EAST PRESTON ISLAMIC COLLEGE

Islamic Studies.

Term Three Holiday Homework.

Grade Six: FM, SA.

Student Name______________________________

Teacher: Mr. Bilal Nachabe.

Due Date: 10th October 2018.

Parents Signature: _______________________

Parents Comments:________________________________________________________
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Teacher’s comments:_______________________________________________________
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Guard Your Tongue: *Think Before You Speak*

**Objective of the Lesson:**
Speech can be both good and bad. If we are not careful, misuse of the tongue can cause serious trouble. The purpose of this lesson is to identify different kinds of sins committed by the tongue, in the form of negative speech. The lesson also discusses ways to remedy such sins.

The tongue is a very interesting organ in the human body. Without a tongue, we cannot do two things—taste food and talk. Our vocal cords produce sound, but the tongue shapes the sound into meaningful words. Without a tongue, a person is not be able to pronounce words correctly. It is estimated that a typical person speaks enough words in a day to fill up a 500-page book. A 500-page book is a lot of words! But how many of the words we say in a day are meaningful, sensible, and good? How many involve bad words, gossip, idle talk, rumors, and name-calling? If we counted these words, we might be surprised.

Allāh gave us the tongue as an important body organ that can positively shape our lives or cause destruction. We should be in control of this organ. Unless we know how to control our tongues, we might end up with many problems in daily life and trouble in the Hereafter.

**Types of oral sins:** Oral sins are the sins committed by speaking bad words. Often we consider oral sins an acceptable form of social behavior and fail to realize we are committing sins. Oral sins are a form of entertainment for many people. For example, gossip, backbiting and slander are oral sins, but most people tend not to view these “little” habits as serious offenses. Even if they know it is sin, they still enjoy doing it. Here are some of the most common oral sins:
(a) Gossip
(b) Backbiting
(c) Slander, insults, defamation
(d) Ridicule, name-calling
(e) Lies, fabrications, falsifications
(f) Hypocrisy, treachery, changing words
(g) Intentionally misquoting
(h) Rumors

The Qur’ān and Sunnah on oral sins: The Qur’ān and Sunnah extensively discuss various oral sins. Some of the words the Qur’ān uses to prohibit oral sins are very serious in nature. The Qur’ān is very strict and precise when it condemns oral sins. We may not realize it, but oral sins can cost us our rewards in the Hereafter. Many of us think only gossip and backbiting are prohibited, but all forms of oral sins are strongly discouraged. On the Day of Judgment, several body parts, including the tongue, will bear witness against us.

يَومَ تَشْهَدُ عَلَيْهِمْ أَلْسَنَتَهُمْ وَأَبْدَالَهُمْ وَأَرْجَحَهُمْ

On the day when their tongues and their hands and their feet will bear witness against them, as to what they used to do. (An-Nur 24:24)

Prophet Muhammad (S) stressed the importance of controlling our tongues. A sharp use of the tongue or use of abusive language can jeopardize our position as good Muslims.

Some people asked Allah’s Messenger, “Whose Islam is the best? (i.e. who is a very good Muslim?)” He replied, “One who avoids harming the Muslims with his tongue and hands.” (Reported by Bukhāri)

Tongue reflects images of the heart: Whatever is in your heart will eventually come out through your tongue. Even if it does not come out fully, your words will reflect the types of thoughts you keep in your heart. If you keep anger, hatred, greed, or dislike in your heart, these will partly or fully come out through your tongue. Whatever you say reflects your inner thoughts. The words you choose, the sentences you say, and the way you speak will reflect your mind. Therefore, in Islam, it is important to have a good heart. If your heart is good, you will most likely not say bad things or commit oral sins.

Gossip and backbiting: Simply speaking, gossip is idle, useless talk about something or someone and backbiting is saying bad things behind a person’s back, that is, without the person’s knowledge. Both are serious offenses. The Qur’ān equates backbiting to eating the flesh of one’s dead brother. Eating flesh from a dead body is unthinkable—only scavenger animals such as hyenas and vultures eat dead animals. It would be unthinkable if we ate the flesh of a dead person, and our own brother, too! By comparing backbiting to cannibalizing, the Qur’ān shows the severity of this sin.

Rasūlullāh (S) defined gossip, or ghighbah, as a statement about a person that he or she does not like to be said about him or her. One example of gossip is a seemingly simple statement like, “Can you take this book to that short brother in the school office?” Surely, the brother in the office would not like to be called “short,” “dark,” “fat,” or “baldy.” Let us put ourselves on the receiving end: would we like to be described this way?
Slander, insult, defamation: Slander is talking negatively about a person or spreading rumors about a person in order to damage the person’s name or status. Abdullah Ibn Ubayy once spread slander about ‘A’ishah (R). In response to the slander, Allah said:

And whoever earns a mistake or a sin, then throws it upon an innocent, he then surely bears a slander and a flagrant crime. (An-Nisa’ 4:112)

Allah severely condemns those people who accuse the chaste and believing women. Tarnishing the respect for a woman by making false comments is a serious sin, and Allah provides a severe punishment for such people, both in this world and in the Hereafter. Allah strongly dislikes every slanderer and defamer.

Even if someone insults us or defames us, we should not use our tongues to insult the person in response. Let us explore the Qur'an to learn how we should respond when someone insults us. Prophet Ibraheem’s (A) father was an idol-worshipper. Once, he insulted Ibraheem (A) for talking against the idols. Ibraheem (A) did not insult him back; instead he greeted him with peace.

The Qur’an teaches us that if someone speaks negatively about us, we can try to correct the person. If we think the person will not listen to us, then we should walk away.

Ridicule, name calling: The Qur’an prohibits us from ridiculing others. We ridicule others because we think we are better than them. We become too proud. We think we are better than others. The truth is, unless Allah gave us blessings, we cannot be better. Therefore, instead of feeling proud, we should thank Allah. Instead of ridiculing others for their shortcomings, we should be thankful to Allah.

O you who believe! let not one people laugh at another people, maybe they are better than them; and nor let women at women, maybe these women are better than them. And do not defame your own people; nor call one another by nicknames. Bad is the reputation of wickedness after Faish. And whoever does not turn, then these are themselves the wrongdoers. (Al-Hujurat 49:11)

Hypocrisy, treachery, changing words: All these are also oral sins. Hypocrisy is saying one thing in one place and doing a different thing in a different place. A hypocrite claims that he has moral values, but he does not. Some prominent hypocrites lived in Madinah, who claimed that they were Muslims. An easy way to identify a hypocrite is to test him or her. Abdullah Ibn Ubayy, a hypocrite leader, was easily exposed when he had to face battles against the polytheists.

From Hadith

“Whoever believes in Allah and the Last Day should say [something] good, or he should keep silent.” (Recorded by Bukhari, Muslim, Ahmad, Tirmidhi, and Ibn Majah)

Hypocrites publicly state one opinion while possessing a different opinion in private. Such people cannot be trusted. They are friends of Shaitan. No doubt, Allah dislikes the hypocrites. The Qur'an identifies a hypocrite as a person who promotes evil and forbids good deeds. Hypocrites, through their actions, neglect the commands of Allah. As a result, Allah also neglects them. Their punishment will be in fire.

And He may punish the hypocrite men and the hypocrite women, and the polytheistic men and the polytheistic women—the thinkers of evil thoughts against Allah. Upon them be the return of evil; and the wrath of Allah be upon them and He has condemned them, and He has prepared for them Fire! And evil is the resort! (Al-Fath 48:6)

Keep your promise: We should not to make unnecessary promises. But if we do, then we should keep our promises, because Allah will question us about it on the Day of Judgement. Sometimes we promise something to a person and we do not keep
our word or we do something different. Allâh does not like such conduct. He says:

O you who believe! why do you say what you do not do? Highly hateful in the sight of Allâh that you should say what you do not do. (As-Saff 61:2–3)

**Spreading rumors:** A rumor is a statement that we hear from one person, and then, without verifying the facts, we spread the information to another person. The verification of the information is important, especially if the messenger is not reliable. Allâh clearly orders us to verify the statements that we hear, particularly if they came from a corrupt person.\(^{49:6}\)

O you who believe! if a corrupt person brings you any news, then get the facts, lest you hurt people ignorantly, then you become regretful for what you did. (49:6)

In the past, rumors had hurt Muslims in many ways. During the battle of Uhud, the Prophet (S) was injured, and some people spread a rumor that he had been killed. This rumor created panic among the Muslims, and it was one of the causes of suffering for the Muslims in that battle.

**Remedy for oral sins:** We must thank Allâh because there is a remedy for all types of sins, including oral sins. Allâh forgives all sins if the sinner repents and turns away from the sin. Repentance will not come unless we recognize that sin was committed. If we realize our tongues are out of control, then we should pray to Allâh and seek His help. With His help, we will be able to reduce our oral sins and eventually eliminate them. Allâh does not automatically correct us when we pray. We must make the effort. We must try to change ourselves. We must change our attitudes. Once we take the initiative, Allâh will help us overcome our shortfalls.

If we see a group of people busy in idle or negative talk, we should stay away from such a group.

And when they hear idle talk, they turn aside from it and say: “For us are our deeds, and to you are your deeds—Peace be upon you! We do not follow the ignorant.” (28:55)

**Points to remember:**

- Repentance is the best way to correct any sin.
- If we sincerely repent, we should never repeat the same sin.
1. Based on the lesson, write three oral sins that people often commit.

1. 

2. 

3. 

2. According to the lesson, what can be the price we pay for oral sins?

A. Lots of money.
B. Our rewards in the Afterlife.
C. Our job.
D. Our childhood.

3. In the Qur'an which type of oral sin is equated with eating the flesh of one's dead brother?

A. The sin of eating dead meat.
B. The sin of backbiting.
C. The sin of slander.
D. The sin of hypocrisy.

4. Explain what you think the Prophet (S) meant when he said, "a better Muslim is one from whose tongue and hands the Muslims feel safe."

5. When prophet Ibrāhīm's (A) father insulted him for speaking against the idols, how did he respond?

A. He insulted him in return.
B. He told his father to get out of his home.
C. He started a fight with him.
D. He offered him a greeting of peace.

6. We often make promises, but do not want to fulfill them later. Read surah As-Saff, verses 2-3, and identify the way Allah looks at this type of oral sins.

A. Allah (swt) says He will forgive them.
B. Allah (swt) does not care.
C. Allah (swt) hates such actions.
D. Allah (swt) will send the sinners to hell.

7. Surah Hujurat, verse 11, was quoted in the lesson. Based on this verse, why should people not laugh at others?