

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

Second Edition: July 2004



HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659

E-mail: Riyadh@dar-us-salam.com, darussalam@awalnet.net.sa Website: www.dar-us-salam.com

K.S.A. Darussalam Showrooms:

- Riyadh**
Olaya branch: Tel 00966-1-4614483 Fax: 4644945
Malaz branch: Tel 4735220 Fax: 4735221
- **Jeddah**
Tel: 00966-2-6879254 Fax: 6336270
 - **Al-Khobar**
Tel: 00966-3-8692900 Fax: 00966-3-8691551

U.A.E

- **Darussalam, Sharjah U.A.E**
Tel: 00971-6-5632623 Fax: 5632624
Sharjah@dar-us-salam.com

PAKISTAN

- **Darussalam, 36 B Lower Mall, Lahore**
Tel: 0092-42-724 0024 Fax: 7354072
Lahore@dar-us-salam.com
- **Rahman Market, Ghazni Street
Urdu Bazar Lahore**
Tel: 0092-42-7120054 Fax: 7320703

U.S.A

- **Darussalam, Houston**
P.O. Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: Webmaster@dar-us-salam.com
- **Darussalam, New York** 186 Atlantic Ave, Brooklyn
New York-11217, Tel: 001-718-625 5925
Fax: 718-625 1511
Email: darussalamny@hotmail.com

U.K

- **Darussalam International Publications Ltd.**
Leyton Business Centre
Unit - 17, Elise Road, Leyton, London, E10 7BT
Tel: 00 44 208 539 4885 Fax: 00 44 208 539 4889
Mobile: 00 44 7947 306 706
- **Darussalam International Publications Limited**
146 Park Road,
London NW8 7RG Tel: 00 44 20 725 2246
- **Darussalam**
398-400 Coventry Road, Small Heath
Birmingham, B10 0UF
Tel: 0121 77204792 Fax: 0121 772 4345
E-mail: info@darussalamuk.com
Web: www.darussalamuk.com

FRANCE

- **Editions & Librairie Essalam**
135, Bd de Ménilmontant- 75011 Paris
Tél: 0033-01- 43 38 19 56/ 44 83
Fax: 0033-01- 43 57 44 31
E-mail: essalam@essalam.com

AUSTRALIA

- **ICIS: Ground Floor 165-171, Haldon St.
Lakemba NSW 2195, Australia**
Tel: 00612 9758 4040 Fax: 9758 4030

MALAYSIA

- **E&D Books SDN. BHD. -321 B 3rd Floor,
Suria Klcc
Kuala Lumpur City Center 50088**
Tel: 00603-21663433
Fax: 00603-42573758
E-mail: endbook@tm.net.my

SINGAPORE

- **Muslim Converts Association of Singapore**
32 Onan Road The Galaxy Singapore- 424448
Tel: 0065-440 6924, 348 8344
Fax: 440 6724

SRI LANKA

- **Darul Kitab 6, Nimal Road, Colombo-4**
Tel: 0094-1-589 038 Fax: 0094-74 722433

KUWAIT

- **Islam Presentation Committee**
Enlightment Book Shop
P.O. Box: 1613, Safat 13017 Kuwait
Tel: 00965-244 7526, Fax: 240 0057

INDIA

- **Islamic Dimensions**
56/58 Tandel Street (North)
Dongri, Mumbai 400 009, India
Tel: 0091-22-3736875, Fax: 3736889
E-mail: sales@IRF.net

SOUTH AFRICA

- **Islamic Da'wah Movement (IDM)**
48009 Qualbert 4078 Durban, South Africa
Tel: 0027-31-304-6883
Fax: 0027-31-305-1292
E-mail: idm@ion.co.za

الغيبة

Al-Gheebah Backbiting

And its Evil Effects on Muslim Society

Compiled by
Darussalam



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York

© **Maktaba Dar-us-Salam, 2002**
King Fahd National Library Cataloging-in-Publication Data
Maktaba Dar-us-Salam
Al-Gheebah (Backbiting) -Riyadh.
40p., 12x17 cm.
ISBN 9960-861-56-2
I-Islamic ethics
212.3 dc
II-Title
1139/23
Legal Deposit no. 1139/23
ISBN 9960-861-56-2

Table of Contents

Publishers Note	7
1. <i>Al-Gheebah</i> (Backbiting) and its Evil Effects on Muslim Society	9
2. The Definition of <i>Gheebah</i>	12
3. The Ruling of <i>Gheebah</i> and the Evidences for the Ruling	14
4. The One Who listens to Backbiting is the same as the One Who backbites	16
5. What is required of Whoever hears <i>Gheebah</i> being committed against His Muslim Brother	18
6. Causes of <i>Gheebah</i>	19
7. Characteristics of Those Who commit <i>Gheebah</i>	20
8. Examples of <i>Gheebah</i>	23
9. Matters that are not thought to be <i>Gheebah</i> , but actually are <i>Gheebah</i>	26
10. The Cure for <i>Gheebah</i>	29
11. What is allowed of <i>Gheebah</i>	31

12. Matters that should be taken into consideration when practicing the allowed *Gheebah* 35
13. What is worse than *Gheebah* 36
14. Resisting the Desire to indulge in *Gheebah* is one of the best types of *Jihaad* 38
15. In Conclusion 39

Publisher's Note

There are many evils in the society, out of them one is *Gheebah*, that is Backbiting. It is said to be the worst social ill which should be avoided at all costs.

Islam has forbidden and prohibited it as because of its consequences, hate and enmity among each other spread very fast spoiling the unity of Muslim nation. To backbite a person is described in our religion as eating the flesh of our dead brother.

So, we should be aware of our conduct not to commit this sin which Allāh dislikes and orders us to avoid it. We should also see that our children are safe from this evil from their early life so that it cannot take its place in their after years when they are fully grown up.

This book clearly explains in an easy manner all the types and forms of backbiting which the children readily

understand.

It is the duty of the parents that they should provide their children all the necessary Islamic teachings in the age when they are most receptive to it. Giving them good books to read is a right of them upon their parents which should be duly fulfilled.

We pray Allāh to enable us, to perform our rights in the most appropriate manners.

Abdul Malik Mujahid

General Manager, Darussalam

Al-Gheebah (Backbiting) and its Evil Effects on Muslim Society

All praise is due to Allāh, and may Allāh's peace and blessings be on the Messenger of Allāh, his progeny, Companions and those who followed him.

There is no doubt that Allāh has bestowed tremendous bounties on mankind. Among the foremost of these bounties after Islam is the bounty of speaking with the tongue.

However, the tongue is a weapon that has two sharp edges. If it is used in the obedience of Allāh, such as reciting the Qur'ān, enjoining righteousness, forbidding evil, helping the oppressed and other righteous acts, then this is required from every Muslim. They must also be thankful (to Allāh) for this bounty.

However, if the tongue is used in the obedience of Satan, in dividing the

Muslim community, lying, uttering falsehood, backbiting, spreading calumnies, breaching the honor of Muslims and other acts that Allāh and His Messenger ﷺ have forbidden, then this is forbidden for Muslims. This is among the harms of the tongue and one of the greatest harms to mankind.

It is easier for mankind to avoid eating forbidden things, injustice, adultery, theft and alcohol consumption, than controlling his tongue. This is why some men who are described as abstinent, religious worshippers of Allāh, sometimes utter words that anger Allāh, while being careless regarding the evil they are uttering. Also, a person may strive to stay away from lewdness and transgression, yet his tongue tears and slaughters the honor and reputation of the living, and even the deceased. They do not care about what they utter, and power and strength come only from Allāh.

Hence, due to the danger of the tongue's

harms upon the individual, the society and the Islamic nation, we undertook the task of writing this treatise and something regarding this dangerous matter. Hopefully Allāh will benefit the Muslims with it, and success is from Allāh.

Characteristics of Those Who Commit *Gheebah*

Those who commit *Gheebah* have an awful stench. Jaabir رضي الله عنه narrated: We were with the Prophet ﷺ when an awful odor arose. He ﷺ said,

«أَتَدْرُونَ مَا هَذِهِ الرَّيْحُ؟ هَذِهِ رِيحُ الَّذِينَ يَعْتَابُونَ الْمُؤْمِنِينَ»

“Do you know what this odor is? It is the odor of those who commit *Gheebah* against the believers.”
(*Hasan*: Recorded by Ahmad)

Those who commit *Gheebah* will be tormented in the grave. The Prophet ﷺ said,

«... وَمَا يُعَذَّبَانِ إِلَّا فِي الْغَيْبَةِ وَالْبَوْلِ»

“...these two are only being tormented because of *Gheebah* and (not being cautious about) urine.
(*Sahih*: *At-Targheeb wat-Tarheeb*)

Those who commit *Gheebah* have weak and cowardly personalities, because they cannot confront other people and they do not have the strength to be direct. If they were brave, they would have mentioned what was wrong with the person in their presence.

The trade of the person who indulges in *Gheebah* is a losing trade, as he surrenders his goods to whomever he backbites in spite of himself. At the same time, it is a profit for the other (backbitten) party, as he acquires its reward in good deeds, thus making his Scale of deeds heavier while he is unaware.

The Faith of those who commit *Gheebah* is deficient, for the Prophet ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

“One of you will not attain Faith, until he loves for his brother what he loves for himself.”

Matters that are not Thought to be *Gheebah*, but Actually are *Gheebah*

A person may mention something about his brother that he would dislike, and then, when someone forbids him from doing so, says, "I am ready to say it in front of him (in his presence)." However, this is rejected from different angles. Among them are the following: Verily you mentioned him behind his back in a manner that he would not like. This is *Gheebah*. Being prepared to mention speak before him has not evidence concerning it that makes it lawful to backbite him.

The person saying, "Some people do such and such or some of the *Fiqh* scholars (do such and such)," when the person being spoken to understands exactly who is being talked about. Thus, the speaker does this to make it understood who is meant (without

saying it directly).

Maybe a person will be asked about the condition of his brother, so he replies, "May Allāh correct us, may Allāh forgive us, we ask Allāh for security," and similar statements that give a suggestion of his deficiency. Likewise is the saying, "so-and-so is being tested with such and such, or we all do this."

The person's saying, "This is a child so it is permissible to backbite him." This statement is strange and we request the evidence that proves its permissibility.

Being lax regarding backbiting the sinner, as it is not unrestrictedly correct. For it is not permissible to backbite everyone who falls into an act of disobedience. If this were the case, it would be permissible to backbite all of the Muslims, for there is no believer except that he has a sin.

The person's saying, "respected sir", and "honored gentleman," and similar statements when the intent is to

What is Worse than *Gheebah*

From the calamities that the Muslims have been tested with is that you see a person backbiting his brother, but not because of a sin or shortcoming. He is only doing so in order to make forbidden or lawful some customary practices and cultural habits. This is from those things that are specifically for Allāh, the Most High. For example, a person may be humble in his dress and non-extravagant in it, even though he is able to be extravagant. Therefore, the ignorant person will say, "Look at this stingy person. Look at this man who forbids for himself the adornment of the worldly life. Look at this person who tries to put our worldly life to death." The opposite is also true. For example, if Allāh provides a person with a house or an animal, they say, "Look at him. Verily he does not fear Allāh regarding the Muslims. While he is living in his house

and riding his animal, he does not think about the Muslims." And so forth. Let us know, firstly, why the person does this. Then, let us think and contemplate, is it lawful or forbidden for us to speak against him and give admonishments and sermons about him. Do you know his hidden secrets, as to whether he spends in the way of Allāh or not? If Allāh provides for him from His bounty, does he reject that bounty or does he give it its just due? Fear Allāh, fear Allāh regarding the honor of the Muslims and their flesh. We ask Allāh for safety and we seek refuge with Him from ignorance.

(*Sahih: Abu Dawood*)

The wise man spoke the truth who described *Gheebah* as the entertainment of the sinners, the pastures of the