

# الصدق مع الله

## BEING TRUTHFUL WITH ALLAH

These notes are based on a previous workshop. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

## Being Truthful with Allah (الصدق مع الله) – All Notes

### Being Truthful with Allah (الصدق مع الله) – Part 1

#### Introduction

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Surah Al Imran 102: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ)

(O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].)

Surah An Nisa'a 1: (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا )

(O وَبَتَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۚ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا )  
mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs. Surely, Allâh is Ever an All-Watcher over you.)

Surah Al Ahzab 70-71: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠) يُصْلِحْ لَكُمْ )

(O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. (70) He will direct you to do righteous good deeds and will forgive

you your sins. And whosoever obeys Allâh and His Messenger ( صلى الله عليه وسلم ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). (71))

- When you have taqwa and say words that are truthful then Allah ( سبحانه وتعالى ) will reform your deeds and forgive you your sins. Don't think by your deeds you will make you enter paradise.
- Whoever obeys Allah ( سبحانه وتعالى ) and His Messenger ( صلى الله عليه وسلم ) then they will win a great prize. We're here in this life to be obedient slaves of Allah ( سبحانه وتعالى ) and not to follow our desires.
- Before being truthful to the people and truthful to yourself, you need to be truthful to your Creator. If you're truthful to Allah ( سبحانه وتعالى ) then you'll be truthful to yourself and to the people.
- Sometimes you're doing so many good deeds but there's a missing piece in the puzzle – and this missing piece is sidq / truthfulness.

### Importance of Truthfulness (أهمية الصدق)

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- One of the meanings of Allah Al Mu'min (المؤمن) is As Saadiq (The Truthful One) (الصادق), whatever Allah ( سبحانه وتعالى ) tells us, He verifies it; everything He tells us is truth. Allah ( سبحانه وتعالى ) is As Saadiq and He loves for us to be truthful, so how can we be liars? Astaghfar Allah.

- Your happiness in the duniya and akhira is based on sidq – so you'll be happy when you're truthful but you'll be miserable when you're not truthful.
- It's important to remember there is no salvation without being truthful. When you tell the truth to people, it can be painful. But you need to believe there will be happiness and salvation even if there is pain.

### **Sidq is a great path of those who are going to Allah (سبحانه وتعالى) (الصدق)**

#### **(منزلة عظيمة من منازل السائرين الى الله)**

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- Imagine a person is praying and fasting but he's not truthful, will he reach? No.
  - Someone truthful is not contradicting himself; everything is equal (Heart = Tongue = Limbs) The liar is contradicting himself so he's always restless.
  - Being truthful to Allah (سبحانه وتعالى) focuses on the heart. You need to go deep into your heart and tell yourself 'say the truth'. Sometimes something happens and you're very angry, so you'll give advice but inside it's for revenge; this is not being truthful.
  - We need to go to Allah (سبحانه وتعالى) with sidq, Allah (سبحانه وتعالى) doesn't want liars.
  - The actions of the heart will not make sense if there is no sidq, subhan Allah. For example, you say 'I have tawakul in Allah (سبحانه وتعالى)', but if you're not truthful then it doesn't make sense. For

example, if you say you're patient and you're truthful then you won't complain, you won't blame, etc. You might show you're grateful from the outside but are you really truthfully grateful inside.

- Sidq is the prerequisite for all the actions of the heart. The opposite of (صدق) is (كذب) – lying. You will get goodness when you're truthful and every corruption in the heart is because of lying, astaghfar Allah. So any sickness of the heart is a result of lying. For example, a person is giving advice but inside they're angry; this is lying.
- If there is righteousness or goodness in your appearance or heart then it's because of truthfulness but any corruption or something wrong in the appearance or heart then it's because there is lying in the heart, astaghfar Allah.
- All righteousness is because there is truthfulness. For example, you have Firaoun and the magicians. What is the appearance of the Firaoun? Corrupt. So what is the reason for Firaoun not being guided? He's lying to himself. The magicians looked bad before but later they prostrated, so they went from being wicked to being good, why? Because there is a moment of truth in the heart. When there is the seed of truth then Allah (سبحانه وتعالى) will change your appearance and utterances 360.

**Duniya is the abode of trials to know who's truthful and who's a liar**

(الدنيا دار ابتلاء ليعلم الصادق والكاذب)

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- This duniya is not paradise or hellfire, it is your exam hall, why? To know who's truthful and who's a liar.

- Everything is a test in this life, nothing is a reward or punishment in this life. When you go through any test in marriage, knowledge, people, children, - the result of this test will show if you're truthful or a liar.

Surah Al 'Ankaboot 1-3:

الْم (۱) أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ (۲) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ  
اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ (۳)

Alif→Lâm→Mîm [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (1) Do people think that they will be left alone because they say: "We believe," and will not be tested (2) And We indeed tested those who were before them. And Allâh 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 Allâh knows all that before putting them to test). (3)

- Do people think Allah (سبحانه وتعالى) will leave them to say 'we believe' and they will not be tested? So it means anything you say or claim then you will be tested. What is said here? 'I believe'. For example, you say 'I believe Allah is Ar Razaq', so do you think Allah (سبحانه وتعالى) will leave you without getting tested if you truly believe Allah is Ar Razaq. Anything you learn then you will surely be tested with it. This is sunnat al hayat – the way of this life.
- If you say 'I believe' and you don't get tested then this would be unjust; this is unwise. Anything you know then you will be tested about it and don't think a test is just a calamity.

- If you don't pass a test then the test is repeated until you pass, so what's needed to pass? Being truthful. Allah (سبحانه وتعالى) tested the people before you, so don't think you're different. And what is the reason for this? To know who's truthful and who's a liar. Allah (سبحانه وتعالى) already knows who's truthful and who's a liar but it's for the recompense.
- For example, you learn Allah is Allah Al Muqadim Al Muakhir, you say you know it and believe it, don't think it just stays like that, you will be tested. For example, you take the wrong signal and now it takes you an extra hour to reach. Do you say 'it's because everyone was talking so I missed the turn' and then say Allah Al Muqadim Al Muakhir out of anger? This is not being truthful. Allah (سبحانه وتعالى) doesn't want any hesitancy in our belief.

### Types of tests (الإبتلاء)

- Doubts (الشبهات): (الشبهات) is the plural for (شبهة), doubts are like 'did Allah rise over the Throne? Is there a Day of Judgment? Did Jibreel really come to the Prophet (صلى الله عليه وسلم)?' – to be tested in doubts is worse than desires; it's very dangerous. Doubts affect your knowledge and belief. So how do you fight doubts? With knowledge that's correcting the aqeedah and to believe it.
- Desires (الشهوات): (الشهوات) is the plural for (شهوة), this test is lighter than doubts but it's still bad. For example, in the Battle of Tabouk there

was a command for everyone to go to battle, but what made the people not go? Desires – whether to stay with family, weather, etc. Another example is Iblis who was commanded to prostrate but his desire was arrogance, so he's a liar. Desires affect our determination and actions so a person becomes lazy. How can you be truthful against your desires? Fight your desires though it's painful because you want it. For example, someone knows Islam is the right religion and it's the truth, but what's the test? Desires, because of this and that, so it weakens the determination and the person ends of leaving it.

- Whomever Allah (سبحانه وتعالى) grants tawfeeq to not fall into doubts then this is from Allah (سبحانه وتعالى); this person was truthful to Allah (سبحانه وتعالى) so He saved him from doubts. A person needs to always want the truth.
- If you say you want to pray or read Qur'an, but desires come along the way such as laziness, then push away the desire. You know it's good for you so you do it; this is being truthful.
- Take the opposite, the liars are the ones who drown in doubts and the ones who follow their desires and give excuses, they say 'it's the children or family who made me not do it'.
- For doubts, the person becomes hooked and you need a lot of knowledge to flush it out. Desires can destroy a person. And all of these are signs of a lack of truthfulness with Allah (سبحانه وتعالى).



- The hypocrites are liars, they might be doing good things from the outside but what's inside is not truthful; it's just to please people. And when the hypocrite does something bad, he justifies himself by swearing just to make his picture look good in front of the people. This is a lying person. May Allah (سبحانه وتعالى) protect us. Ameen.

Surah Al Ahzab 23-24:

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا  
(٢٣) لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنْفِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ كَانَ اللَّهُ عَافُوًّا رَحِيمًا  
(٢٤)

Among the believers are men who have been true to their covenant with Allâh of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed [i.e.they never proved treacherous to their covenant which they concluded with Allâh] in the least (23) That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites if He wills or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful. (24)

- For those who are truthful in everything, following what Allah (سبحانه) wants from them and not following their desires or doubts, then Allah (سبحانه وتعالى) will reward them. For example, a person says when

my children are older then I will acquire knowledge every day. The children grow up, but is that person truthful to follow through?

- Whoever asks Allah (سبحانه وتعالى) to die as a shaheed truthfully then He will give it to him even if he dies on his bed, subhan Allah. Hadith: وعن سهل بن حنيف رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من سأل الله تعالى (الشهادة بصدق بلغه الله منازل الشهداء وإن مات على فراشه" (Sahl bin Hunaif (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله ) said, "He who supplicates Allah sincerely for martyrdom, Allah will elevate him to the station of the martyrs, even if he dies on his bed.") – Riyadh As Saliheen, Muslim, Book 12, Hadith 1321 You might ask Allah (سبحانه وتعالى) for ikhlas, but does it just comes like that? No, there's a test. When you ask Allah (سبحانه وتعالى) for paradise there's a test. When you ask Allah (سبحانه وتعالى) for firdaous, you will be tested, how? Allah (سبحانه وتعالى) will bring good deeds though challenging to see if you are truthful in your dua? Or you make dua asking Allah (سبحانه وتعالى) for your children to be a coolness of the eyes for you. Allah (سبحانه وتعالى) will bring the means but will you take it? Or you say 'I don't have a car otherwise I would acquire knowledge', so the opportunity comes but are you truthful?

Surah At Tawbah 75-77:

وَمِمَّنْ مَنَّ عَلَيْهِ لَئِن آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥) فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ  
بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ (٧٦) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ  
وَبِمَا كَانُوا يَكْذِبُونَ (٧٧)

And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous." (75) Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse. (76) So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. (77)

- When you ask for something then be truthful. Someone made a promise to Allah (سبحانه وتعالى), 'if I get from Allah's favors, then I will give charity and I will be among the righteous'. He might be in a difficult financial situation and can't do proper worship so he asks for money and it comes to him. What does he do? He's stingy and doesn't give but turns away. He breaks his promise with Allah (سبحانه) so he's is a liar. How did Allah (سبحانه وتعالى) deal with him? Hypocrisy will be stamped in his heart until the Day of Judgment, astagfar Allah. This means any word you say then you need to be

truthful. Don't they know Allah (سبحانه وتعالى) knows what's inside their hearts?

- A person asks for paradise and Allah (سبحانه وتعالى) brings the means but the person doesn't take it, then he's lying. Or he says 'O Allah You are All-Pardoning, You love to pardon, so pardon me' then a test will come, how? To pardon someone. How can you make dua but not act on it? This is lying.

### Desiring sidq (الترغيب بالصدق)

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Surah At Tawbah 119: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ) (O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).)

- Sidq is the prerequisite to all actions of hearts. What's needed first? Belief, those who disbelieve can't go forward. Notice it said to be with the truthful ones; it didn't say 'be truthful'.
- If you want to be a truthful person then:
  - Believe
  - Have taqwa
  - Be with those who are truthful because this will affect you. And it's not easy to be with truthful people because they have no flattering or being pleased with you. Not anyone can be with truthful ones. If you're going to be sensitive with truthful ones then you need to increase your faith. You can't be truthful people if you don't have faith and taqwa.

- If you're among people who are arrogant then you'll be like them, if you're among people who flatter then you'll be like them. If you're among people who lie then you'll be like them.
- And you don't need to go far to find truthful ones; your children, husband and parents will tell you truthfully. Your friend might or might not. Children are the best to straighten you.
- The one who's truthful lives for the truth and if you want the truth then Allah (سبحانه وتعالى) will send people to give you the truth. But if you want lies then people will come and tell you lies and flatter you; similar to Firaoun.
- You have the story of the three in the Battle of Tabouk who told the truth yet the people wouldn't speak to them or even reply to their salam. If we were in that situation then we would cancel all the good they ever did to us. But the one who's truthful will not put an X over the people.

Part of a longer hadith: عَنِ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (

قَالَ " بَيْنَمَا ثَلَاثَةٌ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ يَمْشُونَ إِذْ أَصَابَهُمْ مَطَرٌ، فَأَوَوْا إِلَى غَارٍ، فَأَنْطَبَقَ عَلَيْهِمْ، فَقَالَ

بَعْضُهُمْ لِبَعْضٍ إِنَّهُ وَاللَّهِ يَا هَؤُلَاءِ لَا يُنَجِّيكُمْ إِلَّا الصِّدْقُ، فَلَيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ

(فيهِ). (Narrated Ibn `Umar (may Allah be pleased with him): Allah's

Messenger ( صلى الله عليه وسلم ) said, "Once three persons (from the

previous nations) were traveling, and suddenly it started raining and

they took shelter in a cave. The entrance of the cave got closed while

they were inside. They said to each other, 'O you! Nothing can save

you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did truthfully.) - Sahih al-Bukhari 3465

- Only truth will save them, don't think lying will solve problems. Lying might appear as escaping but the problem only gets worse.
- In this hadith, they said the truth about their good deeds. Truthfulness saved them bring trapped in the cave. For this reason, when you sin, then admit and confess.
- Truthfulness with Allah (سبحانه وتعالى) is knowing Allah (سبحانه وتعالى) is watching you and seeing if you're truthful or not.

### Truthfulness saves you from trials (الصدق منجاة من الفتن)

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- Sidq is a savior from the trials of the:
  - Duniya: from its difficulties
  - Grave: sidq will protect you from the trials of the grave. When asked 'Who's your Rabb? What's your religion? Who's your messenger?'
  - Akhira: will be saved from the trials of being under the sun, sirat, etc.

Surah Al Maeda 119: قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا (

الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ (Allâh will say: "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. Allâh is pleased with them and they with Him. That is the great success (Paradise).)

- The truthfulness of the sadiqeen will benefit them from the trials of the akhira. And sadiqeen is in noun form to show they're always truthful. Their heart, tongue and limbs are always truthful. For them is paradise with gardens flowing underneath. Allah (سبحانه وتعالى) will be pleased with them and they will be pleased with Him.
- Entering paradise and winning Allah's pleasure is only by being truthful to Allah (سبحانه وتعالى). How can Allah (سبحانه وتعالى) be pleased with someone who lies? Subhan Allah. Does our fitra love lying? No. Our fitra loves truth and hates lies. How can someone enter paradise while lying? Astaghfar Allah. We wouldn't allow a lying person to enter our house, so how can a liar enter paradise? Subhan Allah.

Surah Mohammed 20-21:

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ  
مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْثِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ (٢٠) طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ  
فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ (٢١)

Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). (20) Obedience (to Allâh) and good words (were better for them). And when the matter is

resolved on, then if they had been true to Allâh, it would have been better for them. (21)

- If they had a bit of truthfulness in their hearts then Allah (سبحانه وتعالى) would have guided them. Allah (سبحانه وتعالى) will send guidance to everybody and He will teach you things which you don't want to hear, subhan Allah. If you don't justify yourself and say 'yes this is a command from Allah (سبحانه وتعالى) and are truthful then Allah (سبحانه وتعالى) will guide you and help you to fulfill the command'.
- For this reason, Allah (سبحانه وتعالى) accepted the repentance of Adam (عليه السلام) but Iblis justified himself and didn't want to repent.

### **Tawheed Allah (سبحانه وتعالى) (توحيد الله) – Relationship between sidq and ikhlas – partners together**

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- Tawheed Allah (سبحانه وتعالى) has two pillars. Ikhlas and sidq are partners to make the 'tree of tawheed'.
- There are seven conditions to (لا اله الا الله), and amongst them are ikhlas and sidq, but they are also pillars of (لا اله الا الله). So if you don't have one then you don't have tawheed Allah (سبحانه وتعالى) – making Allah (سبحانه وتعالى) One.



- Sometimes we don't know what's missing, but now we know we need it's sidq.
- Pillars of tawheed Allah (سبحانه وتعالى):
  - Ikhlas (الإخلاص): it comes from the word (خلص) – to purify. You need to constantly purify your heart. Ikhlas is called (توحيد المراد و المقصود) – tawheed of making your goal only Allah (سبحانه وتعالى) – you know Allah (سبحانه وتعالى) is watching your deeds because if there is no ikhlas then the deeds are rejected. Ikhlas is to do everything for Allah (سبحانه وتعالى). Ikhlas is like a wiping cloth which is constantly wiping away any dust. The opposite of ikhlas is shirk, meaning something else is your goal instead of Allah (سبحانه وتعالى). So you're beautifying your actions only for others. This really requires you to look at yourself and be focused, it won't give you time to look at others and even worse judge them, subhan Allah
  - Sidq (الصدق): is (توحيد الإرادة و الطلب) – is it really your intention to do everything for Allah (سبحانه وتعالى). When you come to acquire knowledge, are you really doing it for Allah (سبحانه وتعالى)? Sidq is to gather all of your determination and to really want to do the deeds – you really want to pray, you really want to read Qur'an.
- Sidq is needed before doing the deed and ikhlas is needed throughout the deed. Both of them together are pillars to (لا اله الا الله).

- When you don't want to do something, then you'll be hesitant and shaky, but if you're truthful in doing good deeds and you really want it then surely Allah (سبحانه وتعالى) will guide you to it.
- The foundation of (لا اله الا الله) is sidq and ikhlas. If someone really wants to get a 100 on the exam, will he just sit? No. He will go and prepare. So what about paradise? Subhan Allah.

**May Allah (سبحانه وتعالى) make us truthful with Him. Ameen.**

## Being Truthful with Allah (الصدق مع الله) – Part 2

### Introduction

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- (الحق) is the highest level of (الصدق) – truthfulness.
- The heart is the place where you need to place truth and when there's truth then you'll be truthful. When knowledge fills your heart then you can recognize doubts and desires.

### For One, be one, on one (فلواحد كن واحدا في واحد)

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- The pillars of tawheed are ikhlas and sidq.
- (فلواحد كن واحدا في واحد) → (For One, be one, on one) → tawheed.
- (فلواحد): for One, you pray for One, you talk for One → this is ikhlas (اخلاص), if you don't have ikhlas then it's shirk (شرك)

- (كن واحدا): be one, be honest and truthful, don't be many like a hypocrite → this is sidq (صادق), if you don't have sidq then it's lying (كذب)
- (في واحد): on one way, following the Sunnah → this is itiba' (إتباع), if you're not following the Sunnah then it's bida'a (ابتداع).
- You will have success in these three matters: ikhlas, sidq, and following the Sunnah. But you will have failure in shirk, lying and bid'a.
- The order is: (1) sidq (الصدق → 2) ikhlas (الإخلاص → 3) following the Sunnah (إتباع)
- The one who's not honest is always lying to himself this is called (الغرور) – deception. The hypocrites are in the lowest level of the hellfire. The first description of the hypocrites is when they speak they lie. The believer might commit zina or drink, but not lie. In order to be truthful, a person needs to begin with their tongue. A person shouldn't flatter others or say things without meaning it. It's better to not say something than to say something and not mean it. If you say something then you'll be accountable. Just as the hypocrites who were two faced in the duniya, they will be dealt with accordingly on the Day of Judgment. They go with the believers, they even reach the Sirat and are given light, so they think they're saved, until a wall comes down and torment is on their side. Hadith: (عن ابن مسعود رضي الله

عن النبي صلى الله عليه وسلم قال: "إن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذاباً" (Abdullah bin Mas'ud (May Allah be pleased with him) reported: The Prophet (صلى الله عليه وسلم) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar".) – Riyadh As Saliheen, Agreed upon, Book 1, Hadith 54

- Who is better –angels or humans? In the beginning, the angels are better because they are pure worshippers but in the end, in paradise, the human will be better by Allah's mercy and purification, subhan Allah. The angels never speak out of desire. They are honest, similarly to children who are honest.
- Be truthful in your will, determination and efforts. Don't just say 'I will come and you're not truthful', as if saying 'in sha'a Allah' as an excuse all the time.
- When a person follows the above three points then he will have success in the duniya and akhira.
- Sidq and ikhlas are partners and they are the conditions for the acceptance of saying (لا اله الا الله).

Ikhlas:

Hadith: عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ قَالَ قَالَ يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ ( الْقِيَامَةِ فَقَالَ " لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلُ مِنْكَ ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ . خَالِصًا مِنْ قِبَلِ نَفْسِهِ ) ( Narrated Abu Huraira ( may Allah be pleased with him ): I said, " O Allah's Messenger ( صلى الله عليه وسلم ) ! Who will be the happiest person who will gain your intercession on the Day of Resurrection ? " The Prophet ( صلى الله عليه وسلم ) said, " O Abu Huraira ! I have thought that none will ask me about this Hadith before you, as I know your longing for the ( learning of ) Hadiths . The happiest person who will have my intercession on the Day of Resurrection will be the one who said, ' None has the right to be worshipped but Allah, ' sincerely from the bottom of his heart. " ) - Sahih al-Bukhari 6570

- Abu Huraira ( may Allah be pleased with him ) asked the Prophet ( صلى الله عليه وسلم ) , ' who will be the happiest to get your intercession on the Day of Judgment ? ' . Abu Huraira ( may Allah be pleased with him ) had a strong eagerness for knowledge and goodness . And the Prophet ( صلى الله عليه وسلم ) said, ' I knew you would be the first to ask a question like this ' . The happiest to get the intercession of the Prophet ( صلى الله عليه وسلم ) is the one who says ( لا اله الا الله ) , sincerely from the heart, and this is ikhlas .

Sidq:

Hadith: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذُ بْنُ جَبَلٍ قَالَ " يَا مُعَاذُ بْنُ جَبَلٍ " . قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ . قَالَ " يَا مُعَاذُ " . قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ . ثَلَاثًا . قَالَ " مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ " . قَالَ يَا رَسُولَ اللَّهِ ، أَفَلَا ( Narrated Anas bin Malik (may Allah be pleased with him): "Once Mu`adh was along with Allah's Messenger ( صلى الله عليه وسلم ) as a companion rider. Allah's Messenger ( صلى الله عليه وسلم ) said, "O Mu`adh bin Jabal." Mu`adh replied, "Labbaik and Sa`daik. O Allah's Messenger ( صلى الله عليه وسلم )!" Again the Prophet ( صلى الله عليه وسلم ) said, "O Mu`adh!" Mu`adh said thrice, "Labbaik and Sa`daik, O Allah's Messenger ( صلى الله عليه وسلم )!" Allah's Messenger ( صلى الله عليه وسلم ) said, "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except that Allah, will save him from the Hell-fire." Mu`adh said, "O Allah's Messenger ( صلى الله عليه وسلم ) ! Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu`adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge). - Sahih al-Bukhari 128

- Whoever says (لا اله الا الله و أن محمدا رسول الله) truthfully from his heart then Allah (سبحانه وتعالى) will forbid the hellfire from him; the fire will not touch him. Truthfulness will not take a person to the hellfire. A hypocrite might say the shahada but he's not truthful.
- There are things which we do out of habit but we need to be truthful, and there are things we don't like and we give excuses to not do, but a person needs to be truthful and take the means. Depending on your sidq, if you're truthful, then Allah (سبحانه وتعالى) will guide you to do it, but if you're not truthful and give excuses, then you won't be guided.
- The one who's not mukhlis (sincere) in saying (لا اله الا الله) then he's a mushrik. And the one who's not saadiq in saying (لا اله الا الله) then he's a hypocrite. The hypocrites say (لا اله الا الله) but they don't mean it. The hypocrite is just working for himself. But the one who's truthful is working for the truth. Surah Al Munafiqoon 1: (ذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ ) (When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger and Allâh bears witness that the hypocrites are liars indeed).
- Saying (لا اله الا الله) should come from a truthful heart, why would someone be a liar in (لا اله الا الله)? He's just going with the flow. He

might do good deeds, but he doesn't mean it or just because he doesn't want others to say something if he doesn't do the good deed.

- To say (لا اله الا الله) but without truth will not be accepted. Even if a person says something good but is not truthful then there is no value to this. For example, to use ayat of the Qur'an or hadith to justify yourself. If you're husband is spending too much and having gatherings, you quote an ayah or hadith, 'the over-spenders are the brothers of the shayateen' and when it's gatherings for yourself, you'll say 'Whoever believes in Allah and the Last Day then let him honor his guests'.
- Whoever says (لا اله الا الله) while his heart is not truthful then he will not benefit from it. The one who's truthful wants to seek Allah's pleasure and follow His commands; he's always searching for the truth.
- Prayer should be with sidq, hajj should be with sidq, visiting the sick should be with sidq, even making dua should be with sidq. It's not sidq when we're heedless in our dua. You will find it's not about quantity but quality.

Hadith:

<p><b>When the slave says (إذا قال العبدُ):</b></p>	<p><b>Allah (سبحانه وتعالى) says (يقولُ اللهُ عزَّ وجلَّ):</b></p>
<p>▪ (لا إلهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ) (La ilaha illallahu wa Allahu Akbar (None</p>	<p>▪ (صَدَقَ عَبْدِي لَأِ إِلَهَ إِلاَّ أَنَا وَأَنَا أَكْبَرُ) (My slave has spoken the truth; there is</p>



has the right to be worshipped but Allah and Allah is the Most Great)	none worthy of worship except Me, and I am the Most Great.)
▪ (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ) (La ilaha illallah wahdahu (There is none worthy of worship except Allah alone)	▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَحْدِي) (My slave has spoken the truth; there is none worthy of worship except Me, alone)
▪ (لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ) (La ilaha illallahu la sharikalahu (There is none worthy of worship except Allah with no partner or associate)	▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَلَا شَرِيكَ لِي) (My slave has spoken the truth; there is none worthy of worship except Me, with no partner or associate)
▪ (لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ) (La illah illallah, la hul mulku wa la hul hamdu (There is none worthy of worship except Allah, all dominion is His and all praise is to Him)	▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ) (My slave has spoken the truth; there is none of worthy of worship except Me, all dominion Mine and all praise is due to Me)
▪ (لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) (La illaha illallah, la hawla wa la quwwata illa billah (There is none worthy of worship and there is no power and no strength except with Allah)	▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي) (My slave has spoken then truth; there is none worthy of worship except Me, and there is no power and no strength except with Me)

(مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهِ لَمْ تَمَسَّهُ النَّارُ) Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him. – Sahih Ibn Majah 3076, Authenticated by Al Albani as Sahih

- All of these are words of truth but Allah (سبحانه وتعالى) affirms it when it's said by a truthful heart. Sometimes we say things a hundred times but there are no feelings; what's important is quality. Even if we say a little but with truthfulness and feelings then this is what will benefit us. And the common factor between all that's being said is (لا اله الا الله) and (صدق عبدي) – My Slave has said the truth. Just to be called (عبيدي) – My Slave – shows so much honor and favor upon us. Why does Allah (سبحانه وتعالى) call him 'My Slave'? Because he is truthful. Who will get this honor? Whoever is truthful in his heart when saying (لا اله الا الله). As for the one who says (لا اله الا الله) by his tongue, but is doing shirk, or worshipping graves then this is not being truthful; this is a contradiction. The hypocrite says (لا اله الا الله) on his tongue but is in the lowest level in the hellfire because he's not truthful. May Allah (سبحانه وتعالى) protect us. Ameen.

### Types of people in saying (لا اله الا الله) (أنواع الناس في الصدق بلا إله الا الله)

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Surah Az Zumar 32-34:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٣٢) وَالَّذِي  
جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ (٣٣) لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ (٣٤)

Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad SAW), and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? (32) And he (Muhammad SAW) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are Al- Muttaqûn (33) They shall have all that they will desire with their Lord. That is the reward of Muhsinûn (34)

1. Truthful and he affirms the truth (صَادِقٌ مُّصَدِّقٌ): the one who's truthful himself and accepts the truth then he has knowledge and actions. He's not just saying knowledge without application or doing things without knowledge. So the one who's truthful has knowledge to defeat the doubts and actions to defeat the desires. When a person is (صَادِقٌ) then he has actions (عَمَلٌ) and when a person is (مُصَدِّقٌ) then he has knowledge (عِلْمٌ). For example, the one who prays fajr is in Allah's protection, so what came to you? Knowledge, this is truth. Is it enough to believe it? No. Your truthfulness will make you act. In the Battle of Tabuk, the order came to give charity and fight in the battle, and there were those who responded and those who didn't. Another example, truth comes to you that the Qur'an is blessed and it's a cure, this is knowledge and you believe it. If you're truthful,

you'll act on it. Whoever comes near to Allah (سبحانه وتعالى) for a span, then He will come near to him a cubit. If you have the best curriculum but the teacher is bad then it won't help. Similarly, to have knowledge but no action will not be beneficial. Those who have knowledge and act are the muttazeen, and this is the reward for the muhsineen. In order to get the title of muttazeen and muhsineen then a person need to take the truth and affirm it – knowledge and action.

2. Liar and he denies it (كاذب مكذب): this is the one whom the truth came to him and he belied it and denied it. There is a lack in knowledge and actions.

### Types of truthfulness (أنواع الصدق)

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- Heart (القلب) = tongue (اللسان) = limbs (الجوارح)

(1) Sidq in the heart is the door to everything.

- Sidq is a worship of the heart. Salman Al Farasi (may Allah be pleased with him) said if the person reforms his inside then Allah (سبحانه وتعالى) will reform his outside. If a person has just has a slight turn of the heart, then Allah (سبحانه وتعالى) will change his outside. Never underestimate a moment of truthfulness in your heart. You say 'I want to change, I want to become Muslim', Allah (سبحانه وتعالى) will accept this and give you more. The magicians of Firaoun had a

truthful moment and Allah (سبحانه وتعالى) changed them. A person must believe that nothing goes to waste with Allah (سبحانه وتعالى).

## (2) Sidq in the tongue:

Hadith: The Prophet (صلى الله عليه وسلم) said: ( يا شَدَّادُ بَنُ أَوْسٍ ! إِذَا رَأَيْتَ النَّاسَ قَدِ اكْتَنَزُوا الذَّهَبَ وَالْفِضَّةَ؛ فَاكْتَنِزْ هَؤُلَاءِ الْكَلِمَاتِ : اللَّهُمَّ ! إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ ، وَأَسْأَلُكَ مَوْجِبَاتِ رَحْمَتِكَ ، وَعِزَائِمَ مَغْفِرَتِكَ ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ ، وَحُسْنَ عِبَادَتِكَ ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا ، وَلِسَانًا صَادِقًا ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ ، (O Shadaad bin Aous, if you find the people keeping gold and silver as treasures then keep the following words as a treasure: O Allah, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshiping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (Allāhumma innī as'alukath-thabāta fil-amri, wa as'aluka `azīmatar-rushdi, wa as'aluka shukra ni`matika, wa ḥusna `ibādatika, wa as'aluka lisānan ṣādiqan wa qalban salīman, wa a`ūdhu bika min sharri mā ta`lamu, wa as'aluka min khairi mā ta`lamu, wa astaghfiruka mimmā ta`lamu innaka anta `allāmul-ghuyūb) – As Silsalah As Saheeha 3228, Authenticated by Al Albani as Sahih

- If the people's concern is the duniya and money then take the following as your treasure: (اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرَّشْدِ ) وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمُ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمُ وَأَسْتَغْفِرُكَ مِمَّا تَعَلَّمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ) (O Allah, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden) – the truthful tongue is the one that's in line with the heart. Your inside and outside are the same. A person doesn't say something which he doesn't believe in the worships. For example, don't say 'I believe in Allah' and inside your heart you don't. It's a treasure when you have a pure and sound heart and a truthful tongue. A person who doesn't have a pure heart will not enjoy.

***May Allah (سبحانه وتعالى) make us truthful with Him. Ameen.***

### **Being Truthful with Allah (الصدق مع الله) – Part 3**

#### **Introduction**

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- Allah (سبحانه وتعالى) is One and His creation is unique. (صبغة الله) is the color of Allah (سبحانه وتعالى) which is (لا اله الا الله). If we all wore the same color and had the same natures then it would be boring.
- Allah's favor upon us is to have clothes unlike animals, but the best garment is the garment of taqwa. You don't want people to see your faults and our faults show when we react. We want to reform and change, but we don't want others to see; it's between us and Allah (سبحانه وتعالى).

### Another definition for truthfulness (صدق)

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- (ص-د-ق) also means:
  - (قوة): strength
  - (كمال): perfect in everything

When you combine these meanings it shows truthfulness, how?

1. Strong on the truth (الصدق قوة في الحق), no one can change this person.  
Let's take the opposite, liars are weak, falsehood is weak.
2. Firmness in any situation (صلابة في الموقف): whether you're outside or inside the house, you're firm. The believer is like a date-palm tree, standing firmly, even if there is wind, it still stands strong.
3. Firmness in opinion (ثابت في الرأي): a person is convinced of the truth.  
Those who are on falsehood might be on one religion, and then they

go to another, and another. If a person is not truthful in their Islam then others can put doubts in their belief. For this reason it's important to have evidence when learning so that you're not shaky. If a person is convinced to accept Islam or do a worship, then he needs to be truthful.

4. Complete and perfect in all qualities (كمال في الصفات): as a person grows in truthfulness, he becomes complete and perfect in his qualities. Surely we cannot be perfect like the angels or messengers.
- Sidiqeen is the highest level we can reach; the sidiqeen are perfect in their worships which is referring to their actions of the heart.
  - Sometimes the pressure of the people can make us liars, but the struggle is between us and Allah (سبحانه وتعالى). There is no compulsion in the religion because the way has been made clear. A person needs to choose.

### **The truthful one (الصديق)**

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- When a person is constantly truthful and is constantly struggling then he will have the title of 'sideeq'. Does anyone if they are sideeq? No, only Allah (سبحانه وتعالى) knows, but we hope to be one of them. May Allah (سبحانه وتعالى) make us among them. Ameen.
- The person who's sideeq didn't reach without knowledge and actions. He's always learning with evidence. He's never finished from learning. And with that learning there's always actions, so he's



constantly building himself. He might have reached with Allah (سبحانه), but he doesn't know so he's constantly working.

- Virtues of the sidiqeen: The level of the sidiqeen is the higher than the martyrs; they will not have the questions of the grave, Munkar and Nakeer will not come to them, similar to the martyrs who will not be questioned. They submitted a 'great project' in their life so they're exempt. On the Day of Judgment, they are the mutawakileen, they are the truthful ones who will enter paradise with no hisab or torment. May Allah (سبحانه وتعالى) make us among them. Ameen. They reached tawakul because they are fully relying in Allah (سبحانه وتعالى). Abu Bakr As Sideeq (may Allah be pleased with him) enters paradise after the Prophet (صلى الله عليه وسلم). What is the connection between sidq and the 70,000 who enter paradise?

### (1) Sidiqeen are muttwakileen

Hadith: ( أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ " . )

(قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

(Verily the Messenger of Allah (صلى الله عليه وسلم) said: Seventy thousand

men of my Ummah would enter Paradise without rendering account.

They (the companions of the Prophet (صلى الله عليه وسلم)) said: Who

would be those, Messenger of Allah (صلى الله عليه وسلم)? He said: They

would be those who do not seek ruqyah from others, not take omens,

nor do they cauterise, but they place their trust in their Lord.) - Sahih Muslim 218

- What are the qualities of the 70,000 who enter?
  - They don't ask for anyone to read ruqyah on them. They believe so much in Allah (سبحانه وتعالى) and have so much trust that they don't need anyone to read on them.
  - They don't believe in evil omens. They trust Allah (سبحانه وتعالى) so much. If they want to do something, they pray isitikhara and if an obstacle comes, they continue. They don't believe in superstitions. For example, you make up your mind to travel, and you pray isitkhara and go forward. Sometimes something comes in the middle like an accident along the way. Someone might say 'this is sign from Allah to not go', but there is no relation. Nothing can change them or make them hesitant.
  - They don't use branding which is a very effective treatment; cauterization is the usage of extreme heat for cure. They don't want to use a very effective mean which can make their heart turn away from Allah (سبحانه وتعالى).
  - They rely in Allah (سبحانه وتعالى) in everything, they rely on Allah (سبحانه وتعالى) in guidance, provision, cure.
- The sidiqeen completed the tawheed. How does it show? Complete reliance on Allah (سبحانه وتعالى) which means to take the means but rely only on Allah (سبحانه وتعالى). The sidiqeen believe in all of Allah's

promises. A doctor might say there is no cure, but the sidiqueen knows Allah (سبحانه وتعالى) said with every disease there is a cure. The sidiqueen reached because of their constant struggle; as a result there is firmness and perfection. They don't need anyone to prove Allah (سبحانه وتعالى) to them. When Allah (سبحانه وتعالى) says there's cure in honey; they believe it. They don't need someone after Allah (سبحانه وتعالى) to verify it.

- Definition of the sideeq is:
  - Too much truthfulness (الكثرة)
  - Constantly truthful (الدوام): they don't do so many things at one time and nothing after that. They don't get carried away by the people. The strength comes from knowledge and actions.
  - No separation from truthfulness (اللزوم): sidq is attached to them, they're not different at home and outside and they struggled to reach this. Don't think 'I can't reach this'. As long as Allah (سبحانه وتعالى) is telling us this then it means anyone can reach, but it requires truthfulness to really want it. So a person needs to work for it.
  - Exaggeration (المبالغة): their truthfulness made them reach perfection; they have are excessive in knowledge and actions
- How does someone reach this level of truthfulness? Patience and yaqeen. May Allah (سبحانه وتعالى) grant us. Ameen.

## (2) Sidiqeen are role models of the deen

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Surah As Sajdah 23-24:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ (٢٣) وَجَعَلْنَا مِنْهُمْ  
أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَوَكَّلْنَا بِآيَاتِنَا يُوقِنُونَ (٢٤)

And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting hi. And We made it [the Taurât (Torah)] a guide to the Children of Israel (23) And We made from among them leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) (24)

- These ayat tell us there is guidance and people are two groups: those who take the guidance and benefit themselves. And another group who take the guidance, follow it, but they don't stop there, but they guide others. Keep in mind both are believers. So the two groups are:
  - Followers: they are guided themselves (أتباع)
  - Leaders: they are guided themselves and guiding others (هداة مهتدين)
- Both are good, but the better group are the 'leaders', this doesn't mean having a title, but you guide others by your example. Sheik As Sa'ady said this group is the highest level after the messengers, they are leaders guiding the people, but they are not messengers. This is

the level of the sidiqeen. So the level of the sidiqeen are the leaders in the deen; that's why they are foremost. They are guiding themselves and they're guiding others; these are sidiqeen. Surah Al Furqan 74: (وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)

(And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqûn") – so when you make this dua, as if you're asking to be from the sidiqeen because you want to be a role model for the muttaqeen.

- So in addition to being mutawakileen the sidiqeen are leaders in the deen; it doesn't mean they have to preach, but they are a good example.
- How can we be leaders in goodness? Does it mean we go and ask to preach? Do the people choose them? No. Allah (سبحانه وتعالى) puts them in the position to be a leader when they fulfill the qualifications. Let us see from the ayah the qualifications:

- Patience
- Yaqeen

- Level of sideeq = leadership in deen (الصدقية = الإمامة في الدين): They are leaders guiding the people to the command of Allah (سبحانه وتعالى); they are leaders for the muttaqeen. They're not leading people to their desires or to have more followers. So the evidence they use is only from the Qur'an and Sunnah. They're not guiding people by their own intelligence and desires.

- They reached this level with:
  - Patience (الصبر): patience is to control yourself; the opposite of patience is frustration. Musa (عليه السلام) said 'I want to learn from you' and Al Khidr said 'to be patient'. Musa (عليه السلام) asked, 'why did you do this?'. Questions in the decree can take away from the knowledge. A person needs to be patient on the knowledge. They're patient while learning; they take whatever comes to them. They're patient in the study circle; they're patient in their sitting, by not looking at their mobile phone. They're also patient in teaching others. Whatever they learn, they teach it to others. A person needs patience with the people. How can a teacher be impatient and expect to reach being a leader in the deen? They are patient in inviting the people to Allah (سبحانه). They are patient on the harm of the people. They stop themselves from sins, desires and disobedience, and this requires patience; this is taqwa. They are patient from every angle.
  - Yaqeen (اليقين): we mentioned previously the truthful one has knowledge and applies it. The truthful ones have yaqeen; they are so certain in their belief that no one can change it. How can a person be patient if they don't have yaqeen? They have no doubts whatsoever. People might misbehave, but what makes them be patient? They have yaqeen Allah (سبحانه وتعالى) will reward them. They're constantly working on yaqeen. They believe

in Allah's ayat, but they reached the level of yaqeen; they are so certain that no one can change it. What is yaqeen? It's complete and perfect knowledge that leads them to act. So they have knowledge and actions which lead to yaqeen, and together with patience they reach leadership in the deen. They learned proper and correct knowledge which means they take knowledge with evidence and they want to change and apply it. They don't need a certificate to show what they're doing.

- They are constantly struggling with patience and yaqeen until they die. That's why they submitted a great project in their life. We all need to work on the 'sidiqeen project'.
- So who are the sidiqeen? They are from the 70,000 because they perfected the tawheed. They fulfilled all of the qualities as mentioned in the hadith. They are also leaders in the deen, how? With patience and yaqeen. How do you have yaqeen? Constant and complete knowledge and actions.
- The sidiqeen = sabiqoon (foremost) = mutwakileen = leader in deen = patience and yaqeen = knowledge + actions

### (3) Sidq begins with a truthful tongue

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Hadith: قال رسول الله صلى الله عليه وسلم: " إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، (

صلى الله عليه ) (The Messenger of Allah ) (وإن الرجل ليصدق حتى يكتب عند الله صديقًا

وسلم ) said, "Truth leads to piety and piety leads to Jannah. A man

persists in speaking the truth till he is recorded with Allah as a truthful man) – Riyadh As Saliheen, Al Bukhari & Muslim, Book 18, Hadith 1542

What is the key to be sideeq?

- First you need to be truthful; don't be a liar at anytime. Start being truthful with the tongue first, at least before the heart because this is harder. The tongue is the quickest limb. It's important to not make lying and untruthful jokes.
- Being constant on the truth will lead to vast goodness (بر), so doors of goodness and worship will open for them : prayer, fasting, giving charity, etc. Lying restricts a person from good deeds.
- So much birr and goodness will guide to paradise, these are the abraar. They're heart is boiling with good deeds.
- Here is the struggle to get the title of 'sideeq' with Allah (سبحانه وتعالى):
  - (ما يزال): this shows his determination and constancy (الإستمرار و ) (المداومة); he's non-stop in always saying the truth and doing goodness.
  - (يصدق): is to say the truth and this is in the present tense so it shows it's constant. He's always saying the truth.
  - (يتحرى): he's always searching and seeking the truth. He doesn't just leave something. He says the truth in the situation and he's always searching for the truth. To search for the truth shows his determination and will-power. They will check the evidence and see 'is this bida'a or not?'. When they need a fatwa, they don't go around asking many until they find an answer that suits their



desire. He's always in a struggle with himself; 'is this pleasing to Allah (سبحانه وتعالى)?'.

- So the sidiqeen are constantly doing this until they are recorded as sideeq with Allah (سبحانه وتعالى). Only Allah (سبحانه وتعالى) knows who they are. Whoever is stamped as sideeq with Allah (سبحانه وتعالى) then no one can change it, subhan Allah.
- We learn from this hadith being sideeq begins with saying the truth and seeking the truth constantly. And if you truly search for the truth then Allah (سبحانه وتعالى) will show it to you. But if you let it go or don't bother then this is not truthfulness.

### More definitions of the truthful ones

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- To reach the level of sideeqiyah comes with nurturing, patience and struggle in order to reach perfection (الصدىقية تربية و صبر و مجاهدة ليصل الى ) الكمال which is to be among the mutawakileen.
- The sideeq / the truthful one is:
  - Constantly truthful (الكثير الصدق)
  - Following the footsteps of the messengers (اتباع الرسل): If a person follows the Prophet (صلى الله عليه وسلم) then he can never go wrong. The Prophet (صلى الله عليه وسلم) never took revenge and this requires so much patience and yaqeen. The messengers and prophets

are our stars and to be truthful is to follow their way even if it's contrary to our desires.

- His actions verify his words (يحقق بفعله ما يقول بقوله): he says what he means and it's not easy in this world to be like this. Ibrahim (عليه السلام) said the truth to his family without making fun of them or putting them down; it was a diplomatic and gentle way and not a forceful or bold way. Some people think being truthful means being bold.
- Truthful in taking the deen without any doubts (صدق بكل الدين لا يخالطه شك): he doesn't just pick what he wants from the deen. And this requires a person to have knowledge in order to understand the deen. For example, when the Prophet (صلى الله عليه وسلم) was meeting someone from a high position, an old lady took him to the side and started talking to him. He turned and listened to her until she was done. He didn't tell her 'I'm in a meeting with someone'. For someone to know how to react like this requires knowledge.

#### **(4) Sidiqeen are perfect in ikhlas and following the Prophet (صلى الله عليه وسلم) in everything**

- Ibn Al Qayyim may Allah have mercy on him said: the truthful one is perfect in following the Prophet (صلى الله عليه وسلم) and perfect in their ikhlas (كمال الإنقياد للرسول مع كمال الإخلاص). They don't want any praise,

reward or anything from the people. They always do what the Prophet ( صلى الله عليه وسلم ) did.

Surah Al Hadid 18-19:

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَّفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ (١٨) وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهِدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ (١٩)

Verily, those who give Sadaqât (i.e. Zakât and alms, etc.), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). (18) And those who believe in (the Oneness of) Allâh and His Messengers, they are the Siddiqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism) and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they (shall be the dwellers of the blazing Fire. (19

- Another key to being truthful is to give charity because this is a proof of your truthfulness. In the Battle of Tabook, there was no battle, but the truthfulness appeared when people gave charity or not.
- Who are the sideeqeen?
  - Those who believe in Allah (سبحانه وتعالى) perfectly
  - Those who believe in His messengers perfectly; and this is to follow them

- Many times you will find belief in Allah (سبحانه وتعالى) and the Last Day joined together, but here it mentions belief in the messengers because the theme of Surah Al Hadid is balance and a person will have balance when he believes in Allah (سبحانه وتعالى) and follows the messengers. No one can do more than the messengers because this is extreme. A person cannot be sideeq by doing more than what the messengers did. Those doing bida'a are not sidiqeen because they are not following the Prophet (صلى الله عليه وسلم).

### Title of sidiqeen (truthful ones) in the Qur'an and Sunnah

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#### Ibrahim (عليه السلام)

Surah Maryam 41: (وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا) (And mention in the Book (the Qur'ân) Ibrâhim (Abraham). Verily! he was a man of truth, a Prophet.)

- Notice Ibrahim (عليه السلام) is already a messenger but he has another title of being sideeq. Ibrahim (عليه السلام) is the leader of the mutawakileen. He was thrown in the fire and Jibreel (عليه السلام) offered his help and Ibrahim (عليه السلام) said 'sufficient is Allah for us and great is the Trustee'. Ibrahim (عليه السلام) was truthful (قد صدقت) (الرؤيا) when he had the vision of slaughtering his son and went to fulfill

it, subhan Allah. The one who's truthful will also have truthful dreams. When Ibrahim (عليه السلام) left his wife Hajar and son Ismael (عليه السلام) in the desert, he was truthful Allah (سبحانه وتعالى) will take care of them; he had perfect belief in Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) made Ibrahim (عليه السلام) a leader and when he said 'my offspring as well', Allah (سبحانه وتعالى) said leaders in the deen cannot be dhalimeen. Someone unjust cannot be from the truthful ones. How can someone oppress others and hurt people and animals be from the truthful ones? Subhan Allah. Surah Al Baqarah 124: (وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ ) (And (remember) when the Lord of Ibrâhim (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you Imam (a leader) for mankind (to follow you)." [Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not Zâlimûn (polytheists and wrong-doers).")

### Idris (عليه السلام)

Surah Maryam 56-57:

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (٥٦) وَرَفَعْنَاهُ مَكَانًا عَلِيًّا (٥٧)

And mention in the Book (the Qur'ân) Idris (Enoch). Verily! he was a man of truth, (and) a Prophet. (56) And We raised him to a high station. (57)

- Idris (عليه السلام) was the first to write and record the knowledge, subhan Allah. Writing requires determination and Allah (سبحانه وتعالى) elevates people with knowledge; He exalted him.

### Yusuf (عليه السلام)

Surah Yusuf 46: يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ ( (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.")

- The king dreamt and the drink bearer remembered Yusuf (عليه السلام) can interpret dream. The drink bearer called Yusuf (عليه السلام) 'O sideeq' because he interpreted their dreams while in prison and it came true.

### Maryam (عليه السلام) – Mother of Eisa (عليه السلام)

Surah Al Maeda 75: مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ (The Messiah [I'sā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many

were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allâh and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth))

- Eisa (عليه السلام) is a messenger and his mother is sideeqah, she's truthful; she greatly believes in Allah (سبحانه وتعالى). They eat food and this is to show they're normal people; they're not gods and it's to show sidiqeen are normal people as well.

Surah At Tahreem 12: وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا (And Maryam (Mary), the daughter of 'Imrân who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibril (Gabriel)]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" and he was; that is 'Īsā (Jesus) son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allâh))

- Maryam's life shows how truthful she is. She believed in the words of Allah (سبحانه وتعالى) and the books. She conceived, she had to confront the people, and she was given glad tidings; all which requires truthfulness. She was also from the devotees, constantly

devoted to Allah (سبحانه وتعالى). Maryam (عليه السلام) is a woman and she's from the truthful ones. This is to who the sidiqeen are not only men. If we want to be from the sidiqeen, it's important to believe in Allah (سبحانه وتعالى) and the Qur'an.

#### Abu Bakr As Sideeq (may Allah be pleased with him)

- He believed in the Prophet (صلى الله عليه وسلم) in the incident of the Night Journey. He's the first to believe without any question. The people came to him and said 'look at your friend, he said he went to Jerusalem tonight, prayed with the messengers and went to the seven heavens'. He said, 'I believe it'. These are the people who believe in Allah (سبحانه وتعالى) and His messengers.

#### Aisha (may Allah be pleased with him) As Sideeqah, daughter of the Sideeq

- Aisha (may Allah be pleased with him) is the daughter of the Abu Bakr (may Allah be pleased with him).
- The incident of being slandered showed her truthfulness. She's the one who was given innocence by Allah (عليه السلام) from above the seventh heavens.
- Aisha (may Allah be pleased with him) only narrated this and she is As Sadeeqah so how can she be denied. The Prophet (صلى الله عليه وسلم) would pray two units after the 'asr, of course not before the



maghrib. Hadith: ( عَنْ عَائِشَةَ، قَالَتْ رَكَعَتَانِ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ) (Narrated `Aisha, may Allah be pleased with her: Allah's Messenger ( صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ) never missed two rak`at before the Fajr prayer and after the `Asr prayer openly and secretly.) - Sahih al-Bukhari 592

- So the key to being truthful starts with the tongue. If a person doesn't have something good to say then let him remain silent because he is accountable when he speaks.

**May Allah (سبحانه وتعالى) make us from the sidiqeen. Ameen.**

## Being Truthful with Allah (الصدق مع الله) – Part 4

### Introduction

Surah Al 'Ankaboot 2: (أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ) (Do people think that they will be left alone because they say: "We believe," and will not be tested)

- When it comes to being tested and being truthful, you have three groups of people: liars (الكاذبين), sadiqeen (truthful ones) (الصادقين), sidiqeen (intensely truthful) (الصديقين)
- In Surah Al Waqiah you have three groups of people:
  - People of the left → liars

- People of the right → *sadiqeen*, they have knowledge and they act, but they take their time. They believe in the truth and take Allah's commands but they're not quick to apply.
- *Sabiqoon* - Foremost → *sidiqeen*, they have knowledge and act but are quick to act. (وَالسَّابِقُونَ السَّابِقُونَ) ١٠. The first time the word *Sabiqoon* is mentioned in Surah Al Waqiah is referring to those who are foremost in worships and foremost in believing. When they have a problem with people, they just pardon and move on. They don't wait for the Qantara to get their rights. The second time 'Sabiqoon' is mentioned means they will be foremost in the *akhira*. The *Sabiqoon* are the *muqariboon*, they are closest to Allah (سبحانه وتعالى) on the Day of Judgment; they are in *firdaous al 'ala*. May Allah (سبحانه وتعالى) grant us *firdaous*. Ameen.
- What is the difference between the *sadiqeen* and *sidiqeen*? The *sadiqeen* know the 'answer' to the exam but they take their time to do it. The *sidiqeen* immediately act without giving a thought; whatever Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) say, they act. Look at how Abu Bakr As Siddique (may Allah be pleased with him) immediately believed in the *Isra'a* and *Mi'raj* without hesitation or going back and thinking about it.

What are the delights for the Sabiqoon and People of the Right?

Surah Al Waqiah 7 - 40:

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧) فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨) وَأَصْحَابُ الْمَشْأَمَةِ (٩)  
وَالسَّابِقُونَ السَّابِقُونَ (١٠) أُولَئِكَ الْمُقَرَّبُونَ (١١) فِي جَنَّاتِ النَّعِيمِ (١٢) ثُلَّةٌ مِنَ الْأُولَى (١٣) وَقَلِيلٌ مِنَ  
الْآخِرِينَ (١٤) عَلَى سُرُرٍ مَوْضُونَةٍ (١٥) مُتَّكِنِينَ عَلَيْهَا مُتَقَبِّلِينَ (١٦) يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ (١٧)  
بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ (١٨) لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفُونَ (١٩) وَفَكَهَنَ مِمَّا يَتَخَيَّرُونَ (٢٠) وَلَحْمٍ  
طَيِّبٍ مِمَّا يَشْتَهُونَ (٢١) وَحُورٍ عِينٍ (٢٢) كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ (٢٣) جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (٢٤) لَا  
يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلاً سَلَامًا سَلَامًا (٢٦) وَأَصْحَابُ الْيَمِينِ (٢٧) فِي  
سِدْرٍ مَخْضُودٍ (٢٨) وَطَلْحٍ مَّنضُودٍ (٢٩) وَظِلِّ مَمْدُودٍ (٣٠) وَمَاءٍ مَسْكُوبٍ (٣١) وَفَكَهَنَ كَثِيرَةً (٣٢) لَا  
مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (٣٣) وَفُرُشٍ مَّرْفُوعَةٍ (٣٤) إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (٣٥) فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦) عُرْبًا  
أَنْرَابًا (٣٧) لِأَصْحَابِ الْيَمِينِ (٣٨) ثُلَّةٌ مِنَ الْأُولَى (٣٩) وَثُلَّةٌ مِنَ الْآخِرِينَ (٤٠)

And you (all) will be in three groups. (7) So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). (8) And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand? (As a disgrace for them, because they will enter Hell). (9) And those foremost will be foremost (in Paradise). (10) These will be those nearest (to Allâh). (11) In the Gardens of Delight (Paradise). (12) A multitude of those (foremost) will be from the first generations (who embraced Islâm). (13) And a few of those (foremost) will be from the later generations. (14) (They will be) on thrones woven with gold and precious stones, (15) Reclining thereon, face to face. (16) Immortal boys will go around them (serving). (17)

With cups, and jugs, and a glass of the flowing wine, (18) Wherefrom they will get neither any aching of the head, nor any intoxication. (19) And with fruit, that they may choose. (20) And with the flesh of fowls that they desire. (21) And (there will be) Hur (fair females) with wide, lovely eyes, (22) Like unto preserved pearls. (23) A reward for what they used to do. (24) No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). (25) But only the saying of: Salâm!, Salâm! (greetings with peace) ! (26) And those on the Right Hand- how (fortunate) will be those on the Right Hand? (27) (They will be) among thornless lote-trees, (28) And Among Talh (banana-trees) with fruits piled one above another, (29) In shade long-extended, (30) And by water flowing constantly, (31) And fruit in plenty, (32) Whose supply is not cut off (by change of season) nor are they out of reach. (33) And on couches or thrones, raised high. (34) Verily, We have created them (maidens) of special creation. (35) And made them virgins. (36) Loving (their husbands only), (and) of equal age. (37) For those on the Right Hand. (38) A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm). (39) And a multitude of those (on the Right Hand) will be from the later generations. (40)

#### As Sabiqoon:

- You will find all of their delights are being served to them. They're at the service of Allah (سبحانه وتعالى) without being delayed, for this reason in paradise there is no delay for them, subhan Allah. May

Allah (سبحانه وتعالى) make us among them. Ameen. Don't think there's only a few of them in the later generations, ask Allah (سبحانه وتعالى) and think good about Him.

- In life they didn't have time to face others but in paradise they are facing each other and enjoying. Who's serving them? Immortal boys and they're being served with different types of vessels. When they drink, they will not have any kind of headaches. They will have fruits of whatever they desire. They will have hoor who are white like pearls. They will not hear any vain talk except salam.

#### The People of the Right:

- Water, food, fruits are all there and laid out; as if everything is organized. We get a sample of this in our lives. You have 'buffet-style' and you have being and imagine the Companions believes in all of this without even knowing these concepts; this is why their belief was so high.
- The women will be recreated and they will be virgins who very expressive. They speak nicely. Sometimes in this life we can't be expressive or we're expressive for the wrong reasons.
- From this we understand paradise is levels but we want to reach the highest; if you know there's a best out there then go after it. When you want to repent then repent, when you want to read Qur'an then read Qur'an, when you want to pray then pray. Don't delay but just do it.

**May Allah (سبحانه وتعالى) make us from the sabiqoon. Ameen.**

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