:15]

Moreover, having Imān that He sent them down as guidance to all of the creation and as salvation for the servants, and what they contain of the truth and guidance and that whoever has believed in them will be successful and happy and whoever has disbelieved in them unsuccessful and a loser.

And to similarly have Imān in the Prophets, those whom Allāh (سُبْحَانَهُ وَتَعَالَیۡ) has sent as givers of glad tidings and warners; to believe in and attest to the truthfulness of every Messenger that Allāh (عَزّّوَجَلَّ) has sent and that they conveyed the clear message and did not leave any good except they directed their nation to it and no evil except they warned their nation from it; and to have Imān in the Last Day, the Promised Day, the Day of reward and recompense and it includes everything that occurs after death; and to have Imān in the details related to that coming Day from the Book and Sunnah. All of these aspects of belief, their place is in the heart.
2. The correctness of actions and that is with good compliance and submission to Allāh (بِلَاءٍ وَطَعَانَ) by fulfilling what He legislated and were far from what Allāh (بِلَاءٍ وَطَعَانَ) has forbidden us from. All of this is from having truthfulness with Allāh (بِلَاءٍ وَطَعَانَ).

For this reason, establishment of the Salāh, giving Zakāh, and fulfillment of the Islamic obligations which the servant has been ordered with is from the signs of truthfulness with Allāh (بِلَاءٍ وَطَعَانَ). The signs of truthfulness are not that his circumstance in worship and executing the obligations is a selective condition. In such a manner that he does from the obligations what his self is interested in and what his self is not interested in he leaves off from doing! This is not from the signs of those who are truthful with Allāh.

Thus from this, it is apparent that truthfulness with Allāh is in knowledge, action, belief, and legislation. Truthfulness with Allāh is not something that is in the heart and does not have an effect on the limbs of the servant; rather, truthfulness with Allāh (بِلَاءٍ وَطَعَانَ) is the soundness of what is hidden and what is apparent, in
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secret and in public as clarified by the statement of our
Noble Prophet (ṣallallāhu ʿalayhi wa sallam):

أَلَا وَإِنْ فِي الْجَسََّدِ مُضَغَّةٌ، إِذَا صَلَّحْتَ صَلَحَ
الْجَسََّدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسََّدُ كُلُّهُ،
أَلَا وَهَيْ الْقَلْبُ.

"Verily, in the body there is a morsel of flesh
if it is correct the rest of the body is correct and
if it is corrupt the rest of the body is corrupt.
Indeed, it is the heart."^{13}

Within this is a clarification that the correctness of the
heart along with having truthfulness with Allāh
(بِلَادَتُ وَبَلَاءَ) reflects on the tongue of a man making it a
truthful tongue; and also upon the limbs of the servant
making them truthful in their establishment of Allāh’s
obedience.

Also, it is understood from the previous verse (i.e.,
Sūrah ash-Shūrā 42:15) that the actions of the limbs and
the apparent legislations of Islām; they are all

^{13} Reported by al-Bukhārī (52), and Muḥṣin (1599) from the Hadith
of Nuʿmān Ibn Bashīr (رَضِيَ اللهُ عَنْهُ)
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manifestations of truthfulness with Allah if they originate from the heart of a sincere individual. For this reason—as an example—contemplate over what has been reported by ‘Abdullah Ibn ‘Amr (may Allah shower His blessings upon him) from the Prophet (peace be upon him) who mentioned the Salah one day, saying:

من حافظ على نوره كان له نوراً وبرهانًا و
نجاة يوم القيامة، ومن لم يحافظ عليه
لهم يكن له نور ولاح برهان ولا نجاة وكان
يوم القيامة مع قارون وفرعون وهمان و
أبي بن حلف.

"Whoever preserves them, there will be for him a light, an evidence, and safety on the Day of Standing. And whoever does not preserve them, there will be no light nor evidence, nor safety for him. And on the Day of Standing he
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will be with Qārūn, Fir‘aun, Hāmān, and Ubay Ibn Khalaf.”

These four individuals are the leaders of disbelief and its pillars. And this Ubay Ibn Khalaf is an individual from amongst the Mushrikūn (polytheists) to whom the Prophet (صلى الله عليه وسلم) gave the glad tiding that he was going to kill him with his hand, and he did not kill anyone before or after him. The proof from this Hadīth is his statement: “Whoever preserves them it will be for him a light, an evidence, and safety.” His statement: “an evidence,” means for the truthfulness of his Īmān. Another narration similar to this is the statement of the Prophet (صلى الله عليه وسلم):

وَ الْصَّدَقَةُ بُرْهَانًا

“And Sadaqah (charity) is an evidence.”

The Salāh is one of the obligations of Islām and a pillar from amongst its great pillars. It is named Salāh because it is the connection between the servant and

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14 Reported by Ahmad in ‘al-Musnad’ (6576), ad-Dārimī in his ‘Sunnan’ (2763), and at-Tabarānī in ‘al-Mu’jam al-Kabīr’ (163, 14746).
15 Reported by Muslim (223) from the Hadith of Abū Mālik al-Ash’arī ( маслоح) Malik al-Ash’arī ( маслоح)
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Allāh (عَزَّ وَجَلَّ). So whoever abandons the Salāh has cut the connection, and whoever neglects the Salāh is even more neglectful concerning other matters. And if you ponder over the sending down of the obligations upon our Prophet (صلى الله عليه وسلم), you will find that the first of what was obligated upon the Prophet (صلى الله عليه وسلم) is Tawhīd; for verily, the verses with which he was sent with and through which he became a Messenger is the statement of Allāh (سَبِيلَةُ وَعَفَّانُ):

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\text{بِثَنِيَّةَ الْمَلَائِكَةِ،َ وُقِفَّتُواْ فَكَبَّرُوْتَ إِلَيْهِ.}
\]

\[
\text{وَرَأَا فَأَهَّلَهُ.}
\]

“O you (Muhammad [صلى الله عليه وسلم]) enveloped in garments! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from ar-Ru‘jaz (the idols)!” [Sūrah al-Muddhittir 74:1-5]

Thus, he ordered with Tawhīd and sincerity and staying away from Shirk. He carried out the call to Tawhīd for ten complete years in which no other obligation was revealed to him other than it. After he completed the entire ten years (عَلَيْهِ اللَّهُ الْكَفَايَةُ وَالْكَفَايَةُ), he was
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made to ascend the Seven Heavens and thus the Salāh was obligated upon him as fifty prayers after which it was ultimately lightened to five prayers to be performed in the day and night. Hence, the five Salāh performed came to equal the fifty in reward.

The matter remained in this state until he migrated to Madinah and after residing there for two years, fasting and Zakāh were obligated upon him. Then five years went by and in the ninth year after the migration, Hajj (Pilgrimage) was obligated. On top of this, you see some who make Hajj but don’t pray?! Do they understand Islām?!

On the contrary, you see he who makes Hajj and comes with that which nullifies Tawḥīd and destroys the Religion by turning to other than Allāh (الجزر) in supplication. During his Hajj, he asks for help from other than Allāh; he resorts to other than Allāh to appeal for aid; he requests cure and rectification of his affairs from other than Allāh; So, has he established the Religion for Allāh (سبحانه وتعالى) as he was ordered?! Has he actualized truthfulness in his servitude to Allāh (الجزر) by being sincere in his deeds to Allāh (جزر) and
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truthful in following the Messenger of Allāh (صلى الله عليه وسلم)?!

For this reason, truthfulness with Allāh (بِلَادِ وَايِدِ) is salvation for the servant in his heart with Tawhīd, Iman, sincerity, submissiveness, and love for Allāh (بِلَادِ وَايِدِ) and also obedience and compliance to His command.

If the servant’s truthfulness with Allāh (بِلَادِ وَايِدِ) is correct and his heart is truthful with Allāh (بِلَادِ وَايِدِ), the limbs will be upright as a result of the uprightness of the heart—that is inevitable, since the limbs cannot avoid what the heart desires. The corruption from the limbs, whether the tongue or the other body parts return to the corruption within the heart and a flaw in it and weakness in its truthfulness with Allāh (بِلَادِ وَايِدِ) and drawing near to Him (بِلَادِ وَايِدِ).

All of this is from the matters that emphasize the importance of truthfulness with Allāh, the magnitude of its nature, and how it is mandatory upon the servant to be truthful with Allāh (بِلَادِ وَايِدِ) and not let the trials and tribulations of the worldly life, its amusements, and its many distractions seize him: if people are afflicted by these matters, they turn them away from the path of truthfulness with Allāh (بِلَادِ وَايِدِ) and turn
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them towards the crooked and deviated paths that lead
to destruction which they might consider at first to be
beauty, adornment, and good that he will acquire;
while behold, it is like a mirage that the thirsty
considers to be water until he comes to it and does not
find anything. So all of it misguides the person away
from truthfulness with Allāh (تَبَارَكَ الْحَمْدُ لَهُ عَزُوْزُهُ) and turns him to
many deviant paths away from Allāh’s straight path.

This meaning has occurred in the Hadith that has been
reported by Imām Ahmad in al-Musnad and other than
him on the authority of an-Nawās Ibn Sam’ān al-
Ansārī (شَالَاتِيَةُ اللَّهِ وَرَحْمَتُهُمْ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمِ) said:

صَرَّبَ اللهُ مَثَلًا صَرَّاطًا مُسْتَقِيماً، وَ عَلَى
جَنُّبَتِي الْصَّرَّاطِ سُوَّرَانٌ فِيهِمَا أَبْوَابٌ مُفْتَحَةٌ،
وَ عَلَى الأَبْوَابِ سُتُورٌ مُرْخَحَةٌ، وَ عَلَى بَابِ
الْصَّرَّاطِ دَاعٍ يَقُولُ: أَيْنَ النَّاسُ اخْلَوْا الصَّرَّاطَ
جَمِيعًا، وَ لَ تَتَعْرَجُوا، وَ دَاعٍ يَدْعُو مِنْ فَوْقِ
الْصَّرَّاطِ، فَإِذَا أَرَادَ يَفْتَحُ شَيْئًا مِنْ تَلْكَ الأَبْوَابِ
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"Indeed Allāh has made a parable of the straight path: At the two sides of the path there are two walls in which are open doors, each door having a soft curtain. There is a caller at the head of the path calling: "O people! Enter the path all together and do not zigzag", and a caller calling from above the path. If he wants to open something from those doors, the caller will say: "Woe unto you! Do not open it; for if you open it, you will surely enter it." The path is İslām. The walls are the Hudūd (legal limitations) of Allāh. The open doors are the prohibitions of Allāh. That caller at the head of the path is the Book of Allāh (i.e. the Qur'ān). The caller above the path is Allāh's
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exhortation that is in the heart of every
Muslim.”¹⁶

This great example clarifies for us the criterion for this
issue; and it becomes evident through this, the extent
of his truthfulness in his course upon this path and his
adhering to it; or it may be that he will not be successful
in this test as has proceeded in the noble verse:

{١٩}

"And We indeed tested those who were before
them. And Allāh will certainly make (it)
known (the truth of) those who are true, and
will certainly make (it) known (the falsehood
of) those who are liars, (although Allāh knows
all that before putting them to test.” [Sūrah al-
Ankabut 29:3]

One who is on a journey to Allāh (عَزَّ وَجَلَّ) and to the
obtainment of His Pleasure (صَبْحَانَا وَتَعَالَانَا) is the same as a

¹⁶ Reported by Ahmad in al-Musnad (17634) and this is his
wording, at-Tirmidhi in his al-Jāmi’ (2859), an-Nisā’ī in Sunan al-
Kubrā’ (11169), and al-Hākim in al-Mustadrak (245).
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man who travels upon a straight path. If he proceeds upon the course without deviating, then that is indicative of his truthfulness, and he will obtain Allāh’s pleasure (تَابِعِيَةِ نَارِيَةِ) and the Jannah (Paradise). On the two sides of this path are soft-curtained doors, doors that not known to have any locks, so they do not require time or work to open them. And the doors that misguide the people from the path of truthfulness with Allāh are many.

So the matter requires that the servant struggle against his soul while seeking assistance from the Lord (عَلَيْهِ وَرَحْمَتُهُ). Allāh (عَزّ وَجَلّ) said:

وَإِلَّا أَنْ تَجَهَّدُوا فِي نَفْسِكُمْ وَتَهْدِيدُنَّهُمْ وَلاَ تُبِينُوا لَهُمْ رَوْاَنَّ اللَّهُ لَمَّا مَاتُوا


“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths. And verily, Allāh is with the Muhsinīn (good-doers).” [Sūrah al-Ankabut 29:69]

And the Prophet (صلى الله عليه وسلم) said:
"Aspire for what will benefit you and seek assistance in Allāh and do not be incapable."^{17}

There is a subtle point that is befitting to mention in this context: *Sidq* (truthfulness) has appeared in the Qur’ān annexed with five things:

1. The entry of *Sidq*
2. The exit of *Sidq*
3. The reward of *Sidq*
4. The honorable mention (*Sidq*)
5. The seat of *Sidq*

1-2. As for the entry and exit of *Sidq*, it is in the statement of Allāh (الَّذِيْنَ أُخْلِقْنِيُّ مُحَمَّرَ صَدْقٍ وَأَخْلَصْنِيُّ مُحْرَمَ صَدْقٍ):

وَقَلْ رَبَّنَا أَخْلِقْنِيُّ مُحَمَّرَ صَدْقٍ وَأَخْلَصْنِيُّ مُحْرَمَ صَدْقٍ

وَأَجْعَلْ لِيُّ مِنْ لَدُكَ سَلَطَانًا تَصِيرًا ُ

^{17} Reported by Muslim (2664) from the Hadith of Abū Hurayrah (بُنَيَّتْ النَّا)
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“And say My Lord! Let my entry (to the city of al-Madinah) be Sidq (good), and (likewise) my exit (from the city of Makkah) be Sidq (good).” [Sūrah al-Isra 17:80]

3. As for the reward of Sidq, it is in the statement of Allāh (تعالَيَّ وَتعَالَىَ):

وَبَشَّرْ الْذِّينَ آمَنُوا أَنَّا لَهُمْ قَدْ مَدَّ صَدَقٍ عِنْدَ رَبِّهِمْ

“And give good news to those who believe (in the Oneness of Allāh and His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds.” [Sūrah Yūnus 10:2]

4. As for the honorable mention (Sidq), it is in the statement of Allāh (تعالَيَّ وَتعَالَىَ):

وَأَجْعَلْ لَيِّنَّ لِسَانَ صَدِيقٍ فِي الْأَخْيَرِينَ

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"And grant me an honorable mention in later generations." [Sūrah ash-Shu‘rā 26:84]

5. And as for the seat of Sidq, it is in the statement of Allāh the Most-High:

"In a seat of truth (i.e. Paradise), near the Omnipotent King (Allāh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honor)." [Sūrah al-Qamar 54:55]

These five matters above that are mentioned in the Qur‘ān and are attributed to Sidq, in fact, are inseparable and linked to each other. It is like a valuable necklace, of which some of its beads connect to others and lead to each other. It begins with the entry and exit of Sidq so that the servant’s movements and wanderings, his entry and exit, his going and returning be for Allāh’s sake and in agreement with His command. If the servant executes this, he would certainly set forth for himself a tremendous matter that will be safety for him the Day he meets Allāh, and it is the reward of Sidq. From the best interpretations of the meaning of, “Rewards of their good deeds,” is that it
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means righteous actions that Allah (سُبْحَانَهُ وَقَلِيلًا) grants a person the success to perform in this life:

{وَقَوْلُهُمْ إِنَّا نَسْعَىُكمُ}

"And send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves beforehand." [Surah al-Baqarah 2:223]

Because, one’s existence in this world is an opportunity for him to send forth goodness that he will find with Allah on the Day of Resurrection.

And this truthfulness gives fruit to an honorable mention of an individual amongst the people, a pleasant praise and acknowledgment of his achievements and virtues.

For how many people that Allah has caused to die from ancient generations and through the passing of days and nights are still mentioned by the people: praising, and benefitting from them along with mentioning them with what is beautiful. The Companions (رضي الله عنهم) have the most abundant portion and greatest share of that. This is from the hastened
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glad tidings that come in this life; as for the Hereafter, they will have a seat of truth (i.e. Paradise) near Allāh:


"In a seat of truth (i.e. Paradise), near the Omnipotent King (Allāh, the One, the All-Blessed, the Most-High, the Owner of Majesty and Honor)." [Sūrah al-Qamar 54:55]

He connected these five that have been linked with Sidq (truthfulness) to each other; every one of them leading to the other and bringing it into effect. And Success is in the Hand of Allāh alone with no partners; He alone is the helper and the One, Who gives success to whomever He wills from His servants in having Sidq with Him. And there is no power nor might except with Allāh.

Also [it should be known that] indeed, from the signs of truthfulness with Allāh (نَبِىٰ) is that a person’s greatest concern is the Hereafter; and what is not from the signs of truthfulness with Allāh is that a person makes his greatest concern the life of this world to the extent that he only gives the Hereafter what is left over
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from his time. In the supplication reported from our Prophet ﷺ, he said:

وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمَنَا، وَلاَ مَبْلَغٍ ﻋِلْمِنَا.

"[O Allāh] do not make this worldly life our greatest concern or the extent of our knowledge." 18

When asked about intricacies and details of worldly matters, you will find that some people are proficient concerning it to the highest extent; however, if you ask such a person about the commandments for whose sake he was created and for whose fulfillment he was brought into existence, he does not know them. Allāh said describing the disbelievers:

ۚ يَعْمَلُونَ ظَهْرًا مِنِ الْخَيْوَةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ ضَلُّٰلُونَ ۖ ۚ

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18 Reported by at-Tirmidhī in his Jāmi‘ (3502), an-Nāṣā’ī in ‘Aml al-Yowml- wal Laylah (446), and al-Bazārā in ‘al-Musnād (5989)
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"They know only the outside appearance of the life of this world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter." [Sūrah ar-Rūm 30:7]

Where is the truthfulness with Allāh when the condition of a person in this world is that he does not know the obligations for what he had been created for?

It has preceded that the actualization of truthfulness with Allāh (بِطَبَاعَتِ وَحْيِهِ) is only by way of having knowledge of the ʿAqīdah (creed), legislation, obedience, compliance, and submission to Allāh. Verily, the more a person increases in knowledge about his religion and acts according to it he will increase in truthfulness.

On account of this, the highest degree in the religion is truthfulness. It is the degree that follows the one of the Prophets:
"And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the truthful, the martyrs, and the righteous. And how excellent these companions are!" [Sūrah an-Nisā 4:69]

The best of this nation is Abū Bakr as-Sīdīq (رضي الله عنه) who become famous for this great characteristic (i.e., truthfulness). He is also the most virtuous of all of the people after the Prophets. He is not the most virtuous in only the nation of Muhammad ﷺ; rather, he is the most virtuous of the people from all the nations after the Prophets. There is no one from the nations of the Prophets better than Abū Bakr as-Sīdīq, hence the Prophet ﷺ said in the authentic Hadīth:
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“Abū Bakr and ‘Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers.”\(^{19}\)

Here is a glance at the matter of the one who has been forsaken and affiliates himself to this religion while defaming the Sīdīq of this nation (ṣiddīq) day and night. Where is the truthfulness with Allāh and where is the reality of piety and Imaan in Allāh (tīrād wa tīrād)?! If the worth of the most virtuous and the truthful one of this nation (ṣiddīq) is not known, and is instead defamed with the most severe of defamation with some of the people cursing him in the most severe way; where is the reality of their truthfulness with Allāh while this is their stance against the loftiest of the nations!? Where

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\(^{19}\) Reported by at-Tirmidhī (3665, 3666), Ibn Mājah (95), Ahmad (602), and other than them. Shaykh al-Albānī said it is Sahīh in ‘as-Saḥīḥah’ (824)
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is the reality of truthfulness if the Sīdīq of this nation
and their most forward is insulted?!

Truthfulness with Allāh is a matter that was actualized
for the noble Companions (رضي الله عنهم):

“Among the believers are men who have been
ture to their covenant with Allāh [i.e. they have
gone out for Jihād (holy fighting), and showed
not their backs to the disbelievers]; of them
some have fulfilled their obligations (i.e. have
been martyred); and some of them are still
waiting, but they have never changed (i.e. they
never proved treacherous to their covenant
that they concluded with Allāh) in the least.
That Allāh may reward the men of truth for
their truth (i.e. for their patience at the
accomplishment of that which they
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covenanted with Allāh), and punish the
hypocrites, if He wills, or accept their
repentance by turning to them (in Mercy).
Verily, Allāh is Ever Oft-Forgiving, Most

It is sufficient for a person as a virtue, noble trait, and
truthfulness with Allāh that his heart is void of ill
feelings concerning the Companions (ﷺ) while
traversing upon their methodology. Allāh said:

وَالَّذِينَ أَلْقَوْا الْأُولُواَتْ مِنَ الْمُهَاجِرِينَ وَالْأَنْسَارِ وَالْذِينَ أَتَايُوهُمْ بِإِحْسَانٍ

“And the foremost to embrace Islām of the
Muhājirūn (those who migrated from Makkah
to al-Madinah) and the Ansār (the citizens of
al-Madinah who helped and gave aid to the
Muhājirūn) and also those who followed them
exactly (in Faith).” [Sūrah at-Tawbah 9:100]

Allāh ( سبحانه و تعالى) also said:
“And whoever contradicts and opposes the Messenger (Muhammad [صلى الله عليه وسلم]) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!” [Sūrah an-Nisā 4:115]

In numerous verses of the Qur‘ān, Allāh (جَالِدُ الرَّحْمَانِ) has informed us that He is pleased with them and they with Him. He even praised them in the Taurāt (the Book revealed to Musa [عليه السلام]) and the Injīl (the Book revealed to ʿĪsā) before they were even created. The Most-High said in the last verse of Sūratul-Fath:
"Muhammad [S.A.W] is the Messenger of Allah. And those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurāt (Torah). However, their description in the Injīl (Gospel) is like a (sown) seed that
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sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them." [Sūrah al-Fath 48:29]

This is a beautiful praise from the Lord of all that exists for the Companions before they set foot on earth before they were even created. There are many verses like this in the Qur‘ān praising the Companions. So, if someone’s heart is afflicted with hatred towards the Companions, he is not truthful with Allāh, nor is he truthful about his Ḥiṣā in the Qur‘ān. How can one whose heart is full of hatred for the best of whom Allāh praised in the Qur‘ān be truthful in his Ḥiṣā in Allāh and the Qur‘ān?!

For this reason, when Allāh praised the Companions, the Muhājirīn (those Companions who migrated) and the Ansār (those who gave aid to the Muhājirīn) (رضي الله عنهم) with His statement:
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“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed truthful (to what they say).” [Sûrah al-Hashr 59:8]

This is a testimony to the truthfulness of the Muhajirîn from the Lord of all that exists.

Afterwards, He said about the Ansâr:
“And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banū An-Nadīr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful.” [Sūrah al-Hashr 59:9]

After that He mentioned the condition of the truthful from those who preceded them from the people of truthful Imān, He said:
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“And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." [Sūrah al-Hashr 59:10]

If there is hatred in the people’s heart about those whom Allāh said concerning them: “Such are indeed the truthful to what they say,” Indeed, such a people are far from the reality of truthfulness with Allāh (جلاله وجلوه) and belief in His revealed Book and sent Prophet (صلى الله عليه وسلم). Thus whenever the implementation of truthfulness with Allāh is spoken of, it is binding to return to and look at the exalted life, the life of the first group, the Companions of the Prophet (صلى الله عليه وسلم). For indeed, he who has the most resemblance to them is the closest to having truthfulness with Allāh (بركانه وبركاناه). And whoever is distant from this and has hatred for the Companions of the Prophet (صلى الله عليه وسلم) in his heart, then he has certainly come between himself and the reality of having truthfulness with Allāh (بكراته وبركاته).
BEING TRUTHFUL WITH ALLAH
Defamation of the Companions is in reality defamation of the religion itself since “defamation of the transmitter is defamation of the transmission.” So by this, it is known that insulting the Companions of the Prophet (صلى الله عليه وسلم) is a complete disconnection of the people from the actualization of truthfulness with Allah (ﷻ) since the Companions of the Prophet (صلى الله عليه وسلم) are the ones who transmitted to us the reality of truthfulness with Allah (ﷻ). So if they are slandered, then how would the people actualize truthfulness with Allah (ﷻ) while his carriers are insulted?!

Abū Zur’ah ar-Rāzī (رضي الله عنه) said:

إِذَا رَأَيْتُمُ الْرَجُلَ يُنْتَفِقُ أَحَدًا مِنَ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَأَعْلَمُوا أَنَّهُ زَنْدِيقٌ، لَكَنَّ الْدِينَ حَقٌّ، وَ الْقُرآنَ حَقٌّ، وَ إِنَّمَا أَدْوَى إِلَيْتُمُ ذَلِكَ الصَّحَابَةَ.

“If you see a man belittle anyone from amongst the Companions of the Prophet (صلى الله عليه وسلم), know that he is a heretic; because
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the religion and the Qur’ān are true and the only ones who conveyed that to us were the Companions.”

Reflect here upon the statement of Allāh (عَزَّلَهُمَا):

 فَلَنْ تَصَدْفِكُمَا اللَّهُ لَسْتُنَا خَيْرًا لِلْمَلَأِ

“Then if they had been true to Allāh, it would have been better for them.” [Sūrah Muhammmad 47:21]

You will see the reality of the benevolence with which you will succeed with Allāh (سَبِيلَةَ وَنَفَانَ) and that it is connected to your truthfulness with Allāh. Whenever you are truthful with Allāh (عَزَّلَهُمَا), you will succeed with good and there is no success to good except by way of truthfulness with Allāh (عَزَّلَهُمَا).

And indeed, Allāh has said:

 كَسَّرَ حَيْبَا أُمَّةً أُخْرِجَتْ لِلنَّاسِ

“You are the best people ever raised up for mankind.” [Sūrah Aali Imrān 3:110]
BEING TRUTHFUL WITH ALLĀH
The Companions are the first and foremost to enter into this verse. The Prophet ﷺ said:

حَيْرُ النَّاسِ قَرَنِي ، ثُمَّ الَّذِينَ يَلُونُهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ

“The best of people are my generation, and then those who follow after them, then those who follow after them.”

That is because the Companions (رضي الله عنهم)—without doubt—actualized this dignity in the best matter and place; and that was good for them. So how great their affair is (رضي الله عنهم)!

This subject matter—as it is not hidden—is a big and vast topic. It is a lofty subject that possesses a great matter. We are all in severe need for having concern and giving importance to it so that safety and success will can be actualized for us the Day we meet Allāh (سُبْحَانَهُ وَتَعَالَ).

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21 Reported by al-Bukhāri (2652, 3651), and Muslim (2533) from the Hadith of Ibn Masʿūd (رضي الله عنه).
BEING TRUTHFUL WITH ALLĀH
I ask Allāh, the Most-Generous, the Lord of the Great Throne with His Most Beautiful Names and Most Lofty Attributes to grant us all success to that which He loves and is pleased with from correct statements and righteous actions. And I ask that He rectifies for us our affair, all of it and that He does not entrust us to ourselves for the twinkling of an eye and that He forgives us all; verily, He is the All-Hearer of the supplication, the One we hope in and He is sufficient for the Best Protector and us.

May Allāh send praise and peace upon His slave and Messenger, our Prophet Muhammad, upon his family, and his Companions all-together.

The end of the treatise wa l Hamdulillah.
BEING TRUTHFUL WITH ALLĀH

Translation of this treatise has been completed on the 27th night of Ramadhan 1436 Hijri corresponding to July 13th, 2015 in Subkul Ahad- Ashmoon- Al-Munufiyyah- Egypt (may Allāh preserve it) by Abū ‘Abdillāh Khalīl ‘Abdur-Razzāq.