

## The Virtue of Honesty

### First Khutbah

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 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Truthfulness, fulfilling trusts, purity of the soul, and contentment with the decreed are among the qualities of the believers. On the other hand, lying, betrayal, greedy ambition, and deceit are signs of the hypocrites.

Allah says:

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ-

البقرة 204

Al-Baqarah (2) 204: **And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.**

They have exchanged guidance for misguidance, forgiveness for punishment, the eternal for the temporary, thus becoming among those who have strayed. Through their wrongdoing and indulgence in lying, they exited from being among those addressed by Allah's words:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ -التوبة 119

At-Tawbah (9) 119: **O you who have believed, fear Allah and be with those who are true.**

The prevalence of lying and the scarcity of truthfulness is a plague that, if it spreads within a society, undermines its pillars of safety, destroys its foundations of stability, and turns the tranquility of its members into anxiety, and their happiness into misery. This is because the wellbeing of a society depends on trust among its members.

Imagine someone living in a society full of liars– how would their life be? They would not trust anything that they heard nor would they trust the one reporting it until they verified it for themselves. They would not be satisfied with the answer to any of their questions, until they probe the one answering. Because they do not trust anyone's actions or words, they would not feel secure in dealing with their families and neighbors, nor in buying and selling, nor within their offices and workplaces. In such a bleak environment, could a Muslim live a productive life, let alone have a happy and tranquil life?

The advancement, prosperity, safety, and tranquility of a Muslim society depends upon the prevalence of truthfulness among its members. All of this is tied to the spread of trust, and the minimization of lying, to the

greatest extent possible, in their interactions, media, schools, and in all aspects of their lives.

The Prophet ﷺ urged truthfulness because it is the foundation of good character and leads to it. It is a sign of uprightness for those possessing it. Through truthfulness, one reaches the ranks of the righteous, and by it, one is saved from all evils. Moreover, blessings are tied to truthfulness. The Prophet ﷺ said:

الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لهما فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ  
بَرَكَتُهُمَا

**The buyer and the seller have the option (to cancel the transaction) as long as they have not parted. If they are truthful and disclose (the defects), they will be blessed in their transaction, but if they lie and conceal (the defects), the blessing of their transaction will be wiped out.**

[Al-Bukhari 2079 and Muslim 1532]

Therefore, you will not find someone who is honest in their dealings, except that their provision is abundant. And through their truthfulness, they attain honor and a good reputation, and people compete to deal with them. For both friend and foe trust the word of an honest person. The trustworthy, honest individual is entrusted with wealth, rights, and secrets. If they stumble or make a mistake, their honesty serves as an accepted intercessor. On the other hand, a liar is not entrusted with even the smallest amount, and even if they are truthful at times, it holds no weight, nor does it bring trust or reassurance. Allah, the Exalted, mentions the brothers of Yusuf when they said to their father:

يَابَانَا إِنَّ أُمَّنَا سَرَقَ وَمَا شَهَدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ \* وَأَسْأَلُ الْقَرْيَةَ الَّتِي  
كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ \* قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ  
جَمِيلٌ عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا ﴿يوسف: 81-83﴾

Yusuf (14) 81-83: **(81) O our father, indeed your son has stolen, and we testify only to what we know, and we were not witnesses of the unseen. (82) And ask the city in which we were and the caravan in which we came, and indeed, we are truthful.” (83) He said, ‘Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together.**

Their truthfulness in this instance was invalidated by their earlier lie about Yusuf:

أَكَلَهُ الذَّبُّ = يوسف 14

Yusuf (14) 17: **A wolf devoured him.**

Moreover, consider one who is accustomed to lying until it becomes a habit—do you think that they would ever tell the truth, even once?

Honesty, forms the basis of strong covenants and reassures hearts. Whoever is truthful in their speech is beloved by Allah and the people and is cherished, and trustworthy. Their testimony is accurate, their judgment is just, and their dealings are beneficial. Whoever is truthful in their deeds stays far from hypocrisy and showing off. Their prayer, charity, fasting, pilgrimage, knowledge are all for the sake of Allah alone, without seeking any deception or trickery, nor expecting any reward or gratitude from anyone. They speak the truth even if it is bitter and are not swayed by the blame of the blamers. Their truthfulness in words and deeds is the

alignment of their outward appearance with their inner reality, and their actions verify their words.

The scholars, who have inherited the mission of the prophets in conveying the religion, must be the righteous examples in striving for truthfulness in their words and actions. They must act according to the knowledge that they possess and the religion that they transmit, as Allah says:

وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ-آل عمران 79

**Aal Imran (3) 79: Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.**

The merchant who hopes for a blessed profit, must ensure truthfulness in both word and action. They should not promote their goods through lies and false oaths, for such actions erode their earnings and remove blessing from their profits.

And professionals in any trade, and craftsmen in any field or industry, must strive for honesty in their words and actions, not making claims contrary to reality and disproven by the truth. The public servant entrusted with the affairs of their country, no matter how high their position or how wide their influence, or how complex their responsibilities, must strive for honesty in the reports and recommendations that they provide to those in authority. They should not report anything other than the truth, nor should they distort, favor, or flatter some at the expense of others. Their responsibility before Allah is great, and they will be held accountable for any wrongdoing or misrepresentations. The Prophet ﷺ said:

أَلَا كَلُّكُمْ رَاعٍ وَكَلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

**All of you are guardians and are responsible for your wards.** [Bukhari 5200 and Muslim 1829a]

Likewise, those who engage in media or spread news through any means must ensure they they are truthful in what they convey and narrate, and not spread lies or falsehoods. For when lies are broadcasted, and falsehoods are disseminated, their danger increases and their harm multiples. Because of this, Allah multiplies their punishment. The Messenger of Allah ﷺ said in a lengthy hadith:

رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي، قَالَ: الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ، يَكْذِبُ بِالْكَذْبَةِ تُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ.

**I saw tonight two men who came to me and said, 'Indeed, the one you saw with his jaw being torn apart is a liar. He tells a lie which reaches the horizons, and it will be done to him like that until the Day of Resurrection.** [Bukhari 6096]

Allah commanded His Messenger ﷺ to ask Him to grant him an honorable entrance and an honorable exit, as He Almighty said:

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا-

الإسراء 80

Al-Isra (17) 80: **And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.**

And He Almighty informed about His close friend Ibrahim by saying:

أَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ-الشعراء 84

Ash-Shu'ara (26) 84: **And grant me a mention [i.e., reputation] of honor among later generations.**

And He gave glad tidings to His faithful servants, saying:

وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكٰفِرُونَ إِنَّ هٰذَا لَسِحْرٌ مُّبِينٌ-

يونس 2

Yunus (10) 2: **And give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician.**

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ-القمر 54-55

Al-Qamar (54) 54-55: **(54) Indeed, the righteous will be among gardens and rivers, (55) In a seat of honor near a Sovereign, Perfect in Ability.**

These five things—an honorable entrance, an honorable exit, an honorable mention, an honorable status with their Lord, and a seat of honor - all embody the enduring truth connected to Allah, leading to Him, and they represent what is said and done for the sake of Allah Almighty alone.

Our righteous predecessors, may Allah be pleased with them, walked on this path and this straight approach. They set the most wonderful examples for us, reached the peaks of heroism, illuminated the darkness with their honesty, and drew for us the aspects of honesty on pages of light.

Consider Anas ibn An-Nadr (may Allah be pleased with him) who said, "By Allah, if Allah allows me participate in a campaign with His Messenger ﷺ, He will see what I will do." He witnessed the Battle of Uhud, and when Sa'd ibn Mu'adh met him, he asked, "Where are you going?" He replied, "I can smell the fragrance of Paradise from beyond Uhud." He fought until

he was martyred and was found with over eighty wounds from arrows, swords, and spears. Then the verse was revealed:

مَنْ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا-الأحزاب 23

**Al-Ahzab (33) 23: Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow, and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.**

And consider Ka'b ibn Malik, who spoke the truth about his failure to join the Battle of Tabuk and was among the three who were left behind until the earth, despite its vastness, became narrow for them, and their souls became distressed. The Messenger of Allah ﷺ said to him:

أَبَشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدْتِكَ أُمَّكَ، قَالَ: قُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أَمْ مِنْ عِنْدِ اللَّهِ؟ قَالَ: لَا، بَلْ مِنْ عِنْدِ اللَّهِ... فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيْتُ. فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَحْسَنَ مِمَّا أَبْلَانِي؛ مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيْتُ

**Rejoice in the best day that has ever come to you since your mother gave birth to you." He said, "I asked, 'Is this from you, O Messenger of Allah, or from Allah?' He replied, 'No, rather it is from Allah.'... So I said, 'O Messenger of Allah, Allah has saved me because of my truthfulness, and as part of my repentance, I shall speak only the truth as long as I live.' By Allah, I am not aware of any Muslim whom Allah has blessed for**



speaking the truth more than myself; since I mentioned that to the Messenger of Allah ﷺ until this day, I have never deliberately told a lie, and I hope that Allah will protect me for the rest of my life. [Bukhari 4418]

Umar ibn Al-Khattab (may Allah be pleased with him) said, "Stick to the truth even if it kills you."

So we should be honest in all of our actions and words! And this is not difficult for the sincere Muslim to achieve.

Allah Almighty says:

فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ - محمد 21

Muhammad (47) 21: **If they had been true to Allāh, it would have been better for them.**

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

## Second Khutbah

الْحَمْدُ لِلَّهِ, وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ, وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

In addition to the virtues and praiseworthy qualities that Islam instills in souls as a means of righteousness and reform, there are also shortcomings and vices that Islam combats, because they lead to the downfall of individuals and the moral degradation of the soul. Chief among these vices is lying, which is one of the ugliest shortcomings and the worst of vices. Allah, the Exalted, warned against it by saying:

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَذِبُونَ-النحل 105

An-Nahl (16) 105: **They only invent falsehood who do not believe in the verses of Allāh, and it is those who are the liars.**

Allah also associated lying with the worship of idols, saying:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ-الحج 30

Al-Hajj (22) 30: **So avoid the uncleanness of idols and avoid false statement**

After this, is there any path left for a believer to take lying as a way for their behavior, a method for their life and desires, or a rope to climb towards their goals? This is why Islam has waged a relentless war against lying in all of its forms and manifestations. It was said to the Prophet ﷺ:

أَيُّكُونُ الْمُؤْمِنُ جَبَانًا فَقَالَ نَعَمْ . فَقِيلَ لَهُ أَيُّكُونُ الْمُؤْمِنُ بَخِيلًا فَقَالَ نَعَمْ . فَقِيلَ لَهُ أَيُّكُونُ الْمُؤْمِنُ كَذَّابًا فَقَالَ لَا

**Can a believer be a coward?" He said: "Yes." It was said to him: "Can a believer be stingy?" He said: "Yes." It was said to him: "Can a believer be a liar?" He said: No.** [Malik in Al-Muwatta 2/990, Grade: Sahih but Incomplete Chain of Narration (Albani)]

# Khutbah.info

May Allah Almighty make us among the truthful and grant us an honorable entrance, an honorable exit, an honorable mention, an honorable status, and a seat of honor. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [ Allah to confer] blessing upon him and ask [ Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا  
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ  
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يُغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلَ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

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Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.