

Friday 14th October 2005

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to **الله**.

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness in ourselves and from our own bad deeds. Whom-so-ever God guides to the truth no one will lead astray, and whom-so-ever He leads astray, no one will ever guide.

I testify that there is no God but **الله** to whom there is no partner
and I testify that Muhammad **ﷺ** is his servant and messenger

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيداً ☆ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً ﴾ (الأحزاب، 1-70)

"O you who believe, fear Allah, and say what is the truth. That He may make your conduct whole and sound and forgive your sins. He that obeys Allah and His messenger has attained the great victory" (S33, A70-1)



رَبَّنَا إِنَّا سَمِعْنَا مُتَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

"Our Lord, we have heard the call of one calling us to faith, 'Believe you in the Lord', and we have believed. Our Lord, forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous" (S3, A193)

Dear Brothers and sisters, ASA.

The topic for today's Khutbah is: The truth

Before we get into that, I am very much aware of the grief that has befallen the Muslim Ummah by the devastating events in Kashmir and the surrounding areas. The tragedies are unfolding day by day, and the grief is getting heavier. We may sometimes question the wisdom of Allah in what we witness, for we are only human, and the Quran testified to the fact that mankind has been created weak:

﴿٢٠﴾ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾

"Surely man is created of a hasty temperament. Being greatly grieved when evil afflicts him" (S70, A19-20)

Brothers and sisters, in times such as these, in times of adversity, we need to be steadfast in our belief of the wisdom of Allah, and remember the words of the Quran:

وَلَنَبَلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْأَمْوَالِ وَالْأَنْفُسِ وَالْأَمْوَالِ وَبَشِيرٍ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ
عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

"And surely We shall test you with a measure of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast. Those who say, when afflicted with calamity: "To Allah We belong, and unto Him is our return". Such are they on whom are blessings from their Lord, and mercy. And such are the rightly guided." (S2, A155-7)

In times such as these, one may feel weak and helpless. One may even feel abandoned. Please do not let such feelings take over. There is a lot that one can do, and a lot to be done.

Do not forget the power of prayers and supplication to Allah^(SWT), to bring peace and tranquillity on those afflicted by this disaster and on those afflicted by other disasters. This is the month of prayers and supplication. It is the month of mercy, the month of forgiveness, and the month of being saved from the fire of Hell. Let us not forget to pray for all those afflicted, and let us help with what ever measure we can.

Now to the khutbah for today:

Why is it important that we have the concept of truth?

In a previous khutbah, we spoke about telling the truth, "Al-Sidq". This however does not cover the concept of the whole truth "Al-Haq". ISA we will talk today not just about speaking the truth, but about the concept of truth. This concept includes "Al-Sidq", it includes honesty and being trustworthy "Al-Amaana" and "Al-Ikhlass" and it includes justice "Al-Adl". All these characteristics are based on **being truthful**.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ

"It is He Who created the heavens and the earth in truth" (S6, A73)

God almighty has created the heavens and the earth rightly. One of the fundamental understandings of this verse is that there is no crookedness or mischief and there is no corruption in the creations of Allah^(SWT). Everything has an order. Everything works as Allah has intended for it to work.

Imagine if one day the sun fails to rise. Imagine if one day the laws of gravity stopped working. Imagine if one day the trees stopped creating oxygen. Imagine if one day the speed of light slows down or the laws of sound fail, and so on. There are around us thousands if not millions of laws that we trust, and that keep this universe, this earth, this sky, this body and everything around us in sound working order. Everything has its rightful place, just as Allah has created it and intended for it.

If any of these laws are crooked, the result would be disastrous. There will be instability, crookedness, corruption and ultimately destruction. There is a divine balance all across the universe. There is a divine balance in the solar system, and there is a divine balance in nature. It is that divine balance that holds the hydrogen atom together and it is that divine balance that holds the whole universe together. What is

amazing and important about all this harmony is that there is not one creation that will deviate from the "Truth" of Allah. None of these creations has a will of its own, and they are all subjected to the will of Allah.

In fact, if we look closely at these laws and the stability that exists, we find that the only creature who is trying his best to pervert the balance of these laws is mankind. Mankind has been given a will of his own, a choice. Mankind has the choice to be part of this divine balance and mankind has the choice to go against it, to be perverse. It is through this perversion that mankind is spearheading the destruction of this earth. Perversion and corruption is man made, and Islam stands against anything that is perverse and anything that is corrupt.

So, we ask the question again, why is it important that we have the concept of truth?

We need to bring this argument down to the personal level. Perversion and corruption starts from within. It starts when a person no longer sees value in the truth. It starts when a person believes that there is more to gain by lying, more to gain by cheating, more to gain by deceiving and so on. That is when we start to turn away from the truth of Allah.

How would such a person fit in Islam? We mentioned this hadeeth in the past:

سئل رسول الله ﷺ: ☆ أيكون المؤمن جباناً؟ قال نعم! قيل له: أيكون المؤمن بخيلاً؟ قال نعم! قيل له: أيكون المؤمن كذاباً؟ قال: لا... ☆ مالك

The Prophet^(SAAWS) was asked, is it possible for a believer to behave cowardly? He answered yes. He was asked, is it possible for the believer to be a miser? He answered yes. He was asked, is it possible for the believer to be a liar? And he answered NO. (Malik)

Being a liar is not compatible with being a believer. Telling lies, being untruthful and accepting what is false is a sign of defective and weak faith. When a brother or sister is prepared to tell lies, it indicates a poor understanding of Islam, a weakness in character and a defect in faith (Iman and Aqueeda). Accepting and living by what is false goes against the truth of Allah.

Can we imagine the sort of person who is prepared to lie? We all have come across such people. They think that by lying and cheating they gain an advantage. If anyone of us knows of such a person, let us picture them in our mind. Can that person lie and be honest? Can that person lie and be trustworthy? Can that person lie and be decent? You see, when a person is prepared to lie, it defines a deep seated corruption that filters onto other characteristics.

عن عائشة أم المؤمنين قالت: (ما كان من خلق أبغض إلى رسول الله ﷺ من الكذب . ما أطلع على أحدٍ من ذلك بشيءٍ فَيَخْرُجُ من قلبه حتى يعلم أنه قد أحدث توبة) أحمد

A'isha^(RAA) said "No conduct was more loathed by the Prophet^(SAAWS) than that of telling lies. When the Prophet^(SAAWS) became aware that a person had been lying, that person comes out of his heart until he is made aware that that person has repented" (Ahmad)

Imagine brothers and sisters, when we tell a lie, we are taken out of the Prophet's^(SAAWS) heart. In the days of the Sahabah, a person that told a lie stood out like a sore thumb. That person had no place among the Sahabah, and he was not welcomed until he gives up telling lies. In that community, there was no place for falsehood, no place for suppositions and no place for doubt. Only the truth prevailed. This truth gave them comfort and security.

Why is it that telling lies is so abhorrent in Islam? To answer that, we need to measure the impact of such behaviour, the impact of not being truthful.

What is the impact? The impact is unimaginable. People have been ruined and destroyed by lies. We see it daily in our communities. Families are driven apart and destroyed by lies perpetrated against a husband, a wife, a daughter and so on. We see it daily in our newspapers and in politics. Over one hundred thousand Iraqis have died so far because President Bush convinced the Americans that 9/11 was linked to Iraq, and because our Prime Minister convinced us that we were 45 minutes from a chemical and biological threat from Iraq.

Spreading falsehood is devastating. It can be devastating to an individual, it can be devastating to a family, it can be devastating to a community, it can be devastating to a whole nation and it can be devastating to our earth. Past and present history is littered with examples.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

"Corruption has appeared in the land and the sea on account of what the hands of people have wrought" (S30, A41)

As Muslims, we have a clear mandate, we must be truthful. Listen now to this aya:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

"And cover not Truth with falsehood, nor conceal the Truth when you know (what it is)" (S2, A42)

This is a very clear mandate, and it is also very interesting. It is in fact TWO mandates presented in a fabulous way. Firstly, we are asked not to hide the truth: "and cover not truth with falsehood". The order was not simply, "do not lie", but it states do

not cover the truth. Covering the truth includes telling lies, being deceitful, cheating etc. Allah is also telling us in this aya, that by doing that, we are not abolishing or destroying the truth, but we are simply covering it. Allah^(SWT) has created the heavens and the earth in the truth, and Allah will not let us abolish the truth. All that one can do is cover the truth and eventually the truth will rise again, because Allah is the truth, He has created the heavens and the earth in truth and truth will always prevail. If you have doubt, listen to this aya:

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ
أَمْرُ اللَّهِ

"Certainly they sought to sow dissension before, and they raised plots against you until the truth came, and Allah's decree prevailed" (S9, A48)

أقول قولي هذا وأستغفر الله لي ولكم

2nd Khutbah:

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ. الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا . أَمَا بَعْدُ :

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

"And cover not Truth with falsehood, nor conceal the Truth when you know (what it is)" (S2, A42)

The second mandate in this aya is: "nor conceal the truth". Being dishonest is not only based on the fact that you are prepared to lie, but it is also based on the fact that you are prepared not to divulge the truth. Let us be clear on this point. Some may think that you are only being dishonest or being a cheat if you wilfully lie, but if you keep your mouth shut and say nothing, you are OK. No, this is not the way of the believers.

Believers are not allowed to conceal the truth. It is our duty as Muslims to bring the truth to light. Muslims are entrusted with the truth. By knowingly not telling the truth, you are being just as dishonest. The hadeeth states: "he who is silent on the truth is a silent devil".

Concealing the truth reminds me of what one of the McCarthy sisters said when they visited the United States as they were trying to bring to justice the murderer of their brother. She said "we do not have justice in Northern Ireland because people are not prepared to come forward and give their evidence". That is one of the devastating effects of concealing the truth. The whole justice system will fall flat on its face if people wilfully conceal the truth.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

"And cover not Truth with falsehood, nor conceal the Truth when you know (what it is)" (S2, A42)

Let us now explore the harm that can take place when we do not tell the truth. Let us imagine a system that is based wholly on falsehood and corruption. How safe would one feel in such a system. How secure can one be. What can one look forward to. It is an absolute disaster. The ultimate outcome is corruption and injustice. This injustice is not restricted to any particular society or country, but is present wherever falsehood is covering the truth.

The following are a few of many ayas that reminds us of the importance of truth in achieving justice:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ

"We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you" (S4, A105)

قَالَ رَبِّ احْكُم بِالْحَقِّ ﴿٢١﴾

"He said: O my Lord! judge Thou in truth!" (S21, A112)

وَاللَّهُ يَقْضِي بِالْحَقِّ ﴿٤٠﴾

"And Allah judges with the truth" (S40, A20)

We can only judge justly between people with the truth. I think you all remember the oath that one takes in a court of law, a court that is established to deliver justice: I swear to tell the truth, the whole truth and nothing but the truth.

This statement has three parts:

1. Tell the truth
2. The whole truth
3. Nothing but the truth.

Telling the truth and the whole truth was covered by the aya:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

"And cover not Truth with falsehood, nor conceal the Truth when you know (what it is)" (S2, A42)

What about nothing but the truth?

قال رسول الله ﷺ: ☆ إياكم والظن فإن الظن أكذب الحديث ☆ البخارى
وقال: ☆ دع ما يريبك إلا ما لا يريبك ، فإن الصدق طمأنينة ، والكذب ريبة ☆ الترمذى

The Prophet^(SAAWS) said, "beware of suppositions and assumptions, for these are not the words of truth" (Al-Bukhari). He also said "leave what is doubtful and suspicious to what is not, for the truth is comfort and security, and what is false leads to suspicion" (Al-Tirmizi).

In Islam, being truthful means we do not indulge in suppositions and take them as the truth. Even though suppositions and rumours may not be lies, they are not the truth either, and Muslims should avoid that. Being truthful in Islam is like taking that oath. In these two hadeeths, the Prophet^(SAAWS) is describing the truth as something that is comforting and leads to a feeling of security. A society that is built on the truth is a society that is comfortable with itself and its people are secure. This is a great blessing. Islam does not tolerate falsehood, does not tolerate lies and does not tolerate suppositions and rumours principally because these lead to a society that is built on what is false, a society that is ill at ease with itself, a society that feels insecure and a society that lacks justice.

The problem however is that people do not like the truth. This is what the Quran says:

لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾

"Verily We have brought the Truth to you: but most of you have a hatred for the Truth" (S43, A78)

The bottom line is that people do not like the truth because of personal gain. That is what it boils down to. It boils down to personal gain. Money, status, power, prestige etc. By being dishonest, people believe that they stand to gain. There is however a beautiful aya that differentiates for us between that that is false and that that is true:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ ۗ كَذَلِكَ
يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ
فَيَمْكُثُ فِي الْأَرْضِ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

"He sends down water from the skies, and the channels flow, each according to its measure: The torrent bears on it foam that mounts up to the surface. And similarly from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus does Allah (by parables) show forth Truth and Falsehood. For the scum disappears like forth cast out; while that which is for the good of mankind remains on the earth. Thus does Allah set forth parables." (S13, A17)

In this aya, Allah^(SWT) is describing to us falsehood as the froth and the scum that covers the surface of the flowing current to the extent that it is mostly what you see. This froth and scum hides the beneficial water underneath. So what happens, the froth and the scum that is of no use whatsoever eventually falls away leaving the pure water underneath. Allah is telling us do not be fooled with what is on the surface, the truth and the benefit can not be masked by falsehood, for falsehood is no more than the froth and the scum we see on the surface of the water, and it eventually disappears.

What an amazing description of what is false and what is true. Of what is useless and what is of benefit. This is an amazing verse.

Now for the final verse:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ ۗ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا
تَصِفُونَ ﴿١٨﴾

"Nay, We hurl the Truth against falsehood, so that it breaks its head, and behold, falsehood does perish! Ah! woe be to you for the (false) things you describe" (S21, A18)

Allah will establish the truth, and falsehood will perish.