

# **Backbiter is a cheat**

## Table of Contents

Summary: .....	2
Ahadith on Backbiting:.....	3
Imam <sup>-asws</sup> rebukes a backbiter (who reports an illicit talk): .....	4
Listening intently to backbiting is forbidden: .....	5
Backbiter is outside from the Wilayah of Allah <sup>-azwj</sup> and inside the wilayah of Satan <sup>-la</sup> .....	6
Defender of a Muslim is in Paradise: .....	7
There is no backbiting for the vulgar and heretic:.....	8
Appendix: Additional Ahadith Explaining scope of Backbiting .....	9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلِّمْ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

## Backbiter is a cheat

### Summary:

It has become a norm to narrate an embarrassing past event or preceding discussions of an absent person, which did take place. In Islam it is forbidden unless it is already in publicly knowledge and/or is from a 'Biddah' (heresy - harmful to religion), this norm of society comes under backbiting and Islam considers it as (equating to) eating the flash of one's brother. However, if the narration is a fabrication, then it would come under 'Bohtan' (slandering) which is a punishable sin. The backbiter is termed as a 'Cheat'! Some brief Ahadith are cited below:

الدُّرَّةُ الْبَاهِرَةُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ لُبَيْلٌ عَنِ النَّاسِ عَلَى لِسَانِكَ.

(The book) 'Al Durr Al Bahira' –

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'And let people's faults be less on your tongue'.<sup>1</sup>

وَ قَالَ ع مَنْ رَمَى النَّاسَ بِمَا فِيهِمْ رَمَوْهُ بِمَا لَيْسَ فِيهِ.

<sup>1</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 65 a

And he<sup>-asws</sup> said: ‘One who shoots (accuses) the people with what is in them, they will shoot at him (accuse him) with what isn’t in him’.<sup>2</sup>

كان رسول الله ص إذا كره من إنسان شيئاً قال ما بال أقوام يفعلون كذا وكذا ولا يعين.

Rasool-Allah<sup>-saww</sup> was such that whenever he<sup>-saww</sup> mentioned something from a person, said: ‘What is the matter with a people doing such and such?’ And he<sup>-saww</sup> would not specify’.<sup>3</sup>

وَ قَالَ عَلِيٌّ ع اذْكُرُوا تَحَاسِينِ مَوْتَاكُمْ.

And Ali<sup>-asws</sup> said: ‘Mention the good deeds of your deceased’.<sup>4</sup>

وَ فِي خَيْرٍ آخَرَ لَا تَقُولُوا فِي مَوْتَاكُمْ إِلَّا خَيْرًا.

And in another: ‘Do not be saying regarding your deceased, except good’.<sup>5</sup>

قَالَ النَّبِيُّ ص أَ تَزْعُمُونَ عَنْ ذِكْرِ الْفَاجِرِ حَتَّى يَعْرِفَهُ النَّاسُ اذْكُرُوهُ بِمَا فِيهِ يَخْذَرُهُ النَّاسُ.

The Prophet<sup>-saww</sup> said: ‘Are you afraid from mentioning the immoral until the people recognise him? Mention him with whatever is in him, the people can be careful of him’.<sup>6</sup>

### Ahadith on Backbiting:

Some Ahadith are presented related to fleeing from backbiting and backbiters.

الكافي مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ بْنِ عَمْرٍو عَنْ رَجُلٍ لَا نَعْلَمُهُ إِلَّا يُحْيَى الْأَزْرَقُ قَالَ قَالَ أَبُو الْحُسَيْنِ ع مَنْ ذَكَرَ رَجُلًا مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا عَرَفَهُ النَّاسُ لَمْ يَعْتَبَهُ وَ مَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا لَا يَعْرِفُهُ النَّاسُ اِغْتَابَهُ وَ مَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَتْهُ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Aamir, from Aban, from a man we don’t know except as Yahya Al-Azraq who said,

‘Abu Al-Hassan<sup>-asws</sup> said: ‘One who mentions a man from behind him with what is in him, from what the people do know, he is not backbiting him, and one who mentions it from behind him with what is in him from what the people don’t know, he is backbiting him, and the one who mentions him with isn’t in him, so he has slandered him’.<sup>7</sup>

أَطْلِقَ عَنِ النَّاسِ عُقْدَةً كُلِّ جَفْدٍ وَ أَقْطَعَ عَنْكَ سَبَبَ كُلِّ وَثْرِ وَ تَغَابَ عَنْ كُلِّ مَا لَا يَضِخُ لَكَ وَ لَا تَعْجَلَنَّ إِلَى تَصْديقِ سَاعٍ فَإِنَّ السَّاعِيَ غَاشٌّ وَ إِنْ تَشَبَّهَ بِالتَّاصِحِينَ

<sup>2</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 65 b

<sup>3</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

<sup>4</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

<sup>5</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

<sup>6</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

<sup>7</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 6

(Amir Al-Momineen<sup>asws</sup> wrote to Al-Ashtar when sent him as a ruler over them): Free from the people the knot of every grudge and cut off from you the cause of every string (enmity), and be absent from all what is not clear to you, and do not be hasty to ratify (endorse) a backbiter, for the backbiter is a cheat and even he resembles with the advisers. .... And the abundant greetings be upon His<sup>azwj</sup> Rasool<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and submissive submission”. (an extract)<sup>8</sup>

الكافي عن علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص الغيبة أسرع في دين الرجل المسلم من الأكلة في خوفه

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The backbiting is quicker in the religion of a Muslim man than the meal in his interior’.

قال و قال رسول الله ص الجلوس في المسجد انتظار الصلاة عبادة ما لم يحدث

He<sup>asws</sup> said: ‘And Rasool-Allah<sup>saww</sup> said: ‘The sitting in the Masjid awaiting the Salat is (an act of) worship, for as long as the occurrence does not happen’.

قيل يا رسول الله و ما يحدث

‘It was said, ‘O Rasool-Allah<sup>saww</sup>! And what is the occurrence?’

قال الاغتياب.

He<sup>saww</sup> said: ‘The backbiting’”.<sup>9</sup>

**Imam<sup>asws</sup> rebukes a backbiter (who reports an illicit talk):**

الإحتجاج عبد الله بن سنان عن أبي عبد الله ع قال: قال رجل لعلي بن الحسين ع إن فلاناً ينسبك إلى أنك صالٌّ مبتدعٌ

(The book) ‘Al Ihtijaj’ – Abdullah Bin Sinan,

‘From Abu Abdullah<sup>asws</sup> having said: ‘A man said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, ‘So and so attributes you<sup>asws</sup> to that you<sup>asws</sup> are a straying innovator!’

فقال له علي بن الحسين عليهما السلام ما رعيت حق محالسة الرجل حيث نقلت إلينا حديثه و لا أدت حقي حيث أبلغتني عن أخي ما لست أعلمه إن الموت بعننا و البعث محشرنا و القيامة موعداً و الله يحكم بيننا

Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to him: ‘You have not taken care of sitting with the man whereby you narrated his narration to us<sup>asws</sup>, nor did you fulfil my<sup>asws</sup> right whereby you delivered to me<sup>asws</sup> from my<sup>asws</sup> brother what I<sup>asws</sup> didn’t know. The death will generalise us, and the

<sup>8</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 30 H 744

<sup>9</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 1

Resurrection will raise us, and the Qiyamah is our meeting place, and Allah<sup>-azwj</sup> will Judge between us.

إِيَّاكَ وَالْغَيْبَةَ فَإِنَّهَا إِذَا مَلَاحِبِ النَّارِ وَ اعْلَمَ أَنَّ مَنْ أَكْثَرَ مِنْ ذِكْرِ غُيُوبِ النَّاسِ شَهِدَ عَلَيْهِ الْإِكْتَارُ أَنَّهُ إِذَا يَطْلُبُهَا بِقَدْرِ مَا فِيهِ.

Beware of the backbiting, for it is a sauce of the dogs of the Fire, and know what the one who frequents from mentioning faults of the people, many will testify against him that he had rather sought these in accordance to what had been in him”.<sup>10</sup>

تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن فضالة عن ابن عميرة عن عبد الأعلى عن أبي عبد الله ع قال قال رسول الله ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ أَوْ يُعْتَابُ فِيهِ مُسْلِمٌ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ- وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا إِلَى قَوْلِهِ مَعَ الْقَوْمِ الظَّالِمِينَ.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saed, from Fazalat, from Ibn Aameya, from Abdul A’ala,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who were to believe in Allah<sup>-azwj</sup> and the Last Day, he should not sit in a gathering an Imam<sup>-asws</sup> is being reviled in, or a Muslim is being backbitten in it. Allah<sup>-azwj</sup> Says in His<sup>-azwj</sup> Book: **And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68]**’.<sup>11</sup>

### Listening intently to backbiting is forbidden:

الأمايلي للصدوق في مناهي النبي ص أَنَّهُ هَمَى عَنِ الْغَيْبَةِ وَالِاسْتِمَاعِ إِلَيْهَا وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنْ اعْتَابَ امْرَأً مُسْلِمًا بَطَلَ صَوْمُهُ وَ نُقِصَ وَضُوءُهُ وَ جَاءَ يَوْمَ الْقِيَامَةِ تَمُوحٌ مِنْهُ رَائِحَةٌ أَنْتَنُ مِنَ الْحَيْمَةِ يَتَأَدَّى بِهِ أَهْلُ الْمُؤَقَفِ فَإِنْ مَاتَ قَبْلَ أَنْ يَتُوبَ مَاتَ مُسْتَحِلًّا لِمَا حَرَّمَ اللَّهُ

(The book) ‘Al-Amaali’ of Al-Sadouq –

‘Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the backbiting and the listening intently to it, and he<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, said: ‘One who backbites a Muslim person, his fasts are nullified, and his Wud’u is broken, and he will come on the Day of Qiyamah such that a smell will be effusing from him being smellier than the carcass, the people at the pausing will be harmed by it. If he dies before he repents, he would have died having permitted what Allah<sup>-azwj</sup> had Prohibited’.

وَ قَالَ ص مَنْ كَظَمَ غَيْظًا وَ هُوَ قَادِرٌ عَلَى إِتْقَانِهِ وَ حَلَمَ عَنْهُ أَعْطَاهُ اللَّهُ أَجْرَ شَهِيدٍ أَلَا وَ مَنْ تَطَوَّلَ عَلَى أَخِيهِ فِي غَيْبَةٍ سَبَعَهَا فِيهِ فِي مَجْلِسٍ فَرَدَّهَا عَنْهُ رَدًّا اللَّهُ مِنْهُ أَلْفَ بَابٍ مِنَ السُّوءِ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّ هُوَ لَمْ يَرُدَّهَا وَ هُوَ قَادِرٌ عَلَى رَدِّهَا كَانَ عَلَيْهِ كَوْزِرٌ مِنَ اعْتَابَتِهِ سَبْعِينَ مَرَّةً.

And he<sup>-saww</sup> said: ‘One who swallows anger while he is able upon implementing it and forbears from it, Allah<sup>-azwj</sup> will Give him Recompense of a martyr; and the one who graces upon his brother regarding a backbite he had heard regarding him, so he repels it from him, Allah<sup>-azwj</sup> will Repel from him a thousand doors of evil in the world and the Hereafter. But if he does

<sup>10</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 8

<sup>11</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 9

not repel it while he is able upon repelling it, upon him would be like a burden (of sins) of the one who had backbitten him, seventy times".<sup>12</sup>

## Backbiter is outside from the Wilayah of Allah<sup>-azwj</sup> and inside the wilayah of Satan<sup>-la</sup>

الأُمالي للصدوق أَبِي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنْ حَدَّانَ بْنِ سُلَيْمَانَ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحٍ عَنْ عَلْقَمَةَ قَالَ قَالَ الصَّادِقُ ع وَ قَدْ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَمَّنْ تُقْبَلُ شَهَادَتُهُ وَ مَنْ لَا تُقْبَلُ

(The book) 'Al Amaali' of Al Sadouq – My father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shueyb, from Muhammad Bin Ismail, from Salih, from Alqamah who said,

'Al-Sadiq<sup>-asws</sup> said, and I had said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me about the one whose testimony is acceptable, and the one whose testimony is not acceptable'.

فَقَالَ يَا عَلْقَمَةُ كُلُّ مَنْ كَانَ عَلَى فِطْرَةِ الْإِسْلَامِ جَازَتْ شَهَادَتُهُ

He<sup>-asws</sup> said: 'O Alqamah! Every one who were to be upon the nature of Al-Islam, his testimony is allowed'.

قَالَ قُلْتُ لَهُ تُقْبَلُ شَهَادَةُ مُقْتَرِفٍ لِلذُّنُوبِ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'Will the testimony of an acknowledger of the sins be acceptable?'

فَقَالَ يَا عَلْقَمَةُ لَوْ لَمْ تُقْبَلْ شَهَادَةُ الْمُقْتَرِفِينَ لِلذُّنُوبِ لَمَا قُبِلَتْ إِلَّا شَهَادَاتُ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِأَنَّهُمْ هُمُ الْمَعْصُومُونَ دُونَ سَائِرِ الْخَلْقِ

He<sup>-asws</sup> said: 'O Alqamah! If the testimony of an acknowledger of the sins is not accepted, nothing will be accepted except testimony of the Prophets<sup>-as</sup> and the successors<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, because they<sup>-asws</sup> are the infallible besides rest of the people.

فَمَنْ لَمْ تَرَهُ بِعَيْنِكَ يَزِيحُكَ ذَنْبًا أَوْ لَمْ يَشْهَدْ عَلَيْهِ بِذَلِكَ شَاهِدَانِ فَهُوَ مِنْ أَهْلِ الْعَدَالَةِ وَ السُّبْرِ - وَ شَهَادَتُهُ مُقْبُولَةٌ وَ إِنْ كَانَ فِي نَفْسِهِ مُذْنِبًا وَ مِنْ اِغْتَابِهِ بِمَا فِيهِ فَهُوَ خَارِجٌ عَنْ وِلَايَةِ اللَّهِ عَزَّ وَ جَلَّ دَاجِلٌ فِي وِلَايَةِ الشَّيْطَانِ

The one whom you have not seen with your own eyes indulging in a sin, or two witnesses have not testified upon him with that, so he is from the ones righteous of the justice and the covering up, and his testimony is acceptable, and even if he was a sinner within himself, and the one who backbites him, he is outside from the Wilayah of Allah<sup>-azwj</sup> Mighty and Majestic and inside the wilayah of Satan<sup>-la</sup>.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ اِغْتَابَ مُؤْمِنًا بِمَا فِيهِ لَمْ يَجْمَعْ اللَّهُ بَيْنَهُمَا فِي الْجَنَّةِ أَبَدًا وَ مَنْ اِغْتَابَ مُؤْمِنًا بِمَا لَيْسَ فِيهِ انْقَطَعَتِ الْعِصْمَةُ بَيْنَهُمَا وَ كَانَ الْمُغْتَابُ فِي النَّارِ خَالِدًا فِيهَا وَ بِئْسَ الْمَصِيرُ.

<sup>12</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 10

And my<sup>-asws</sup> father<sup>-asws</sup> had narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father, from his<sup>-asws</sup> forefathers that Rasool-Allah<sup>-saww</sup> said: ‘One who backbites a Momin with what is in him, Allah<sup>-azwj</sup> will not Gather between the two in the Paradise, ever! And the one who backbites a Momin with what isn’t in him, the protection between them is cut off, and the backbiter would be in the Fire, being eternally in it, and evil is the destination’<sup>.13</sup>

### Defender of a Muslim is in Paradise:

ثواب الأعمال أبي عن عليٍّ عن أبيه عن التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ الْمُسْلِمِ وَجَبَتْ لَهُ الْجَنَّةُ الْبَيْتَةَ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who defends an honour of his Muslim brother, the Paradise is obligated for him indeed’<sup>.14</sup>

ثواب الأعمال ابنُ الْمُتَوَكَّلِيِّ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مُحَمَّدِ بْنِ رِقَابٍ عَنِ أَبِي الْوَرْدِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ اغْتَيْبَ عِنْدَهُ أَحُوهُ الْمُؤْمِنُ فَنَصَرَهُ وَاعَانَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ اغْتَيْبَ عِنْدَهُ أَحُوهُ الْمُؤْمِنُ فَلَمْ يَنْصُرْهُ وَ لَمْ يَدْفَعْ عَنْهُ وَ هُوَ يُعَدُّ عَلَى نُصْرَتِهِ وَ عَوْنِهِ حَقُّهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Ibn Rian, from Abu Al Warid,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One in whose presence his Momin brother is being backbitten, so he helps him (that who is talked about) and assists him, Allah<sup>-azwj</sup> will Help him in the world and the Hereafter; and the one in whose presence his Momin brother is being backbitten, but he does not help him and does not defend him while he is able upon helping him and assisting him, Allah<sup>-azwj</sup> lower him in the world and the Hereafter’<sup>.15</sup>

وَ قَالَ ص سِتُّ خِصَالٍ مَا مِنْ مُسْلِمٍ مَيِّتٌ فِي وَاحِدَةٍ مِنْهُنَّ إِلَّا كَانَ ضَامِنًا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ رَجُلًا يَبْتُهُ أَنْ لَا يَغْتَابَ مُسْلِمًا فَإِنْ مَاتَ عَلَى ذَلِكَ كَانَ ضَامِنًا عَلَى اللَّهِ الْخَيْرَ.

And he<sup>-saww</sup> said: ‘Six characteristics, there is no Muslim dying in one of these, except I<sup>-saww</sup> guarantee upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> will Enter him into the Paradise – a man whose intention is that he will not backbite a Muslim. If he dies upon that, it would be a guarantee upon Allah<sup>-azwj</sup> – the Hadeeth’<sup>.16</sup>

وَ قَالَ ع قَالَ رَسُولُ اللَّهِ ص لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَ لَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ سُبْحَانَهُ وَ هُوَ نَفْسِي الرَّاحَةِ مِنْ دِمَائِ الْمُسْلِمِينَ وَ أَنْفَوَالِهِمْ سَلِيمِ اللِّسَانِ مِنْ أَعْرَاضِهِمْ فَلْيَفْعَلْ.

And he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup>: ‘The Eman of a person cannot be straight until his heart is straight, and his heart cannot be straight until his tongue is straight. So the one from you who

<sup>13</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 12

<sup>14</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 38 a

<sup>15</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 38 b

<sup>16</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 66 c

is capable of meeting Allah<sup>-azwj</sup> the Glorious and he is of pure comfort from the blood of Muslims and their wealth, safe of the tongue from their honours, let him do so".<sup>17</sup>

أَعْلَامُ الدِّينِ، قَالَ عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ دَخَلْتُ عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ فَتَبَسَّمْتُ إِلَيْهِ فَقَالَ أَ حُبُّهُ  
فَقُلْتُ نَعَمْ وَ مَا أَحْبَبْتُهُ إِلَّا لَكُمْ

(The book) 'A'lam Al Deen' – Abdul Momin Al Ansari said,

'I entered to see Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, may the greetings be unto them<sup>-asws</sup> both, and in his<sup>-asws</sup> presence was Muhammad Bin Abdullah Al-Ja'fary. I smiled at him. He<sup>-asws</sup> said: 'Do you love him?' I said, 'Yes, and I do not love him except for you (Imams<sup>-asws</sup>)'.

فَقَالَ ع هُوَ أَخُوكَ وَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأُمِّهِ وَ لِأَبِيهِ وَ إِنْ لَمْ يَلِدْهُ أَبُوهُ مَلْعُونٌ مَنِ أَحْتَمَ أَخَاهُ مَلْعُونٌ مَنِ عَشَّ أَخَاهُ مَلْعُونٌ مَنْ لَمْ يَنْصَحْ أَخَاهُ مَلْعُونٌ مَنْ  
اِعْتَابَ أَخَاهُ.

He<sup>-asws</sup> said: 'He is your brother, and the Momin is a brother of the Momin of his mother and of his father; and one whom his father did not beget him is an accursed; and one who slanders his brother is an accursed; one who cheats his brother is accursed; and who does not advise his brother is accursed; one who backbites his brother (is accursed)".<sup>18</sup>

### There is no backbiting for the vulgar and heretic:

فقه الرضا عليه السلام اجتنبوا الغيبة غيبة المؤمن و احدثوا التميمية فإهتما يفتيران الصائم و لا غيبة للفاجر و شارب الخمر و اللاعب بالشطرنج و  
القمار.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>: 'Shun the backbiting, backbiting the Momin, and be cautious of the gossiping, for these two break the fast (of the fasting one), and there is no backbiting of the immoral, and drinker of the wine, and the chess player, and the gambler".<sup>19</sup>

فَرَوَى الشَّيْخُ أَبُو جَعْفَرٍ الْكُلَيْبِيُّ رَضِيَ اللَّهُ عَنْهُ فِي الصَّحِيحِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَ الْبِدَعِ  
مِنْ بَعْدِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثِرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةِ وَ بَاهْتُوهُمْ كَيْلًا يَطْعَمُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْدَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُونَ  
مِنْ بَدْعِهِمْ يَكْتُبُ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ.

It is reported by the sheykh Abu Ja'far Al-Kulayni, from him in 'Al-Saheeh', from Dawood Bin Sirham, from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Whenever you see the people of doubts and innovations from after me<sup>-saww</sup>, then reveal the disavowing from them and frequent from reviling them, and the word regarding them, and the talking badly, and accuse them, lets they exceed in the mischief in Al Islam, and caution the people, and do not learn from their innovations, Allah<sup>-azwj</sup> will Write the good deeds for you all due to that, and Raise the ranks for you in the Hereafter".<sup>20</sup>

ختص، الإختصاص قَالَ الرِّضَا ع مَنْ أَلْقَى جَلْبَابَ الْحَيَاءِ فَلَا غِيْبَةَ لَهُ.

<sup>17</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 67 b

<sup>18</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 70 a

<sup>19</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 47

<sup>20</sup> Bihar Al-Anwaar, Vol. 72, H. Ch 66 H 1



(The book) 'Al Ikhtisaas' –

'Al-Reza<sup>-asws</sup> said: 'One who throws off the robe of modesty, there is no backbiting for him'.<sup>21</sup>

الأمالي للصدوق ابن إدريس عن أبيه عن ابن يزيد عن ابن أبي عمير عن معاوية بن وهب عن أبي سعيد هاشم عن أبي عبد الله قال: أربعة لا يدخلون الجنة الكاهن والمنافق ومدمن الخمر والفئات وهو النمام.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Wahab, from Abu Saeed Hashim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Four will not be entering the Paradise – the soothsayer, and the hypocrite, and the habitual of wine, and 'Al-Qattat', and he is the gossiper'.<sup>22</sup>

Some Ahadith on the scope of backbiting are included in the Appendix.

### Appendix: Additional Ahadith Explaining scope of Backbiting<sup>23</sup>

وَقَدْ جَاءَ عَلَى الْمَشْهُورِ قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَذَرُونَ مَا الْغَيْبَةُ فَقَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

And it has come upon the well-known words of the Prophet<sup>-saww</sup>: 'Do you know what the backbiting is?' They said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'. He<sup>-saww</sup> said: 'Your mentioning your brother with what he dislikes'.

وَعَنْ جَابِرٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ قَالَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْغَيْبَةُ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزَّيْنَةِ إِنَّ الرَّجُلَ إِذَا بَيَّنَّنِي وَبَيَّنَّنِي فَتُبْتُ اللَّهُ عَلَيْهِ وَإِنْ صَاحِبَ الْغَيْبَةِ لَا يُعْفَرُ لَهُ حَتَّى يَغْفِرَ لَهُ صَاحِبُهُ.

And from Jabir and Abu Saeed Al-Khudry who both said, 'The Prophet<sup>-saww</sup>: 'Beware of backbiting, for the backbiting is severer than the adultery. The man could commit adultery and repents, so Allah<sup>-azwj</sup> Turns to him (with Mercy), and the backbiter is not Forgiven until his companion (the back-bitten) forgives him'.

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِي بِي عَلَى قَدَمٍ يَحْمِسُونَ وُجُوهُهُمْ بِأَطْفَانِهِمْ فَقُلْتُ يَا جِبْرَائِيلُ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الَّذِينَ يَغْتَابُونَ النَّاسَ وَيَتَعَوَّنَ فِي أَعْرَاضِهِمْ.

And from Anas (a well-known fabricator) said, 'Rasool-Allah<sup>-saww</sup> said: 'On the night of my<sup>-saww</sup> Ascension I<sup>-saww</sup> passed by a group scratching their faces with their finger-nails. I<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! Who are they?' He<sup>-as</sup> said: 'They are those who were backbiting the people and talking badly about their honour'.

وَعَنْهُ قَالَ: حَطَبْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الزَّيْنَةَ وَعَظَّمَ شَأْنَهُ فَقَالَ إِنَّ الدَّرَهَمَ يُصِيبُهُ الرَّجُلُ مِنَ الزَّيْنَةِ أَكْبَرُ عِنْدَ اللَّهِ فِي الْحَطِيبَةِ مِنْ سِتٍّ وَ ثَلَاثِينَ زُنْبَةً يَزِينُهَا الرَّجُلُ وَإِنَّ أَرْبَى الزَّيْنَةِ عِزُّ الرَّجُلِ الْمُسْلِمِ

<sup>21</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 59

<sup>22</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 67 H 1

<sup>23</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

And from him<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> addressed us. He<sup>-saww</sup> mentioned the usury (interest) and the grievousness of its affair. He<sup>-saww</sup> said: ‘The (one) Dirham a man achieved from the interest is more grievous in the Presence of Allah<sup>-azwj</sup> in the sins than thirty-six adulteries adultery a man commits, and the most growth is the honour of the Muslim man.

وَأُوحِيَ اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى بْنِ عِمْرَانَ أَنَّ الْمُعْتَابَ إِذَا تَابَ فَهُوَ آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ وَإِنْ لَمْ يَتُبْ فَهُوَ أَوَّلُ مَنْ يَدْخُلُ النَّارَ.

And Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Musa Bin Imran<sup>-as</sup>: “The backbiter when he repents, he would be the last one to enter the Paradise, and if he does not repent, he will be the first one to enter the Fire”.

وَرُوي أَنَّ عيسى ع مرَّ وَ الحَوَارِثُونَ عَلَى جِيفَةِ كَلْبٍ فَقَالَ الحَوَارِثُونَ مَا أَنتَنَ رِيحَ هَذَا- فَقَالَ عيسى ع مَا أَشَدَّ بَيَاضَ أَسْنَانِهِ كَأَنَّهُ يَنْهَاهُمْ عَنْ غِيْبَةِ الكَلْبِ وَ يَنْبَهُهُمْ عَلَى أَنَّهُ لَا يُذَكَّرُ مِنْ خَلْقِ اللَّهِ إِلَّا أَحْسَنُهُ.

And it is reported that Isa<sup>-as</sup> and the disciples passed by a carcass of a dog. The disciples said, ‘How stinky is the smell of this!’ Isa<sup>-as</sup> said: ‘How intense is the whiteness of its teeth!’ It is as if he<sup>-as</sup> had forbidden them from backbiting the dog and informed them upon that one should not mention any creature of Allah<sup>-azwj</sup> except goodly”.

وَ مِنْ ذَلِكَ مَا رُوي عَنْ عَائِشَةَ أَنَّهَا قَالَتْ دَخَلْتُ عَلَيْنَا امْرَأَةٌ فَلَمَّا وَلَّتْ أَوْمَأَتْ بِيَدِي أَيَّ قَصِيرَةٍ فَقَالَ ص اغْتَنَبْتِيهَا.

And from that is what is reported by Ayesha, she said, ‘A woman entered to see us. When she turned around, I gestured by my hand to mean, ‘Short’. So, he<sup>-saww</sup> said: ‘You are backbiting her!’”

قَالَ رَسُولُ اللَّهِ ص الْمُسْتَمِعُ أَحَدُ الْمُعْتَابِينَ.

Rasool-Allah<sup>-saww</sup> said: ‘The one listening intently is one of the backbiters’.

وَ قَالَ عَلِيُّ ع السَّامِعُ لِلْغَيْبَةِ أَحَدُ الْمُعْتَابِينَ.

And Ali<sup>-asws</sup> said: ‘The listener of the backbiting is one of the backbiters’.

وَ قَدْ رُوي عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ أُذِلَّ عِنْدَهُ مُؤْمِنٌ وَ هُوَ يَقْدِرُ عَلَى أَنْ يَنْصُرَهُ فَلَمْ يَنْصُرْهُ أَذَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الخَلَائِقِ.

And it has been reported from the Prophet<sup>-saww</sup> having said: ‘One in whose presence a Momin is humiliated and he is able upon helping him, but does not help him, Allah<sup>-azwj</sup> will Humiliate him one the Day of Qiyamah upon the heads of people”.

وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَدَّ عَنْ عَرِضِ أَخِيهِ بِالْغَيْبِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرَدَّ عَنْ عَرِضِهِ يَوْمَ الْقِيَامَةِ.

And from Abu Al-Darda’a who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘One who defends honour of his brother in the absence, would have a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Defends his honour on the Day of Qiyamah”.

وَ قَالَ أَيْضًا مَنْ رَدَّ عَنْ عَرِضِ أَخِيهِ بِالْغَيْبِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتَقَهُ مِنَ النَّارِ.

And he<sup>-saww</sup> said as well: ‘One who defends honour of his brother in the absence would have a right upon Allah<sup>-azwj</sup> to Save him from the Fire’.

وَرَوَى الصُّدُوقُ بِإِسْنَادِهِ إِلَى رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ تَطَوَّلَ عَلَى أَخِيهِ فِي غَيْبَةٍ سَمِعَهَا عَنْهُ فِي مَجْلِسٍ فَرَدَّهَا عَنْهُ رَدَّ اللَّهُ عَنْهُ أَلْفَ بَابٍ مِنَ النَّارِ فِي الدُّنْيَا وَالْآخِرَةِ وَإِنْ هُوَ لَمْ يَرُدَّهَا وَهُوَ قَادِرٌ عَلَى رَدِّهَا كَانَ عَلَيْهِ كَوْرٌ مِنْ اغْتَابِهِ سَبْعِينَ مَرَّةً.

And it is reported by Al-Sadouq, by his chain to Rasool-Allah<sup>-saww</sup> having said: ‘One who forbears upon his brother regarding a backbiting he had heard about him in a gathering, so he repels it away from him, Allah<sup>-azwj</sup> will Repel a thousand doors of evil away from him in the world and the Hereafter; and if he does not repel it while he is able upon repelling it, upon him would be like the burden (of sin) of the one who had backbitten him seventy times’.

وَبِإِسْنَادِهِ إِلَى الْبَاقِرِ ع أَنَّهُ قَالَ: مَنْ اغْتَيْبَ عِنْدَهُ أَحُوهُ الْمُؤْمِنُ فَتَصَرَّهُ وَأَعَانَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ لَمْ يَنْصُرْهُ وَ لَمْ يَدْفَعْ عَنْهُ وَ هُوَ يَشُدُّ عَلَى نُصْرَتِهِ وَ عَوْنِهِ خَفَضَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

And by his chain to Al-Baqir<sup>-asws</sup> having said: ‘One in whose present his Momin brother is backbitten, so he helps him and assists him, Allah<sup>-azwj</sup> will Help him in the world and the Hereafter; and the one who does not help him and does not defend him while he is able upon helping him and assisting him, Allah<sup>-azwj</sup> will Drop him in the world and the Hereafter’.

وَ قَدْ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَا النَّارُ فِي الْيُبْسِ بِأَسْرَعَ مِنَ الْغَيْبَةِ فِي حَسَنَاتِ الْعَبْدِ.

And it is reported from the Prophet<sup>-saww</sup> having said: ‘The fire is not quicker into the dryness than the backbiting is in the good deeds of the servant’.

وَ ذَكَرَ قَوْلُهُ ص طُوبَى لِمَنْ شَعَلَهُ عَيْبُهُ عَنِ غُيُوبِ النَّاسِ وَ مَهْمَا وَجَدَ عَيْبًا فَيَنْبَغِي أَنْ يَسْتَحْيِيَ أَنْ يَتْرَكَ نَفْسَهُ وَ يَدَمَّ عَيْرَهُ بَلْ يَنْبَغِي أَنْ يَعْلَمَ أَنَّ عَجْزَ عَيْرِهِ عَنْ نَفْسِهِ فِي النَّتْرِ عَنْ ذَلِكَ الْعَيْبِ كَعَجْزِهِ إِنْ كَانَ ذَلِكَ عَيْبًا.

And he mentioned his<sup>-saww</sup> words: ‘Beatitude is for the one whose own faults pre-occupy him from faulting the (other) people, and whoever were to find a fault, it is befitting that he is embarrassed from leaving himself and condemning others, but it is befitting that he knows that inability of others in being removed from that is like his own inability, if that were to be a fault (in the first place)’.

وَ قَدْ رُوِيَ أَنَّ هِنْدًا قَالَتْ لِلنَّبِيِّ ص إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ- لَا يُعْطِينِي مَا يَكْفِينِي أَنَا وَ وُلْدِي أ فَآخُذْ مِنْ عَيْرِ عِلْمِهِ فَقَالَ خُذِي مَا يَكْفِيكَ وَ وُلْدِكَ بِالْمَعْرُوفِ فَذَكَرَتْ الشُّحَّ لَهَا وَ لَوْلِدَهَا وَ لَمْ يَزُجْزِهَا رَسُولُ اللَّهِ ص إِذْ كَانَ قَصْدُهَا الْإِسْتِفْتَاءَ.

And it is reported that Hinda said to the Prophet<sup>-saww</sup>, ‘Abu Sufyan is a stingy man. He does not give me what suffices me and my children. Can I take from without his knowledge?’ He<sup>-saww</sup> said: ‘Take what suffices you and your children with the moderation’. She mentioned of her and her children’s misery and Rasool-Allah<sup>-saww</sup> did not rebuke her when her purpose was the issuance of the verdict.

قَالَ النَّبِيُّ ص أ تَزْعَوُونَ عَنِ ذِكْرِ الْفَاجِرِ حَتَّى يَعْرِفَهُ النَّاسُ ادُّكْرُوهُ بِمَا فِيهِ يَحْذَرُهُ النَّاسُ.

The Prophet<sup>-saww</sup> said: ‘Are you afraid from mentioning the immoral until the people recognise him? Mention him with whatever is in him, the people can be careful of him’.

وَقَالَ ص لِفَاتِمَةَ بِنْتِ قَيْسٍ حِينَ شَاوَرْتَهُ فِي لِحْطَابِنَا أَمَا مُعَاوِيَةُ فَرَجُلٌ صُغْلُوكُ لَا مَالَ لَهُ وَ أَمَا أَبُو جَهْمٍ فَلَا يَضَعُ الْعَصَا عَنْ عَاتِقِهِ.

And he<sup>-saww</sup> said to Fatima Bint Qays when she had consulted him regarding her proposers: ‘As for Muawiya, he is a wretched man. There is no wealth for him, and Abu Jahm, he does not place the staff (walking stick) on his shoulders’.

قَالَ رَسُولُ اللَّهِ ص مَنْ أَلْفَى جَلْبَابَ الْحَيَاءِ عَنْ وَجْهِهِ فَلَا غَيْبَةَ لَهُ.

Rasool-Allah<sup>-saww</sup> said: ‘The one who casts the robe of modesty away from his face, so there is no backbiting for him’.

مِنْ قَوْلِهِ ص لَا غَيْبَةَ لِفَاسِقٍ.

From him<sup>-saww</sup>: ‘There is no backbiting of a mischief-maker’.

وَقَدْ جَاءَ عَلَى الْمَشْهُورِ قَوْلُ النَّبِيِّ ص هَلْ تَذُرُونَ مَا الْغَيْبَةُ فَقَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

And it has come upon the well-known words of the Prophet<sup>-saww</sup>: ‘Do you know what the backbiting is?’ They said, ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing’. He<sup>-saww</sup> said: ‘Your mentioning your brother with what he dislikes’.

وَ عَنْ جَابِرٍ وَ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَا قَالَ النَّبِيُّ ص إِيَّاكُمْ وَ الْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزَّيْنِ إِنَّ الرَّجُلَ قَدْ يَزْنِي وَ يَتُوبُ فَيَتُوبُ اللَّهُ عَلَيْهِ وَ إِنَّ صَاحِبَ الْغَيْبَةِ لَا يُعْفَرُ لَهُ حَتَّى يُعْفَرَ لَهُ صَاحِبُهُ.

And from Jabir and Abu Saeed Al-Khudry who both said, ‘The Prophet<sup>-saww</sup>: ‘Beware of backbiting, for the backbiting is severer than the adultery. The man could commit adultery and repents, so Allah<sup>-azwj</sup> Turns to him (with Mercy), and the backbiter is not Forgiven until his companion (the back-bitten) forgives him’.

وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَرَرْتُ لَيْلَةَ أُسْرِي بِى عَلَى قَوْمٍ يَحْمِسُونَ وَجُوهَهُمْ بِأَظْفَارِهِمْ فَقُلْتُ يَا جِبْرَائِيلُ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الَّذِينَ يَتَعَابُونَ النَّاسَ وَ يَتَفَعُونَ فِي أَعْرَاضِهِمْ.

And from Anas (a well-known fabricator) said, ‘Rasool-Allah<sup>-saww</sup> said: ‘On the night of my<sup>-saww</sup> Ascension I<sup>-saww</sup> passed by a group scratching their faces with their finger-nails. I<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>! Who are they?’ He<sup>-as</sup> said: ‘They are those who were backbiting the people and talking badly about their honour’.

وَ عَنْهُ قَالَ: حَظَبْنَا رَسُولُ اللَّهِ ص فَذَكَرَ الزَّيْنِ وَ عَظَّمَ شَأْنَهُ فَقَالَ إِنَّ الدَّرْهَمَ يُصِيبُهُ الرَّجُلُ مِنَ الزَّيْنِ أَعْظَمُ عِنْدَ اللَّهِ فِي الْحَظْبَةِ مِنْ سِتِّ وَ ثَلَاثِينَ زَيْنَةً يَزِينُهَا الرَّجُلُ وَ إِنَّ أَرْبَى الزَّيْنِ عِزُّ الرَّجُلِ الْمُسْلِمِ

And from him<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> addressed us. He<sup>-saww</sup> mentioned the usury (interest) and the grievousness of its affair. He<sup>-saww</sup> said: ‘The (one) Dirham a man achieved

from the interest is more grievous in the Presence of Allah<sup>-azwj</sup> in the sins than thirty-six adulteries adultery a man commits, and the most growth is the honour of the Muslim man.

وَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى بْنِ عِمْرَانَ أَنَّ الْمُعْتَابَ إِذَا تَابَ فَهُوَ آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ وَإِنْ لَمْ يَتُوبْ فَهُوَ أَوَّلُ مَنْ يَدْخُلُ النَّارَ.

And Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Musa Bin Imran<sup>-as</sup>: “The backbiter when he repents, he would be the last one to enter the Paradise, and if he does not repent, he will be the first one to enter the Fire”.

وَرُوِيَ أَنَّ عَيْسَى عَ مَرَّ وَ الْحَوَارِيُّونَ عَلَى جِيفَةِ كَلْبٍ فَقَالَ الْحَوَارِيُّونَ مَا أَتَنَّنَ رِيحَ هَذَا- فَقَالَ عَيْسَى عَ مَا أَشَدَّ بَيَاضَ أَسْنَانِهِ كَأَنَّهُ يَنْهَاهُمْ عَنْ غِيْبَةِ الْكَلْبِ وَ يَنْهَاهُمْ عَلَى أَنَّهُ لَا يُذَكَّرُ مِنْ خَلْقِ اللَّهِ إِلَّا أَحْسَنُهُ.

And it is reported that Isa<sup>-as</sup> and the disciples passed by a carcass of a dog. The disciples said, ‘How stinky is the smell of this!’ Isa<sup>-as</sup> said: ‘How intense is the whiteness of its teeth!’ It is as if he<sup>-as</sup> had forbidden them from backbiting the dog and informed them upon that one should not mention any creature of Allah<sup>-azwj</sup> except goodly”.

وَمِنْ ذَلِكَ مَا رُوِيَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ دَخَلْتُ عَلَيْنَا امْرَأَةً فَلَمَّا وَلَّتْ أَوْمَأْتُ بِيَدِي أَيَّ قَصِيْرَةً فَقَالَ صَ اعْتَبْتِيهَا.

And from that is what is reported by Ayesha, she said, ‘A woman entered to see us. When she turned around, I gestured by my hand to mean, ‘Short’. So, he<sup>-sawww</sup> said: ‘You are backbiting her!’

وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَ أَنَّهُ قَالَ: مَنْ أُذِلَّ عِنْدَهُ مُؤْمِنٌ وَ هُوَ يَقْدِرُ عَلَى أَنْ يُنصُرَهُ فَلَمْ يُنصُرْهُ أَذَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ.

And it has been reported from the Prophet<sup>-sawww</sup> having said: ‘One in whose presence a Momin is humiliated and he is able upon helping him, but does not help him, Allah<sup>-azwj</sup> will Humiliate him one the Day of Qiyamah upon the heads of people”.

وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ بِالْعَيْبِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرَدَّ عَنْ عِرْضِهِ يَوْمَ الْقِيَامَةِ.

And from Abu Al-Darda’a who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who defends honour of his brother in the absence, would have a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Defends his honour on the Day of Qiyamah”.

وَ قَالَ أَيْضًا مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ بِالْعَيْبِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتَقَهُ مِنَ النَّارِ.

And he<sup>-sawww</sup> said as well: ‘One who defends honour of his brother in the absence would have a right upon Allah<sup>-azwj</sup> to Save him from the Fire”.

وَ رَوَى الصَّدُوقُ بِإِسْنَادِهِ إِلَى رَسُولِ اللَّهِ صَ أَنَّهُ قَالَ: مَنْ تَطَوَّلَ عَلَى أَخِيهِ فِي غِيْبَةٍ سَمِعَهَا عَنْهُ فِي مَجْلِسٍ فَرَدَّهَا عَنْهُ رَدَّ اللَّهُ عَنْهُ أَلْفَ بَابٍ مِنَ الشَّرِّ فِي الدُّنْيَا وَ الْآخِرَةِ وَ إِنْ هُوَ لَمْ يُرَدِّهَا وَ هُوَ قَادِرٌ عَلَى رَدِّهَا كَانَ عَلَيْهِ كَوْزَرٍ مِنَ اعْتَابِهِ سَبْعِينَ مَرَّةً.

And it is reported by Al-Sadouq, by his chain to Rasool-Allah<sup>-sawww</sup> having said: ‘One who forbears upon his brother regarding a backbiting he had heard about him in a gathering, so he repels it away from him, Allah<sup>-azwj</sup> will Repel a thousand doors of evil away from him in the

world and the Hereafter; and if he does not repel it while he is able upon repelling it, upon him would be like the burden (of sin) of the one who had backbitten him seventy times”.

وَبِإِسْنَادِهِ إِلَى الْبَاقِرِ ع أَنَّهُ قَالَ: مَنْ اغْتَيْبَ عِنْدَهُ أَحُوهُ الْمُؤْمِنُ فَتَصَرَّهُ وَ أَعَانَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ لَمْ يَنْصُرْهُ وَ لَمْ يَدْفَعْ عَنْهُ وَ هُوَ يَقْدِرُ عَلَى نَصْرَتِهِ وَ عَوْنِهِ خَفَضَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ.

And by his chain to Al-Baqir<sup>-asws</sup> having said: ‘One in whose presence his Momin brother is backbitten, so he helps him and assists him, Allah<sup>-azwj</sup> will Help him in the world and the Hereafter; and the one who does not help him and does not defend him while he is able upon helping him and assisting him, Allah<sup>-azwj</sup> will Drop him in the world and the Hereafter”.

وَ قَدْ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَا النَّارُ فِي الْيَبَسِ بِأَسْرَعَ مِنَ الْغَيْبَةِ فِي حَسَنَاتِ الْعَبْدِ.

And it is reported from the Prophet<sup>-saww</sup> having said: ‘The fire is not quicker into the dryness than the backbiting is in the good deeds of the servant”.

وَ ذَكَرَ قَوْلَهُ ص طُوبَى لِمَنْ شَعَلَهُ عَيْبُهُ عَنْ غُيُوبِ النَّاسِ وَ مَهْمًا وَجَدَ عَيْبًا فَيَبْنِغِي أَنْ يَسْتَحْيِي أَنْ يَتْرَكَ نَفْسَهُ وَ يَدْمُ غَيْرَهُ بَلْ يَبْنِغِي أَنْ يَعْلَمَ أَنَّ عَجْزَ غَيْرِهِ عَنْ نَفْسِهِ فِي التَّنَزُّهِ عَنْ ذَلِكَ الْعَيْبِ كَعَجْزِهِ إِنْ كَانَ ذَلِكَ عَيْبًا.

And he mentioned his<sup>-saww</sup> words: ‘Beatitude is for the one whose own faults pre-occupy him from faulting the (other) people, and whoever were to find a fault, it is befitting that he is embarrassed from leaving himself and condemning others, but it is befitting that he knows that inability of others in being removed from that is like his own inability, if that were to be a fault (in the first place)”.

وَ قَدْ رُوِيَ أَنَّ هِنْدًا قَالَتْ لِلنَّبِيِّ ص إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ- لَا يُعْطِينِي مَا يَكْفِينِي أَنَا وَ وُلْدِي أ فَآخِذُ مِنْ غَيْرِ عِلْمِهِ فَقَالَ خُذِي مَا يَكْفِيكِ وَ وُلْدَكَ بِالْمَعْرُوفِ فَذَكَرَتْ الشُّحَّ لَهَا وَ لِوَلْدِهَا وَ لَمْ يَرْجُزْهَا رَسُولُ اللَّهِ ص إِذْ كَانَ فَضَدَهَا الْإِسْتِفْتَاءَ.

And it is reported that Hinda said to the Prophet<sup>-saww</sup>, ‘Abu Sufyan is a stingy man. He does not give me what suffices me and my children. Can I take from without his knowledge?’ He<sup>-saww</sup> said: ‘Take what suffices you and your children with the moderation’. She mentioned of her and her children’s misery and Rasool-Allah<sup>-saww</sup> did not rebuke her when her purpose was the issuance of the verdict.<sup>24</sup>

<sup>24</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 67