

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Worst of Creatures

Taken from *al-Fawā'id* by Ibn al-Qayyim [*Dār 'Ālim al-Fawā'id* pg. 197-198]

قال ابن القيم رحمه الله:

Ibn al-Qayyim [May Allāh have mercy on him] said:

إِيَّاكَ وَالكَذِبَ؛ فَإِنَّهُ يُفْسِدُ عَلَيْكَ تَصَوُّرَ الْمَعْلُومَاتِ عَلَى مَا هِيَ عَلَيْهِ، وَيُفْسِدُ عَلَيْكَ تَصْوِيرَهَا وَتَعْلِيمَهَا لِلنَّاسِ!

Beware of lying, for indeed, it corrupts one's ability to conceive information based on its reality and corrupts one's ability to illustrate the information and teach it to the people.

فَإِنَّ الْكَاذِبَ يُصَوِّرُ الْمَعْدُومَ مَوْجُودًا وَالْمَوْجُودَ مَعْدُومًا، وَالْحَقَّ بَاطِلًا وَالْبَاطِلَ حَقًّا، وَالْخَيْرَ شَرًّا وَالشَّرَّ خَيْرًا؛ فَيُفْسِدُ عَلَيْهِ تَصَوُّرَهُ وَعِلْمَهُ عَقُوبَةً لَهُ. ثُمَّ يُصَوِّرُ ذَلِكَ فِي نَفْسِ الْمَخَاطَبِ الْمَغْتَرِّ بِه الرَّاكِنِ إِلَيْهِ؛ فَيُفْسِدُ عَلَيْهِ تَصَوُّرَهُ وَعِلْمَهُ.

The liar portrays what is non-existent as something existent and what is existent as something non-existent. He portrays truth as something false and falsehood as something true; he portrays good as evil and evil as good, so this corrupts his perception and knowledge, which then becomes a punishment upon him. Then he portrays what is not true to the one deceived by him and the one inclined towards him, and thus corrupts his perception and knowledge as well.

وَنَفْسُ الْكَاذِبِ مَعْرُضَةٌ عَنِ الْحَقِيقَةِ الْمَوْجُودَةِ، نَزَاعَةٌ إِلَى الْعَدَمِ، مُؤَثِّرَةٌ لِلْبَاطِلِ.

The soul of the liar turns away from the existing reality and is inclined towards what is non-existent and gives preference to falsehood.

وإذا فسدت عليه قوة تصوُّره وعلمه التي هي مبدأ كلِّ فعلٍ إراديٍّ؛ فسدت عليه تلك الأفعالُ وسرى حكم الكذب إليها، فصار صدورُها عنه كصدور الكذب عن اللسان؛ فلا ينتفع بلسانه ولا بأعماله

And when his perception and knowledge are corrupted, which is the basis of every volitional deed, his deeds become corrupt and are tarnished with lies. Thus those deeds emanate from him just as lies emanate from the tongue—he neither benefits from his tongue nor his deeds.

ولهذا كان الكذبُ أساسَ الفجور؛ كما قال النبي ﷺ: **إِنَّ الكذبَ يَهْدِي إلى الفُجورِ، وإنَّ الفُجورَ يَهْدِي إلى النَّارِ.**

This is why lying is the basis of immorality, just as the Prophet ﷺ said: **Indeed, lies lead to immorality, and immorality leads to the fire.** [Muslim (2607)]

وأولُّ ما يَسْرِي الكذبُ من النفسِ إلى اللسانِ فيُفسِدُه، ثم يسري إلى الجوارح فيُفسدُ عليها أعمالها كما أفسد على اللسان أقواله، فيَعْمُ الكذبُ أقواله وأعماله وأحواله، فيَسْتَحِكِمُ عليه الفسادُ ويَتْرَامَى داؤه إلى الهلكة إن لم يتداركه الله بدواء الصدقِ يَقْلَعُ تلك المادَّةَ من أصلها

Firstly, lying emerges from the heart and advances to the tongue and corrupts it; then, it progresses to the limbs and corrupts its actions, just as it corrupts the statements of the tongue. So, it prevails over his statements, deeds, and state of affairs; corruption becomes deeply rooted in him, and its disease leads to destruction if Allāh does not grant him a cure with the medication of truthfulness, which uproots it [i.e., lying] from its source.

ولهذا كان أصل أعمال القلوب كلها الصدق، وأضدادها من الرِّياء والعُجْب والكبر والفخر والخيلاء والبطر والأشر والعجز والكسل والجبن والمهانة وغيرها أصلها الكذب؛

فكُلُّ عملٍ صالحٍ ظاهرٍ أو باطنٍ فَمِنْشِؤُهُ الصدقُ، وكل عملٍ فاسدٍ ظاهرٍ أو باطنٍ
فَمِنْشِؤُهُ الكذبُ

This is why the basis of all the deeds of the heart is truthfulness, and the base of their opposites, such as showing off, self-amazement, pride, haughtiness, conceitedness, ungratefulness, wickedness, incompetence, laziness, cowardice, humiliation and other than that is lying. The origin of every righteous deed, whether done in private or public, is truthfulness, while the origin of every corrupt deed, whether done in private or public, is lying.

والله تعالى يعاقب الكذابَ بأن يُقْعِدَهُ وَيُثَبِّطَهُ عن مصالحه ومنافعه، وَيُثَبِّبُهُ الصادقَ بأن يوفقه للقيام بمصالح دنياه وآخرته؛ فما اسْتُجْلِبَتْ مصالحُ الدُّنْيَا والآخرةِ بمثل الصدقِ، ولا مفاسدُهُما وضارُّهُما بمثل الكذبِ.

Allāh punishes the liar by preventing him from those affairs that will bring him well-being and benefit. He rewards the truthful one by granting him the ability to attain the beneficial matters related to his worldly life and hereafter. There is nothing similar to truthfulness regarding how it brings about well-being in this life and the next. At the same time, there is nothing comparable to lying concerning how it corrupts and harms one's worldly affairs and hereafter.

والله أعلم

وَصَلَّى اللهُ وَسَلَّمْ عَلَى عِبْدِهِ وَرَسُولِهِ مُحَمَّدٍ، وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

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