

الصادق

Allah As Saadiq

(The Truthful One)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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لا حول ولا قوة الا بالله

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Preface

In the name of Allah,
the Most Merciful, the Especially Merciful.

There is no change or power except by Him.

Throughout the history of mankind we have witnessed the deterioration of its ideals and its great moral principles. And when Islam arrived it tore through those barriers of ignorance in the most extraordinary manner. The pure monotheistic beliefs of the true servants of Allah led the way for great changes in society.

But somewhere along the way we have fallen short of the ideals and have forgotten our true origin that made it possible to attain those heights, which was and is through the Qur'an and the Sunnah. The deeper study of them gives us the means of acceptance of the axiom of Tauheed (Oneness) which is La ilaaha illallah (there is no god but Allah). This book is a minuscule attempt to unravel the beauty of one of the names of Allah which is As Saadiq.

In order to understand this Magnificent Creator of the universe and everything that exists, we need to ponder and dissect His names and attributes, although we would not even begin scratching the surface of that knowledge, we can only 'try' and grasp Who He is, and that too only with His permission. And when we learn and teach about Him in the right manner, society will be transformed to the greatest good.

Out of all characteristics of a human being there is a singular conduct that stands out as being counterintuitive to his personal subsistence in the world today, and it is that of being truthful. We can sometimes see it demonstrated in newspapers or when people in authority publish news of someone being truthful enough to return a bag full of money to their rightful owners. But is it all that astonishing? How has that trait become so unusual for us to believe today? Perhaps we need to remind ourselves that truthfulness is not a strange thing but an innate part of our existence. Allah's book clearly states that truthfulness is the essence of leadership and in general, humanity itself. In this book we delve into trying to understand the epitome of truthfulness As Saadiq and how the true ideals of this beautiful name affects us and should transform us, through the Qur'an and Sunnah.

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Introduction

All praises are due to Allah, the Lord of the Universe, we seek His Guidance, and there is no might or power except with Him.

Allah has the most beautiful names and attributes and each name purifies us and removes our inner-sicknesses like different types of shirk, disbelief, hypocrisy, jealousy and arrogance. We are after all complicated beings which require nurturing at every step of our lives.



Truthfulness is an attribute
that is apparent and not hidden.



Our Fitra (natural disposition) is to love honesty and truthfulness and dislike dishonesty and falsehood. We cannot expect others to be truthful to us if we are not truthful to ourselves. And how can one expect to be truthful if one does not know the Origin of Truthfulness.

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي
مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا ﴿٨٠﴾

And say (O Muhammad (peace and blessings of Allah be upon him) My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).¹

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

And grant me an honourable mention in later generations.²

¹ Surah Al Israa 80

² Surah Ash Shu'ara 84


NAME OF ALLAH AS SAADIQ (THE TRUTHFUL ONE)

The One Who is Most Worthy of being truthful is Allah As Saadiq The Truthful One. He is the utmost in truthfulness and of all the best qualities and attributes there could possibly exist.

We must never underestimate any name of Allah, even if it is mentioned once in the Qur'an or in the Sunnah. We may not know which issue may get resolved within us when we learn a name of Allah.

To have "Fiqh in the Names of Allah" means to have deep understanding of the Names of Allah. If we look at the Qur'an from the beginning to the end, we find many derivatives of Sidq (truth) and the majority of times it is mentioned in the form of challenging the disbelievers of their truthfulness. We cannot say or claim anything unless we have proof and evidence.

The name of Allah As Saadiq (The Truthful One) is mentioned once in the Qur'an and is mentioned numerous times as an action of truthful speech. We all have to struggle to be truthful and will go through diverse situations to prove whether we are truthful or not. It is important to negate believing that anyone could be more truthful than Allah.

Learning the names of Allah will elevate our worship of the heart, and in turn will make us unimpressed with our own truthfulness because Allah is As Saadiq. Every name of Allah protects us from arrogance. [The more names of Allah we know, the more complete we become.](#) 

Truthfulness is attached to Allah, because no one taught Him or nurtured Him to become truthful. Unlike people who are truthful either based on their upbringing or nurturing or circumstances. Also, there is no change in Allah's statements unlike the people. His is the Final Word.

When we possess taqwa and speak words that are truthful then Allah will reform our deeds and forgive our sins. We cannot enter paradise on the basis of our deeds alone.



Before being truthful to the people and to ourselves, we need to be truthful to our Creator. If we are truthful to Allah then we will be truthful to ourselves and to the people.

We may be doing several good deeds but if there is a missing piece in the puzzle which is sidq (truthfulness) then it will all be futile.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖۚ وَلَا تَمُوْنُوْا اِلَّا وَاَنْتُمْ

مُسْلِمُوْنَ ﴿١٠٢﴾

(O you who believe! Fear Allah (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 Islam [as Muslims (with complete submission to Allah)].³

³ Surah Aal Imran 102

يٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
 وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۗ وَالْأَرْحَامَ إِنَّ
 اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

(O 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 Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs. Surely, Allah is Ever an All-Watcher over you.)⁴

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾
 يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
 فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

(O you who believe! Keep your duty to Allah 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 Allah and His Messenger (peace and blessings of Allah be upon him) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). (71))⁵

Whoever obeys Allah and His Messenger (peace and blessings of Allah be upon him) will achieve a great bounty. We are here in this life to be obedient slaves of Allah and not to follow our desires.

⁴ Surah An Nisa'a 1

⁵ Surah Al Ahzab 70-71



Al Haqq (الحق) is the highest level of As Sidq (الصدق) truthfulness. The heart is the seat of truth and when knowledge fills the heart then one can recognize doubts and desires.

Supplication for a Truthful Tongue

أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي صَلَاتِهِ " اللَّهُمَّ إِنِّي أَسْأَلُكَ
التَّيَّبَاتِ فِي الْأَمْرِ وَالْعَزِيمَةِ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ
وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ
مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ " .

The Messenger of Allah (peace and blessings of Allah be upon him) used to say in his prayer: " (O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)"⁶

⁶ Sunan an-Nasa'i 1304



Knowing Allah As Saadiq (The Truthful One)

ALLAH IS TRUTHFUL IN ALL HIS COMMANDS:

The name of Allah As Saadiq (The Truthful One) is mentioned in the following ayah, and it is mentioned in the plural form.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ
الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ وَإِنَّا
لَصَادِقُونَ ﴿١٤٦﴾

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of Riba (usury)]. And verily, We are Truthful.⁷

In this ayah, Allah says that once He has forbidden something, then it will not be made halal afterwards because Allah is As Saadiq (The Truthful One). Allah is truthful in concluding something as haram. Thus we should not make things impermissible upon ourselves if it is not confirmed. Allah forbade certain foods on the Jews due to their ingratitude.

⁷ Surah Al An'am 146

فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٩٤﴾

Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the Zalimun (disbelievers).

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

Say (O Muhammad (peace and blessings of Allah be upon him)): "Allah has spoken the truth; follow the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism, i.e. he used to worship Allah Alone), and he was not of Al-Mushrikun"⁸

Before we perform any obligations, we need to believe Allah is Saadiq (The Truthful). Then we must follow the religion of Ibrahim (peace be upon him) which is pure monotheism (tawheed) and not commit shirk (associating partners with Allah).



In order to be truthful, we need to believe Allah is Truthful. Sometimes we forget Allah is As Saadiq (The Truthful One) and just go on believing in ourselves as being truthful people.

⁸ Surah Aal Imran 94 to 95

ALLAH IS TRUTHFUL IN ALL HIS PROMISES:

When Allah promises anything then it is the truth and will be fulfilled. Allah emphasizes His promise that there is a Day of Judgement.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالذَّرِيَّتِ ذَرَوًا ۝١

1. By (the winds) that scatter dust.

فَالْحَمِيْلَتِ وَقْرًا ۝٢

2. And (the clouds) that bear heavy weight of water.

فَالْجَرِيَّتِ يُسْرًا ۝٣

3. And (the ships) that float with ease and gentleness.

فَالْمُقْسِمَتِ أَمْرًا ۝٤

4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allah's) Command.

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝٥

5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.⁹

⁹ Surah Adh Dhaariyat 1 to 5

Sometimes we are deceived by what our eyes perceive and we believe in it, but when we remember and go back to what Allah said then it keeps us firm.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِأَيْدِيهِمْ
 حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا
 بَعَدَ مَا أَرَبَكُمْ مَا تَحِبُّونَ مِنْكُمْ مَن يُرِيدُ الدُّنْيَا
 وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
 لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى
 الْمُؤْمِنِينَ ﴿١٥٢﴾

And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.¹⁰

Believing in Allah As Saadiq (The Truthful One) keeps us united. For example, if someone drew a painting and asked others what they saw, each one of them would have a different opinion and would see it differently. But the one who drew it would be the one who truly recognises what he drew.

¹⁰ Surah Aal Imran 152

When we are in bottleneck situations or are surrounded by enemies we tend to despair, but we need Allah As Saadiq (The Truthful One) to pull us out from sinking into our own thoughts and losing hope.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ

اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

And when the believers saw Al-Ahzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad peace and blessings of Allah be upon him) had promised us; and Allah and His Messenger (Muhammad peace and blessings of Allah be upon him) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allah)."¹¹

The believers will be more hopeful in the most difficult situations, but they need Allah As Saadiq (The Truthful One) to overcome any negativity. When the believers saw the enemies in battle, they knew this is what they were promised and it increased them in faith. Unlike in the Battle of Uhud where they expected victory, but ended up failing due to their disobedience.

¹¹ Surah Al Ahzaab 22

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ
أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

But those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's Promise is the Truth; and whose words can be truer than those of Allah? (Of course, none).¹²

There are two parts to a promise, one is our own action and the other is what Allah will carry out for us. Many a times we focus only on our actions and forget that Allah is As Saadiq (The Truthful One) in what He promised us. Thus we must not forget Allah by ending up focusing only on our own deeds.



Allah promises that whoever believes and does good deeds will be admitted to paradise. All that Allah proclaims is the truth, thus we should not forget Allah is As Saadiq in all that He promises us.

¹² Surah An Nisaa 122

ALLAH IS TRUTHFUL IN ALL WHAT HE SHOWS TO THE PROPHET (peace and blessings of Allah be upon him):

All that Allah shows to the Prophet (peace and blessings of Allah be upon him) in his dreams are truthful. Preceding his Prophethood, he (peace and blessings of Allah be upon him) would see true dreams which would come to pass immediately.


Eight years after the hijra (migration), he saw a dream that he and the Companions would go for Umrah (voluntary worship of performing tawaf and sa'ee while in a state of Ihram). When he actually called on the Companions to prepare to go, they were prohibited from entering Makkah. It was only after a year, that they were able to perform Umrah which coincided with the opening of Makkah as well. Thus Allah fulfilled the dream in the time He chose.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحْلِقِينَ رُءُوسِكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

Indeed Allah shall fulfil the true vision which He showed to His Messenger (peace and blessings of Allah be upon him) [i.e. the Prophet (peace and blessings of Allah be upon him) saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.¹³

¹³ Surah Al Fat'h 27

Sometimes we think a dream is limited to what we see, but Allah wants us to have more devotion, attachment and gratitude towards Him.

Had the Companions gone for Umrah (voluntary worship of performing tawaf and sa'ee while in a state of Ihram) at the time, they would still be in fear because Makkah was still not open for them. Allah As Saadiq (The Truthful One) will fulfill the dream at the right time so that there is no fear. 

ALLAH IS TRUTHFUL IN ALL HIS SPEECH:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا



Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?¹⁴

We need to believe in Allah alone and that surely He will gather us on the Day of Judgement. This is belief in Allah and the Last Day which forms the basis of our life. These two matters are the most unseen of the pillars of faith, and the two most denied pillars.



Whatever people have a greater tendency to deny, Allah will amplify it as the greater truth.

¹⁴ Surah An Nisaa 87

ALLAH IS TRUTHFUL IN HIMSELF:

The names, attributes, actions, speech, promises and statements of Allah are all Truthful. He is always Saadiq (truthful) and no one nurtured Him to be truthful and no one can take away or affect His truthfulness.

ALLAH CONFIRMS THE TRUTHFULNESS OF WHOMEVER AND WHATEVER HE WILLS:

Allah confirms the truthfulness of whomever and whatever He wills.

He confirms the truthfulness of the Qur'an and the Qur'an confirms all that we go through and everything that is being discovered. We must not be impressed with others because everything that there is to know is already present in the Qur'an.



If we want to be truthful and live a truthful life then we should hold on to the Book of Allah tightly. In times of trials and confusion, enticement and falsehood surround a person. But at such times we must hold on to the Qur'an.

Sometimes we do not know why we feel a certain way, or why others are acting a certain way, but returning to the Words of Allah gives us clarity. The Qur'an clarifies every confusion in our lives and when we attach to what is truthful then there will be no falsehood.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١

All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad peace and blessings of Allah be upon him) the Book (the Qur'an), and has not placed therein any crookedness.¹⁵

There is no crookedness in the Qur'an and all of it is truthful. Fitna (trial) is deception and it is something that confuses us because we see something good as bad and something bad as good. We must not believe our eyes but go back to the Qur'an which will show us the truth. Allah also confirms the truthfulness of the messengers by granting them miracles.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦

Guide us to the Straight Way.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ۝٧

The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error)¹⁶

If we wish to be on the Straight Path, then we must want to be on the path of those whom Allah bestowed His favors.

Thus Allah confirms the truthfulness of the Books and Messengers through His decrees.

¹⁵ Surah Al Kahf 1

¹⁶ Surah Al Fatiha 6 to 7

ALLAH REVEALS WHO ARE THE TRUTHFUL AND WHO ARE NOT:

Trials in life disclose the truthfulness of people who claim to believe and lay bare the hypocritical nature of mankind. It is easy to claim belief, but if it does match what is inside the heart then the equation will be inaccurate.



Truthfulness is demonstrated with actions and not with speech, regardless of that action receiving appreciation or not. Unlike the hypocrites who only act according to the people around them.

Allah As Saadiq (The Truthful One) exposes the truthfulness and falsehood of people through different kinds of trials and means. Allah proved the truthfulness of Prophet Yusuf (peace be upon him) in the episode with the wife of the Aziz. Also in the incident of slander, the innocence of Aishah (may Allah be pleased with her) was revealed.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الم

Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think that they will be left alone because they say: "We believe," and will not be tested.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ

الْكٰذِبِينَ

And We indeed tested those who were before them. And Allah 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 Allah knows all that before putting them to test).¹⁷

¹⁷ Surah Al 'Ankaboot 1 to 3

When it comes to being tested and being truthful, we have three outcomes of people:



The Kaadhibeen
(liars) (الكاذبين)



The Saadiqeen
(truthful ones)
(الصادقين),



The Siddiqeen
(constantly
truthful) (الصديقين)

And these three groups of people are mentioned in Surah Al Waqiah as:



People of the left



The Kaadhibeen
(liars) (الكاذبين)



People of the right



The Saadiqeen
(truthful ones)
(الصادقين),



As Sabiqoon



The Siddiqeen
(constantly
truthful) (الصديقين)



The Difference between the Saadiqeen and the Siddiqeen



The Saadiqeen (The Truthful Ones)

They have knowledge and they act, but they take their time to execute it. They believe in the truth and accept Allah's commands but are slow in application. This however does not take away from the fact they are truthful believers.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
 فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ
 الصَّادِقُونَ

(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 Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muhammad peace and blessings of Allah be upon him). Such are indeed the truthful (to what they say).¹⁸

¹⁸ Surah Al Hashr 8

The truthful ones are those who were ostracized, driven out of their dwellings and had no means to survive, yet they sought the pleasure and favour of Allah. If we wish to be truthful then we must associate with truthful people.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).¹⁹

On the Day of Judgement, the truthful ones will have the best reward.

قَالَ اللّٰهُ هٰذَا يَوْمٌ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ لَهُمْ جَنَّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١١٩﴾

Allah 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. Allah is pleased with them and they with Him. That is the great success (Paradise).²⁰



Allah will recompense them for their truthfulness which could even be a truthful word or feeling.

¹⁹ Surah At Tawbah 119

²⁰ Surah Al Maeda 119



The Siddiqeen (The Constantly Truthful)

The Siddiqeen (the constantly truthful) are the first and foremost to believe in Allah and His Messengers. They are the sabiqoon (foremost) who believe in all that Allah has revealed and promised.



They have knowledge and are quick to act.



وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ وَالشَّٰهَدَاءُ عِنْدَ
 رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۗ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
 أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

And those who believe in (the Oneness of) Allah and His Messengers they are the Siddiqoon (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 Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) they shall be the dwellers of the blazing Fire.²¹

Whatever Allah and His Messenger (peace and blessings of Allah be upon him) have commanded or spoken, they immediately believe and act upon without giving it a second thought. We can take the example of Abu Bakr As Siddique (may Allah be pleased with him) who promptly believed in the Isra'a wal Mi'raj (Night of Ascension) without hesitance or doubt.

²¹ Surah Al Hadid 19

The first time the word Sabiqoon is mentioned in Surah Al Waqiah refers to those who are foremost in worship and foremost in believing. Whenever they have a problem with people, they quickly pardon and move on. They do not wait for the Qantara (station in paradise where scores are settled with people) to settle their rights.

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam] will be foremost (in Paradise).

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

These will be the nearest (to Allah).

فِي جَنَّاتٍ التَّعِيمِ ﴿١٢﴾

In the Gardens of Delight (Paradise).

ثَلَاثَةٌ مِّنَ الْأُولِينَ ﴿١٣﴾

A multitude of those (foremost) will be from the first generations (who embraced Islam).

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

And a few of those (foremost) will be from the later generations.²²

And the second time ‘Sabiqoon’ is mentioned refers to the time they will be the foremost in the akhira (the hereafter). The Sabiqoon are the muqarraboon (near ones), they will be the closest to Allah on the Day of Judgment and will be the inhabitants of firdaus al ‘ala (the highest level in paradise).

²² Surah Al Waqiah 10 to 14

The Beautiful Delights reserved for the
Sabiqqon and the people of the Right (The
Siddiqeen and the Saadiqeen)

- وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾
فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾
وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾
وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾
أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾
فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾
ثَلَاثَةٌ مِنَ الْأُولَىٰ ﴿١٣﴾
وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾
عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾
مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾
بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾
لَّا يَصَدَّعُونَ عَنْهَا وَلَا يُنْفُونَ ﴿١٩﴾
وَفَنَكِهِةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
وَلِحَرِيطٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

وَحُورٌ عِينٌ ﴿٢٢﴾
كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ﴿٢٣﴾
جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيًا ﴿٢٥﴾
إِلَّا قِيلًا سَلَمًا سَلَمًا ﴿٢٦﴾
وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾
فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾
وَزُلْفٍ مَّمدُودٍ ﴿٣٠﴾
وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾
وَفِكَهَةٍ كَثِيرَةٍ ﴿٣٢﴾
لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
وَفُرْشٍ مَّرْفُوعَةٍ ﴿٣٤﴾
إِنَّا أَنْشَأْنَهُنَّ إِنشَاءً ﴿٣٥﴾
فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾
عُرْبًا أَرْبَابًا ﴿٣٧﴾
لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾
ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾

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 Allah). (11) In the Gardens of Delight (Paradise). (12) A multitude of those (foremost) will be from the first generations (who embraced Islam). (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: Salam!, Salam! (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 Islam). (39) And a multitude of those (on the Right Hand) will be from the later generations. (40)²³

²³ Surah Al Waqiah 7 - 40



For As Sabiqoon:

There they would find all of their enjoyments being served to them. They used to be swift in the service of Allah in the duniya (worldly life) and for that reason they too would find that in paradise there would be no delay for them. Therefore we must think good of Allah and ask Him to count us among them and not assume that we may have a lesser chance to be amidst the few of them in the later generations,

In life they were too busy with good deeds to socialise with others but in paradise they will be facing each other and enjoying their company. Immortal youth would be serving them in various forms of vessels and their drinks would not leave them in any kind of discomfort. They will have fruits of whatever they desire and will have the company of the hoor (maidens in paradise) who are white like pearls. There they will not hear any vain talk except ‘salam’ a word of peace.



The People of the Right:

Drinks, food, fruits will all be laid out beautifully arranged and organized. We have a glimpse of this arrangement in our worldly life when we attend banquets and are served 'buffet-style'. It is noteworthy to know that the earlier Companions of our ummah (nation) believed in all of this without ever experiencing or knowing such concepts and that was the reason they had such elevated levels of belief.

The women will be recreated as virgins who will be very expressive, well-spoken and loyal. Sometimes in this life we could suffer from a lack of expressiveness or it may be that we are expressive for all the wrong reasons.



From this we understand that paradise has degrees and therefore we must aim to reach the highest paradise. When we are aware of the most excellent options, we must not aim for something inferior.



Unravelling Truthfulness

Meaning in the Arabic Language

(ص-د-ق) means:

 (قوة): strength

 (كمال): perfect in everything

Truthfulness is the opposite of lying.

Truthfulness is when the heart equals the tongue and the tongue equals the limbs. We assume truthfulness is only by tongue, but before we speak, our heart is involved and after the tongue the limbs act on it. Truthfulness is synchronized between the heart, tongue and limbs.



The truthful ones are foremost because everything is in place.


Meaning in the Religion

Allah is As Saadiq (The Truthful One) and everything He tells us in the Qur'an is in line with what happens to us and the decrees we face.

Everything we face in life is mentioned in the Qur'an, and all the decrees we face are truthful. All that Allah commands and decrees are truthful and in place. Before we appreciate our actions, we need to appreciate Allah As Saadiq (The Truthful One) because there is no one like Him in truthfulness.

Importance of Truthfulness

One of the meanings of Allah Al Mu'min is As Saadiq (The Truthful One). Whatever Allah reveals to us, He verifies it and it is the truth. Allah As Saadiq (The Truthful One) loves for us to be truthful too.

Our happiness in the duniya (worldly life) and the akhirah (hereafter) is based on sidq (truthfulness). Therefore happiness can only be attained when we are truthful and we will experience misery when we are not truthful. **It is important to remember that there is no salvation without being truthful.** 

SIDQ (TRUTHFULNESS)- THE PATH TOWARDS ALLAH

A practicing believer who is not truthful cannot be on the path towards Allah.

Someone truthful is not contradicting himself because his heart, tongue and limbs are all aligned with each other. The liar on the other hand is always contradicting himself and therefore always restless.

The focal point in being truthful to Allah is the heart. One needs to delve deep inside and direct it to speak the truth. There are situations when people due to animosity towards someone will extract revenge in the guise of good friendly advice. And that is being deceitful. Our journey towards Allah must be with truthfulness because falsehood is unacceptable to Allah.

The actions of the heart will make no sense if there is no sidq (truthfulness) in it, just as if one claims to have trust in Allah but does not mean it or believe it in his heart. The patient and truthful one will never complain or blame. One may appear to be grateful from the outside but the real question is whether they feel it in the heart or not.



Sidq (truthfulness) is the prerequisite to all actions of the heart and the opposite of Sidq is kadhīb (lying). Any sickness in the heart is a result of lying.

The heart when truthful receives goodness and becomes corrupt if it lies. If there is righteousness or goodness in the heart it is because of truthfulness, but any corruption or wrong in the heart is because of a lying heart.

As an example there was Fir'aun who appeared to be a mighty king but was not guided because of his falsehood. Whereas the magicians appeared to be evil but later accepted the faith and prostrated. So they went from being wicked to being good because there was a moment of truth in their heart. [When there is the seed of truth inside a heart Allah will change the appearance and utterances completely.](#)

DUNIYA- ABODE OF THE CRITICAL TEST

This duniya (worldly life) is not paradise nor hellfire, it is a place of assessment to know who is truthful and who is a liar. Everything is a test in this life and nothing is a reward or punishment. When we go through any trials be it in marriage, education, with people or offspring the result of this test will show our true self.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



أَحْسِبَ النَّاسَ أَنْ يَتْرَكُوْا أَنْ يَقُولُوْا ءَامَنَّا وَهُمْ لَا يُفْتَنُوْنَ


وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلْيَعْلَمَنَّ

الْكٰذِبِيْنَ

Alif→Lâm→Mîm [These letters are one of the miracles of the Qur’ân, and none but Allah (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 Allah 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 Allah knows all that before putting them to test). (3)²⁴

Do people think that Allah will leave people to say “we believe” and will not test them? It means anything we say or claim will be tested for. This is sunnat al hayat (the way of this life).

²⁴ Surah Al ‘Ankaboot 1-3

It would be unwise if one professes faith and does not prove it. We must never assume that a test can only come in the form of a calamity. If we fail a test then the test will be repeated until we pass it. In order to pass, one must be truthful. Allah tested the people before us, therefore we must not assume that we will be treated differently. Allah already has the knowledge of who are truthful and who are liars, but it is for our own recompense that this takes place. Allah does not want any hesitancy in our belief. 

THE TYPES OF TESTS

DOUBTS (الشبهات)

(شبهات) is the plural for (شبهة). For example, doubts could be like asking “Did Allah rise over the Throne? Is there a Day of Judgment? Did Jibreel really come to the Prophet (peace and blessings of Allah be upon him)?”.

To be tested with doubts is worse than to be tested with desires because doubts can affect one’s knowledge and belief. Doubts can be very dangerous because an individual can become obsessed and may need a lot of knowledge to flush it out. The way to fight doubts is to acquire knowledge that corrects the aqeedah (creed) and to believe in it.

Whomsoever Allah grants tawfeeq (guidance and success) to not fall into doubts then this is a favour from Him. This individual was truthful to Allah so He saved him from doubts.

DESIRES (الشهوات)

(شهوة) is the plural for (شهوة). This test is milder than doubts but is still bad. For example, Iblis who was commanded to prostrate disobeyed Allah because of his desire. He was arrogant and therefore a liar. Desires can destroy a person. They affect our determination and actions and makes us lazy.

In order to avoid the consequences of this sin we must fight our desires even though it is difficult. For example, when someone knows Islam is the right religion and it is the truth, but because of his desires he prolongs acting upon it, it gradually weakens his determination and the person ends up abandoning that thought altogether. And all of these are signs of a lack of truthfulness with Allah.



A person needs to always desire the truth. If one intends to pray or read the Qur'an, but desires come along the way such as laziness, then one must push away that desire. When we know something is good for us, we must act on it and this is being truthful.

The liars are the ones who drown in doubts, follow their desires and give excuses. The hypocrites are known as liars because they perform good deeds on the outside, but their hearts are not truthful, and their deeds are just to portray an image to the people. When the hypocrite does something bad, he justifies himself by swearing to make himself look good in front of the people.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

Among the believers are men who have been true to their covenant with Allah 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 Allah] in the least (23) That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allah), and punish the hypocrites if He wills or accept their repentance by turning to them (in Mercy). Verily, Allah is Oft-Forgiving, Most Merciful. (24)²⁵



Allah rewards those who are truthful in everything, who follow what Allah wants from them and disregard their doubts and desires.

²⁵ Surah Al Ahzab 23-24

Whoever asks Allah to die as a shaheed (martyr) truthfully then He will fulfill his wish even if he dies on his bed.

Hadith (sayings):

(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 (peace and blessings of Allah be upon him) 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.")²⁶

One might ask Allah for purity, or paradise or for children to be a coolness of their eyes, but only after a test will those requests be fulfilled. Allah will bring good deeds though they may come across as challenging just to test if we are truthful in our asking or not. Allah will bring the means and opportunities to us but will we be truthful enough to grab them?

Or he says "O Allah You are All-Pardoning, You love to pardon, so pardon me", then he is tested in a way that he needs to pardon someone but he refuses to do so. This act brought out his dishonesty.

²⁶ Riyadh As Saliheen, Muslim, Book 12, Hadith 1321

﴿ وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنۡ ءَاتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ


وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾

فَلَمَّآ ءَاتٰهُمْ مِّنۡ فَضْلِهٖ ءَبْخَلُوْا بِهٖ ءَوَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿٧٦﴾

فَآعَقَبَهُمُ نَفَاقًا فِىۡ قُلُوْبِهِمْ اِلَىۡ يَوْمٍ يَّلْقَوْنَهٗ ءَبِمَا اَخْلَفُوْا اللّٰهَ مَا

وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ﴿٧٧﴾

And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His Bounty, we will verily, give Sadaqah (Zakat and voluntary charity in Allah'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 Sadaqah (Zakat 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 Allah) which they had promised to Him and because they used to tell lies. (77)²⁷

When we ask for something we must do so truthfully. Someone made a promise to Allah, that if they received from Allah's favours they would give charity and would be among the righteous. It may be that he was in a difficult financial situation and could not perform proper worship and therefore asked for money and it came to him. But then he became stingy and refused to do charity and turned away. He broke his promise with Allah and therefore turned out to be a liar. That is when Allah dealt with him in a befitting manner. Hypocrisy would be stamped in his heart until the Day of Judgment. This means that any word we say must be done truthfully. [We must be always aware that Allah knows what is inside our hearts.](#) 

²⁷ Surah At Tawbah 75-77

DESIRING SIDQ (TRUTHFULNESS)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

(O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).)²⁸

Sidq (truthfulness) is the prerequisite to all actions of the heart. And the first thing one needs is “belief” because the one who disbelieves cannot go forward in faith. Notice that Allah mentions to be among the truthful ones.

²⁸ Surah At Tawbah 119

In order to be a truthful person one needs to:



Believe



Have taqwa, to choose what is pleasing to Allah over one's desires.



Be with those who are truthful because this will affect us. And it is not always easy to be with truthful people because they do not engage in flattery or overpraise. Not everyone can be with truthful ones. If we are going to be sensitive with truthful ones then we need to increase our faith. We cannot claim to be truthful people if we do not embody faith and taqwa.

If we spend time among people who are arrogant or among those who engage in flattery or lies then soon we will turn into them.

And one does not need to go too far to find the truthful ones. One's children, spouse or parents could be the ones who are truthful. But your friend may or may not be that way. The ones who are truthful and desire the truth then Allah sends truthful people to them. But if someone wants flattery and lies then like-minded people will be around them similar to Fir'aun.

Part of a longer Hadith (saying):

(عَنِ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَمَا ثَلَاثَةٌ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ يَمْشُونَ إِذْ أَصَابَهُمْ مَطَرٌ ، فَأَوْوُوا إِلَى غَارٍ ، فَأَنْطَبَقَ عَلَيْهِمْ ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّهُ وَاللَّهِ يَا هَؤُلَاءِ لَا يُنْجِيكُمْ إِلَّا الصُّدْقُ ، فَلْيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ فِيهِ .)




(Narrated Ibn `Umar (may Allah be pleased with him): Allah's Messenger (peace and blessings of Allah be upon him) 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.')

²⁹

In this hadith, the three people spoke the truth about their good deeds. Truthfulness saved them from being trapped in the cave. For this reason if we ever sin, we must admit and confess our deeds to Allah. Truthfulness with Allah is knowing Allah is watching us. Only truth can save people, unlike falsehood which can never solve problems. Lying may appear to be an escape from difficult situations temporarily but the problem only gets worse.

29 Sahih al-Bukhari 3465

Sidq (truthfulness) saves us from the trials of:

-  **The Duniya (worldly life):** Protection from its difficulties
-  **The Grave:** Protection from the trials of the grave when asked “Who is your Rabb? What is your religion? Who is your messenger?”
-  **The Akhirah (hereafter):** Protection from the trials of being under the sun and crossing the Siraat (bridge over the hellfire).

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

(Allah 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. Allah is pleased with them and they with Him. That is the great success (Paradise).”)³⁰

The truthfulness of the Saadiqeen will benefit them and save them from the trials of the akhirah (hereafter). And Saadiqeen is in the noun form to show that they are always truthful in their heart, tongue and limbs. For them is paradise with rivers flowing underneath, Allah will be pleased with them and they will be pleased with Him.

³⁰ Surah Al Maeda 119

Entering paradise and winning the pleasure of Allah is only by being truthful to Him. Allah can never be pleased with someone who lies. Even our fitra (natural disposition) dislikes falsehood and loves truth. A liar cannot enter paradise.

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ
 وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ
 نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُم

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا

لَهُم

Those who believe say: "Why is not a Surah (chapter of the Qur'an) sent down (for us)? But when a decisive Surah (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 Allah and to obey Him). (20) Obedience (to Allah) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allah, it would have been better for them. (21)³¹

If they had an atom of truthfulness in their hearts then Allah would have indeed guided them. Allah sends guidance to everyone and teaches things that are difficult for some people to accept. If people did not justify themselves and instead just accept them as commands from Allah and are truthful then Allah would surely guide and help them to fulfill that command.

³¹ Surah Mohammed 20-21

For this reason, Allah accepted the repentance of Adam (peace be upon him) but on the other hand Iblis justified himself and did not want to repent.

PILLARS OF TAWHEED ALLAH- SIDQ (TRUTHFULNESS) AND IKHLAS (SINCERITY)

Tawheed Allah (attributing Oneness to Allah) has two pillars:

1. Ikhlas (sincerity)
2. Sidq (truthfulness)

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 a person does not have one of them then he does not have tawheed Allah (attributing Oneness to Allah).

FOR ONE, BE ONE, ON ONE (فلواحد كن واحدا في واحد)

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 (sincerity), if you do not have ikhlas (sincerity) then it is shirk (associating partners to Allah).

كن واحدا

Be one, be honest and truthful and do not be many like a hypocrite

This is sidq (truthfulness), if you do not have sidq then it is lying.

في واحد

On one way, following the Sunnah (practice of the Prophet[peace and blessings be upon him])

This is itiba' (إتباع), the opposite of following the Sunnah (practice of the Prophet[peace and blessings be upon him]) is bida'a (innovation).

SUCCESS IS ATTAINED WITH

- (1) Sidq (truthfulness)
- (2) Ikhlas (sincerity) and
- (3) Following the Sunnah (practice of the Prophet[peace and blessings be upon him]).

But one attains failure with shirk (associating partners with Allah), falsehood and bid'a (innovation).



When a person follows the above three points, he will have success in the duniya (worldly life) and akhirah (hereafter).

The one who is not honest is always lying to himself and this is called (الـغـرور) deception. The hypocrites are in the lowest level of hellfire. The first description of the hypocrites is when they speak they lie. A person should not flatter others or say things without meaning it. It is better to not say something than to say something and not mean it. When we say something then we will be held accountable.

Just as the hypocrites who were two faced in the duniya (worldly life), they will be dealt with accordingly on the Day of Judgment. They will accompany the believers, and even reach the Sirat (bridge over the hellfire) and are given light which gives them a false assumption that they are saved until a wall comes down in front of them and torment is on their side.

Hadith (sayings):

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 (peace and blessings of Allah be upon him) said, "Truth leads to piety and piety leads to Jannah (paradise). A man persists in speaking the truth till he is enrolled with Allah as 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".³²)

Are angels better or humans? In the beginning, the angels are better because they are pure worshippers, but in the end (in paradise), the humans will overtake them by Allah's mercy and purification. The angels never speak out of desire. They are honest, similar to the innocence and honesty of children. We must be truthful in our will, determination and efforts and must never make false promises to people. For example, when we say we would meet someone at a certain time and not show up and mislead him using 'in sha'a Allah' as an excuse.

Sidq (truthfulness) and ikhlas (sincerity) are partners and they are the conditions for the acceptance of saying-

لا إله إلا الله

"None has the right to be worshipped but Allah."

³² Riyadh As Saliheen, Agreed upon, Book 1, Hadith 54

PILLARS OF TAWHEED ALLAH



IKHLAS (SINCERITY)

It comes from the word (خلص) to purify. We need to constantly purify our hearts. Ikhlas is called (توحيد المراد و) (المقصود) -tawheed of making one's goal only Allah. We must be aware that Allah is watching our deeds because if there is no ikhlas then the deeds would be rejected. Ikhlas is to do everything for Allah. It is like a cloth which is constantly cleaning and wiping away any dust that is accumulated in the heart. The opposite of ikhlas is shirk (associating partners with Allah) which means something other than Allah is our goal and we are beautifying our actions only for others to see. Ikhlas requires us to look into ourselves and be focused.

Hadith (sayings):

(عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ فَقَالَ " لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَّ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. خَالِصًا مِنْ قَبْلِ نَفْسِهِ)

(Narrated Abu Huraira (may Allah be pleased with him): I said, "O Allah's Messenger (peace and blessings of Allah be upon him)! Who will be the happiest person who will gain your intercession on the Day of Resurrection?" The Prophet (peace and blessings of Allah be upon him) 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.")³³

Abu Huraira (may Allah be pleased with him) asked the Prophet (peace and blessings of Allah be upon him), "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 (peace and blessings of Allah be upon him) said, "I knew you would be the first to ask me a question like this."

The happiest to get the intercession of the Prophet (peace and blessings of Allah be upon him) is the one who says (لا اله الا الله) None has the right to be worshipped but Allah, sincerely from the heart.

³³Sahih al-Bukhari 6570



SIDQ (TRUTHFULNESS) (الصدق)

Sidq (truthfulness) (الصدق) is (توحيد الإرادة و الطلب) tawheed in truly wanting and seeking to do everything for Allah. We must question ourselves truthfully whether our intentions are to do everything for Allah or not. Sidq is to gather all of our determination and to really want to sincerely do good deeds like prayer, or reading the Qur'an for example.

Sidq (truthfulness) is needed before doing any deed and ikhlas (sincerity) is needed throughout the deed.

Both of them together are pillars to

لا اله الا الله

When our heart is not involved in doing a deed, then it will be hesitant and shaky, but if we are truthful in doing good deeds and truly desire it then surely Allah will guide us to it.

The foundation of (لا اله الا الله) is Sidq (truthfulness) and ikhlas (sincerity). If someone really wants to get a hundred on an exam, he would not sit idle but instead he would work hard and prepare for it. Paradise is more worthy of struggle than any worldly examination.

Hadith (sayings):

(أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذُ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ " يَا مُعَاذُ بْنَ 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 أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا قَالَ " إِذَا يَتَّكِلُوا " . وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا .)

(Narrated Anas bin Malik (may Allah be pleased with him): "Once Mu`adh was along with Allah's Messenger (peace and blessings of Allah be upon him) as a companion rider. Allah's Messenger (peace and blessings of Allah be upon him) said, "O Mu`adh bin Jabal." Mu`adh replied, "Labbaik and Sa`daik. O Allah's Messenger (peace and blessings of Allah be upon him)!" Again the Prophet (peace and blessings of Allah be upon him) said, "O Mu`adh!" Mu`adh said thrice, "Labbaik and Sa`daik, O Allah's Messenger (peace and blessings of Allah be upon him)!" 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 (peace and blessings of Allah be upon him) ! 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 sharing the knowledge).³⁴

Whoever says (لا اله الا الله و أن محمدا رسول الله) "None has the right to be worshipped but Allah and Muhammad is the messenger of Allah", truthfully from his heart then Allah will forbid the hellfire from him and the fire will not touch him.

³⁴ Sahih al-Bukhari 128

Truthfulness will prevent a person from the hellfire. A hypocrite might proclaim the shahada (testimony) but he is not truthful in that testimony. There are things which we do out of habit but we need to be truthful, and there are things we do not like and give excuses to avoid, but a person needs to be truthful and take the means.



The guidance of Allah will come according to one's level of truthfulness. But if one is not truthful and gives excuses then guidance will not come.

The one who is not mukhlis (sincere) in saying (لا اله الا الله) then there will be shirk (association with Allah). And the one who is not saadiq (truthful) in saying (لا اله الا الله) then there will be hypocrisy.

The hypocrites say (لا اله الا الله) but do not mean it. The hypocrite is just working for himself but the one who is truthful is working for the truth.

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ
لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ

(When the hypocrites come to you (O Muhammad peace and blessings of Allah be upon him), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed).³⁵

³⁵ Surah Al Munafiqoon 1

Saying (لا اله الا الله) “None has the right to be worshipped but Allah”, should come from a truthful heart because anything other than that will not be accepted. If a person says something good but is not truthful then it will have no value, nor will he benefit from it.

The one who is truthful wants to seek the pleasure of Allah, follow His commands and is always searching for the truth. Prayer, hajj, visiting the sick, or even making dua’a (supplication) should be done with Sidq (truthfulness). It is not about quantity but quality.

Hadith (sayings):

When the slave says (إذا قال العبدُ):

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

La ilaha illallahu wa Allahu Akbar
(None has the right to be worshipped but Allah and Allah is the Most Great)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

La ilaha illallah wahdah
(There is none worthy of worship except Allah 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)

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَهُوَ الْحَمْدُ

La illah illallah, lahul mulku wa lahul hamdu
(There is none worthy of worship except Allah, all dominion is His and all praise is to Him)

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
La ilaha 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)

Allah says (يقول الله عزَّ وجلَّ):

صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ

(My slave has spoken the truth; there is none worthy of worship except Me, and I am the Most Great.)

صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَحْدِي

(My slave has spoken the truth; there is none worthy of worship except Me, alone)

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)

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)

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)

(Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him.³⁶

³⁶ Sahih Ibn Majah 3076, Authenticated by Al Albani as Sahih

All of these are words of truth, but Allah affirms it when it is said by a truthful heart. Whatever is said with truthfulness and feelings will be beneficial for us. **And the common factor between all what is said is (لا اله الا الله) “None has the right to be worshipped but Allah” and (صدق عبدي) “My Slave has said the truth.”** 

Just to be called (عبي) “My Slave” shows much honour and favour upon us. Allah calls a person His slave because he is truthful. And only the one who is truthful in his heart when saying (لا اله الا الله) “None has the right to be worshipped but Allah” will receive that honour.

As for the one who says (لا اله الا الله) by his tongue, but indulges in shirk (association with Allah), or worshipping graves then that is being untruthful. The hypocrite says (لا اله الا الله) with his tongue but will be in the lowest level of the hellfire because he was not truthful.

TYPES OF PEOPLE WHO PROCLAIM (لا اله الا الله) “NONE HAS THE RIGHT TO BE WORSHIPPED BUT ALLAH”

﴿ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ

جَاءَهُ^{٣٢} أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ^{٣٣} أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ^{٣٤} ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾

Then, who does more wrong than one who utters a lie against Allah, and denies the truth [this Qur’ān, the Prophet (Muhammad (peace and blessings of Allah be upon him)), and the Islamic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? (32) And he (Muhammad peace and blessings of Allah be upon him) who has brought the truth (this Qur’ān and Islamic Monotheism) and (those who) believed therein (i.e. the true believers of Islamic Monotheism), those are Al-Muttaqoon (33) They shall have all that they will desire with their Lord. That is the reward of Muhsinoon (34)³⁷

1- One who is truthful and affirms the truth (صادق مصدق):

The one who is truthful himself and accepts the truth means he is knowledgeable and also acts on it. He is not just claiming knowledge without application or doing things without knowledge. The one who is truthful has the knowledge to defeat the doubts and actions to defeat the desires.

³⁷ Surah Az Zumar 32-34

When a person is saadiq (truthful) then he has actions (عمل) and when a person affirms the truth (مصدق) then he has knowledge (علم).

For example, when the truth comes to a person about the Qur'an that it is blessed and is a cure, this is knowledge and he believes in it. If he is truthful, he will act upon it.

Those who have knowledge and act are the muttaqeen (pious slaves who act according to what is pleasing to Allah), and this is the reward for the muhsineen (good-doers). In order to get the title of muttaqeen (pious slaves who act according to what is pleasing to Allah) and muhsineen (good-doers) a person needs to accept the truth and affirm it which is knowledge and action.

2- One who is a liar and denier (كاذب مكذب)

This is someone whom the truth came to him, but he belied it and denied it. There is a lack of knowledge and action here.

TYPES OF TRUTHFULNESS

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

1- Sidq (truthfulness) in the heart

Sidq (truthfulness) is a worship of the heart and is the door to everything.

Salman Al Farasi (may Allah be pleased with him) said if the person reforms himself internally then Allah will reform him externally. If a person has a slight turn of the heart, then Allah will transform his outside. Never underestimate a moment of truthfulness in the heart.

The magicians of Fir'aun had a truthful moment and Allah transformed them. A person must believe that nothing goes to waste with Allah.

2- Sidq (truthfulness) in the tongue:

Hadith (sayings):

The Prophet (peace and blessings of Allah be upon him) said:

(يا شَدَّادُ بَنِي أَوْيسَ ! إِذَا رَأَيْتَ النَّاسَ قَدْ اكْتَنَزُوا الذَّهَبَ وَالْفِضَّةَ؛ فَابْتَزْ هَؤُلَاءِ
الكلمات : اللَّهُمَّ ! إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ ، وَأَسْأَلُكَ
مَوْجِبَاتِ رَحْمَتِكَ ، وَعِزَائِمَ مَغْفِرَتِكَ ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ ، وَحُسْنَ عِبَادَتِكَ ،
وَأَسْأَلُكَ قَلْبًا سَلِيمًا ، وَلِسَانًا صَادِقًا ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ ، وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا تَعَلَّمَ ، وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمَ ؛ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ)

(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 hidden³⁸)

If the people's concern is the duniya (worldly life) and its riches then take the following as your treasure:

(اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ
وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمَ
وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ وَأَسْتَغْفِرُكَ مِمَّا تَعَلَّمَ 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 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)

A truthful tongue is one that is in line with the heart. The inside and outside must be similar. In matters of belief and worship we must never mislead by proclaiming faith and not truly believing inside the heart. It is truly a treasure when one is an owner of a pure sound heart and a truthful tongue. A person who does not have a pure heart will always be unhappy.

³⁸ As Silsalah As Saheeha 3228, Authenticated by Al Albani as Sahih



Impacts of Allah As Saadiq (The Truthful One)

Representations of Sidq (Truthfulness)

The following definitions aim to show when we combine the attributes of strength which demonstrates truthfulness.

1. **Strong on the truth (الصدق قوة في الحق)**. No one can influence this person. Whereas the opposite are the liars who are weak because falsehood is weak.
2. **Firmness in any situation (صلابة في الموقف)**: Whether they are outside or inside the house, they are always firm. The believer is like a date-palm tree that stands firm and unaffected even when strong winds blow.
3. **Firmness in opinion (ثابت في الرأي)**: The person is convinced of the truth. People who are on falsehood may follow a religion and keep changing their beliefs. The same way if a person is not truthful in their Islam then others can put doubts in their belief. For this reason it is important to have evidence when learning so that one is firmly convinced of it being the truth.

4. Complete and perfect in all qualities (كمال في الصفات): As a person grows in truthfulness, he becomes complete and perfect in his qualities. Though we surely cannot attain the perfection of the angels or messengers.

Defining the Siddiqeen (The Constantly Truthful Ones)

The position of 'Siddiqeen' (the constantly truthful ones) is the highest level one can reach. The siddiqeen (the constantly truthful ones) are perfect in their worship which refers to the actions of their hearts.

There are times when pressure from the people can make us liars, but the struggle is between us and Allah. There is no compulsion in religion because the path has been made clear. Therefore a person needs to choose.







When a person is constantly truthful and is constantly struggling then he will receive the title of 'siddeeq' (the constantly truthful one) which they themselves will not be aware of and only Allah will be aware of it.

The person who is siddeeq will not reach that stage without knowledge or actions. He will constantly learn with evidence and never stop. And that knowledge will always be followed by actions, so that he can constantly build himself.

He may have received the title of siddeeq with Allah, but would be unaware of it and would be continuously working towards it. This level of siddeeqiyah (constant truthfulness) comes with nurturing, patience and struggle in order to reach that goal of perfection which is to be among the mutawakkileen (those who put their trust in Allah).

DEFINITION OF SIDDEEQ

-  Much truthfulness (الكثرة)
-  Constantly truthful (الدوام): they do not take on a lot at one time and nothing after that, and do not get carried away by the people. This kind of strength comes from knowledge and action.
-  No separation from truthfulness (اللزوم): Sidq (truth) is attached to them. They are not different people at home and different when outside with the masses. They surely struggled to be this way and it did not come easy. But we must not feel that this kind of behaviour is unattainable because as long as Allah is teaching us this then it means it is possible for anyone who is truthful and really desires it to actually attain it. We ask Allah As Saadiq to grant us.
-  Excessive truthfulness (المبالغة): their truthfulness made them reach perfection and they are abundant in knowledge and actions.



Constantly truthful



Follows the footsteps of the messengers: if a person follows the Prophet (peace and blessings of Allah be upon him) then he can never go wrong. The Prophet (peace and blessings of Allah be upon him) never took revenge and this requires much patience and yaqeen (certainty). The messengers and prophets are our role models and to be truthful is to follow their way even if it is contrary to our desires.



His actions verify his words: He always says what he means which is not an easy thing to do in today's world. Ibrahim (peace be upon him) spoke the truth to his family without making fun of them or putting them down. It was done in a diplomatic and gentle way and not a forceful or bold way. Some people think being truthful means being bold which is far from the truth.



Truthful in accepting the deen (religion) without any doubts (صدق بكل الدين لا يخالطه شك): He does not just pick and choose what he wants to believe from the deen (religion).

Virtues of the Siqqiqeen (The Constantly Truthful Ones)

The level of the siddiqeen (the constantly truthful ones) are higher than the martyrs. They will not be asked the questions of the grave, Munkar and Nakeer (two stern angels who ask the questions of the grave) will not come to them, similar to the martyrs who will not be questioned. They submitted a 'great project' in their life so they are exempt from those tests.

On the Day of Judgment, they are the mutawakkileen (those who put their trust in Allah), and they are the truthful ones who will enter paradise with no hisab (accounts) or torment. They reached the station of tawakkul (reliance) because they fully relied on Allah. Abu Bakr As Siddeeq (may Allah be pleased with him) enters paradise after the Prophet (peace and blessings of Allah be upon him).

There is a connection between Sidq (truthfulness) and the 70,000 who enter paradise.

(1) SIDDIQEEN (CONSTANTLY TRUTHFUL ONES) ARE MUTWAKKILEEN (THOSE WHO PUT THEIR TRUST IN ALLAH)

Hadith (sayings):

(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 (peace and blessings of Allah be upon him) said: Seventy thousand men of my Ummah would enter Paradise without rendering account. They (the companions of the Prophet (peace and blessings of Allah be upon him)) said: Who would be those, Messenger of Allah (peace and blessings of Allah be upon him)? 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.)³⁹

What are the qualities of the 70,000 who enter paradise with no account or torment?



They do not ask for anyone to read ruqyah (means of remedy through the Qur'an and Sunnah) on them. They believe and have trust in Allah when they recite ruqyah (means of remedy through the Qur'an and Sunnah) on themselves. They do not feel the need for anyone to read on them.



They do not believe in evil omens. Their trust in Allah is strong and firm. If they wish to accomplish

³⁹ Sahih Muslim 218

something, they perform the istikhara (seeking counsel) prayer and if an obstacle appears, they continue with their work. They do not believe in superstitions. For example, if someone decides to travel and after praying istikhara they continue with their plan and an accident occurs along the way, someone may feel that this is sign from Allah to cancel their plans although there is no relation at all. Nothing can change them or make them hesitant.



They do not use branding which is a very effective form of treatment for certain ailments. Cauterization is the use of extreme heat for cure. It is an effective means and those who want to be among the 70,000 will avoid it because they do not want their heart to turn away from Allah.



They rely on Allah for everything such as guidance, provision, and cure.

This proves that the siddiqeen (constantly truthful ones) have fulfilled the tawheed because of their complete reliance on Allah, which is to take the means but rely only on Allah. The siddiqeen (constantly truthful ones) believe in all of Allah's promises. A doctor may say there is no cure, but the siddiqeen (constantly truthful ones) know that Allah has stated for every disease there is a cure. The siddiqeen (constantly truthful ones) achieved firmness and perfection because of their constant struggle. They do not need anyone to prove Allah to them. When Allah says there is a cure in honey they believe in it, and do not need someone after Allah to verify it.

(2) SIDDIQEEN - THE ROLE MODELS OF THE DEEN (RELIGION)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ

وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا

بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

And indeed We gave Musa (Moses) the Scripture [the Taurat (Torah)]. So be not you in doubt of his meeting. And We made it [the Taurat (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 Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) (24)⁴⁰

⁴⁰ Surah As Sajdah 23-24:

These ayat (verses) tell us that there are people of two kinds. Those who take the guidance and benefit themselves and another group who take the guidance, follow it, but they do not stop at that but also guide others. Keep in mind that both are believers.



SO THE TWO GROUPS ARE

FOLLOWERS

They are guided themselves
(أتباع)

LEADERS

They are themselves guided
and they guide others
(هداة مهتدين)

Both are upright, but the superior group are the 'leaders'. This does not mean one needs a title in order to lead but it means that one must guide others by example. Sheikh As Sa'ady said this group is from the highest level after the messengers. They are leaders guiding the people, but they are not messengers. This is the level of the siddiqeen (constantly truthful ones) who are the leaders in the deen (religion) and therefore are the foremost who are guided themselves and others at the same time.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

(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 Muttaqoon")⁴¹

When we make this dua, it is as if we are asking Allah to be among the siddiqeen (constantly truthful ones) because we want to be role models for the muttaqeen (pious slaves who act according to what is pleasing to Allah).

So in addition to being mutawakkileen (those who put their trust in Allah), the siddiqeen (constantly truthful ones) are leaders in the deen. This does not mean they have to be preachers, but it means they should be good examples to follow.



To be leaders in goodness does not mean that we must take the prerogative and start preaching. That would be getting ahead of ourselves. Allah is the One to put people in positions of leadership when they fulfill the qualifications.

⁴¹ Surah Al Furqan 74

LEVEL OF SIDDEEQIAH (CONSTANTLY TRUTHFUL) =
LEADERSHIP IN DEEN (RELIGION) (الصديقية = الإمامة في الدين):

They are leaders guiding the people to the command of Allah and are leaders for the muttaqeen (pious slaves who act according to what is pleasing to Allah).

They are not leading people to follow their own desires, nor to gain more followers. The evidence they use is only from the Qur'an and Sunnah. They are not guiding people by their own intelligence and desires.

FROM THE AYAH OF SURAH AS SAJDAH THEIR
QUALIFICATIONS MENTIONED ARE:

Patience

Yaqeen (certainty)

They attained this level with:

#1
PATIENCE (الصبر)

Patience is to control oneself. The opposite of patience is frustration. Musa (peace be upon him) requested Al Khidr to learn from him, and Al Khidr responded and asked him to be 'patient' but Musa (peace be upon him) questioned him at every step. Questions in the decree can take away from the knowledge. A person needs to be patient on the knowledge. The truthful ones are patient while learning and they take whatever comes to them and are also patient in teaching others. Whatever they learn, they teach it to others.

An impatient teacher cannot benefit his or her students in spite of being a leader in the deen (religion). They are patient in inviting the people to Allah and also when harmed by the people. They avoid sins, desires and disobedience which requires patience, and this is taqwa.

#2

YAQEEEN (CERTAINTY) (اليقين)

We had mentioned previously that the truthful ones have knowledge which is followed by application. The truthful ones have yaqeen (certainty) and are so certain in their belief and in Allah's ayat (verses) that no one can change it. It is not possible for a person to be patient without having yaqeen (certainty). They have no doubts whatsoever that Allah will reward them for their patience even when others misbehave with them. They are constantly working on their yaqeen (certainty). Yaqeen (certainty) is complete and perfect knowledge that leads them to act in the right manner. So they have knowledge and actions which lead to yaqeen, and together with patience they attain leadership in the deen (religion). They acquire authentic and correct knowledge which means they only accept knowledge with evidence and want to develop and apply it in their lives. They never want any affirmation from anyone for their deeds.

They are constantly struggling with patience and yaqeen (certainty) until they die. That is why their life is worth emulating and working towards. They are from the 70,000 because they perfected the tawheed and fulfilled all of the qualities mentioned in the hadith. Constant and complete knowledge and actions followed by yaqeen (certainty) made them leaders.

The siddiqeen (constantly truthful ones)

=

Sabiqoon (foremost)

=

Mutwakkileen (those who put their trust in Allah)

=

Leader in deen

=

Patience and yaqeen (certainty)

=

Knowledge + actions





(3) SIDQ BEGINS WITH A TRUTHFUL TONGUE

Hadith (sayings):

قال رسول الله صلى الله عليه وسلم : " إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقًا)




(The Messenger of Allah (peace and blessings of Allah be upon him) said, "Truth leads to piety and piety leads to Jannah (paradise). A man persists in speaking the truth till he is recorded with Allah as a truthful man)⁴²

Keys to be a siddeeq (constantly truthful one)

-  First one needs to be truthful and never be a liar at anytime. One must start being truthful with the tongue first because starting with the heart will take more effort.
-  Being constant on the truth will lead to increased goodness, and so the doors of goodness and worship will be opened, such as prayer, fasting, giving charity, and the like. Lying restricts a person from good deeds.
-  So much birr (overflowing with goodness) and good deeds will guide one to paradise. These are the abraar (those whose hearts are boiling with good deeds). Their heart is always hastening towards good deeds.
-  Being charitable because it is a proof of one's truthfulness.

⁴² Riyadh As Saliheen, Al Bukhari & Muslim, Book 18, Hadith 1542

The characteristics that secure the title of 'siddeeq' with Allah:

-  (ما يزال): This shows his determination and constancy. He is relentless in always speaking the truth and doing good.
-  (يصدق): Is to speak the truth and it is in the present tense which shows he is constant in always saying the truth.
-  (يتحري): He is always searching and seeking the truth. He does not just leave any matter for speculation. He confirms the truth in the situation and is always searching for the truth. To search for the truth shows determination and will-power. He will investigate any evidence to clarify whether it is an innovation. When he needs a fatwa (religious ruling), he does not go around asking people until he finds an answer that suits his desire. He is always in a struggle with himself asking, "is this pleasing to Allah?".

So the siddiqeen (constantly truthful ones) are constantly working until they are recorded as siddeeq with Allah. Only Allah is aware of who they are and whoever is earmarked as siddeeq (constantly truthful one) with Allah then it cannot be reversed by anyone.

We learn from this hadith that being siddeeq (constantly truthful one) begins with proclaiming the truth and seeking the truth constantly. And if one truly searches for the truth then Allah will reveal it to him.

(4) SIDDIQEEN (CONSTANTLY TRUTHFUL ONES) ARE PERFECT IN IKHLAS (SINCERITY) AND FOLLOWING THE PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

Ibn Al Qayyim (may Allah have mercy on him said), the truthful one is perfect in following the Prophet (peace and blessings of Allah be upon him) and perfect in their ikhlas (sincerity). They do not expect or solicit any praise, or reward from the people. They always follow the footsteps of the Prophet (peace and blessings of Allah be upon him).

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَفُ
لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ۖ وَالشُّهَدَاءُ عِنْدَ
رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۗ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾






(Verily, those who give Sadaqat (i.e. Zakat and alms, etc.), men and women, and lend Allah 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) Allah and His Messengers, they are the Siddiqoon (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 Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the Hellfire)⁴³

⁴³ Surah Al Hadid 18-19

Another aspect to being truthful is to give charity as this is a proof of one's truthfulness. The Siddiqeen (constantly truthful ones) believe in Allah perfectly and believe in His messengers perfectly.

One cannot overtake the messengers in their deeds because that would become excessive. A person cannot be a siddeeq (constantly truthful one) by doing more than what the messengers did.

How should As Saadiq transform us?

-  Believe in Allah As Saadiq (The Truthful One) before performing any action.
-  Anyone who has been accused of falsehood and is a believer of Allah As Saadiq would be cleared of that accusation and proven truthful just like Yusuf (peace be upon him) who was accused by the wife of the Aziz. However a witness from her own household proved his innocence.
-  Believe in Allah and His Messengers to be among the siddiqeen (constantly truthful ones).
-  Accompany the truthful ones.
-  Hold on tight to the most truthful book Al Qur'an, The Book of Allah.



Title of Siddiqeen in the Qur'an and Sunnah


Ibrahim (peace be upon him)

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

(And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily! he was a man of truth, a Prophet.)⁴⁴

Notice Ibrahim (peace be upon him) was already a messenger but he has another title and that is being siddeeq (constantly truthful one).

Ibrahim (peace be upon him) is the leader of the mutawakkileen (those who put their trust in Allah). He was thrown in the fire and Jibreel (peace be upon him) offered to help, but Ibrahim (peace be upon him) responded by saying that "Sufficient is Allah for us and great is the Trustee."

Ibrahim (peace be upon him) was truthful when he had the vision of slaughtering his son and went to fulfill it. The one who is truthful will also have truthful dreams. When Ibrahim (peace be upon him) left his wife Hajar and son Ismael (peace be upon him) in the desert, he was truthful and knew that Allah would take care of them. [He had perfect belief in Allah.](#) 

⁴⁴ Surah Maryam 41

❁ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا
 قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

(And (remember) when the Lord of Ibrahim (Abraham) [i.e., Allah] tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you Imam (a leader) for mankind (to follow you)." [Ibrahim (Abraham)] said, "And of my offspring (to make leaders)." (Allah) said, "My Covenant (Prophethood) includes not Zâlimûn (polytheists and wrong-doers).")⁴⁵

Allah made Ibrahim (peace be upon him) a leader and when he asked that for his offspring as well, Allah responded that leaders in the deen cannot be dhalimeen (wrongdoers). Someone unjust who oppresses others and hurts people and animals cannot be from the truthful ones. It shows that not everyone is worthy of that noble title.

⁴⁵ Surah Al Baqarah 124

Idris (peace be upon him)

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

And mention in the Book (the Qur'an) Idris (Enoch). Verily! he was a man of truth, (and) a Prophet. (56) And We raised him to a high station. (57)⁴⁶

Idris (peace be upon him) was the first to write and record the knowledge as a result Allah exalted him. Writing requires determination and Allah elevates people with knowledge.

⁴⁶ Surah Maryam 56-57

Yusuf (peace be upon him)

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخْرَىٰ بَسْتَ لَعَلِّي أَرْجِعُ إِلَى
النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

((He said): "O Yusuf (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.")⁴⁷

The king had a dream and the drink bearer remembered that Yusuf (peace be upon him) had the ability to interpret dreams. The drink bearer called Yusuf (peace be upon him) 'O Siddeeq' because he interpreted their dreams while in prison which came true.

⁴⁷ Surah Yusuf 46

Maryam (peace be upon her) Mother of Eisa (peace be upon him)

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظِرْ
كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنِّي
يُؤَفِّكُونَ ﴿٧٥﴾

(The Messiah [ʿĪsā (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 Siddeeqah [i.e. she believed in the words of Allah and His Books]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth))⁴⁸

Eisa (peace be upon him) was a messenger and his mother a siddeeqah (an ever truthful female). She was not only truthful but she greatly believed in Allah. They ate food like every human being which proved that they too were like normal people and not gods as the People of the Book believed. This shows that the Siddiqeen (constantly truthful ones) are normal people as well.

⁴⁸ Surah Al Maeda 75

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَتَ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ
 رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا أَنْ تُؤْتِيَ نَجْوَىٰ رَبِّهَا
 مِنْ الْقَنَاقِينِ ﴿١٣﴾

(And Maryam (Mary), the daughter of 'Imran who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Ruh [i.e. Jibril (Gabriel)]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: "Be!" and he was; that is 'Īsā (Jesus) son of Maryam (Mary) as a messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitan (i.e. obedient to Allah))⁴⁹

Maryam's life demonstrates how truthful she was. She believed in the Words of Allah and the books. She conceived without being touched by a man and had to confront the people with a child.

She was also from the devotees, constantly devoted to Allah. Maryam (peace be upon her) was a woman and she is among the truthful ones. This proves that the siddiqeen (constantly truthful ones) are not only from among the men. Anyone desiring to be from the siddiqeen (constantly truthful ones) must believe in Allah and the Qur'an.

⁴⁹ Surah At Tahreem 12

Abu Bakr As Siddeeq (may Allah be pleased with him)

He believed in the Prophet (peace and blessings of Allah be upon him) in the incident of the Night Journey. He was the first to believe without any question. The people came to him mockingly and said “Look at your friend, he said he went to Jerusalem tonight, prayed with the messengers and went to the seven heavens” and he swiftly responded that he believed in all of it. These are the people who believe in Allah and His messengers.

Aisha (may Allah be pleased with her) As Siddeeqah,
daughter of the Siddeeq

Aisha (may Allah be pleased with her) was the daughter of
Abu Bakr (may Allah be pleased with him).

The incident of being slandered revealed her truthfulness.
She was the one who was proven innocent by Allah from
above the seventh heavens.

We conclude by praising and thanking Allah for allowing us to learn about Him, speak about Him, write about Him and read about Him. There is no knowledge greater or more majestic than the knowledge about Allah and His Names and Attributes because there is no subject more beautiful, more majestic and more magnified than Allah, Exalted is He.

We ask Allah As Saadiq to make us among the sidiqeen, to live a life of truth and to be among those who guide others to the truth.

الحمد لله رب العالمين

All praises are due to Allah, Lord of the Worlds

