

Class 1

'Guard It'

All praise is for Allaah and may the peace and blessings be on His Final Messenger, his family and those who follow him in goodness until the Day of Recompense.

The tongue is a blessing from Allah and a great tool of communication. Animals are unable to speak, we Alhamdulillah are!

How can you show gratefulness for your tongue? That's right, by using it in the right way.

Allah 'azza wajal made it so easy for your tongue to move— it moves more than your limbs!

If your words are good, you can earn rewards. But you can also utter words that make you lose the reward of your previous good deeds.

Allah the Most High says:

"Not a word does one utter, except that there is an (angel) Watching, Ready to record it." [Surah Qaaf: 18]

"Verily, your Lord is Ever-Watchful." [Surah Al-Fajr: 14]

Memorize these ayahs and remind yourself of it all the time!

And the Prophet ﷺ said, *"A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire."* (Sahih Bukhari)

Your tongue can make or break you. That's why the whole body warns the tongue every morning, the Prophet ﷺ said. *"When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: 'Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.'"* (Sunan at-Tirmidhi; classed as Sahih)

This is proven again in the long hadeeth of Mu'aadh Ibn Jabal (radyAllahu 'anhu), who reported: "I said: 'O Messenger of Allah! Tell me of an act that will take me to Paradise and keep me away from the Hellfire.'

He ﷺ said: *'You have asked me about a major matter. But it is easy for he whom Allah, may He be Exalted, makes it easy for. You must worship Allah, associating nothing with him. You must perform the prayers and pay the Zakaat. You must fast in Ramadan and perform the Hajj to the House (Ka'abah).'*

Then he ﷺ said: *'Shall I not show you the gates of goodness? Fasting is a shield; charity extinguishes sin as water extinguishes fire; and (so does) the praying of a man in the depths of the night.'*

Then he ﷺ recited: '(Those) who forsake their beds to cry unto their Lord in fear and hope and spend of what We have bestowed upon them. No soul knows what is kept hidden for them of joy, as a reward for what they used to do.' [Surah As-Sajdah:16]

Then he ﷺ said: *'Shall I not tell you of the peak of the matter, its pillar and its uppermost part?'*

I said: 'Yes, O Messenger of Allah!'

He ﷺ said: *'The peak of the matter is Islaam. The pillar is prayer and its upper most part is striving in the path of Allah. Shall I not tell you of what controls all that?'*

I said: 'Yes, O Messenger of Allah.'

So, he ﷺ took a hold of his tongue and said: *'Restrain this!'*

I said: 'O Prophet of Allah, will we be held accountable for what we say?'

He ﷺ said: *"May your mother be bereaved of you, O Mu'aadh! Is there anything that causes people to be dragged on their faces into Hellfire other than the harvests of their tongues?"*

And so, we need to guard our tongue, make good use of this blessing, use it for our salvation and not our destruction.

Vain/Idle Talk

Allah 'azza wajal reminds us about vain talk in the beginning of Surah al-Mumineen:

Indeed successful are the Believers, those who in their prayer have khushoo' (devotion, concentration, humility) and those who refrain from vain talk.

And the Prophet ﷺ said, *"Do not talk much without remembering Allah, for indeed, too much talk without the remembrance of Allah hardens the heart. And indeed the people who are farthest away from Allah are the ones who have hardened hearts."* (Tirmidhi, Hasan)

On the authority of 'Uqbah bin 'Aamir radiyallaahu 'anhu, who narrated that the Prophet ﷺ was asked, *O' Prophet! What is salvation? How can I be saved? He said, Withhold your tongue, withhold your tongue and let your house confine you and weep over your sins. If you do these three things, that these are means of salvation.* [Sunan at-Tirmidhi and Musnad Imam Ahmad]

What do we learn from this? If you want to be a successful believer and achieve khushoo, remember Allah much and avoid vain talk.

Guard your Tongue be amongst the Best & Blessed Muslims

The Prophet ﷺ was asked, "Whose Islam is best?" He ﷺ said: *"One from who tongue and hand Muslims are safe".* (Sahih Bukhari)

And the Prophet ﷺ said, *“Blessed is one who controls his tongue, whose house is spacious, and who weeps for his sins”*. (at-Tabrani, classed as Hasan by Albani)

Guard it and Jannah is your

The Prophet ﷺ said, *“Whoever guards what is between his jaws and legs, I shall guarantee him paradise”*. (Sahih Bukhari)

QUOTES OF SALAF ABOUT GUARDING THE TONGUE

Abdullah ibn Mas’ud, may Allah be pleased with him, said: By Allah, besides whom there is no God, nothing on earth is in greater need of a lengthy prison sentence than the tongue.

Qass Ibn Saa’ada and Aktham Ibn Sayfee once met and one of them said to the other: “How many defects were you able to find in the son of Adam?” The other responded: “They are too numerous to count, however, the defects that I was able to account for numbered eight thousand. I also discovered one thing which if put into practice, all of these defects would be kept hidden.” He asked: “What is it?” He responded: “Guarding the tongue.”

Imaam Ash-Shaafi’ee (rahimahullaah) said to his student Rabee’: “O Rabee’! Do not speak about things that do not concern you, for indeed every time that you speak a word, it takes control of you and you do not have control of it!”

Abu ‘Alee Ad-Daqaq said, “Guard your tongue O mankind And do not let it bite you, for indeed it is a snake How many people in the graveyards are there, who were killed by their tongues Whoever fears meeting Him (on the Day of Judgement) is truly the brave one.”

Others have stated:

“The example of the tongue is like that of a savage beast. If you do not lock it up, it will set out against you.”

“The tongue is a great endowment from Allah; though small in size, its crime is enormous”.

In the upcoming classes we will InShaAllah learn about the obligations & prohibitions on 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.

Class 2

‘Obligations on the Tongue’

The Obligations of the Tongue in Islam

Transforming Your Life Through Words that Please Allah

The tongue is a small organ, but its influence on a person’s faith, character, and hence his aakhira (afterlife) is immense. The Prophet ﷺ taught us that every word we speak is recorded and judged. Islam places special importance on guarding the tongue and using it in ways that lead to Allah’s pleasure and Paradise.

And just like any other important thing, we are not just given an order without directives, the Quran and Sunnah teacher us what are the obligations and prohibitions on our tongue.

In this class we will look into what are the obligations set on our tongues — each with reflections, supporting evidences, and real-life benefits.

1. SPEAKING THE TRUTH (Qawl al-Haqq)

In this world, there is truth and there is falsehood. One is from Allah; the other is from the Shaitaan.

Praise be to Allah who has ordered the believers to tell the truth and urged them to be among the truthful. Truth is the foundation of faith and the mark of a sincere believer. When you speak the truth, even in difficulty, you align your heart with sincerity and your words with the light of iman. Truth brings respect, peace, and clarity. Allah commands us:

"O you who believe! Fear Allah and speak words of appropriate justice." (33:70)

"O you who believe! Be afraid of Allaah, and be with those who are true (in word and deeds)." [al-Tawbah 9:119]

And the Messenger of Allaah ﷺ said: *'You must be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allaah as a siddeeq (speaker of the truth). Beware of telling lies, for lying leads to immorality and immorality leads to Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allaah as a liar.'* (Sahih Muslim)

This hadeeth indicates that truthfulness leads to righteousness (al-birr), an all-embracing concept that includes all kinds of goodness and different kinds of righteous deeds. Immorality is basically an inclination towards deviation from the truth, and the immoral person (faajir) is one who is inclined to turn away from the path of guidance. Hence immorality and righteousness are diametrically opposed.

Truthfulness is not only noble—it is liberating. It saves you from guilt, lies, and the burdens that falsehood brings. Speaking the truth builds trust with people, and more importantly, with your Lord.

Positive Impacts on Daily Life

- Earns Allah’s favor and reward that can be seen and felt in our daily lives.
- Builds trust and credibility in relationships.
- Stronger relationships.
- Enhances self-respect and emotional stability.
- Brings peace of mind and a clear conscience.
- Prevents complications from dishonesty.

Muslims should be the custodians of truth in this world. They should not easily abandon that lofty perch, no matter how severe the threat to their personal, physical, professional and economic wellbeing. Muslims must speak the truth.

2. JUSTICE

Allah says,

“Allah loves those who are just.” (Quran 60:8; 49:9)

“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”. (16:90)

“...Do not let the hatred of a people prevent you from being just. Be just, for that is nearer to righteousness. Fear Allah, for verily, Allah is aware of what you do.” (Quran 5:8)

“O you who believe, be persistently standing firm in justice as witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor...” (Quran 4:135)

“So reconcile between them in justice and fairness. Verily, Allah loves those who are just.” (Quran 49:9)

Allah instructs His servants to be just, by discharging Allah’s rights and the rights of fellow human beings and by not giving preference in judgement.

Justice in Islam is the divine command to uphold fairness, give others their due rights, and act with equity regardless of personal interest or relation. It is rooted in tawḥīd (oneness of Allah), recognizing God as the ultimate source of authority, and manifests through moral, social, and legal responsibility toward all creation.

Which hadith speaks against injustice?

The Prophet ﷺ quoted Allah as saying, *“O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.”* (Sahih Muslim) This hadith

qudsi reveals that injustice is prohibited by Allah Himself and must be entirely avoided in all dealings with others.

Islam condemns all forms of oppression and mandates its removal through moral courage, truth-speaking, and institutional reform. Believers are encouraged to stand and speak against wrongdoing, even if committed by those close to them, and to support the oppressed through solidarity, advocacy, and action rooted in faith and compassion.

Ibn Taymiyyah, may Allah have mercy on him, said, "It is said that Allah allows the just state to remain even if it is led by unbelievers, but Allah will not allow the oppressive state to remain even if it is led by Muslims. And it is said that the world will endure with justice and unbelief, but it will not endure with oppression and Islam." (al-Amr bil Ma'rūf 1/29)

Positive Impacts on Daily Life

- Upholding Social Harmony and Peace
- Protection of Human Rights
- People Welfare
- Amicable Resolution of Disputes
- Promotes Accountability

3. KEEPING PROMISES

Allah, may He be exalted, says (interpretation of the meaning):

"And fulfil (every) covenant. Verily! the covenant, will be questioned about" (al-Isra' 17:34)

"and fulfill the Covenant of Allah" (al-An 'am 6:152)

"Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqûn (the pious)" (Aal 'Imraan 3:76).

And the Prophet ﷺ said, "Accept six deeds from me and I assure your acceptance into Paradise. When one of you speaks, let him not lie. When one of you promises, let him not break it. When one of you is trusted, let him not betray it. Lower your gaze, restrain your hands from harming others, and guard your chastity." (Musnad Abī Ya'lá 4195, classed as Sahih by Albani)

Positive Impacts on Daily Life

- Allah's pleasure that brings tranquility
- Strengthened Relationships
- Positive Reputation
- Enhanced Self-Esteem
- Increased Happiness and Well-being
- Positive Role Modelling
- Healthy Family Dynamics

Please join our free online certificate course “THE LOST TRAITS”, to learn more about various traits that we should have as a Muslim and their respective virtues. <https://learn-islam.org/lost-traits> (available online now, register and learn).

Note these are not part of the ongoing course, it is an independent course that can be done at your own pace and at your own convenience.

4. ENJOIN GOOD & FORBID EVIL

Allah says (interpretation of the meaning):

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma’roof (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful” (Aal ‘Imraan 3:104)

“The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.” (Al-Tawbah: 71)

The order of enjoining good and forbidding evil comes before the order to perform Salah, which is the main foundation of Islam and its greatest pillar second to the two Shahadahs (Testimonies of Faith). So, why was this obligation mentioned first? Indeed, this obligation was mentioned first to illustrate the dire need and necessity for it, because by observing this matter the affairs of the Ummah will be set aright. This also helps goodness prevail, virtues appear, and vices disappear in the Ummah. It encourages Muslims to cooperate on goodness, advise one another, fight in the Cause of Allah, do all good deeds and keep away from every evil one. When Muslims stop enjoining good and forbidding evil, there are devastating disasters, evil acts spread, the Ummah disunites, and hearts become hardened or even dead.

Enjoining what is good (al-ma’roof) and forbidding what is evil (al-munkar) is one of the most important Islamic duties, indeed it is the noblest and most sublime. This is the task of the Prophets and Messengers (peace be upon them all), as Allah says (interpretation of the meaning): *“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers”* [al-Nisaa’ 4:165]

And we can understand its importance and obligation by reading the ayaahs, where it comes in the form of criticising those who neglect it and as a threat of curse and doom. As Allah (swt) says (which means):

“They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.” (Al-Maidah: 79)

“That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed.” (Al-Maidah: 78-79)

Imam an-Nawawee said, "You should know that this issue, the enjoining good and forbidding evil, has mostly been neglected over a long period of time. What remains of it today is but a few traces, all despite the fact that it is an important issue which lies at the heart of all affairs."

O my Muslim brothers & Sisters! Enjoining good and forbidding evil is a very important topic worthy of attention, because the interest and salvation of the Ummah (nation based on one creed) lie in undertaking it, whereas, neglecting it causes great danger and corruption because of the disappearance of virtues and the spread of vice.

And the Prophet ﷺ also said,

"Whoever sees an evil (being practiced) must change it with his hand. If he cannot do so, then with his tongue. If he (still) cannot do so, then with his heart, which is the weakest form of faith." (Bukhari and Muslim)

"A believer is the mirror of his brother. When he sees a fault in it, he should correct it." (Abu Dawood & Bukhari in Adab Al Mufrad; classed as Hasan by Albani).

Imam an-Nawawee also said, "The Qur'an, the Sunnah and the consensus of the Ummah are in accord that enjoining good and forbidding evil is an [Islamic] obligation."

Warning Against abandoning Enjoining Good & Forbidding Evil

We read above, the ayahs warning against abandoning this great act.

Muslims who neglect enjoining good and forbidding evil hold this corrupted saying as a pretext, "Leave the creation for Allah The Almighty to judge them; I am not responsible for all human beings", and the like.

The Prophet ﷺ said,

"By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication, and it will not be accepted". [At-Tirmidhi].

"When people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all." (Abu Dawud and At-Tirmidhi).

"The parable of the one who observes the limits prescribed by Allah and the one who transgresses them is the likeness of people who board a ship after casting lots. Some of them are in its lower deck and others are in its upper deck. Those in the lower deck, when they need water, go to the upper deck and say: If we make a hole in the bottom of the ship, we will not harm you. If those in the upper deck

leave them to carry out their plan, they will all be drowned, but if they stop them, then all of them will be safe.” (Bukhari)

"There are no people in whose midst acts of disobedience are habitual, and who can change these habits but not change them, except that Allah visits them with a sweeping punishment." (Abu Dawud, Ahmad and Ibn Majah)

Thus, Muslim should enjoin each other to do what is good and forbid one another from doing what is evil. Furthermore, they should leniently and politely advise one another.

This exchange of advice is the secret to success as Allah The Exalted explains in Soorat Al-‘Asr which reads (what means): *{“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”}* (Surah Al Asr)

Please join our free online certificate course “NASEEHA”, to learn more about various Dos & Donts of giving Naseeha as per the Sunnah and their respective virtues. <https://learn-islam.org/naseeha> (available online now, register and learn).

Note these are not part of the ongoing course, it is an independent course that can be done at your own pace and at your own convenience.

Positive Impacts on Daily Life

- Gives purpose and moral courage
- Builds stronger and supportive communities
- Protects society from moral decay
- Helps form bonds of genuine care and faith
- Increases self-accountability and integrity

5. TAWBAH

Allah Lofty and Sublime said:

‘And turn to Allah all of you, Oh believers so that you may be successful.’ (An-Noor Verse 31)

‘O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will remit from you your sins’ (At-Tahrim Verse 8)

‘And whosoever does not repent then they are from the Dhalimoon (wrongdoers etc)’ (Al-Hujraat Verse 11)

And the Prophet ﷺ said, *‘Oh People! Repent to Allah, verily I repent more than seventy times a day’* (Bukhaari)

Therefore, it is obligatory for the Muslim to repent from his sins and from his evil deeds and it is obligatory that he does not continue upon them or commence upon them or that he is negligent with regards to sins, and he says; 'this is easy'

Do not be negligent with it for it is from the sins, rather hasten with repentance.

When death arrives the repentance is not accepted and if mankind continues to live then his repentance in the presence of death is (furthermore) not accepted, so upon him is to rush to make repentance and not to delay it. As soon as he commits a sin he repents to Allah immediately. Allah said: "And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" (An-Nisaa Verse 18)

Positive Impacts on Daily Life

- Forgiveness
- Increased Self-Awareness
- Renewed Sense of Purpose
- Emotional and Mental Well-being
- Inner Peace
- Reduced Stress
- Increased Hope
- Improved Choices
- Greater Accountability

Ample Provision (Rizq). Allah The Almighty Mentioned that Nooh said (what means): *"And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers".* (Quran 71: 10-12)

Please join our free online certificate course "TAWBAH", to learn more about various Rulings & Sunnahs of Tawbah and their respective virtues. Read inspiring stories. <https://learn-islam.org/tawbah> (available online now, register and learn).

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Tomorrow's class will be Highly Recommended acts by the tongue. That will be followed by Prohibitions in the upcoming classes.

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 obligations and warnings.

Class 3

‘7 Good Deeds done by The Tongue’

In the previous Class we read about Obligations on the Tongue (click to read) today we will enlist 7 Good deeds that we can do with our tongues.

1.DHIKR – Remembrance of Allah

اذكروا الله ذكرا كثيرا

Remember Allah with much remembrance. (Al-Ahzaab:41)

Allah also said,

“Remember Allah standing, sitting down, and (lying down) on your sides.” (An-Nisaa:103)

“And glorify His Praises morning and afternoon [the early morning (Fajr) and ‘Asr prayers]. (Al-Ahzaab:42)

Every moment that a person does not spend in the dhikr (remembrance) of Allaah will not be of any benefit to him. Rather, the harm entailed in being neglectful of the dhikr of Allaah is far greater than any benefits that can be gained.

And the Prophet ﷺ said: *“There is no time in which the son of Adam does not remember Allaah in it, except that it will be a source of regret for him on the Day of Judgement”* [Al-Bayhaqee; classed as Hasan by Shaykh al-Albaanee].

Mu’aadh ibn jabal radiallaahu ‘anhu relates that the Prophet ﷺ said: *“The people of Paradise will not have any regrets except for those moments in which they were not engaged in the dhikr (remembrance) of Allaah.”* [Saheeh: Related by Ibnus-Sunnee in ‘Aml al-Yawma wal-Laylah (no.3). Refer to Saheehul-Jaami’ (no.5446)].

Remembrance of Allah is the secret to contentment. When your tongue is busy with Dhikr, your heart becomes steady, your mind becomes calm, and your soul becomes enriched. Allah says, *“Verily in the remembrance of Allah do hearts find rest”.* (13:28)

Even if you're physically tired, your tongue can still earn reward through dhikr.

The Prophet ﷺ said, *“Keep your tongue moist with the remembrance of Allah.”* The Salaf would remember Allah during every moment—walking, working, waiting. With dhikr, your day becomes filled with purpose and your life filled with barakah.

Positive Impacts on Daily Life

- Dhikr brings joy, happiness and relaxation in the heart of a person.
- Protects from Shaytaan.

- When a person remembers Allaah, Allaah remembers him, and hence things are blessed and many of them become easy for us.
- It makes the heart calm and tranquil.
- Reduces anxiety.
- Strengthens relationship with Allah
- Guards against sin and shayṭān
- Brings clarity and mindfulness
- Makes everyday moments meaningful

It prevents one from committing sins, wipes away sins and saves a person from Allaah’s punishment. The Prophet ﷺ said, *“The son of Adam never performs an act that brings grants him safety from Allaah’s punishment more than the remembrance of Allaah [The Exalted].”* [Saheeh Al-Jaami. Number 5633]

2. THE QUR’AN - The Best Dhikr

The Qur’an is the Word of Allah; a guidance for humankind, a book that gives glad tidings to those who believe and warnings against disbelief; reminders for the heart and the mind.

The best form of Dhikr (Remembrance of Allah) is reciting the Qur’an, because it is the words of Allaah. Allah (Exalted be He) orders us to recite it, contemplate it, and act according to it.

Whoever would like to be among those who remember Allah, should be among those who recite the Book of Allah as it should be recited, never neglecting the Qur’an; he should not recite it only in the month of Ramadan.

The Messenger of Allah ﷺ said: *“Whoever recites a harf of the Book of Allah will have one hasanah for it, and each hasanah brings a tenfold reward. I do not say that Alif-Laam-Meem is a harf; rather alif is a harf, laam is a harf and meem is a harf.”* (At-Tirmidhi, classed as saheeh by Sheikh al-Albaani)

Approximately 321,180 letters x10 rewards = 3,211,800 (or more, as Allah wills)

PEOPLE OF ALLAH

Ibn Maajah (215) and Ahmad (11870) narrated that Anas ibn Maalik (may Allah be pleased with him) said: The Messenger of Allah ﷺ said: *“Verily Allah has His own people among mankind.”* They said: O Messenger of Allah, who are they? He ﷺ said: *“They are the people of the Qur’an, Allah’s own people and those who are closest to Him.”* Classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

Al-Minnaawi (may Allah have mercy on him) said: *“That is, those who memorise the Qur’an and act in accordance with it are the people of Allah, who are as close to Allah as a person’s family is to him. They are called thus by way of honouring them, just as (the Ka’bah) is called the House of Allah”.*

It is not sufficient for a person just to recite Qur'an in order to be one of the people of the Qur'an, unless he also acts in accordance with it, adheres to its limits and follows its teachings.

The one who wants to be included in the words of the Prophet ﷺ about the people of the Qur'an being Allah's own people and those who are closest to Him should not complete the Qur'an in more than a month.

Al-Bukhaari (1978) narrated from 'Abdullah ibn 'Amr (may Allah be pleased with him) that the Prophet ﷺ said: *"Read the Qur'an (once) every month...."* No day should pass without us looking in our Mus-haf and reciting the words of our Lord.

Virtues of Reciting the Quran

There are many virtues and rewards but we enlist some here that are concerning reciting the Quran, as we are studying the subject of deeds of the tongue.

The Prophet ﷺ said,

"Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection."
[Muslim].

"The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." [Al-Bukhari and Muslim].

"The believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an is like a date-fruit which has no fragrance but has a sweet taste. The hypocrite who recites the Qur'an is like a colocynth whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'an is like basil which has no fragrance and its taste is bitter." [Al-Bukhari and Muslim].

"Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day." [Al-Bukhari and Muslim].

"Recite the two bright ones, Soorah al-Baqarah and Soorah Aal-e Imraan, for on the day of Resurrection they will come as two clouds, or two shades or two flocks of birds in ranks, pleading for those who recite them" [Sahih Muslim]

Also, Al Baraa reported that a man was reciting Sooratul-Kahf and there was a horse tied with two ropes at his side, when a cloud overshadowed him. As it began to come nearer and nearer his horse began to take fright from it. He went and mentioned that to the Prophet ﷺ in the morning, who said: *"It was tranquility [as-Sakeenah] which came down at the recitation of the Qur'aan."* (Sahih Bukhari)

3. DUA

The Prophet ﷺ recited the verse, *“Your Lord says: Call upon Me and I will respond to you. Verily, those who disdain My worship will enter Hell in humiliation.”* (40:60) (Source: Sunan At-Tirmidhi 3247)

In this verse, Allah has equated dua with worship, for He commanded His servants to make dua to Him, and then stated that whoever is too arrogant to worship Him will enter the Fire of Hell So from this it is understood that the worship referred to in this verse actually means dua.

Make Dua – He Loves being asked

Allah has named Himself Al-Mujeeb, which means the One who responds. Throughout the Quran, Our Lord encourages the believers to call on Him, He asks us to lay our dreams, hopes, fears, and uncertainties before Him and to be sure that He hears every word. Islam encourages us to make a lot of du'aa', and not to be hasty in seeking a response. That is because du'aa' is a great act of worship that is to be done by our tongue and it is beloved to Allah.

- Make Dua to be saved from the Hell fire
- Ask for Jannah
- Make Dua for your Deen & Duniya
- Ask for a good end
- Make dua for your family and children.
- Make Dua for your brother, The Prophet ﷺ said: *“A Muslim’s supplication for his brother in secret is answered. At his head an angel is appointed, and whenever he supplicates for his brother with something good, the angel appointed to him says: ‘Amîn, and likewise for you.’”* (Sahih Muslim)
- Make Dua for the Ummah, that’s the least we can do for each other.
- Connect with your Lord; Make Dua!

Please join our free online certificate course “DUAA”, to learn more about all the Sunnahs of Dua, the times they are more accepted, the reasons why they are rejected and more. <https://learn-islam.org/dua> (available online now, register and learn).

Note these are not part of the ongoing course, it is an independent course that can be done at your own pace and at your own convenience.

4. DAWAH

Da’wah (calling to Islam) is one of the best acts of worship for those who seek closeness to Allaah The Almighty. Therefore, Allah selected for this task His Prophets and Messengers, and He made their followers their inheritors. Allaah The Almighty Says what means: *{And who is better in speech than one who invites to Allaah and does righteousness and says, “Indeed, I am of the Muslims.”}* [Quran 41:33] Indeed the Prophet ﷺ was reported to have mentioned that *scholars are the inheritors of the prophets.* [At-Tirmithi and others. Al-Albaani: Saheeh]

Islamically it involves:

- Calling people to Allah Azza wa Jall
- Making people better worshippers of Allah Azza wa Jall
- Encouraging others to become better in practice and understanding of Allah's religion.

Benefits of Dawah

- It is a form of ongoing charity
- It brings benefit, not only to the one you're calling, but to yourself
- We are raised above other nations by virtue of da'wah

5. RECONCILING BETWEEN PEOPLE

Perfect example of using the tongue for the good. The Messenger of Allâh ﷺ said: *"Shall I not tell you something that is better than the status of (voluntary) fasting, prayer and charity?"* The people said: "Yes." He said: *"Reconciling in a case of discord..."* (Abu Dawood & at-Tirmidhi, classed as hasan by Albani)

Many people get into conflicts with one another, and few people are willing to intervene and reconcile the opposing parties – sometimes due to their own friendship loyalties, or out of a twisted enjoyment of watching people fight. However, to reconcile between Muslims who are in a state of discord with one another is a good deed that can be even more superior to voluntary prayer and fasting.

6. GIVING SINCERE ADVICE

Another simple yet profound act of the tongue. The giving of sincere advice enjoys a sublime and exalted position in Islam, and how could this not be so? The Prophet ﷺ said: *"Religion is giving sincere advice."*

A person would give sincere advice to others when he loves and sympathizes with them, when he wishes goodness for them, and when he wishes to thwart evil and harm from them. Thus, it is said that giving sincere advice is an indication of the advisor's wish to bring about goodness for the one advised.

The Companions (may Allah be pleased with them all) gave an oath of allegiance to the Prophet ﷺ that they would sincerely advise the Muslims: Jareer ibn 'Abdullah R.A. said, "I gave the oath of allegiance to the Prophet ﷺ that I would perform prayers, pay the Zakah, and give sincere advice to every Muslim."

It is one of the Rights of a Muslim over another

Providing a sincere counsel to fellow Muslim brothers and sisters is a noble act and a Sunnah of Rasulullah ﷺ. It's also one of the six rights a Muslim has over his fellow Muslim. In a hadeeth in Sahih Muslim the Prophet ﷺ said in a Hadith in Sahih Muslim: *'The Muslim has six rights over another Muslim*. It was said to him: 'O' Allah's Messenger, what are these?' Thereupon he said:

1. *When you meet him, offer him greetings;*
2. *When he invites you to a feast, accept it;*
3. *When he seeks your counsel (advice), give him sincere advice;*
4. *When he sneezes and says: "All praise is due to Allah," you say "Yarhamuk-Allah" (may Allah show mercy to you);*
5. *When he falls sick, visit him*
6. *And when he dies, follow his bier (Janazah).*

Umar Ibn Abdul Azeez (rahimahullaah) said: Whoever advises his [Muslim] brother to rectify affairs related to his Deen and gives him insight in a worldly affair of his, then indeed he has perfected their relationship and fulfilled his obligation towards him. [Taareekh At-Tabari 6/572]

7. SPREADING SALAM

' A man asked the Prophet ﷺ, "What Islamic traits are the best?" The Prophet ﷺ said, *"To give food, and to greet everyone, whether you know or you do not."* [Bukhari & Muslim]

The Prophet ﷺ urged the Muslims to foster love between one another by exchanging gifts and food, and by spreading salam, and he forbade the opposite, namely forsaking one another, turning away from one another, spying on one another, seeking out information about one another, stirring up trouble and being two faced.

Ibn Hajar said: "I.e., do not single out anybody out of arrogance or to impress them, but do it to honour the symbols of Islam and to foster Islamic brotherhood."

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 deeds and rewards.

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-Laah’ 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.

Class 5

'Hurting others with the Tongue'

NINE PROHIBITIONS

Yesterday we read about the 9 Prohibitions on the Tongue, today we will read about another 9 Prohibitions on the tongue that are specific to hurting others with your tongue.

1. SHOWING DISRESPECT TO PARENTS

Allah, the Most High, says, *{Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them but address them in terms of honor. And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them Mercy even as they cherished me in childhood.}* (Al-Isra: 23-24)

Therefore, you should serve them as they did with you. But your service is not equal to theirs as they suffered a lot in bringing you up, hoping that you might live long. On the other hand, when you shoulder their burdens some hope that they will die soon.

Allah, the Most High, says, *"Show gratitude to Me and to thy parents: To Me is thy final goal."* (Luqman: 14)

Behold, how Allah has associated gratitude to Him with the gratitude to the parents Ibn 'Abbas (may Allah be pleased with him), said, "There are three verses (ayat) which have been revealed associated with three others. They are not accepted separately.

The Prophet ﷺ said,

"Allah's satisfaction is the parent's and His Wrath is theirs." (Tirmidhi)

"Shall I not tell you of the worst major sins? Worshipping others with Allah and showing disrespect to parents." (Again Allah associates showing disrespect to parents with worshipping others besides Him.)

"Whoever shows disrespect to his parents, he who reminds recipients of his charity to them and he who addicts to wine will not enter Paradise." (Ahmad & Nisa'ai)

"In the night of Isra' (Night Journey) I saw groups of people in the Hell-Fire hanged on trunks of fire. I asked, "Who are they, Gabriel?" Gabriel said, "They are those who revile their parents in this world."

Once Ibn 'Umar saw a man bearing his mother upon his shoulder and making circumambulation around the Ka'ba. The man asked him, "Do you think that I requite her? No, not even with a cry from childbirth. But, well done. Allah will give you in return for a little deed a great reward." (Bukhari)

2. BEARING FALSE WITNESS

Allah, Most High says; *"Those who witness no falsehood and if they pass by futility, they pass by it with honorable (avoidance)"* (Al-Furqan: 72)

The Prophet ﷺ said, "On the Day of Judgement, the feet of the person who bore false witness will not stir from their place before their owner is condemned to Hell." (Ibn Majah)

Imam Ad-Dhahabi (may Allah have mercy on him) said that the one who bore false witness has committed many major sins among which is:

- (a) Lying and false allegation.
- (b) He oppressed the one who bore witness against him as he appropriated his property, honor and soul.
- (c) He oppressed the one who bore witness for him as he brought unlawful property to him and thus made him entail the Hell-Fire."
- (d) He made what Allah forbids of property, blood and honor permissible.

3. ACCUSING A WOMAN OF ADULTERY

Allah Most High says,

{Those who slander chaste secured, and believing women are cursed in this life and in the hereafter: for them is a grievous chastisement. On the day when their tongues, their hands, and their feet will bear witness against them as to their actions.} (24: 23-24)

{And those who launch a charge against chaste women and produce not four witnesses (to support their allegations) -flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors.} (24: 4)

Allah the Almighty in these verses makes it clear that whosoever unjustly accuses a chaste woman of committing adultery is cursed both in this world and in the hereafter, and deserves grave chastisement.

In addition, he is flogged with eighty lashes and his witness is not accepted even though he is just.

In the Sahih Bukhari and Muslim -the Prophet says, *"Avoid seven heinous sins....." And among which he mentioned charging believing women, unmindful though innocent, with adultery"*

An example of such an accusation is if someone says to a Muslim chaste woman: "You are an adulteress." or "a harlot", or "a whore" or to say to her husband, "you are the prostitute's husband" or to call her child as " the whore's child"

The same rule is applied if someone slanders a man of committing adultery. The unjust accuser in all the above cases must suffer eighty stripes unless he brings a testimony of four men who support his allegation.

A lot of ignorant people are indulged in such offenses which procure the chastisement in this world and in the hereafter. When a person says something unknowingly right or wrong, it may lead him to fall down in hell as far away as the distance between the east and west.

4. GHEEBAH | BUHTAAN | NAMEEMAH

Gheebah (backbiting), buhtan (slander) and nameemah (malicious gossip), are among the forbidden things which people often take lightly.

Gheebah or backbiting means speaking about a Muslim in his absence and saying things that he would not like to have spread around or mentioned. Buhtan or slander means saying things about a Muslim that are not true, or in other words telling lies about him. Nameemah or malicious gossip means telling one person what another said in order to cause trouble between them.

There is a great deal of evidence to show that these actions are haram (impermissible). It will suffice for us to mention just a few of them in order to demonstrate that they are haram.

Allah says (interpretation of the meaning): *“neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful”* [49:12]

And the Messenger of Allah ﷺ said: *“Do you know what gheebah (backbiting) is?”* They said, *“Allah and His Messenger know best.”* He ﷺ said, *“Saying something about your brother that he dislikes.”* It was said, *“What if what I say about my brother is true?”* He ﷺ said, *“If what you say is true then you have backbitten about him, and if it is not true, then you have slandered him.”* [Muslim]

It was narrated that Ibn ‘Abbas said: The Messenger of Allah ﷺ passed by two graves and said, *“They are being punished, but they are not being punished for anything that was difficult to avoid. One of them used to walk about spreading malicious gossip (nameemah), and the other used not to take precautions to avoid getting urine on himself when he urinated...”* (Bukhaari & Muslim).

For a person to say of another, *“He cannot control his tongue (or he has a loose tongue)”* is undoubtedly one of those things that a person would dislike to have said about him. If it is true, then it is gheebah (backbiting), and if it is not true then it is buhtan (slander).

5. MOCKING PEOPLE

Some weak people with vile tongues think they are strong, they are those who like to make fun of others and wink behind their backs or make snide remarks, may find a person to be an object of fun for them and the butt of their jokes – Allaah forbid. Allaah has forbidden such behaviour in the aayah (interpretation of the meaning): *“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one’s brother after having Faith”* (al-Hujuraat 49:11)

Ibn Katheer said in his Tafseer: “What is meant here is looking down on them, belittling them or making fun of them. This is haraam and is counted as one of the characteristics of the hypocrites.”

Some people make fun of a person’s appearance, manner of walking or vehicle. But there is the fear that Allah may requite the one who makes fun of others because of that. The Prophet ﷺ warned against mocking people and hurting their feelings, because that is the path that leads to hatred and grudges.

He ﷺ said,

“Do not express malicious joy towards your brother’s misfortune, for Allaah may have mercy on him and you may be stricken by the thing you made fun of.” (al-Tirmidhi).

“The Muslim is the brother of another Muslim, he does not wrong him, let him down or look down upon him. Taqwa (piety, awareness and fear of Allaah) is here” – and he pointed to his chest three times – “It is sufficient evil for a man to look down upon his Muslim brother. Every Muslim is sacred to another Muslim, his blood, his property and his honour.” (Narrated by Muslim)

6. REMINDING RECIPIENTS OF ONE’S CHARITY TO THEM

Allah Most High says, *{O ye who believe! Cancel not your charity by reminders of your generosity or by injury.}* (Al-Baqarah: 264)

The Messenger of Allah ﷺ declared, *“There is one people whom Allah will not speak to, look at, or exonerate on the Day of Judgment, and they will have a painful torment. they are the one who wears the hem of his garment low (out of pride), he who reminds recipients of his charity to them, and he who sells merchandise swearing that he paid more for it than he actually did. ”*

He ﷺ also said,

- *“Three men will never enter Paradise. Those disobedient to their parents, the drunkards and the one who used to remind the recipients of his charity with his grace.”* (Nisa’ai)
- *“Paradise is not the abode for the fraud, the niggard and the person who reminds the recipients of his charity.”* (Tirmidhi)

7. THE TALEBEARER WHO STIRS UP ENIMITY BETWEEN PEOPLE

Here, the reference is to a person who passes on to others what he hears from someone in such a manner that will cause dissension among people.

The Messenger of Allah ﷺ said,

- *“He who stirs up enmity among people by quoting their words to each other will not enter paradise.”* (Bukhari & Muslim)

- *"You find that among the worst people is someone who is two-faced, showing one face to some and another face to the others."* (Bukhari & Muslim)
- *"Who he stirs up enmity among people by quoting their words in this world, Allah will severely torment him in the Hereafter;"* (Abu Dawood)

(on passing by two graves the hadeeth quoted under Gheebah).

The fact that this heinous sin is not confined to transforming the speech of others only but it includes unveiling what one does not like to be unveiled even if it is done through speech, writing, gestures etc. One should, however, keep silent concerning what he discovers of the affairs of others except incase when publicizing it would benefit the Muslims or prevent them from committing a sin.

The one to whom talebearer told news of others, should abide by the following:

- Disbelieving what this person told him for such a man is of no piety,
- Advising the talebearer to abstain from this heinous sin,
- Detesting the sinner for the sake of Allah,
- Avoiding spying and searching out the other people's faults as the Glorious Qur'an commands, {And spy not on each other.} (Al-Hujurat: 12)

Abhorring this sin: A man came to 'Umar Ibn 'Abd Al-'Aziz and told him something about another person which the latter would have disliked being mentioned. Thereupon 'Umar said to him, "Let us examine your case: If you are lying, you are one of those who mentioned in the verse, *~If a sinner comes to you with any news, ascertain the truth.* (Al-Hujurat: 6), and if you are telling the truth, you are one of those mentioned in the verse, *{A slanderer; going about with calumnies.}* (Al-Qalam: 1) But if you wish we may forgive you." The man replied, please forgive me, O Commander of the Believers. I shall never do it again.

Al-Hasan Al-Basri, said, "Assuredly, the one who tells you about the speech of others would also tell others about your speech."

8. FOUL LANGUAGE (SWEARING)

"What the ———!" "Hey you, ———, how are you?" "Where in the ——— have you been?"

If you listen to the conversation of the average Muslim youth (or even adults) talking to each other, unfortunately this is what you will hear.....expletives, bad words and cusses. In fact, foul language is often heard as part of their everyday life at school, universities and work place.

What's worse is that they use these words without thinking, without remorse and without even realizing that these words are obscene, filthy or repulsive, using four letter words in every sentence and in every conversation.

Subhaan Allaah! Calling each other bad names and using foul language!

Since when did that become a 'joke'? Or even worse, how can we think that is a way to be cool? Since when did cussing become part of a Muslim's vocabulary?

What a stark contrast between this and what the Prophet ﷺ used to do.

The behavior of the Prophet ﷺ

Anas bin Malik said: *“The Prophet ﷺ was not one who would abuse (others) or say obscene words, or curse (others)...”* (Bukhaari)

And Abdullah bin ‘Amr said: *“The Prophet ﷺ never used bad language either a ‘Faahish nor a Mutafaahish. He ﷺ used to say ‘The best amongst you are those who have the best manners and character.’* (Bukhaari)

And he ﷺ said: *“The believer is not a slanderer, one who curses a great deal, one who indulges in obscenity or who in engages in foul talk.”* (Tirmidhi– saheeh by al-Albaani)

Hellfire because of cussing

Realize, dear brother/sister, that using foul language and cussing is a sin, even in joke and this is a characteristic of the people of Hellfire.

The Prophet ﷺ said:

- *“The inmates of Hell are of five types....” And among them he ﷺ mentioned “...the miser, the liar and those who are in the habit of abusing people and using obscene and foul language.”* (Muslim)
- *“O ‘Aaishah! The worst people are those whom the people desert or leave in order to save themselves from their dirty language or from their transgression.”* (Bukhaari)

Bad words show disrespect to those being spoken to and a total lack of self-respect. The one who stays away from filthy language is not being a prude or old-fashioned; rather he /she is a Mu’min and a follower of the one with the best manners ever...that is, the Prophet ﷺ. Use of such evil words is disrespectful, plain and simple. It is not to be tolerated nor is it an acceptable behavior in Islam.

The Prophet ﷺ said,

- *“Insulting a Muslim is an act of immorality and fighting him is an act of disbelief.”* (Bukhari)
- *“Cursing a believer is like killing him.”* (Bukhari)
- *“Those who indulge in cursing others will not be intercessors or witnesses on the Day of Judgment.”* (Muslim)
- *“It is not the character of a believer to indulge in slandering, cursing, or immoral talk.”* (Tirmidhi)

9. SHARING BEDROOM SECRETS

A practice seen more amongst females (some men as well, but this is common in sisters) of the ummah these days, and is supposed to be just for fun, like some sisters share about their secrets with each other just to show how close they are to each other but it is obligatory for both spouses to keep the secrets of the marriage, especially anything that has to do with their intimate relationship in bed. The wife is entrusted with the husband’s secrets and the husband is entrusted with the wife’s secrets.

It was narrated from Abu Hurayrah that the Prophet ﷺ turned to the men and said, *“Is there any man among you who, when he comes to his wife, he locks the door, throws his blanket over himself and conceals himself with the cover of Allaah?”* They said, “Yes.” He said, *“And does he sit after that and say, ‘I did such and such, and I did such and such?’”* They remained silent. Then he turned to the women and said, *“Is there anyone among you who speaks (of private marital matters)?”* They remained silent. Then a buxom young girl sat up tall so that the Messenger of Allaah ﷺ would see her and hear her words, and said, “O Messenger of Allaah, (the men) speak and (the women) speak.” He said, *“Do you know what the likeness of that is? The likeness of that is that of a female devil who meets a male devil in the street and he fulfils his desire with her when the people are looking on.”* (Abu Dawood)

The last class of the course will be tomorrow about “How to control your tongue; expiation and repentance”.

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.

'7 Tips to Guard Your Tongue'

How to Safeguard the Tongue

We often speak without thinking, and that can make us forget how serious our words can be. Many people think they don't gossip or speak badly about others, but these habits can be more harmful than we realize.

Allah's Messenger ﷺ said:

"Do you know who is truly poor?" The Companions responded, "A poor man among us is one who has neither dirham nor wealth."

The Prophet ﷺ replied, *"The poor of my Ummah will be those who come on the Day of Resurrection with prayers, fasts, and Zakat but find themselves bankrupt because they insulted others, spread falsehoods, consumed others' wealth unlawfully, shed blood, and beat others. Their virtues will be credited to those they wronged, and if their good deeds fall short, the sins of those they wronged will be transferred to them, resulting in their being thrown into the Hell-Fire."* (Sahih Muslim)

Using our tongues to harm others can leave us with nothing on the Day of Judgment.

Prevention is better than cure. Here are some effective tips to save ourselves from these sins:

1. Control Your Anger

The Prophet ﷺ said, *"Do not treat people but in the way you would love to be treated by them."* (Musnad Ahmad, sahih).

The number one reason of people getting into the sins of the tongue is their anger. Anger is one of the evil whispers of Shaytaan, which leads to so many evils and tragedies, of which only Allaah knows their full extent. Abu Hurayrah, may Allaah be pleased with him, reported that a man said to the Prophet ﷺ, "Advise me." He ﷺ said, *"Do not become angry."* The man repeated his request several times, and each time the Prophet ﷺ told him, *"Do not become angry."* (Sahih Bukhari)

According to another report, the man said: "I thought about what the Prophet ﷺ said, and I realized that anger combines all kinds of evil." (Musnad Ahmad, 5/373)

For this reason, Islam has a great deal to say about this bad characteristic, and the Prophet ﷺ prescribed cures for this "disease" and ways to limit its effects, the ways mentioned in the Sunnah are

- *Seeking refuge with Allaah from the Shaytaan : 'A'oodhu Billahi min al-Shaytan ir-rajeem'* (Sahih Bukhari)
- *Keeping silent* (Imaam Ahmad, sahih).

This is because in most cases, the angry person loses self-control and could utter words of kufr/disbelief (from which we seek refuge with Allaah), or curses, or the word of divorce (talaah) which would destroy his home, or words of slander which would bring him the enmity and hatred of others. So, in short, keeping silent is the solution which helps one to avoid all that.

Anger Management

The Prophet ﷺ has taught us how anger is to be managed.

a) Changing position

The Messenger of Allaah ﷺ said: *"If any of you becomes angry and he is standing, let him sit down, so his anger will go away; if it does not go away, let him lie down."* Among the benefits of this advice given by the Prophet ﷺ is the fact that it prevents the angry person from going out of control, because he could strike and injure someone, or he could destroy possessions and so on. Sitting down makes it less likely that he will become overexcited, and lying down makes it even less likely that he will do something crazy or harmful that he would later regret.

b) Do not become angry and Paradise will be yours

The Prophet ﷺ said,

"Do not be angry and you will enter Paradise." (al-Mu'jam al-Awsaṭ, sahih according to Al-Albani)

"Whoever controls his anger at the time when he has the means to act upon it, Allaah will fill his heart with contentment on the Day of Resurrection." (al-Tabaraani, sahih).

"Whoever controls his anger at the time when he has the means to act upon it, Allaah will call him before all of mankind on the Day of Resurrection, and will let him choose of the Hur al-'Iyn whoever he wants." (Abu Dawud, and others, hasan).

Remembering what Allaah has promised to the righteous (muttaqeen) who keep away from the causes of anger and struggle within themselves to control it, is one of the most effective ways of extinguishing the flames of anger.

2. Speak Good or Remain Silent

The Messenger of Allah ﷺ said: *"Whoever believes in Allah and the Last Day, let him speak good or else keep silent ..."*

1. Remember these beautiful words of the Prophet ﷺ and either speak good or keep quiet.
2. Stay away from foul language, cussing, evil words or slander & insulting someone,, because YOU are a Mu'min and a Mumin does not utter filthy words or cuss at anyone or slander.

How not to Argue

The Messenger of Allaah – ﷺ – said; *“I guarantee a house in lowest parts of Jannah for the one who leaves off argument even when he is right, and a house in the middle part of Jannah for the one who leaves off lying even if hes just joking, and a house in the highest part of Jannah for the one with good manners”* (Abu Dawud, classed as Sahih)

Unfortunately, majority of the times the first thing we see our youth do after gaining a little bit of knowledge are GET INTO ARGUMENTS or start with refuting everyone from parents to scholars. The shaitaan tricks them to believe that this act of theirs is an Ibaadah when the Messenger of Allah ﷺ warned us by saying, *“No people go astray after being guided except that they indulge in arguments.”* Then the Prophet ﷺ recited the verse, *{They strike an example for you only to argue. Rather, they are a quarrelsome people.}* (Qur’an 43:58) [Sunan At-Tirmidhi]

If you want to discuss with someone about Islam who you have a difference of opinion with, then I recommend you establish these three facts before you guys start: -

First and foremost remember that you guys are doing this for the sake of Allah and there is no winner or looser in this. If you keep this in mind you will always have fruitful discussions and as a matter of fact these can be win-win situation by all means.

- Either you will learn something from him/her.
- Or he/she will learn something from you.
- Or you keep quite even if you are right and be amongst those who the Prophet ﷺ guaranteed a house in Jannah to.

3. Eliminate Bad Company

Equally important is to stay away from people who speak bad language, or those who slander and gossip a lot. Because the more you hear it, the more desensitized one becomes to its evil, until a time comes when it's not bad anymore.

Avoid people who instigate gossip. Surround yourself with those who encourage good behavior because, as the saying goes, birds of a feather flock together.

4. Remind Yourself of the Consequences of Backbiting

Many of us are aware that backbiting is likened to eating the flesh of a dead person.

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.” (Al-Hujurat, 49:12)

Before backbiting, take a moment to consider the revolting nature of this act.

Expiation of Gheebah

Everyone who does any kind of backbiting, slander or malicious gossip has to repent and pray for forgiveness, and that is between him and Allaah. If he knows that any of his words reached the person about whom he was speaking, then he should go to him and ask him to forgive him. But if he does not know, then he should not tell him; rather he should pray for forgiveness for him and make du'a (supplication) for him, and speak well of him in his absence just as he spoke against him. Similarly, if he knows that telling him will provoke more enmity, then it is sufficient to make du'a for him, speak well of him and pray for forgiveness for him.

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah ﷺ said: *“Whoever has wronged his brother with regard to his honour or anything else, let him seek his forgiveness today, before there will be no dinar and no dirham, and if he has any good deeds to his credit they will be taken from him in a manner commensurate with the wrong he did, and if he has no good deeds, then some of his counterpart’s bad deeds will be taken and added to his burden.”* [al-Bukhaari].

5. Dhikr

If a person turns away from the truth, seeking knowledge and does not engage his tongue with remembrance of Allaah, his tongue will be engrossed with matters besides it such as backbiting, slander, mockery, lies and obscene language. This is because the slave cannot but speak. Thus, if he does not speak with the remembrance of Allaah and of His commands, he will speak of these things.

Ibn al-Qayyim says: “For the tongue does not keep quiet at all. It is either a tongue that remembers or a tongue that is frivolous and it has to be one of these two.

It is the (nature of the) soul; if you do not preoccupy it with truth, it will occupy you with falsehood. It is the nature of the heart; if you do not accommodate it with love of Allah, it will dwell with love of creation and this is a certain reality. It is the (nature of the) tongue, if you do not preoccupy it with remembrance, it will most definitely occupy you with frivolity.

Thus, choose for your own self one of the two courses and confer upon it one of the two standings.” [Al-Waabil as-Sayyib, pages 166- 167 and also see page 87]

6. Do Not Assume Things About Others

Assumptions can lead to harmful rumours and societal discord. For example:

“I think she has an affair because she is always online late at night.”

“I’m not sure, but I think they’re going to get divorced.”

“I guess their income is haram.”

7. Verify the News Before Sharing

Whether in real life or online, we often encounter mere rumours. It's crucial for Muslims to filter out spam and verify information.

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.” (Al-Hujurat, 49:6)

BEING PATIENT & FORBEARING

The Prophet ﷺ said: *“...if anyone insults him or wants to fight him, let him say, I am fasting.”* (Bukhari). This is teaching us patience and forbearance while we are fasting but something that we should learn to implement throughout our lives.

The Muslim is the brother of his fellow Muslim; he loves for him of good what he loves for himself, and he hates for him of evil what he hates for himself.

Undoubtedly there is no one among us who does not make mistakes and fall short, and does not wrong other people or transgress their rights to some extent; each of us would like people to forgive him for all the wrongs he has done to them, so that they will not ask for restitution thereof on the Day of Resurrection, which is the time when he will be most in need of his good deeds.

Allah, may He be exalted, urges us in His Book to forgive people and be patient with their annoyance, as He says (interpretation of the meaning):

- *“Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good”* (Aal 'Imraan 3:134)
- *“If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent”* (an-Nisaa' 4:149)
- *“And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient”* (an-Nahl 16:126)
- *“And whoever is patient and forgives - indeed, that is of the matters [requiring] determination”* (ash-Shoora 42:43)
- *“But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful”* (at-Taghaabun 64:14).

This is something that is also mentioned a great deal in the Sunnah. Muslim (4689) narrated from The Prophet ﷺ said:

- *“...No one forgives, but Allah increases him in honour...”* (Sahih Muslim)
- *“There is no man who suffers an injury to his body, then he forgives [the one who caused it] as an act of charity, but Allah will absolve his sins commensurate with the extent of his charity.”* (Ahmad, classed as saheeh by al-Albaani).
- *“There are three things concerning which, by the One in Whose hand is the soul of Muhammad, I would certainly swear an oath: wealth does not decrease because of charity, so*

give charity; no man pardons another for some mistreatment, seeking thereby the pleasure of Allah, but Allah will raise him in status thereby; and no one asks of people but Allah will increase him in poverty." (Ahmad, classed as saheeh by al-Albaani).

- *"Show mercy, and you will be shown mercy; forgive, and Allah will forgive you."* (Ahmd, classed as saheeh by al-Albaani).

When Mistah ibn Uthaathah indulged in gossip during the slander incident, and Allah sent down revelation confirming the innocence of 'Aa'ishah (may Allah be pleased with her), Abu Bakr, who had been spending on Mistah because he was his relative and was poor, said: By Allah, I shall never spend anything on Mistah again after what he said about 'Aa'ishah. Then Allah revealed the words (interpretation of the meaning):

"And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful" [an-Noor 24:22].

Abu Bakr said: Yes indeed, by Allah, I would like Allah to forgive me. So he resumed spending on Mistah as he used to do, and he said: By Allah, I shall never deprive him of it. (This hadith was narrated by al-Bukhaari and Muslim).

Undoubtedly Allah does not bestow such a great characteristic upon anyone except the elite and best of His creation. The Muslim should take the righteous as his example. What could be more difficult than having a poor relative on whom you spend and whom you treat kindly, then he casts aspersions on your honour by speaking ill of it? Yet despite that, Abu Bakr resumed spending on Mistah (may Allah be pleased with them both) and swore that he would never stop doing so. This can only be due to his purity of heart and his love of doing good, pardoning and forgiving, otherwise he would not have sworn to never stop spending on him.

One of the best ways in which a Muslim can help himself to bear with patience whatever befalls him of annoyance and mistreatment from other people is to think of his own shortcomings in his duties towards Allah, and how much he would like Allah to pardon him and conceal his faults. This is how Allah, may He be exalted, encouraged Abu Bakr as-Siddeeq to forgive Mistah, as He said: "and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful". In other words, deal with people on the basis of pardoning and overlooking, as you would like them to treat you in the same manner, for the reward is of the same nature as the deed.

Hence Allah, may He be exalted, promised the one who would behave in this manner (forgiving people) a high status, for his reward is due from Allah. Allah, may He be exalted, says (interpretation of the meaning): *"but whoever pardons and makes reconciliation - his reward is [due] from Allah"* (ash-Shoora 42:40).

One of the greatest means that will help the Muslim to free his heart of grudges and rancour is to be keen to show sincerity towards the Muslims in general, and to do that for the sake of Allah, because he knows that Allah is pleased with that and loves it.

The Messenger of Allah ﷺ said: *"The gates of Paradise will be opened on Mondays and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who*

has a grudge against his brother. [About them] it will be said: Delay these two until they are reconciled; delay these two until they are reconciled". (Sahih Muslim, also by Malik & Abu Dawud).

Also, once a man came to the Prophet ﷺ and said: "O Messenger of Allaah, I have relatives with whom I try to keep in touch, but they cut me off; I treat them well, but they treat me badly; I try to be kind to them, but they are cruel to me." He ﷺ said: *"If you are as you say, it is as if you are putting hot ashes in their mouths. You will continue to have support from Allaah against them so long as you continue doing that."* (Sahih Muslim)

How good is the believer's condition, as he has a sound heart and is sincere to the people around him, and he calls them to Allah, bears their annoyance with patience and forgives them, and when he goes to bed he has no resentment or rancour in his heart towards anyone. It is sufficient reward for patience that the patient person will be given his reward without measure on the Day of Resurrection.

“Guard your tongue O mankind

And do not let it bite you, for indeed it is a snake

How many people in the graveyards are there, who were killed by their tongues

Whoever fears meeting Him (on the Day of Judgement) is truly the brave one.”

May Allah give us the Hidayah to get our hearts attached to things that are allowed and stay away from the Haram things.

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.