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# PARDON IN ISLAM

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Combat with Falsehood  
in Islam

Compiled by  
The International relations  
of Be'that Foundation

Translated by  
Dr. Alaedin Pazargadi  
Edited by  
Shah Tariq Kamal



مكافحة الكذب في الاسلام  
ترجم من الفارسية الى الانكليزية

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إِنَّمَا يَغْتَرَى الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ .

Those who tell lies have no faith.

The holy Quran

عِلَّةُ الْكَذِبِ أَقْبَحُ عِلَّةٍ .

The sickness of falsehood is the worst sickness .

Imam Ali .

أَقْلُ النَّاسِ مَرُوءَةً مَنْ كَانَ كَاذِبًا .

The most unmanly person is he who tells lies .

The holy prophet

إِنَّ الْعَاقِلَ لَا يَكْذِبُ وَإِنْ كَانَ فِيهِ هَوَاهُ .

A wise man tells no lies even if he may wish to attain his carnal desires through falsehood .

Imam Musa-ibn Jafar

يَتَّبِعِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ الْكَذَّابِ

It would be proper for a Muslim not to foster friendship and brotherhood with a liar .

Imam Ali.

الْكَذِبُ هُوَ خَرَابُ الْإِيمَانِ .

Falsehood destroys the foundation of faith .

Imam Bagher

Man has been created with a true and honest nature. If he keeps that original nature without being diverted by external factors and inclinations , he will always proceed towards virtue and chastity, and avoid vices and impurities .

Man is by nature truthful, honest, chivalrous and noble. But various factors such as education, environment etc. May check these qualities and replace them with vices. One of the most significant missions of divine prophets and messengers is to aid man's nature against external factors , so that through their resplendent teachings they may reinforce natural and inherent powers, and prepare the ground for emergence of noble human qualities .

Falsehood is contrary to man's nature, and drags him away from honesty and probity towards dishonesty and corruption, and it may act as an infectious disease and

spread from a father to his offspring, from a teacher to his pupils, from a buyer to a seller and so on, and deviate natures from their original form .

Many people may consider falsehood as trifling and unimportant, whereas the extent of damage caused by falsehood is not comparable with that of any other sin and the dangers to human society produced by lies are too many to count .

It has often happened that an impostor, in order to attain his designs, has claimed prophethood and with a single falsehood has misled thousands of people from the direct path towards total perversion and misfortune . Or another swindler has claimed Babism or pivotism and their likes, and has thus misled many groups of people .

Can such sins be compared with other sins, or the damage caused by them be compared with other losses? That is why Islam regards falsehood a peculiarity of irreligious people and the holy Quran says explicitly :

إِنَّمَا يَفْتَرَى الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ (1)

Imam Ali (PBUH) \* considers falsehood as the worst and ugliest act , and says:

لَا سَوْءَ أَسْوَأَ مِنْ الْكُذِبِ (2)

Meaning:

" Nothing is worse and uglier than falsehood ." Imam Bagher ( PBUH ) , the fifth Imam, considers falsehood as something that annihilates religion and says :

إِنَّ الْكُذِبَ هُوَ خَرَابُ الْإِيمَانِ (3)

Meaning:

" Falsehood destroys the foundation of faith . " Imam Ali ( PBUH ) considers an understanding of the truth of faith to be dependent upon the abandonment of all kinds of lies, and says :

لَا يَجِدُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَدَعَ الْكُذِبَ جِدَّهُ وَهَزَلَهُ (4)

Meaning:

" One never attains the truth of faith unless one abandons falsehood, whet-

(\* ) The abbreviation " PBUH " stands for the phrase " Peace be upon him , " a phrase used as a sign of reverence after the names of Imams .

(1) The Quran, chapter Nahl , verse 108

(2) Amali Sadough, P. 193 .

(3) Kafi, Vol. 2 .

(4) Mohasen of Barghi .

her it is told seriously or as a joke . "   
 سُئِلَ رَسُولُ اللَّهِ (ص) : \*يَكُونُ الْمُؤْمِنُ جَبَانًا ؟ قَالَ : نَعَمْ ، قِيلَ :   
 وَ يَكُونُ بَخِيلًا ؟   
 قَالَ : نَعَمْ ، قِيلَ : وَ يَكُونُ كَذَّابًا ؟ قَالَ : لَا ( 1 )

" The prophet of Islam , Muhammad   
 ( SAW ) was asked : Can a man of faith be   
 a coward ? "

He said " ' Yes ' They asked , " can he be   
 envious ? " He answerd : ' Yes ' .   
 They asked again : ' Can he be a liar ? '   
 He said : ' No ' ' ' "

On another occasion the prophet of   
 Islam said :

شَرُّ الرَّوَايَةِ رَوَايَةَ الْكِذْبِ . ( 2 )

Meaning :

" The worst and indecent word is a lie."

Imam Ali ( PBUH ) says :

اعْتِيَادُ الْكِذْبِ يُورِثُ الْفَقْرَ . ( 3 )

Meaning :

" The habit of lying causes poverty

\*) The Arabic letter (ص) is an abbrevi-   
 ation for a phrase of reverence ,   
 equivalent to " SAW " meaning " Gre-   
 eting to him " , placed after the name   
 of the prophet of Islam . ( T )

- ( 1 ) Wassal-e - Shi'a , Vol. 3 .   
 ( 2 ) Boharel-Anwar , Vol. 72 , P. 259 .   
 ( 3 ) Khessal-e-Sadough .

and distress . "

The prophet of Islam says :

أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الْكَبَائِرِ ، الْأَشْرَاكُ بِاللَّهِ وَ عَفْوُ الْوَالِدَيْنِ   
 وَ قَوْلُ الرَّوْرِ ، أَيِ الْكِذْبِ . ( 1 )

Meaning :

" I warn you of the greatest of great   
 sins , namely : polytheism , maltreating   
 and annoying parents , and telling   
 lies . "

A well-known psychologist says :

" of all vices and blameworthy qualities ,   
 lying is the worst and ugliest . This bad   
 habit is caused by moral decadence and   
 corruption or by weakness and cowardice .   
 It is very strange that most people look   
 upon this matter so carelessly and indif-   
 ferently that they give even servants the   
 lesson of lying and charlatanry . Naturally   
 they should not be surprised or enraged   
 if they see that their servants tell them   
 lies in their turn . ( 2 )

Imam Askari ( PBUH ) , the Eleventh   
 Imam , considers falsehood as the key to

- ( 1 ) Makaseb , P. 50 .   
 ( 2 ) Samuel Smiles , Ethics , P. 281 .

all uncleannesses, and says :

حُطَّتِ الْخَبَائِثُ فِي بَيْتٍ وَجُعِلَ مِفْتَاحُهُ الْكُذْبُ . (1)

Meaning :

" All the sins and impurities are concentrated in a house, the key of which is falsehood . "

This means that lying and being contaminated with it pave the way for pollution with all vices .

In Islam, Muslims are not only forbidden to tell lies, but are also disallowed to associate or form friendship with liars.

Imam Ali ( PBUH ) the first leader of the Shi'as , giving advice to his son , Imam Hassan , says:

يَا بُنَيَّ إِيَّاكَ وَمُضَادَّةَ الْأَحْمَقِ فَإِنَّهُ يَرِيدُ أَنْ يَنْفَعَكَ فَيُضِرُّكَ  
وَإِيَّاكَ وَمُضَادَّةَ الْبَخِيلِ فَإِنَّهُ يَقْعُدُ عَنْكَ أَحْوَجُ مَا تَكُونُ إِلَيْهِ  
وَإِيَّاكَ وَمُضَادَّةَ الْفَاجِرِ فَإِنَّهُ يَبِيعُكَ بِالنَّافَةِ، وَإِيَّاكَ وَمُضَادَّةَ  
الْكَذَّابِ فَإِنَّهُ كَالسَّرَابِ يَقْرُبُ عَلَيْكَ وَبَعِيدٌ عَلَيْكَ الْقَرِيبَ (2)

Meaning:

" O my son! Avoid friendship with a

(1) Mostadrak, Vol. 2 .

(2) Nahjol-Balagha, Feyzol-Islam, Vol.6.

fool; for, though he may wish to benefit you as he is unable to distinguish between profit and loss and hence he will cause you a loss. Also avoid friendship with an envious person , since owing to his envy, he denies you what you need badly. Also avoid friendship with a libertine; for, he sells his commodity to you very cheaply, and avoid friendship with a person who is addicted to the evil of falsehood , since he is like a mirage that deludes you into thinking a remote thing as something near, and a near thing as something remote."

Consequently, he keeps you away from attaining the goal. In other words , he with his lies , shows what is easy as difficult, and what is hard as easy, and thus he deters you from attaining your goal .

In the same way that falsehood pollutes a person with other sins, the abandonment of falsehood and repenting it will

preserve a person against many sins .

A man went to the Seal of prophets ( SAW ) and said: " I perform my prayer, but am also polluted with lying and adultery , and wish to repent one of these two sins . Which of them should I repent?" The prophet said: " Repent telling lies. " The man agreed to the prophet's command and promised never to tell a lie. He had repented telling lies alone , but this repentance made him wary of committing other sins , too , since on desiring to commit adultery, he thought : " If the prophet asks me whether I have committed adultery since the day of my repentance about lying and I say ' no ' , I would be lying and have acted against my promise; and if I say ' yes ' , I will be confessing adultery and exposing myself to punishment . " The same thought occurred to him in the case of other sins , and thus repenting falsehood made him repent and be saved from other sins , too . ( 1 )

Here a point should be mentioned that,

(1) Mostadrak-el-Wassa'el, Vol.2.

as we have already said, falsehood has a mental origin, and in order to cure liars, it is necessary to know the cause of this ailment, and then treat it, since without this discovery, the disease will not be diagnosed and cured .

The prophet of Islam says :

لَا يَكْذِبُ الْكَاذِبُ إِلَّا مِنْ مَهَانَةٍ نَفْسِهِ . (1) -

Meaning :

" A liar does not resort to falsehood except for the abjectness and inferiority that he feels internally . "

For this reason, a brief study of the state of a liar clarifies the fact that weakness of mind , incompetence , inferiority complex and similar psychic conditions are the reasons for it .

The prophet of Islam says also :

أَقَلُّ النَّاسِ مُرُوءَةً مَنْ كَانَ كَاذِبًا . (2)

Meaning :

" The person most lacking in manliness is a liar . "

One who has moral courage never

(1) Mostadrak-el-Wassa'el, Vol. 2.

(2) Ekhtesas, P. 232 .



pollutes himself with falsehood . It is a person , who feels weakness and abjectness within himself, that resorts to lies. In fact, it can be said that falsehood is the refuge of a stupid and incompetent person .

Imam Ali ( PBUH ) says :

لَوْ تَمَيَّزَتِ الْأَشْيَاءُ لَكَانَ الْيَصْدُوقُ مَعَ الشُّجَاعَةِ وَكَانَ الْجَبِينُ مَعَ الْيَكْذِبِ . ( ١ )

Meaning :

" If things are classified according to their homogeneity and origin , truthfulness stands by courage, and falsehood by cowardice . "

A psychologist says : " Lying is the best weapon of the weak, and the quickest means of removing danger temporarily. For this reason , lying is so common among coloured people who are constantly under the yoke of the white race, and their heavy pressure and expectations, and they feel the power and influence of this group . In some cases , lying is nothing but the reflection of feebleness .

(1) Gharar-el-Hekam .

When we say to a child: " Have you taken some of these toffees ? " or " Is it you who have broken this vase ? " if he feels that a confession would involve severe rebuke and punishment, the instinct of self-defence compels him to deny it. ( 1 ) This malady is often noticed in children, and if it is not remedied in the same period , through proper instructional methods, it produces many dangers and becomes incurable .

The first and most important duty of parents and teachers, in general, is not to lie to children and not to make false promises to them .

The prophet of Islam says :

رَحِمَ اللَّهُ مَنْ أَعَانَ وَلَدَهُ عَلَى بِرِّهِ قَالَ قُلْتُ كَيْفَ يُعِينُهُ عَلَى بِرِّهِ؟ قَالَ يَقْبَلُ مِيسُورَهُ وَيَتَجَاوَزُ عَنْ مَعْسُورِهِ وَلَا يُرْهَقُهُ وَلَا يَخْرُقُ بِهِ . ( 2 )

Meaning :

" The holy prophet ( SAW ) says :

' May God bless a father who aids his offspring in being good to himself.

(1) Raymond Peach .

(2) Kafi, 2,

The narrator asked : ' How can he help his offspring ? '

He gave four counsels in answer : Firstly, he should take into consideration the capacity of his offspring and accept the task he has performed in accordance with that capacity .

Secondly, he should not impose a task beyond the offspring's capacity on him .

Thirdly, he should not force him to commit an offense and rebellion, and Fourthly, he should not lie to him or resort to foolish acts in his presence."

One of the reasons for children's act of falsehood is the imposition of heavy tasks on them, and to have undue expectations from them. The strictness of parents and improper expectations which are beyond children's capacity, force them towards telling lies, thus awakening this vice in them . ( 1 )

Bertrand Russell says : " The poss-

(1) A child from the viewpoint of Heredity and Education .

ibility of lying does not first enter a child's mind . This possibility is revealed to him rather later on . He observes it actually in the adults, and fear compels him to resort to it . A child discovers that adults lie to him, and if he tells them the truth, it would pose danger to him . Consequently, he resorts to falsehood . Thus if you avoid such stimulants and agents, a child will never think of telling lies . ( 1 )

Raymond peach says : " I know a young girl who is now an incurable liar . When she was seven she attended a class of twenty-five pupils . A nurse took her there every day and brought her home after school . Her duty was to see that the girl did her homework and learn her lessons . Thus, she was responsible for the girl's education .

In those days, the prevalent method of education was based on a system which is now considered useless and futile, The pupils were classified every day, accor-

(1) On Education, P. 146 .

ding to their written tests, in terms of the top students. Every day as soon as she left the class with her bag, she faced the eager and monotonous questions of her nurse who asked what her rank was in the class that day, and if she could say she was top student, everything went alright.

But it happened once that on three successive days, she was third in the class, which was really a fine position in a class of twenty-five. But the nurse was not a person who could comprehend this fact. For two days she tolerated it, but on the third occasion she could not bear it any more and to the girl's consternation and panic, the nurse shouted: "So your securing third position has no end! You must come first to-morrow, do you hear? First!"

All that day the girl was preoccupied with this hard and Serious idea and the next day at school she felt the same panic. She used all her care and attention for her lessons and class-work. All her

subtractions and additions were correct. She gave right answers to all her lessons, and by dictation time near noon everything was satisfactory. But she had four mistakes in her dictation and so, on that day she was once more placed third. This meant a day of disaster for her.

When the bell was rung for the end of the day's classes, the nurse was lying in wait at the door of the classroom, and the moment she saw the girl, she cried out: "What news?" The girl who dared not tell the truth, said: "I am first," and thus began her habit of lying. How many parents there are who act like this and are to be blamed for the fault and falsehood on the part of their children! " (1)

Bertrand Russell says: "If a child engages in lying, it is the parent's duty to criticise themselves, not him or her, and then to find a remedy to cure the child. This means that they should remove the cause or causes, and calmly (1) We and our children.

and logically explain why it is better not to tell a lie. For a remedy one should never resort to punishment and beating, since such an act only increases fear as a stimulus of falsehood.

Obviously if you wish your children not to learn falsehood, the adults should take care to tell the truth in the presence of children.

The parents who tell their children that telling lies is a sin, while the children notice that the parents themselves engage in falsehood, naturally lose all their moral power and influence with their children.

Another kind of falsehood which is very bad for children is to threaten them with some punishment without intending to carry it out. Dr. Bollard explains this matter emphatically in his interesting book entitled "Changing school." He says on page 112: "Do not threaten, but if you do, let not anything prevent your carrying out the threat." (1)

(1) On Education, Bertrand Russell, P. 148.

The alertness and watchfulness of parents and teachers can protect children against being afflicted with falsehood. If a child is not humiliated and his personality not suppressed, if adults do not teach him falsehood, if such factors of resorting to lies as fear, threat etc, are removed, if parents do not show him unnecessary strictness and not act despotically, and in short, if they treat him kindly, gently, wisely and alertly, he will not become a victim of such a disastrous disease.

"Parents are greatly enraged at children's lies, especially when a lie may be extraordinary and the liar a novice. Why does a child tell a lie? Sometimes children do so because they are not allowed to tell the truth. When a child says to his mother that he dislikes his brother, she may slap him in the face for this truth. But if that child, with evident falsehood, claims after some moments that now he loves his brother, his mother may involuntarily come all over him with kisses,

or even give him a nice reward . What conclusion would a child draw from this experiment? He may conclude that truthfulness causes vexation , and falsehood produces satisfaction , and his mother rewards a small liar .

Therefore, if we wish to teach sincerity and truthfulness, we should , with the same coolness and tranquility when we listen to a child's sweet facts , also listen to his bitter facts .

When a child is punished for his truthfulness, he will naturally resort to falsehood in self-defence and love of the self. Parents should not ask such questions that compel their children to resort to falsehood in self-defence . Children do not as a rule , like to be subjected to parent's interrogation , especially when they know that the answer is already evident. Our only aim should be to make the child realize that there is no need to tell us a lie . " ( 1 )

The most important matter in this

(1) Parent's Relations with Children, PP. 79 - 83 .

case is to draw the attention of children to their religious duty to see that falsehood is a sin and God Almighty considers a liar as an enemy. If a child's education be based on religious principles , and his morals in harmony with divine teachings, no deviation will result, for, no principle can guarantee the enforcement of laws and regulations as does religious faith. It is this principle that prevents the pollution of religious people with falsehood and every other sin, and gives them a spiritual and mental immunity .

A description of the damages caused by falsehood and combining it with historical examples, have a noticeable effect in checking people's affliction with this disease. The late religious scholar, Naraghi says: " The way to remedy the sickness of lying is to pay attention to the Quranic verses and narrations that reproach falsehood, so that one may realize that it will result in eternal annihilation. Moreover, in addition to eternal destruction , one will also be deprived of social respect and

popularity, and he will be automatically disgraced when his falsehood is discovered by people . " ( 1 )

Dr. Alexis Karl says: " Of all the habits , nothing is more damaging to mental exaltation than lying, incitement , calumny towards fellowmen , treason to them, theft, and desiring everything for oneself. Man's mind never moves towards sublimity amidst corruption and falsehood . " ( 2 )

Imam Ali ( PBUH ) says :

الْأَفْصَدُ قَوْلًا فَإِنَّ اللَّهَ مَعَ الصَّادِقِينَ وَجَانِبُوا الْكُذِبَ فَإِنَّ  
الْكَذِبَ مُجَانِبُ الْإِيمَانِ .  
الْأَوَّانَ الصَّادِقَ عَلَيَّ شَفَا مَنْجَاةٍ وَكَرَامَةٍ، أَلَا وَإِنَّ الْكَاذِبَ  
عَلَيَّ شَفَا مَخْرَاةٍ وَهَلَكَةٍ (3)

Meaning :

" Tell the truth, for, God is with the truthful .

Avoid falsehood, for, it does away with faith .

A truthful person is at the threshold of salvation and lordship , while a

(1) Jame'-o'-Seadaat, Vol.2, P.256.

(2) Way of Living. P. 98.

(3) Bohar-el-Anwar, Vol. 72, P 260 .

liar is at the precipice of abjectness and destruction . "

A poet says :

" A man should be truthful Even if he is besieged by a hailstorm .  
Tell the truth and have no fear ,  
For, truth does not take away the livelihood , nor does it cause death . "

A study of the state of mind of liars reveals various losses caused by falsehood . From a social viewpoint , falsehood produces losses which are intolerable .

A liar's honour faces danger in society , and he is always at the brink of infamy . What disgrace can be worse than being exposed and losing one's social worth ?

The wise always try to win respect in society and to this end they are prepared to spend their wealth, since a good reputation is the most valuable asset. But a liar destroys this precious asset with his own hands and his ugly act .

A leader of the sheikhia sect was

preaching on the pulpit in Tabriz , and during his sermon , he mentioned the names of the jinnee kings explaining which of them came first and which one next. He said that Tahtah Shah was the first jinnee king , to be succeeded by Ghahghah Shah, and then Jahjah Shah and so on. When he came to the name of the tenth one which was similar to the previous ones, A wit, sitting at the foot of the pulpit, said: " Sir please repeat the fifth king . " The preacher got stuck since he could not remember which name he had uttered for the false fifth king.

The reader can well imagine how shamed this ignorant and lying preacher had felt. ( 1 )

George Herbert says : " No matter what garment or cover falsehood wears , it will eventually be exposed. " ( 2 ) In addition to the fact that a liar loses face in society, he also loses people's belief in him which is one of the most important social pillars of an individual . No one

(1) Falsehood, P. 204 .

(2) Ethics, Samuel Smiles, P. 283.

trusts him any more, and even if he tells the truth one day, no one believes him .

Aristotle says: " Those who tell lies are punished in this way that whenever they happen to tell the truth, nobody believes them . "

Sa'di the Iranian poet, says :

" He who habitually tells the truth, if he makes an error , is forgiven.

But a person who becomes a notorious liar , Is not believed even if he utters a word of truth. "

The prophet of Islam says :

إِيَّاكَ وَالْكَذِبَ فَإِنَّهُ يَسْوُدُ الْوَجْهَ .

Meaning :

" Abstain from falsehood , for , lying causes disgrace . "

This disgrace is before God for having committed a sin and proceeding on the wrong path ; and disgrace with people for having lost one's honour and dignity .

From economic viewpoint, too , falsehood causes much damage, for, securing

wealth necessitates dealings with people , and we know that most of the transactions are carried out on credit , and these transactions are backed by people's trust towards each another .

Falsehood produces distrust , with the result that a liar's business becomes dull, and it is followed by his distress and indigence .

Another damage done by falsehood is that it produces mental and emotional anxiety with which liars are often involved , and they may be afflicted with great mental disorders .

A famous writer writes in his book :  
 " As a result of a single lie , I suffered for full thirty years . The story is as follows : One night in a gathering of friends and colleagues, the conversation turned to the subject of travel . Each of those present narrated his travels to Europe , America , Near East and far East . Not to lag behind others , I, too , joined the conversation and though I had never visited France , I talked about my

journey to that country . But suddenly I thought one of those in the party may have visited France and if he happened to ask me a question about my so-called travel, I would be disgraced. I felt very uneasy and with utmost effort I managed to stay on to the end of the party. But from that night onward , the dangerous monster of disgrace was always before my eyes , and I was constantly worried lest one of those fellows would attend a party in which I was present , and I might inadvertently say something contrary to my previous false claim , and in consequence be disgraced. This mental worry gave me so much pain that I decided to rescue myself from this position to travel to France at any cost . Unfortunately it could not be arranged and my efforts proved in vain . But after thirty years I was able to make that visit and feel relieved .

So , for a single falsehood , I suffered for thirty years , with the result that the same night I determined never



to lie to the end of my life, and avoid this great evil . "

Historians have written : " Good relations existed between sultan Boyghora, king of khorassan and Zabolestan , and sultan Yaghoub , king of Iraq and Azarbayjan, and they always corresponded with one another .

The Iranian king decided to send some valuable gifts for sultan Yaghoub . When the gifts were ready , he ordered to include from the royal library the works of Jami which were at that time , considered very precious .

Molla Abdol-Karim , the librarian, made a mistake at the time of picking up the book , and in the place of Jami's works, he placed, among the gifts , the book on Meccan conquests which was very similar to the former book in size and cover .

Amir Hossain Abivardi , a court dignitary , was commissioned to carry the gifts to the court of sultan Yaghoub and present them to him . Abivardi , too ,

without taking a look at the gifts , took them and departed on his mission .

When Amir Hossain reached Tabriz and was granted audience , the Sultan treated him kindly and said : " You must be very tired after this long journey . " As Amir Hossain was aware of the Sultan's deep interest in Jami, he said: " I had a fellow-traveller that was a fine company for me , and so I did not feel the pain of the journey . "

The Sultan asked who the travelling companion was . He answered: " Jami's poetical works . " The Sultan was very pleased on hearing this and asked to bring him the book . Amir sent for the book and when they opened it , to their consternation they saw that it was about the Meccan Victories , not Jami's poems.

Amir Hossain was stricken with Shame for having told a lie , but it was too late to make amends . That experienced old diplomat was disgraced, and was discredited not only with both the kings but also in both the countries . "

Many such incidents have been recorded in history showing what great losses falsehood has caused. A study of contemporary personalities, too, confirms this matter.

It is for this reason that Islam combats falsehood so intensely, and regards it as a peculiarity of the faithless people who lack a personality, a liar deserving the worst curse and damnation.

The prophet of Islam says: "He who resorts inexcusably to falsehood is cursed by angels." (1)

Imam Sadegh (PBUH) says: "A liar has no share of manliness." (2)

The sixth Imam says: "The criterion for a person's faith and worth are his truthfulness and keeping trust." He adds: "Test people in two things: First truthfulness in speech and second being honest in keeping others' trust," (3)

- (1) Jame'-O-So'adaat, Vol. 2.
- (2) Khessal of Sadough, Vol. 1.
- (3) Gherar-el-Hekam.

### An Advisable ( or white ) lie

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In foregoing pages, it was stated that telling a lie is a great sin, and now it is time to say something about a white lie which may seem advisable.

Fundamentally, the sins which are inadmissible and forbidden in Islam are of two kinds:

One kind is inherently hideous and is considered automatically wrong and ugly, such as homicide, oppression, violation of the rights of others, theft and their likes.

Another kind comprises those sins which are preliminary to wickedness and pollution, paving the way for other offenses.

Falsehood belongs to the second kind of sins, and as it was said before, it is the key to all sins. Therefore, if falsehood happens occasionally to be a means of checking a sin, or removal of injustice to an oppressed person, it becomes no longer inadmissible and is no longer

considered a sin , since not only its inherent badness but also its accidental hideousness is removed owing to its advisability. In such cases, falsehood is not only not forbidden, but is obligatory especially if the safety of a person or protection of a Muslim's honour is at stake .

Imam Sadegh ( PBUH ) , sixth Imam, says:

أَيُّمَا مُسْلِمٍ سُئِلَ عَنِ مُسْلِمٍ فَصَدَّقَ وَأُدْخِلَ عَلَى ذَلِكَ الْمُسْلِمِ  
مَضْرَهُ كُتِبَ مِنَ الْكَاذِبِينَ وَمَنْ سُئِلَ عَنِ مُسْلِمٍ فَكَذَّبَ وَأُدْخِلَ  
عَلَى ذَلِكَ الْمُسْلِمِ مَنَفَعَهُ كُتِبَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ

Meaning :

" If a Muslim is asked about another Muslim and he tells the truth with the result that some damage is done by the latter , his name will be included among liars. And if a Muslim is asked about another Muslim, and he tells a lie with the result that the latter benefits from that falsehood , he will be considered a truthful person by God . "

The poet Sa'di says in his book " Golestan " : " A king ordered to execute a captive. The poor fellow , in his despair, began to abuse the king and revile him, since as it is said : " He who loses the hope of remaining alive, will utter everything that is in his heart, " and as the following verse goes :

when in an emergency there is left no way, the hand stretches forth to the sharp edge of the sword .

The king asked those present what the fellow was saying. A benevolent minister said: " O king! He is saying : " Those who control their anger , can pardon people . " The king felt a pity for him and pardoned him .

Another minister who had a grudge against the said minister , said : " It is not fitting for us to resort to falsehood in the presence of kings. This man abused your Majesty and reviled you . " The king was very displeased with these words and said: " I preferred to hear that lie than your truth, since that was

intended for a good purpose , whereas your truth was based on malice. And as the wise have said: " An advisable lie is better than a seditious truth . "

The prophet of Islam says : " There are three cases when a lie is beautiful : deception in war , promise of a husband to his wife , and reconciliation among people . "

( Explanation )

Concerning deception in war , our readers are aware that Islam forbids a war of conquest, and what is meant by war is the conflict between right and wrong, in which case, deception results in reinforcing right and weakening wrong, and is thus admissible.

As for the promise of a husband to his wife , Islam is interested in their happiness , and wishes them to live affectionately and warmly with one other. Consequently it considers such a false promise permissible meaning thereby that if a husband can meet the wishes of his wife, it would be all the better, but

if he is unable to do so or does not think it advisable, he may give a promise in order to please his wife and avoid hurting her feeling.

Concerning the third case , namely reconciliation among the people , Islam desires that friendly relations should exist among people, and when a difference arises between two groups or two individuals, an attempt should be made to remove differences . Naturally , this removal of difference is in the interest of both parties as well as society . Consequently, telling a lie for the purpose of reconciling people is considered permissible .

The holy prophet says :

لَا كَذِبَ عَلَى مُصْلِحٍ

Meaning :

" No lie exists for a person who intends to reconcile people . "

The Sixth Imam says : " Falsehood is ugly and inadmissible except in two cases: in removing the mischief of an oppressor, and in reconciling people . "

Generally speaking , in all cases where falsehood is resorted to for the purpose of removing mischief and losses to Muslims , or with the object of reconciling people , it is fine and admirable , since in such cases , falsehood is no longer a key to sins , but involves goodness to people . Obviously , such a falsehood is allowable only when truthfulness is not possible , in which case a lie is permissible or even obligatory , and telling the truth is forbidden .

In conclusion , it should be remembered that a white lie is permissible only in the cases which are allowed by Islam , and where acting otherwise is to produce difficulties and losses .

However , falsehood , for the purpose of obtaining profit or personal benefits and their likes can not be considered a white lie , and resorting to it would be prohibited in accordance with Quranic verses and Islamic narrations , and would result in misery in this world and hereafter .

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