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An Introduction to the Concept, Levels and Fruits of “Sidq” in *Nahj al-Balagha**

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Abstract

One of the great virtues in the teachings of Imam Ali (a) especially in *Nahj al-balagha* is “sidq” [truthfulness]. Urging people toward truthfulness and discouragement from “kidhb” [lying] can be seen alongside each other in many places in *Nahj al-balagha*. Based on these teachings, truthfulness has different levels and forms. From one aspect, different levels of truthfulness can be considered in intention, speech and action; and from another aspect, it can be considered in individual and social aspects, where social truthfulness can have different branches. Truthfulness bears important fruits in life in this world and in the hereafter; top of which would be attracting God’s favor upon human being, his deliverance from afflictions, achieving success, fulfillment of efforts, strengthening of the principles of faith, strengthening other moral virtues including patience, submission before God, development of insight, God-wariness and ultimately achieving prosperity in this world and happiness in the hereafter.

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Keywords

Sidq [truth/truthfulness], kidhb [falsehood/lying], Imam Ali (a), *Nahj al-balagha*, fruits of truthfulness.

1. Meaning of “Sidq”

The word “sidq” in Arabic means “truth/truthfulness” against “kidhb” [falsehood/lying]. Regarding the definition of “sidq”, lexicologists have usually sufficed to say that “sidq” is opposite to “kidhb”. (Ibn Manzur, n.d., vol. 1, p. 193; Firuzabadi, n.d., vol. 3, p. 253) On the opposite, in the definition of “kidhb”, its opposition with “sidq” is mentioned: “kidhb” is opposite to “sidq”. (Mustafawi, n.d. vol. 10, p. 34; Ibn Manzur, n.d., vol. 1, p. 704) In teachings of Imam Ali (a) on the meaning of “sidq”, sometimes, its opposition to “kidhb” is mentioned, e.g. in sermon 210 from *Nahj al-balagha*, about sayings transmitted to people, he said, “Certainly what is current among the people is both right and wrong, true and false,…” and in saying no. 252, “God issued the decree of abstaining from the lie for increasing esteem for truth” and sometimes, the meaning of “sidq”, and more importantly, its nature is understood when it is mentioned together with other moral concepts. According to different hadiths mentioned in Ghurar al-hikam, “sidq” has direct connection with other moral qualities, most importantly, piety, keeping the promise, truth-seeking, justice, God-wariness and dignity. (Tamimi Amudi, 1422 AH, p. 174-175)

In different hadiths, another point mentioned in the meaning of “sidq” is that it seems to be an issue regarding speech; but, in fact, its actualization originates in human’s will and determination for truthfulness; i.e., every person may have two kind of expression: language in speech and language of the heart, and the essence of “sidq” is agreement of one’s speech and heart and it is mentioned in Imam Ali’s (a) teachings, “the most truthful speech is that which is [also] expressed by the language of the heart.” (Ibid., p. 35) Also,

when comparing the language in speech and language of the heart, the significance goes to the language of the heart. In another saying, Imam Ali (a) said, “the language of the heart is more truthful than the language in speech” (Ibid., p. 269). Naturally, accomplishment of faith in one’s personality takes place when his heart and tongue come to a necessary agreement, since “the belief of a person cannot be firm unless his heart is firm, and his heart cannot be firm unless his tongue is firm.” (Nahj al-balagha, Sermon 176)

2. Importance of “Sidq”

“Sidq” is among great moral virtues which have been highlighted in religious teachings in the Qur’an and hadiths. In the view of the Qur’an, God’s promises are true and His word is the most truthful speech¹ (4:122); and the truthful and the righteous are companions of the prophets, martyrs and the virtuous, and receive the blessings of God². (4:69) Their attributes and virtues are mentioned in different verses including (2:177) and (49:12). Also, based on verses such as “Be wary of Allah, and be with the Truthful” (9:119), and “Among the faithful are men who fulfill what they have pledged to Allah: there are some among them who have fulfilled their pledge, and some of them who still wait” (33:23), Imam Ali (a) is among the examples of the truthful. In this regard, you can see Tabrisi, 1372 AH, 5/81 and 8/351. In different teachings, Imam Ali (a) emphasized the importance of truthfulness and also warned about the consequences and aftermaths of lying. In these teachings, he (a) considered “sidq”, the cause of human’s salvation, dignity³ and strengthening his faith⁴

1. “...and who is truer in speech than Allah?” (4:122)

2. “Whoever obeys Allah and the Apostle—they are with those whom Allah has blessed, including the prophets and the truthful, the martyrs and the righteous, and excellent companions are they!” (4:69)

3. E.g. “truthfulness is deliverance and dignity” (Tmimi Amudi, 1422 AH, p.175); or, “truthfulness saves and lying destroys.” (Ibid.)

4. E.g. “truthfulness strengthens the pillars of faith.” (Ibid.); also, “truthfulness

and stressed on its role in strengthening other perfections. Examples of those sayings are as follows:

- “Associate yourself with God-fearing and truthful people” (*Nahj al-balagha*, Letter no. 53)
- “Truthfulness is the brother of justice.”
- “Sidq is distinctive truth”
- “Sidq is correctness of all things”
- “Truthfulness is the life of God-wariness”
- “Sidq is perfection of nobility.”
- “Truthfulness advances the argument.”
- “Truthfulness is the expression of the truth.” (See these sayings and their alike in (Tamimi Amudi, 1422 AH, p. 174 and 175)

As it can be seen in these speeches, the relation between “sidq” and other moral qualities and human perfections such as justice, steadfastness in God-wariness, wisdom and powerful logic as well as revealing the truth have been clearly mentioned.

3. Levels of “Sidq”

Based on the teachings of *Nahj al-balagha*, “sidq” has some levels such as truthfulness in intention, truthfulness in speech and in actions and behavior. It is to mention that these levels have direct relations with each other and strengthen their possessors in enhancement of truthfulness through vertical and sometimes opposite relations with each other. A short explanation of the mentioned levels comes as follows:

3. 1. Truthfulness in Intention

The first level of “sidq” is truthfulness in one’s intention and motives which themselves make grounds for other levels of “sidq”. Based on

is the head of faith and ornament of human being.” (Ibid.)

hadiths such as “a believer’s intention is better than his action” (Kulayni, 1407 AH, vol. 2, p. 84), or “the actions are based on the intentions and every one will have [only] what he intends” (Bukhari, 1422 AH, vol. 1, p. 6; Tayalisi, n.d., p. 9), this level of truthfulness has an important role in human being’s achievement of other successes, especially, if it is accompanied by appropriate actions. In saying no. 42 of *Nahj al-balagha*, Imam Ali (a) said, “Certainly, Allah, the Glorified, admits into Paradise by virtue of truthfulness of intention and chastity of heart to whomsoever He wishes from among His creatures.”

One of the cases, when truthfulness reveals, and shows its result, is when human being receives an affliction or faces a danger and calls God with his whole heart and asks for relief.¹ (The Qur’an, 10:22, 17:67)

With emphasis on such a role of “truthfulness in intention”, Imam Ali (a) said, “Even then, when calamities descend upon people and pleasures depart from them, they turn towards Allah with true intention and the feeling in their hearts that He will return them everything that has fled from them and cure all their ills.” (*Nahj al-balagha*, Sermon no. 178) In addition to the mentioned functions, truthfulness in intention is influential in raising human being’s insight, as Imam Ali (a) mentioned this issue about himself, “the truth of my intention disclosed you to me.” (Ibid., Sermon no. 4)

3. 2. Truthfulness in Speech

One of the most important levels of “sidq” in the words of Imam Ali (a) is truthfulness in speech. In an advice, Imam Ali (a) addressed believers, “Be truthful in your words and be sincere in your deeds and purify yourself through piety.” (Tamimi Amudi, 1422 AH, p. 35) In Imam Ali’s (a) view, truthful tongue and a good name

1. “It is He who carries you across land and sea.... we will surely be among the grateful.” (10:22) and also “When distress befalls you at sea, those whom you invoke besides Him are forsaken.... Man is very ungrateful.” (17:67)

is the most important capital God has given human being, which would not be comparable to what he leaves.¹ In other words, “sidq” is entrusted with the tongue²; and, the tongue should not betray this trust. As far as it was seen in the life conduct of Imam Ali (a), he did not say any word but truth in his whole lifetime and although it is not usual that a person frankly speaks about his virtues and merits; truthfulness was so important in the thought of Imam Ali (a) that he swore in God and declared that he would not speak but truth, “By Allah, Who deputed the Prophet with Right and distinguished him over creation. I do not speak save the truth.” (*Nahj al-balagha*, Sermon no. 175) He (a) became famous with his truthfulness before the Prophet (s); because, no one heard a lie from him before the Prophet (s). In a hadith, Imam al-Sadiq (a) mentioned the position of Imam Ali (a) before the Prophet (s), the result of his truthfulness and commitment in delivering trust, as he said, “Indeed, Ali (a) reached his position before the Prophet (s) through truthfulness and delivering the trust.” (*Kulayni*, 1407 AH, vol. 2, p. 104) From the examples mentioned above, it can be learned that truthfulness in speech is distinguished from other forms and levels of “sidq” from the collocations of the word “sidq” and its derivations with words “qawl” [“speech”], “nataqa” [“speak”], “hadith” [“saying”] and “lisan” [“tongue/language”]; as in some cases, existence of other contextual evidences such as “sidq” in intention or “sidq” in action show that a speech suggests “sidq” in speech.

3. 3. “Sidq” in Action and Behavior

“Sidq” in action means agreement of speech with action. In this

1. “The good memory of a man that Allah retains among people is better than the property which others inherit from him.” (*Nahj al-balagha*, Sermon no. 23) It should be noted that the expression “lisan al-sidq” [lit. “truthful tongue”] has also been interpreted in translation and commentaries of *Nahj al-balagha* as “good name or memory”.

2. “Truth/Truthfulness is a trust upon the tongue.” (Tamimi Amudi, 1422 AH, p. 174)

level of "sidq", a truthful speech is followed by an action made in agreement with it; since, action and behavior too manifest one's beliefs and claims; unless, there is hypocrisy, when one of the two aspects of speech or action would be untruthful. In teachings of Imam Ali (a), "sidq" in action and behavior is very important especially for scholars and men of knowledge. In the interpretation of the verse "Only those of Allah's servants having knowledge fear Him." (35:28), Imam Ali (a) said, "scholars' refers to those whose actions agree with their speech; and a person, whose action does not agree with his speech, is not a scholar." Perhaps, Sa'di composed the following poem based on his inspiration from the mentioned hadith,

"Tell the commentator scholar on my behalf
That 'if you do not strive in action, you are an
ignorant commentator'" (Sa'di, 1381SH, p. 514)

As the perfect example for the Islamic society, Imam Ali (a) insisted on "sidq" in action and thus, he began by himself:

"O people! By Allah, I do not impel you to any
obedience unless I practice it before you and do not
restrain you from any disobedience unless I desist
from it before you." (Nahj al-balagha, Sermon no. 175)

Elsewhere, he (a) mentioned himself among those from whom, nothing would be seen but truthfulness in speech and action. Disregarding the blame of any blamer¹ and just regarding truthfulness in action that he declared a principle in government, "the forerunner must speak truth to his people" (Ibid., Sermon no. 108),

1. "Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allah. Their countenance is the countenance of the truthful and their speech is the speech of the virtuous." (Nahj al-balagha, Sermon no. 192)

suggesting that the leader should be truthful to his people; and in addition to truthfulness in speech, “sidq” in such a position requires keeping promises and covenants as well.

Truthfulness in action is among the most important forms of “sidq” in *Nahj al-balagha*. It becomes important when Imam Ali (a) criticizes the actions of some social leaders including governors, commanders and even caliphs before him. For example, when people unhappy with the actions of ‘Uthman went to Imam Ali (a) and asked him to speak to ‘Uthman on their behalf, Imam (a) went to the caliph and told him,

“People are behind me and they have made me an ambassador between you and themselves; but by Allah, I do not know what to say to you. I know nothing (in this matter) which you do not know, nor can I lead you to any matter of which you are not aware. You certainly know what we know, we have not come to know anything before you which we could tell you; nor did we learn anything in secret which we should convey to you. You have seen as we have seen and you have heard as we have heard. You sat in the company of the Prophet of Allah as we did.....Then, (fear) Allah, in your own self; for, by Allah, you are not being shown anything as if you are blind or being apprised of anything as if you are ignorant. The ways are clear while the banners of faith are fixed. You should know that among the creatures of Allah, the most distinguished person before Allah is the just leader who has been guided (by Allah) and guides others. So, he stands by the recognized ways of the Prophet's behavior and destroys unrecognized innovations. The (Prophet's) ways are clear and they have signs, while innovations are also clear and they too have signs. Certainly, the worst man before Allah is the oppressive leader who has gone astray and through whom others go astray. He destroys the accepted sunnah and revives abandoned innovations.” (Ibid., Sermon no. 164)

In Imam Ali's (a) view, one of the leading liars in politics was Mu'awiya who did not assist ‘Uthman and it led to ‘Uthman's

murder. But, Mu’awiya considered Imam Ali (a) and his followers responsible for the murder of ‘Uthman. Imam Ali (a) wrote a letter to him and said, “As regards your prolonging the question of ‘Uthman’s murder the position is that you helped ‘Uthman when it was really your own help while you forsook him when he was in need of help; and that is an end to the matter.” (Ibid., Letter no. 37). However, the peak of “sidq” in action in *Nahj al-balagha* can be seen after ‘Uthman’s murder, when people turned to Imam Ali (a) and insisted to give allegiance to him. Imam (a) refused to accept their allegiance at first; because, if he (a) accepted the responsibility, he (a) would not do anything except upon his knowledge; then, he addressed people, “Leave me and seek someone else. We are facing a matter which has (several) faces and colors, which neither hearts can stand nor intelligence can accept. Clouds are hovering over the sky, and faces are not discernible. You should know that if I respond to you I would lead you as I know and would not listen to the utterance of any speaker or the reproof of any reprover. If you leave me then I am the same as you are. It is possible I would listen to and obey whomever you make in charge of your affairs. I am better for you as a counsellor than as chief.” (Ibid., Sermon no. 92)

After knowing the three levels of “sidq”, it should be mentioned that Imam Ali (a) himself referred to the above-mentioned levels in a comprehensive saying when he (a) said, “He whose hidden position is not different from his open position, and whose action is not different from his words, has discharged his obligation and his worship is pure.” (Ibid., Letter no. 26) In this saying, opposition of the hidden and the apparent in the first level shows “sidq” in intention and the agreement between the speech and action shows “sidq” in the both levels.

4. Categories and Fields of “Sidq” in *Nahj al-Balagha*

“Sidq”, truthfulness and consequently the truthful have different

categories in *Nahj al-balagha* about which we mentioned specific addresses in the previous discussions. In a general category, two kinds of individual and social truthfulness can be mentioned, each of which has some fruits. On the other hand, “sidq” in the society can be considered in different fields, including politics (Delshad Tehrani, 1391 SH, p. 816 - 817) and government (Ibid., p. 822-847). As an example of “sidq” in the society, the Prophet’s (s) word can be mentioned regarding economic, “O businessmen! You are shameful, except those of you who are God-wary, do good and are truthful.” (Nuri, 1408 AH, vol. 2, p. 266; Tabrisi, 1372 AH, vol. 1 p. 380 and Delshad Tehrani, 1391 SH, p. 847)

5. Emphasis on “Sidq” and Criticism of “Kidhb”

A part of Imam Ali’s (a) speech is in honoring “sidq” through criticism of “kidhb” and mentioned its aftermaths. It is because of the opposition between them. In a part of saying no. 253 in *Nahj al-balagha*, it is said, “God issued the decree of abstaining from the lie for increasing esteem for truth”. Teachings of Imam Ali (a) about “kidhb” and its related issues have a special variety; e.g., he (a) said, “By Allah, I have not concealed a single word or spoken any lie...” (*Nahj al-balagha*, Sermon no. 16). Mentioning this about Imam Ali (a) is not self-glorification; but rather, rejecting questioning him by liars, as he also said in sermon no. 71, “By Allah, I did not come to you of my own accord. I came to you by force of circumstances. I have come to know that you say Ali speaks lie. May Allah kill you! Against whom do I speak lie?” It is not far that those who slandered Imam (a) at that time were people like ‘Amr b. ‘As and Mu’awiya, because, Ali (a) mentioned exactly such an issue about ‘Amr b. ‘As, when he (a) said, “I am surprised at the son of an-Nabigha that he says about me among the people of ash-Sham that I am a jester and that I am engaged in frolics and fun. He said wrong and spoke sinfully. Beware, the worst speech is

what is untrue. He speaks and lies. He promises and breaks the promise." (Ibid., Sermon no. 84)

While Imam Ali (a) foresaw that after his martyrdom, people would ascribe lies to God and to the Prophet (s) (Ibid., Sermon no. 113), he (a) warned about that, "Be on your guard against falsehood because it is contrary to Faith. ..., while the liar is on the edge of ignominy and degradation." (Ibid., Sermon no. 86) In Imam Ali's (a) view, preferring truth over falsehood is the criterion of faith, even when there is a harm in truthfulness and [an apparent] advantage in lying, as he said, "Belief means you should prefer truth when it harms you rather than falsehood when it benefits you." (Ibid., Saying no. 458) An important point in the words of Imam Ali (a) regarding "sidq" and "kidhb" is controlling the tongue. He (a) believes that the tongue is the key to every good and evil and a believer should put the seal of silence on his tongue, as the seal is put on gold and silver (Kulayni, 1407 AH, vol. 5, p. 494). In a very important moral advice, he said,

"Beware from destroying your manners and changing them, maintaining one tongue. A man should control his tongue because the tongue is obstinate with its master. By Allah, I do not find that fear of Allah benefits a man who practices it unless he controls his tongue. Certainly, the tongue of a believer is at the back of his heart while the heart of a hypocrite is at the back of his tongue; because, when a believer intends to say anything, he thinks it over in his mind. If it is good, he discloses it, but if it is bad, he lets it remain concealed. While a hypocrite speaks whatever comes to his tongue, without knowing what is in his favor and what goes against him. The Prophet of Allah - peace and blessing of Allah be upon him and his descendants – said, 'The belief of a person cannot be firm unless his heart is firm, and his heart cannot be firm unless his tongue is firm.'"

(Nahj al-balagha, Sermon no. 176)

6. Examples of Truthfulness and Lying in *Nahj al-Balagha*

By studying *Nahj al-balagha*, it can be understood that Imam Ali (a) made a special effort for introducing examples of truthfulness and lying, especially with regards to truthfulness and lying in actions of his contemporary ones. Based on evidence, the prime perfect example of “sidq” is the Prophet (s) who invited people to the right path through a truthful tongue. (Ibid., Sermon no. 144) Following the Prophet (s)¹, Imam Ali (a) several times declared about his truthfulness as mentioned above (Ibid., Sermons no. 16, 175, 193); then, the Ahl al-Bayt (a) of the Prophet (s) (Ibid., Sermon no. 87), the God-wary (Ibid., Sermon no. 193), and some of the loyal companions of Imam Ali (a) are, such as Abu Dhar Ghifari, ‘Ammar b. Yasir and Dhu Shahadatayn (Ibid., Sermons no. 130 and 182) who were truly praised for their truthfulness in speech and action and sincerity in keeping their promises.

Opposite to the examples of truthfulness, there are some movements and people contemporary with Imam Ali (a) who are accused of lying and hypocrisy. Accusations are mostly about their political and social conducts, as Imam Ali (a) denounced hypocrites, among his contemporary movements, for their lying.² (Ibid., Sermons no. 194 and 210) In addition, he considered those soldiers of his army, who broke their promises, failing to prove many claims. (Ibid., sermon no. 29).

7. Fruits of “Sidq”

“Sidq” has several fruits which have been mentioned in the words

1. “They are the reins of the truth, ensigns of Faith and tongues of truth.” (*Nahj al-balagha*, Sermon no. 87)

2. E.g. he (a) said, “The hypocrite is a person who makes a show of faith and ... willfully attributes false things against the Messenger of Allah.” (Ibid., Sermon no. 210)

of Imam Ali (a). They can be categorized from different aspects, including individual and social fruits, as well as fruits in this world and in the hereafter. Some examples of individual and social fruits of “sidq” are mentioned as follows:

7. 1. Individual Fruits of “Sidq”

“Sidq” and truthfulness has several fruits including:

7. 1 .1. “Sidq” and Saving from Disasters

In the teachings of Imam Ali (a), there are different expressions revealing the relation between truthfulness and deliverance; such as sayings “truthfulness saves”, “truthfulness saves you, even if you fear that” and “a truthful person is at the height of salvation and dignity,” (Tamimi Amudi 1422 AH, p. 174 and 175 and *Nahj al-balagha*, Sermon no. 86). These examples imply the famous Persian proverb which says, “deliverance lies in truthfulness.” Opposite to truthfulness, lying bears nothing but destruction. (Tamimi Amudi, 1422 AH, p. 229)

7. 1. 2. “Sidq” and Achieving the Goals and Success

In this regard, the following sayings of Imam Ali (a) are remarkable: “truth is prosperity” (*Nahj al-balagha*, Sermon no. 174) or “whoever fights truthfully on all occasions discharges all his obligations.” (Ibid., Saying no. 31) Also, in another saying, he mentioned “sidq” among the most effective arguments, where he said, “Sidq is the most successful argument.” (Tamimi Amudi, 1422 AH, p. 175)

7. 1. 3. “Sidq” and Strengthening Faith

“Sidq” and faith have mutual relationships; so that, “sidq” and sincerity represent faith, and faith has no requirement other than “sidq”; whereas, lying is associated with hypocrisy and faithlessness. In this regard, Imam Ali (a) warns as following, “sidq is the strongest basis of faith.” (Ibid., p. 174)

7. 1. 4. “Sidq” and Increasing Insight

Following the relation between “sidq” and faith, strengthening insight can also be considered among fruits of “sidq”. A notable point is that Imam Ali (a) mentioned “sidq in intention” as a cause of strengthening religious insight, since, insight is itself a spiritual issue and has no manifestation in one’s appearance. In sermon no. 4 of *Nahj al-balagha*, he clarified his position in regards with those who did not give allegiance saying, “the curtain of religion had kept me hidden from you but the truth of my intentions disclosed you to me.”

7. 1. 5. “Sidq” and the Life of God-wariness

In religious teachings, God-wariness is the most important cause of keeping faith; so, in different verses of the Qur’an, God called believers to observe God-wariness, “O you who have faith! Be wary of Allah” (*The glorious Qur’an, different verses*). In teachings from Imam Ali (a), “sidq” is mentioned as the element of a God-wary life (*Ibid.*, p. 175); a God-wariness which protects faith.

7. 1. 6. “Sidq” and Correction of Affairs

One of the teachings of Imam Ali (a) on the benefits of “sidq” is that, “sidq is the correction of all things” (*Ibid.*, p. 175). As much as “sidq” is effective in correction of the affairs, lying corrupts the affairs (*Ibid.*, p. 29).

7. 1. 7. “Sidq” and Perfection of Human’s Valuable Attributes

“Sidq” results in perfection of human’s qualities. In this regard, Imam Ali (a) said, “through sidq, human being will be perfected” (*Ibid.*, p. 99) and also, “sidq the perfection of nobilities”. (*Ibid.*, p. 175) In these sayings, the relationship between “sidq” and virtues such as nobility and chivalry can be understood. In another saying, “sidq” and “muruwwa” [“chivalry”] have been considered correspondent. (*Ibid.*, p. 174) The same way, concomitance of “sidq” and “wafa” [“loyalty”] is mentioned in *Nahj al-balagha*, where Imam Ali (a) says, “O people! Surely loyalty (fulfilment of pledge)

and truthfulness are twins. I do not know a better shield (against the assaults of sin) than it.” (*Nahj al-balagha*, Sermon no. 41)

7. 1. 8. “Sidq” and Revealing the Truth

Prevalence of “sidq” suggests revealing of the truth in a clear form; as in the teachings of Imam Ali (a), it is emphasized that “sidq is the tongue of the truth” and “sidq is distinctive truth” (Tamimi Amudi, 1422 AH, p. 174 and 175).

7. 1. 9. “Sidq” and Security from the Hell

True intention and pure soul are together the cause of human’s security from the hell; especially, when “sidq” is accompanied with loyalty, as Imam Ali (a) says, “Surely loyalty (fulfilment of pledge) and truthfulness are twins. I do not know a better shield (against the assaults of sin) than it.” (*Nahj al-balagha*, Sermon no. 41). According to another saying of Imam (a), obeying the truthful leader secures good destiny, where he (a) said, “If you follow me I shall certainly carry you, if Allah so wills, on the path of Paradise”. (Ibid., Sermon no. 156)

7. 2. Social Fruits of “Sidq”

Another group of the outcomes of “sidq” are social fruits, when people of a society walk in the right path. In this regard, several fruits are noteworthy:

7. 2. 1. “Sidq” and Attracting Divine Favor

God, the Almighty mentioned a definite promise, “O you who have faith! If you help Allah, He will help you ...” (47:7) as well as, “Allah will surely help those who help Him.” (22:40); but, helping God by believers is realization of the truth of their claims in supporting religion of God which has been mentioned in different places in *Nahj al-balagha*; e.g. in an occasion, Imam Ali (a) addressed ‘Umar – who was frightened by the great number of

Iranians and the little number of Muslims, “As regards your idea about their (large) number, in the past we did not fight on the strength of large numbers but we fought on the basis of Allah's support and assistance.” (*Nahj al-balagha*, Sermon no. 146)

7. 2. 2. Achieving Victory Over the Enemy

In another report, Imam Ali (a) mentioned his record of jihad in company of the Prophet (s) saying, “In the company of the Prophet (s) of Allah, we used to fight our parents, sons, brothers and uncles, and this continued us in our faith, in submission, ...When Allah had observed our truth, He sent ignominy to our foe and sent His succor to us,...”. (*Ibid.*, Sermon no. 56)

7. 2. 3. Rejecting Doubts by Silencing Dissidents

Existence of doubts in the society is among the consequences of the mixture of the right and the wrong which is a sign of the mixture of “sidq” and “kidhb”. In a situation, when people like Mu’awiya, ‘Amr b. ‘As and even companions with good records such as Talha and Zubayr had made the truth obscure to many people, Imam Ali (a) clarified the situation and draw people’s attention to the criteria of distinguishing the truth from falsehood. For example, he said, “And if right had been pure without admixture of wrong those who bear hatred towards it would have been silenced. What is, however, done is that something is taken from here and something from there and the two are mixed! At this stage Satan overpowers his friends...”. (*Ibid.*, Sermon no. 50)

7. 2. 4. Strengthening People’s Liberty of Mind

Social truthfulness can be resulted from truthfulness of the officials and statesmen and the fruits would be people’s freedom of mind and avoidance from flattery. Regarding this point, Imam Ali (a) emphasized that, “The forerunner must speak truth to his people, should keep his wits together...” (*Ibid.*, Sermon no. 108) and elsewhere, he spoke about his truthfulness. (*Ibid.*, Sermon no. 16) However, if the ruler

is bound to moral, social, political and other types of instructions and deals with people with truthfulness, it will have a direct effect on realization of social truthfulness. Imam Ali (a) said that after the demise of the Prophet (s), due to the absence of such a spirit in the rulers, people became sycophant.¹ (Ibid., Sermon no. 3) But, during the rule of Imam Ali (a), he mentioned himself the pioneer in following orders and forbidding from prohibitions (Ibid., Sermon no. 175), so that its fruits could be liberty of people’s mind in the society.

8. Conclusion

8. 1. Truthfulness is the key to strengthening of moral attributes and on the opposite, lying is the root of every evil.
8. 2. “Sidq” has different levels including “sidq” in intention, “sidq” in speech and “sidq” in actions; the latter of which can lead to other forms of “sidq”.
8. 3. In every society, existence of truthful and lying examples shows realization of “sidq” and “kidhb” and their prevalence.
8. 4. “Sidq” and truthfulness have many fruits in individual and social aspects and their prevalence bring about spiritual health of individuals and the society.
8. 5. In *Nahj al-balagha*, denouncing “kidhb” and its followers is an implication of emphasis on the value of “sidq” and admiration of truthful examples.

¹ . Where he (a) said, “Consequently, by Allah people got involved in recklessness, wickedness, unsteadiness and deviation.”

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