



PSSST...!



MODULE 9: HALAL & HARAM



Overview

- Fundamental beliefs (theology, prophetology, transmitted beliefs)
- The transmission of Islam
- Purification
- Prayer
- Fasting
- Zakat
- When Hajj is obligatory
- Family law (marriage, divorce, children)
- Financial transactions
- Halal and haram

-Prohibitions of the ears
-Prohibitions of the eyes



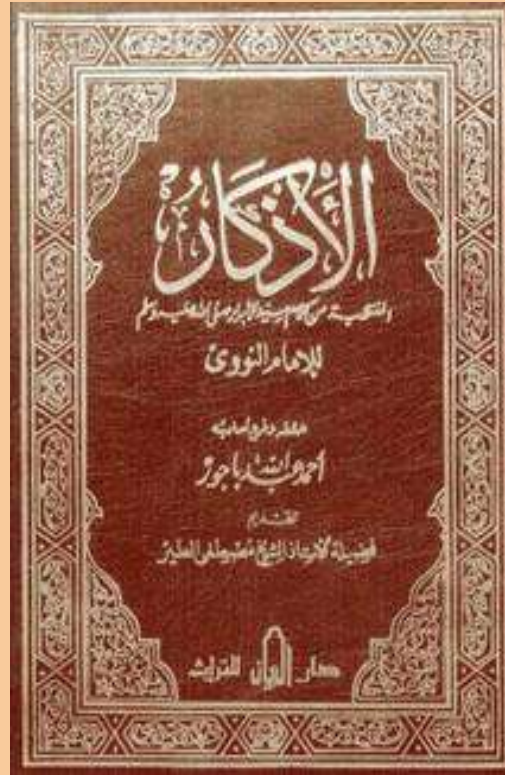
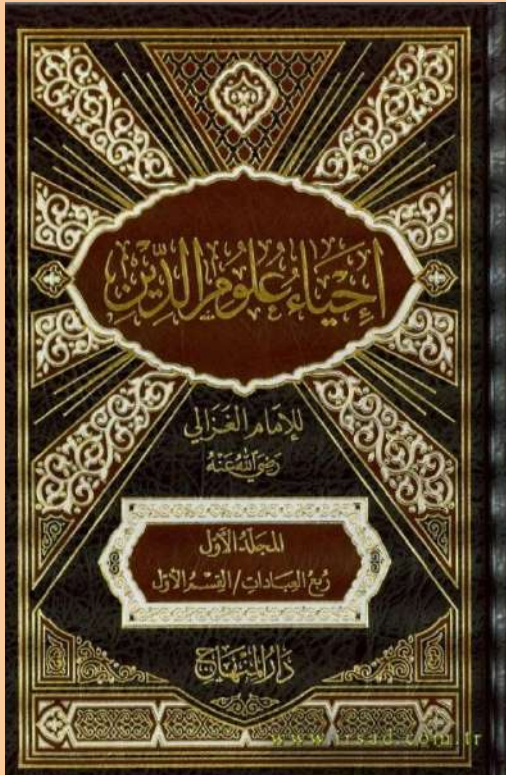
9.3: PROHIBITIONS of the TONGUE

- Words are considered deeds—good and bad.
- It is the easiest organ by which one earns good deeds or sins:

“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.” (Bukhari)

“Whoever can guarantee [the chastity of] what is between his two jaw-bones and what is between his two legs [his tongue and his private parts], I guarantee Paradise for him.” (Bukhari)

Resources



نظم مَحَارِمِ اللِّسَانِ

للعلامة الجليل:

محمد مولود بن أحمد فال (1323 هـ)

-رضي الله عنه-

بِإِذْنِ الرَّسْمِ الرَّسْمِيِّ وَصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ

WARNING

Speech is not just verbal. The earlier writings of the scholars on the harms of the tongue talk about what we utter, but we must understand that samt is not just with the tongue, but anything we communicate—what we write, what we tweet, what we spread on social media, even if we didn't write it. We might not have SAID something bad with our tongue, but if our fingers typed it, we play a role.

The Prophet (Allah bless him and give him peace) had a vision in which a man was being punished by having his mouth ripped open over and over, and he said:

فَكَذَّابٌ يَكْذِبُ بِالْكَذْبَةِ، نُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ

‘He is the liar who told a lie that was taken from him and spread across the horizons.’

(This is made even more possible with the internet/social media.)

TACITURNITY (SAMT)

Taciturnity is defined as: The state or character of being taciturn; paucity of speech; disinclination to talk. In Arabic this is called samt.

Taciturnity is from the Latin ***tacit***, which means silence. The Prophet (Allah bless him and give him peace) said: ‘He who is silent is saved.’

1. If you keep your lips tight, you'll be alright.
2. To remain hushed is to avoid being crushed.
3. If you don't make a sound, safety can be found.

‘Salvation is stronger than mere safety, because safety applies to be delivered from the evil of others, and is limited to this world, while salvation encompasses this world and the Next. It is therefore as if he said, “He who is silent and does not speak of what does not concern him will be saved from the evil of others and the evil of Satan—and whoever is saved from both is delivered from the intensities of reckoning on the Last Day.” –Ibn Hajar

WHAT FIRST COMES TO MIND?



PROHIBITIONS

In Shaykh Muhammad Mawlud's '*Prohibitions of the Tongue*,' where he lists 70 prohibitions, the first is:

“Referring positively to something the Shariah has deemed blameworthy and referring negatively to something the Shariah deemed praiseworthy.”

- ***Talbis al-haqq***: “Do not mix truth with falsehood or hide the truth knowingly” (2:42).
- Dating non-Muslim women as da’wa
- Hijab as oppression
- Indiscriminate murder as ‘collateral damage’
- Taqwa as ‘extremism’ or ‘fundamentalism’
- What else?

WHY?

- Deception, giving things false names, can undermine the Shariah in ways that overt sinning cannot.
- For example, people can deceive themselves and then deceive others, as is the case with backbiting (*ghiba*). When those who engage in it know it is wrong, there is a chance they will repent. Even if they do not, they will still know in their hearts that what they are doing is wrong. But when those who refer to it as being something good, they are less likely to repent because they do not see it as bad.

PROHIBITIONS OF THE TONGUE

- Uttering words of disbelief, unless one is quoting them with disapproval.
- Lying against Allah by speaking without knowledge concerning Him and the halal and haram, etc.
- Lying against the Prophet (Allah bless him and give him peace).

‘Many scholars of Islam are of the opinion, that lying upon Allah and His Messenger (peace be upon him) is disbelief, and that it takes one out of Islam. Lying upon the Messenger of Allah (peace be upon him) is similarly serious, since indirectly it is lying upon Allah.’ –Ibn al-Jawzi

‘Whoever knowingly lies upon me, then let him occupy his seat in the Fire.’ (Bukhari)

PROHIBITIONS OF THE TONGUE

- Speaking ill of the Companions
- Ascribing sinfulness and defects to the Prophets and Messengers
- Giving one's uneducated tafsir of the Quran from his opinion (a form of speaking about Allah without knowledge)
- Delving into the *Mutashabihat* (ambiguous verses of the Quran)
- Raising one's voice [with speech] above Allah and His Messenger (Allah bless him and give him peace)

‘The sanctity of the Prophet after his passing is the same as his sanctity in life. And his recorded statements after his passing are the same as if he is speaking them, so those who are present when they are read must remain silent and not raise their voices above his words...’ –al-’Izz b. ‘Abd al-Salam

PROHIBITIONS OF THE TONGUE

- Enjoining what the Shariah prohibits, and prohibiting what the Shariah forbids.
- Spreading false news. ‘It is enough to be considered a liar that one speaks of everything he hears.’ (Muslim)

‘A person will hear things that are true and things that are false, and will therefore be sinful if he does not verify what he speaks of...one must not spread things unless he is sure they are true...if he thinks it is false, it is haram for him to spread it; and if he is doubtful he should cite the source from which he heard it and absolve himself...’ –al-Munawi

PROHIBITIONS OF THE TONGUE

- Saying ‘The people are ruined.’ ‘Whoever says, “The people are ruined” is the most ruined of them.’ (Muslim)

‘There is no disagreement—as far as I am aware—that this hadith concerns one who says this out of conceit and revulsion of others. On the other hand, if someone says this out of extreme worry for the state of people due to the dearth of goodness among them, or out of grief over those who have passed (who were better), this is not what the hadith prohibits.’ –Ibn Rushd (*al-Bayan wa al-Tahsil*)

PROHIBITIONS OF THE TONGUE

- Self-aggrandizement (*tazkiyya al-nafs*)—a person praising himself for his good qualities.

-It is only permissible to speak of blessings as a way of expressing gratitude, not bragging.

-It is permissible to speak of one's expertise if it is not known and is of value.

- Gloating at a Muslim's misfortune. This is to express joy when a Muslim has suffered a loss.

PROHIBITIONS OF THE TONGUE

- Wishing for death. ‘Let none of you wish for death due to an affliction that has struck you. If you must, then say, “O Allah, give me life as long as life is good for me, and take my soul in death when death is better for me.’

‘This applies to when one wishes for death due to an affliction and the like. If one hopes for death out of fear for his religion, or due to the corruption of the age, and the like, it is not disliked.’ –al-Nawawi

NEXT WEEK

- Backbiting (ghiba)–definitions, types, exceptions
- Talebearing (namima)
- Lying–types, exceptions