

10 Kalamat (speech, Words, or utterance) must be avoided for Harmony in homes and society:

Whoever has a problem of harmony and peace at his home, avoiding the following 10 Kalamat (Speech, words, or utterance) will In Shaa Allah solve this problem. Ali (RA) once said “wounds inflicted from sword will heal, but wounds inflicted through tongue will never heal”

There are 10 Kalamat which can cause serious harm to person in this life but severe punishment in hereafter as well and these are mentioned in Quran and Ahadith of Prophet (SAW).

1. LYING:

Lying is completing forbidden in all societies, culture, religions and in human ethics. Quran and Prophet’s Ahadith has forbidden lying on several places.

2. Backbiting:

It is strange fact that we all know that lying is bad and telling truth is right and good, but in certain occasion telling truth is forbidden and not liked by Allah (SWT), strange, isn't it?, but it is true how? By definition “Backbiting “is when someone tells something about another person which is true and is a fact but since he/she is doing behind his/her back (in his absence), is called backbiting and Allah has forbidden it in Quran , but if it is not the truth then it is not backbiting, it is slandering which is much worse than backbiting.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

----- Do not backbite one another {To say something about another behinds ones back that if one hears it, dislikes it, though it may happens to be truth}. Would any of you like to eat the flesh of his dead brother? Surely you would abhor it.----- [Q 49/12].

The problem with backbiting is that person things and he is satisfied in his heart that he is telling the truth, but don't realizes that though it is a truth but Allah (SWT) does not like it and it is a major sin in Islam.

Ghibat (back-biting) has been defined thus: It is saying on the back of a person something which would hurt him if he came to know of it. This definition has been reported from the Prophet (peace be upon him) himself. According to a tradition which Muslim, Abu Daud, Tirmidhi, Nasai and others have related on the authority of Abu Hurairah, the Prophet (peace be upon him) defined ghibat as follows:

It is talking of your brother in a way irksome to him. It was asked: What, if the defect being talked of is present in my brother? The Prophet (peace be upon him) replied: If it is present in him, it would be Ghibat (Backbiting); if it is not there, it would be slandering him.

In another tradition which Imam Malik has related in Muwatta, on the authority of Muttalib bin Abdullah. A person asked the Prophet (peace be upon him): What is Ghibat? The Prophet (peace be upon him) replied: It is talking of your brother in a way irksome to him. He asked: Even if it is true, O Messenger of Allah? He replied: If what you said was false, it would then be a calumny./salendering.

These traditions make it plain that uttering a false accusation against a person in his absence is calumny and describing a real defect in him ghibat; whether this is done in express words or by reference and allusion, in every case it is forbidden. Likewise, whether this is done in the lifetime of a person, or after his death, it is forbidden in both cases.

3. Talebearer:

By definition a talebearer is a person who circulates rumors, distorted truth, full truth, or outright lies which are designed to be mischief. In Arabic it is called "Namimah". Another definition of Namimah is uncovering secrets and

disclosing that which is not appropriate to be disclosed. Hence it is manifested that Namimah is passing on what people say to each other, intending to cause mischief and do disclose secrets.

It is also said: "The talebearer's act is more harmful than that of Satan, as Satan's act is based on imagination and Waswasah (insinuating thoughts from Satan), while the talebearer's act is based on confrontation and viewing."

Namimah is one of the worst evil deeds, which spreads among a large number of people, to the extent that a few people are free from it. The Muslims unanimously agree that it is prohibited according to explicit evidence from the Quran, the Sunnah, and the Ijma (consensus of scholars) of the nation. "The whole nation unanimously agrees on the prohibition of Namimah, and Allah (Glorified and Exalted be He) considers it as one of the gravest sins. Namimah is prohibited because it causes enmity and hatred among the Muslims.

Also, Allah (Glorified and Exalted be He) says: {Woe to every slanderer and backbiter.}[Al-Humazah: 1] {وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ} الهمزة: 1 It is said that "Al-Humazah" means the talebearer.

Hudhaifah (may Allah be pleased with him) is reported to have said that the Messenger of Allah (prayers and peace of Allah be upon him) said: "No talebearer enters Paradise." [Reported by Muslim]

The Prophet (prayers and peace of Allah be upon him) said: "Shall I tell you about the most evil persons among you? They said: Yes. He said: Those who commit Namimah, cause trouble between the loved ones, and accuse people of vices they are innocent of." [Declared Hasan (good) by Al-Albani]

4. Slandering:

We have already covered this in the section of Backbiting:

5: Mocking (Making fun of others) others:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُم الظَّالِمُونَ

Believers, let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they; nor let a group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames.²² It is an evil thing to gain notoriety for ungodliness after belief.²³ Those who do not repent are indeed the wrong-doers. [Q49/11]

Mocking does not only imply mocking with the tongue but it also includes mimicking somebody, making pointed references to him, laughing at his words, or his works, or his appearance, or his dress, or calling the people's attention to some defect or blemish in him so that others also may laugh at him. All this is included in mocking. What is actually forbidden is that one should make fun of and ridicule another, for under such ridiculing there always lie feelings of one's own superiority and the other's abasement and contempt, which are morally unworthy of a gentleman. Moreover, it hurts the other person, which causes mischief to spread in society. That is why it has been forbidden.

The word lamz as used in the original is very comprehensive and applies to ridiculing, reviling, deriding, jeering, charging somebody or finding fault with him, and making him the target of reproach and blame by open or tacit references. As all such things also spoil mutual relationships and create bad blood in society, they have been forbidden.

6. Cheating/ Deceiving people by words;

Never deceive people by saying something and acting differently. A famous incident at the time of Prophet happened when a woman called her little child to

give something to him, Prophet immediately asked her if she has something to give her, she replied yes few dates. Prophet said if you have not given him the dates and just pretended then you had committed cheating and deceiving even small child and would have been punished on the Day of Judgment. This tells how important it is, not to cheat by telling lies in our businesses dealings, family dealings or even between husband, wife and kids.

7. Taking false oath:

Taking false oath is a major sin in Islam, Allah in Quran says:[Q 5/89]

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

Allah does not take you to task for the oaths you utter vainly, but He will certainly take you to task for the oaths you have sworn in earnest. The expiation (for breaking such oaths) is either to feed ten needy persons with more or less the same food as you are wont to give to your families, or to clothe them, or to set free from bondage the neck of one man; and he who does not find the means shall fast for three days. This shall be the expiation for your oaths whenever you have sworn (and broken them.)¹⁰⁶ But do keep your oaths.¹⁰⁷ Thus does Allah make clear to you His commandments; maybe you will be grateful.

If a person had deliberately made an oath which entails sin he should not abide by his oath and should expiate it. To be mindful of one's oaths has several meanings. First, one should make proper use of oaths and should not employ them either frivolously or sinfully. Second, when a person takes an oath, he should take care not to forget it lest he be led to break it. Third, when a man deliberately takes an oath regarding something sound in itself he should pay the penalty if he happens to violate it.

8. Breaking promise/agreement:

In Islam, keeping one's word is just as paramount. In fact breaking one's promise is considered to be one of the major sins that a person can commit. The Quran denounces the breaking of the promise in [Q61/2-3]

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Believers, why do you profess that which you do not practice

It is most hateful in the sight of Allah that you should profess what you do not practice.

There should be complete agreement between a true Muslim's word and deed: he should carry into effect whatever he says, and when he has no intention of doing it, or has no power for it, he should not say it. To say one thing and do another is one of the most hideous characteristics of man, in the sight of Allah. The Prophet (peace be upon him) has explained that a person's being characterized by this quality is a sign that he is not a believer but a hypocrite.

According to a Hadith, he said: The hypocrite has three signs even if he offered the Prayer and observed the Fast, and professed to be a Muslim: That is when he spoke he lied; when he made a promise, he broke it; and when he was entrusted with something, he proved dishonest. (Bukhari, Muslim).

The jurists of Islam have almost unanimously held the view that if a person makes a pledge to Allah (e.g. vows to do something), or enters into an agreement with others, or promised somebody to do something, it is obligatory for him to fulfill it, unless the thing he has promised is by itself sinful. If it is sinful, he should not observe or carry out the agreement or promise, but should expiate its violation as mentioned in ([Surah Al-Maidah, Ayat 89](#)) above.

Note: Even if we make promise to our kids like buying them candy, chocolates or toys, we should fulfill this promise.

9. Calling People by names:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَن لَّم يَتُبْ فَأُولَئِكَ هُم الظَّالِمُونَ

Believers,¹⁹ let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they;²⁰ nor let a group of women scoff at another group, it may well be that the latter are better than they.²⁰ **And do not taunt one another,²¹ nor revile one another by nicknames.²²** It is an evil thing to gain notoriety for ungodliness after belief.²³ Those who do not repent are indeed the wrong-doers. [Q49/11]

This command requires that a person should not be called by a name or a title which may cause him humiliation, e.g. calling somebody a sinner or a hypocrite, or calling someone a lame or blind one, or one-eyed, or giving him a nickname containing a reference to some defect or blemish in him, or in his parents, or in his family, or calling a person a Jew or a Christian even after his conversion to Islam, or giving such a nickname to a person, or a family, or a community, or a group, which may bring condemnation or disgrace on it. Only those nicknames have been made an exception from this command, which though apparently offensive, are not intended to condemn the persons concerned, but they rather serve as a mark of recognition for them.

10. Do not revile (abuse, attack with insulting evil words) anyone:

Severity of reviling is gauged from the following fact:

We all know Shirk (Associating partners with Allah (SWT)) is grave and unforgivable sin, worshiping idols is the worst kind of shirk and Allah (SWT) calls them filthy work of Shaitan in Surah Maida ,Aya 90, but still called upon believers , do not revile/abuse these deities . Because if you do so, they will in return Abuse and revile your Lord (Which is Allah (SWT)) .

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ
عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

O believers, do not insult/abuse those, whom these {Mushrikeen} call upon besides Allah, lest in retaliation they call bad names to Allah out of ignorance-----.

Similarly Prophet (SAW) once told his companions not to curse/abuse or revile your parents. Sahaba asked O prophet of Allah who can revile his own parents; he replied if you revile somebody's parents he will retaliate by abusing your parents, which in turns means you yourself is cause of abusing your own parents. So never abuse /revile anybody if you want peace and harmony in your living environment.

If somebody avoids these above mentioned 10 Kalamat from his tongue, it is guaranteed by Allah (SWT) Himself in Quran that He will bless his work and forgives his sins.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِغِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

O believers! Fear Allah and always say the **right thing**, He will bless your work and forgive your sins- for he that obeys Allah and His Rasool, has indeed achieved the highest achievement/success. [Q33/70-71]