

The Perils of Deception

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يُضِلِّ 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:

And know that this worldly life is passing abode, not an abode of permanence, and that Allah made you successors therein to see how you will act. So whoever fears Him has truly been guided, and whoever neglects the right of Allah should blame no one but themselves. Allah Almighty said:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

Fussilat (41) 46: **Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to the servants.**

The sincere believer has purity within, has a pleasant appearance, with no malice and no envy. The signs of their inner state reach you before their tongue even speaks, and sometimes their spontaneous words bring you tidings of the goodness that they contain within.

And no matter what qualities a person has, whether good or bad, even if they think they are hidden from people, they will be known and apparent.

Their words, facial expressions, actions, demeanor are all sufficient to describe their true nature and convey their true feelings. For the tongue draws out what is in the heart, and every vessel pours what it holds.

Then indeed, it is admirable for people see you as you are, without masking, pretending, misleading or deceiving. And it is also admirable, in your interactions, that you do not pretend to have what you do not have, nor withhold what you have, and that you see people as you would love them to see you, so that neither you belittle them nor they belittle you.

Stay true to yourself. Know your own worth before you seek to know the worth of others. Do not wear a garment other than your own garment, and do not take on a title other than your own title. Do not pose as a lion when Allah has created you as a gentle lamb, and do not pretend to have what you have not been given, for in doing so you are like one who wears two garments of falsehood.

Al-Bukhari and Muslim narrated from the hadith of Asma – 'may Allah be pleased with her - that a woman said: "O Messenger of Allah! I have a co-wife; is it a sin upon me if I claim from my husband what he does not give me (to make her jealous)?" The Messenger of Allah ﷺ said:

The one who pretends to have what he has not been given is like a person wearing two garments of falsehood. [Bukhari 5219, Muslim 2130]

Allahu Akbar – how great this hadith is! Allahu Akbar – how much it touches upon a core issue in our present reality!

The commentators of the hadith mentioned that its meaning is that the one pretending to possess what they do not have, seeking thereby to gain, is blameworthy just as the one who wears two garments of falsehood is blameworthy.

So how astonishing! How many of this type are in our societies? How many wear a garment that is not theirs, and wrap themselves in a cloak that is not their cloak? A poor person pretending to be rich, a miser pretending to be generous, an imbecile pretending to be intelligent, an ignorant person pretending to be knowledgeable. Each of them is seeking gain for matters that they do not have, and that are not present in them at all.

They are like a cat who puffs itself up, to mimic the fierceness of a mighty lion, or like a small bird that has forgotten its place and behaves like a mighty bird of prey. And this is the inflated vanity from which we seek refuge in Allah.

‘Alī – may Allah be pleased with him – said: I am amazed at the one who is told that he has evil in him, and he knows that it is in him – how can he be displeased? And I am amazed at the one who is described with goodness, and he knows that it is not in him – how can he be pleased?

The genuine believer does not lie. And the one who pretends to possess what they do not have ruins their credibility and people will never trust them.

This is rejected by the Shariah, and the pure natural disposition also rejects it. For among what Abū Sufyān – may Allah be pleased with him – said during his pre-Islamic days, when conversing with Heraclius about the Prophet ﷺ was: By Allah, were it not for the shame that they would report me lying, I would have lied about him.

It is the lying and deception by which societies have been deceived – in their social, political, scientific, and economic lives, and in other affairs of their lives.

How often have we seen those who climb on the shoulders of others as if they were the pioneers. And how often have we seen various forms of this in claiming achievements that belong to others, or in taking credit for books and works that were produced by others, or in claiming degrees and academic ranks that are neither theirs nor are they worthy of them.

They have been blinded by pretending to have what they never had. Their self-deception, their fame, position, or business interests led them to accept, or even seek out titles and accolades that are not truly theirs, and for which they are not qualified nor deserving.

And people know that they only obtained these things by pretending, leveraging connections, fame, or a position, to compensate for their shortcomings, cover their flaws, and feed their vanity and restless ambition that is never satisfied with the truth of what they actually are or have.

Al-Fārūq – may Allah be pleased with him – said: “Whoever’s intention in the truth is good – even if it is against himself – Allah will suffice him in what is between him and the people. And whoever adorns himself with what is not in him, Allah will disgrace him.”

Examples of those who pretend to have what they have not been given are the ignorant who act as if they are knowledgeable and speaks about

public affairs, despite being qualified to do so. A person who poses as a scholar but lacks real knowledge. A person posing as a medical professional without proper training or credentials. Those shunning the truth and supporting it, so as to be unrightfully praised. Those shunning the truth or defending it so as to receive blind praise, and shallow compliments. They want to be regarded as important when, in fact, their supposed “substance” is nothing more than the swelling and inflammation, bulk without any real strength or value.

In the two Ṣaḥīḥs it is reported: that some men from among the hypocrites at the time of the Messenger of Allah ﷺ when the Prophet ﷺ went out for battle, they stayed behind and rejoiced at remaining behind the Messenger of Allah ﷺ and when the Prophet ﷺ returned, they would offer excuses to him and swear oaths, and they loved to be praised for what they did not do. So Allah revealed:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

Āl ‘Imrān (3)188: **Do not think those who rejoice in what they have done and love to be praised for what they did not do - do not think they will escape the punishment, and for them is a painful punishment.**

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، وَ أَشْهَدُ 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:

And know that the Prophet ﷺ likened the one who pretends to possess what they do not have to a person wearing two garments of falsehood – not just one garment of falsehood. And that is only due to the gravity of this matter upon the individual and upon society. For it revolves within the sphere of deception that shows up in many areas, such as in qualifications- falsifying degrees, certifications and experience, dealings- cheating or misrepresenting in transactions, morals- pretending to virtuous, as well as many other types of deceit.

As for why it is “two garments of falsehood”, the first garment is lying to themselves about what they do not have, and the second garment is lying to others about what they not been given. It is both an inward lie to oneself and an outward lie to others.

And a person’s pretending to have what they have not been given may reach the level of falling into a major sin from among the major sins. Namely, pretending to have people’s rights and seizing them without due right. For the Prophet ﷺ :

مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوجِبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ فَقَالَ رَجُلٌ وَإِنْ كَانَ شَيْئًا يَسِيرًا قَالَ وَإِنْ كَانَ قَضِيًّا مِنْ أَرَاكَ

Whoever seizes the right of a Muslim man by [false] oath, Allah has made the Fire obligatory for him, and forbidden Paradise for him. A man asked, even if it is something minor? He said: “Even [as little as] a twig from an arak tree.” [Muslim 137]

May Allah have mercy on those who know their own worth, are content with what Allah has allotted them, and are righteous building blocks in a society governed by trustworthiness and truthfulness, and the obliteration of falsifying and concealing the truth.

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.

أَذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

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.