

Class 4

‘Prohibitions on the Tongue’

PROHIBITIONS FOR THE TONGUE

Every individual who falls under the category of being responsible for his actions must guard his tongue from all types of speech, except for that speech which consists predominantly of some benefit. The Prophet ﷺ said: *"Whosoever believes in Allaah and the Last Day, then let him speak good or remain silent."* (Sahih Bukhari)

Imaam Ash-Shaafi'ee (rahimahullaah) said: "When one desires to talk, then it is upon him to think before he speaks. If there is beneficial good in what he will say, then he should speak. And if he has doubt about that, then he must not speak until he clears that doubt (by making his speech good)."

This is mainly because Islam wants to protect us from Sins. There are many sins that can be committed through the tongue, including backbiting, lying, slander, gossip, and using foul language. These actions can lead to discord, broken relationships, and spiritual harm. Many of them have been listed as Major Sins. We will cover all the sins in two classes, today we will cover sins by the tongue and tomorrow we will InShaAllah read about the Sins of the Tongue by Harming Others.

1. LYING ABOUT THE PROPHET ﷺ

(Imam Ad-Dhahabi listed this as a Major Sin in his list of 70 Major Sins)

Allah, the Most High, says, *"On the Day of Judgement will thou see those who told lies against Allah;- their faces will be turned black: is there not in Hell an abode for the Haughty?"* (Az-Zummar: 60)

Ibn Al-Jawziy said when interpreting the above ayah: Some scholars hold that lying about Allah and His Prophet ﷺ is unbelief that puts one beyond the pale of Islam. There is no doubt that a premeditated lie against Allah and His Messenger that declares something which is unlawful to be permissible or something permissible to be unlawful is pure unbelief. The question (as to when it is a major sin rather than outright unbelief) only concerns lies about other than that.

It was related that the Prophet ﷺ said,

"Whoever relates something from me I have not said shall take a place for himself in Hell." (Bukhari & Muslim)

"Whoever intentionally lies about me shall take a place for himself in Hell." (Bukhari)

This is very commonly seen these days, people will argue and just to prove their point they will say anything and say it is a Hadeeth. SubhaanAllah!

We ask Allah to guide and protect us; He is the Most Generous.

2. TELLING LIES

(Imam Ad-Dhahabi listed this as a Major Sin in his list of 70 Major Sins)

Allah Most High states,

{Then let us earnestly pray and invoke the curse of Allah on those who lie!} (Al-'Imran: 61)

{Allah guides not one who transgresses and lies!} (Ghafir: 28)

{Cursed be the conjecturers (the liars).} (Al-Dhariyat: 10)

The Messenger of Allah ﷺ said,

"Adhere firmly to truthfulness for truthfulness surely leads to righteousness and righteousness leads to Paradise, and a man is recorded with Allah as a sincere one as long as he is truthful. However, lying leads to immorality and immorality leads to the Hell-Fire, and a man is recorded with Allah as a liar as long as he lies." (Bukhari & Muslim)

"Three are the signs of the hypocrite, even if he prays, fasts, and pretends to be a Muslim: When he talks, he lies; when he makes a promise he breaks it; and when he is given a trust, he betrays it" (Bukhari & Muslim)

"Four traits if found together in a person make him a hypocrite. Whoever has one of these, possesses one of the hypocritical characteristics until he renounces it: When he speaks, he lies; when he draws a contract, he breaches it, When he makes a promise, he breaks it; and he abuses his opponents in time of dispute." (Bukhari & Muslim)

Al-Bukhari reported in his Sahih the following hadith on the authority of Samarah Ibn Jundub (may Allah be pleased with him):

"The Messenger of Allah ﷺ used to ask, *"Did anyone of you see a dream?"* So those whom Allah wished to tell would narrate dreams to him. One morning the Prophet ﷺ said, *"Last night two persons came to me in a dream and woke me up and said to me, 'Proceed!' I set out with them... And we came to a man laying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of man's mouth and tear off that side of his face to the back of the neck and similarly tear his nose from front to back and his eyes from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to repeat what he had done before. I said to my two companions, 'Glory be to Allah! Who are these two persons?'... They said, 'This man is the symbol of the person who goes out of his house in the morning and tells so many lies that it spreads all over the world. '"*

Allah's Messenger ﷺ also said,

"The believer may be naturally disposed to any shortcoming except treachery and lying." (Bukhari)

"Beware of suspicion for suspicion is the most untruthful of speech." (Bukhari)

"It is a grievous treachery to tell your brother lies when he believes what you say." (Abu Dawood)

"Whoever claimed to have seen a vision while he is lying, on the Day of Judgment he will be commanded to tie two hairs which is impossible." (Bukhari & Muslim)

Ibn Mas'ud (may Allah be pleased with him) said, "A servant insists on lying until a black dot be stamped over his heart and so his heart would be stamped as a whole with black color. With Allah such servant would be recorded as a liar."

It is reported in the two Sahihs that, "A servant may utter a word while he is unaware of its consequences, by it he would be thrown in Hell for a distance more far than the distance between the east and west."

3. LYING TO MAKE PEOPLE LAUGH

The Prophet ﷺ said: *"Woe to the one who tells lies to make people laugh, woe to him."* (Abu Dawood).

Also he ﷺ said, warning against this kind of behaviour which some jokers are accustomed to: *"A man may say something to make his companions laugh, and he will fall into Hell as far as the Pleiades because of it."* (Ahmad).

4. BREAKING ONE'S PROMISE OR PLEDGE

(Imam Ad-Dhahabi listed this as a Major Sin in his list of 70 Major Sins)

Allah, Most High, says,

"And fulfill (every) engagement, for (every) engagement will be enquired into on the day of reckoning" (Al-Isra: 34)

"O ye who believe! Fulfill (all) obligations?" (Al-Ma'idah: 1)

And the Prophet ﷺ said,

"There are four (habits) which, if found in a person, he is a perfect hypocrite. If one of these is found in a person, then he has one sign of hypocrisy, until he leaves it. These four characteristics of a hypocrite are: when he is entrusted (with something) he embezzles, when he talks he lies, when he promises he breaks it, and when he argues he starts abusing people."

"For everyone who breaks his promise, there will be a flag (to mark him out) on the Day of Judgment, and it will be announced that this flag is the symbol of promise by so and so." (Bukhari & Muslim)

"There will be three people against whom I shall fight on the Day of judgment: one, the person who makes a promise with an oath in my name and then breaks it, two, the person who sells a free man as a slave and appropriates his sale proceed and three, the person who employs, a workman and having taken full work from him fails to pay him his dues." (Bukhari)

5. SWEARING BY SOMETHING OTHER THAN ALLAH

Allaah may swear by whatever of His creatures He wills, but His creatures are not permitted to swear by anything other than Allaah. Many people swear all kinds of oaths by things other than Allaah, but swearing by something is like glorifying it, and it is not right to glorify anything or anyone other than Allaah.

The Prophet ﷺ said:

“Allaah has prohibited that you should swear by your fathers. If anyone swears, let him swear by Allaah, or else remain silent.” (Sahih Bukhari).

“Whoever swears by something other than Allaah is guilty of shirk.” (Imaam Ahmad).

“Whoever swears by trustworthiness is not one of us.” (Abu Dawud).

It is not permitted to swear by the Ka’bah, by trustworthiness, by honour, by help, by the blessing of so-and-so, by the life of so-and-so, by the virtue of the Prophet, by the virtue of a wali, by one’s father and mother, by the heads of one’s children, etc. All of that is haraam, and the expiation for doing it is to say La ilaaha ill-Allaah, as is stated in the saheeh hadeeth: “Whoever swears and says ‘By al-Laat’ or ‘By al-’Uzza,’ let him say ‘La ilaaha ill-Allaah (None has the right to be worshipped but Allaah).’” (Sahih Bukhari).

6. LOUDLY LAMENTING FOR THE DEAD OR WHEN AFFLICTED WITH ADVERSITY

The Prophet ﷺ said that,

“He who slaps his cheeks, rips his pockets, or calls out the cries of the pre-Islamic period of ignorance is not of us.” (Bukhari)

“Two qualities in people are unbelief attacking another’s ancestry, and wailing over the dead.” (Muslim)

The Sahaba said, *“Among things upon which we gave the Messenger of Allah ﷺ the oath of allegiance was to refrain from loud lamenting.”* (Bukhari)

All these types are prohibited according to the consensus of the scholars. It is also prohibited to dishevel one’s hair, slap the cheeks, scratch the face and to wail and burst into loud lamenting.

The Messenger of Allah ﷺ said, *“In his grave, the dead is tortured with what he was lamenting over”* (Bukhari & Muslim)

The scholars said it is not allowed to raise your voice when weeping. As for weeping over the dead without wailing or loud lamenting, it is not forbidden.

Whoever is patient, he will be rewarded for his patience and whoever is impatient, will be deprived of such reward.

The Messenger of Allah ﷺ said,

"Whatever the calamity a believer is afflicted with, he will be compensated for it, even the sting of the thorn." (Bukhari)

"The Almighty Allah said in a hadith Qudsi, *"The reward of my believing servant, if I take the soul of his bosom friend in this world and he was patient and sought the reward from Me, will be nothing except Paradise."*(Bukhari)

7. ARGUING, PICKING APART ANOTHER'S WORDS & QUARRELING

Allah, the almighty said,

"And dispute ye not with the People of the Book, except in the best way." (Al-' Ankabut: 46)

"And dispute with them in the best way." (An-Nahl: 125)

"None can dispute about the signs of Allah but the unbelievers." (Ghafir: 4)

Therefore, one should not open the door for disputation unless for a necessity. When the intention behind disputation is to reveal the truth, then it is recommended. But if it is intended to confront the truth or unknowingly done, then it is unlawful.

The Prophet ﷺ said,

"It is enough sinful to be an arguing person." (Tirmidhi)

"No people went astray after having been guided save that they were afflicted with arguing" then he recited, *{They did not mention him (Jesus) to you as an example except for argument.}* (Al-Zukhruf: 58)" (Tirmidhi)

"Arguing over the Qur'an is unbelief." (Abu Dawood)

Ali (may Allah be pleased with him) is reported to have said, "Disputation invokes disasters (upon the person).

8. DISPARAGING THE COMPANIONS OF THE PROPHET ﷺ

The Prophet ﷺ said,

"Do not revile my companions, for by Him in Whose Hand is my soul, were one of you to spend gold equal to mount Uhud, you would not attain the reward of the handful of one of them or even half of it."(Bukhari & Muslim) (Because what they spent benefited Islam more)

"Allah! Allah! (Keep the thought of Allah) concerning my companions. "Do not take them as a target" (for your obscenity or charges) after me, He who loves them, loves me but he who hate them, hates Me, and he who offends them, offends me and in turn offends Allah and he who offends Allah, Allah almost takes him" (Tirmidhi)

"The sign of faith is love of the helpers (Ansar), and the sign of hypocrisy is hatred of the helpers."

(Bukhari & Muslim)

This is because they were the first believers who fought the enemies of Islam fiercely at the lifetime of the Prophet ﷺ.

The excellence of the Prophet's companions can be recognized by studying their biography and their traces during the Prophet's lifetime and thereafter. This excellence is represented in their sincere faith, fighting against the disbelievers, disseminating the belief, declaring the Islamic rites, raising high the word of Allah and His Messenger and teaching others the obligatory and Sunna worshiping. Were not they, we would not receive anything concerning the religion. Hence, whoever disparages them is beyond the pale of Islam.

9. SINNING OPENLY & TELLING OTHERS ABOUT IT

Speaking about your sin and flaunting it openly in front of your friends is haraam and is a major sin. It is one of the ways of spreading immorality among the Muslims, encouraging evil and tempting others to do similar things. It also means that one does not take sin seriously and regards it as insignificant, and that the sinner is damaging his own reputation and exposing his honour to the slander of others. Islam seeks to put people off from doing such things in the strongest possible terms, as in the following hadeeth:

Abu Hurayrah said: I heard the Messenger of Allaah ﷺ say: *"All of my ummah will be forgiven except those who sin openly. It is a part of sinning openly when a man does something at night, then the following morning when Allaah has concealed his sin, he says, 'O So and so, I did such and such last night,' when all night his Lord has concealed him and the next morning he uncovers what Allaah had concealed."* (Bukhaari & Muslim).

Tomorrow we will InShaAllah study about "HURTING OTHERS WITH THE TONGUE"

TIPS FOR THE TEST

- Do not have to memorise the ayahs or hadeeths word for word and their references, but remember their meanings and the msg being given.
- Remember the Sins and their warning.