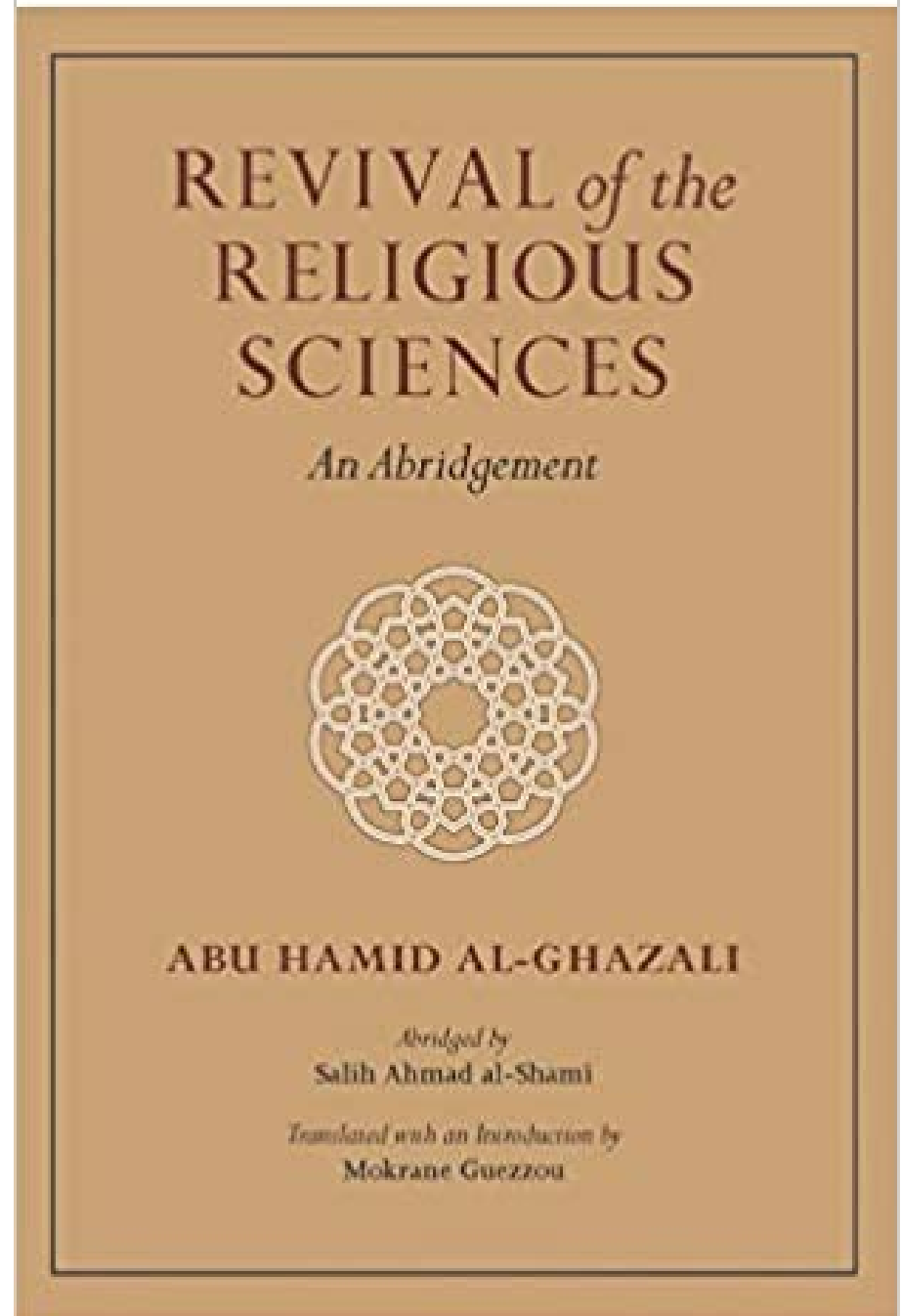


*Books Defects of the Tongue,*

*The Book of Hope and Fear*

*The Book of Impoverishment and Abstinence*

– from *Iḥya ‘Ulūm al-Dīn* by al-Ghāzalī



# The Tongues Role in Governing Our Spiritual and Eternal Success

Qaf Q50:16-18: It is all recorded

We created man—We know what his soul whispers to him: We are closer to him than his jugular vein. with two receptors set to record, one on his right side and one on his left: he does not utter a single word without an ever-present watcher

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ<sup>ط</sup> وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Īal-Muminūn Q23:3 : Avoiding al-Laghw

[How] prosperous are the believers -Those who pray humbly,- who shun idle talk.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ  
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

al-Furqan Q25:72 : The desired behaviour when dealing  
with al-Laghw

[The servants of the Lord of Mercy are] those who do not give false testimony, and who, when they see some frivolity, pass by with dignity;

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

al-Ahzab Q33:70-71:

Believers, be mindful of God, speak in a direct fashion and to good purpose. and He will put your deeds right for you and forgive you your sins. Whoever obeys God and His Messenger will truly achieve a great triumph.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا  
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ<sup>ط</sup> وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
فَقَدْ فَازَ فَوْزًا عَظِيمًا

## al-Fāṭir Q35:10: Ascent of righteous words

If anyone desires power, all power belongs to God; good words rise up to Him and He lifts up the righteous deed, but a severe torment awaits those who plot evil and their plotting will come to nothing — Abdul Haleem

Abdulah b. Mas'ūd said to us, ' If we convey to you words, we do so from the charity of the book of Allah; ' Indeed, when the Muslim servant says, ' Glory be to Allah and His praise, All praise is for Allah, There is no God, but Allah, Allah is the Greatest, Allah is the blessed.' An angel takes those words and places them under its wing and then ascends with them to the heavens and does not pass by an assembly of angels except they seek forgiveness for the one who expressed them. Until he reaches the presence of the All Merciful.' Thereafter Abdulah then recited, ' ... good words rise up to Him and He lifts up the righteous..'

Q35:10

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ  
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ  
شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ

قَالَ لَنَا عَبْدُ اللَّهِ -هُوَ ابْنُ مَسْعُودٍ- إِذَا حَدَّثْنَاكُمْ حَدِيثًا أَتَيْنَاكُمْ بِتَصْدِيقِ  
ذَلِكَ مِنْ كِتَابِ اللَّهِ : إِنْ الْعَبْدُ الْمُسْلِمُ إِذَا قَالَ " : سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ،  
وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، تَبَارَكَ اللَّهُ " ، أَخَذَهُنَّ مَلَكٌ  
فَجَعَلَهُنَّ تَحْتَ جَنَاحِهِ ، ثُمَّ صَعَدَ بِهِنَّ إِلَى السَّمَاءِ فَلَا يَمُرُّ بِهِنَّ عَلَى  
جَمْعٍ مِنَ الْمَلَائِكَةِ إِلَّا اسْتَغْفَرُوا لِقَائِهِنَّ ، حَتَّى يَجِيءَ بِهِنَّ وَجْهَ  
الرَّحْمَنِ عَزَّ وَجَلَّ ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ { : إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ  
الصَّالِحُ يَرْفَعُهُ . }

Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "When the son of Adam starts the day, all his limbs supplicate his tongue, saying, 'Fear Allah in respect of us. We move by you. If you go straight, we go straight. If you go crooked, we go crooked.'" [at-Tirmidhi]

Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who safeguards for My sake what is between his jaws and what is between his legs, I will safeguard the Garden for him." [Agreed upon]

عن أبي سعيد الخدري عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ ابْنُ آدَمَ، فَإِنَّ أَعْضَاءَهُ تُكْفِّرُ لِلِّسَانِ؛ تَقُولُ: اتَّقِ اللَّهَ فِينَا؛ فَإِنَّكَ إِنْ اسْتَقَمْتَ اسْتَقَمْنَا، وَإِنْ اعْوَجَجْتَ اعْوَجَجْنَا

عن سهل بن سعد الساعدي عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ يَضْمَنَ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ الْجَنَّةَ

al-Ghazali 'The greatest tool used by the devil in leading people astray is their tongues.'

al-Ghazali, speech can be viewed as 4 types:

1. That which is purely harmful
2. That which is entirely beneficial
3. That which can be both beneficial and harmful
4. Finally, that which is neutral

Considering the above , Ibrahim b. Adam said speech is of 4 types:

1. Hoped in, that it will be beneficial by expressing it but fearful of a harmful outcome. **Out of virtue one should refrain from it.**
2. Not hoped in that it will be beneficial by expressing it nor fearful of a harmful outcome. **Less of this the better.**
3. Not hoped in that it will be beneficial by expressing it yet safe from a harmful outcome. **For an intelligent one refraining from this is applied.**
4. Hoped in that it will be beneficial by expressing it and is safe from a harmful outcome. **If one is going to speak, it should be only this.**