



(Extracted from the book "Backbiting (A Cancer in our Society)"
of Ameer-e-Ahl-e-Sunnat – امیر ترکیبہم السنۃ – Part-1)

Copper Nails

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allama Maulana Abu Bakr
MUHAMMAD ILYAS
Attar Qaadiri Razavi

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ يٰسِمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللّٰهُ**:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاشْرُ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **غَنِيٌّ عَنْ وَجْهِكَ!** Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

تابے کے ناخن

Tanbay kay Nakhun

Copper Nails

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برکاتہر العالیہ in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

Majlis-e-Tarajim (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: 📩 translation@dawateislami.net

Copper Nails

An English translation of 'Tanbay kay Nakhun'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ Email: global@maktabatulmadinah.com | feedback@maktabatulmadinah.com

☎ Phone: +92-21-34921389-93

🌐 Web: www.dawateislami.net | www.maktabatulmadinah.com

Table of CONTENTS

Copper Nails.....	1
Excellence of Salat-‘Alan-Nabi ﷺ	1
Majority is involved in backbiting.....	1
Perils of backbiting at a glance	2
An inspiring Madani parable	4
Why is backbiting Haram?	6
Refuting an objection about backbiting.....	7
Difference between backbiting and slander	8
Defining backbiting	8
Ibn Jawzi definition of backbiting	9
What is backbiting?	9
Was I an infamous gangster?	11
Inspirational efforts led him onto the path of Paradise.....	13
Attaining the Sawab of worshipping one year for every word....	14
Our homes are like war zones	15
Hanging by the chest	15
Nails of copper	16
Indulgence of women in backbiting.....	16
Being fed their own flesh	17
Brother’s dead body will be fed.....	17
The tongue will not burn	18

Deprived of the virtues of Salah.....	19
Two sayings of the Prophet ﷺ	19
Does backbiting invalidate the fast?	20
Running between scorching water and fire.....	21
How one should fear sins.....	21
You devoured your brother's flesh	22
16 Examples of backbiting when one departs from a gathering.....	23
Vomited meat.....	25
23 Expressions of backbiting common amongst women.....	25
Vision of the Prophet ﷺ	27
You just had some meat.....	28
Dwellers of Hell eating the dead body	29
Eating a dead animal is not easy	30
The pigs and monkeys of Hell.....	31
Four advices.....	31
Backbiting is detrimental to the faith.....	32
The torment for a faithless end.....	32
Damned to Hell forever	33
Can you hate the one who doesn't offer Nafl?	35
9 Examples of backbiting in Nafl and Mustahab acts.....	37

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوْسِلِينَ
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Copper Nails

No matter how hard Satan tries to prevent you from reading this booklet, do read it all. **ان شاء الله** You will learn that why Satan was trying to prevent you from reading it.

Excellence of Salat-'Alan-Nabi ﷺ

Shaykh Majduddeen Feerozabadi has stated, 'When you sit in a gathering and recite ﷺ will designate an angel that will keep you from backbiting. When you depart from that gathering and recite ﷺ, the angel will keep others from backbiting against you.' (*Al-Qaul-ul-Badi'*, pp. 278)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى مُحَمَّدٍ

Majority is involved in backbiting

Dear Islamic brothers! Majority of ours is involved in committing the severe sin of backbiting, whether it is the father or the mother, the brother or the sister, the husband or the wife, the mother-in-law or the daughter in-law, the father-in-law or the son-in-law, the teacher or the student, the employer

or the employee, the buyer or the seller, the foreman or the labourer. Similarly, the rich or the poor, the ruler or his subject, the materialist or the spiritual, the old or the young and the ones affiliated with a religious organization or members of a worldly institution – almost everyone is involved in backbiting. These days, none of our gatherings are devoid of this heinous act of speaking ill against others because of the habit of constant gossip.

Perils of backbiting at a glance

Many people, who are apparently devout, are also indulged in this grave sin. They are seen listening to, smiling at and nodding their heads in favour of backbiting. Since backbiting is so commonplace, no one turns a deaf ear to the backbiter and so instead of remaining pious, the listener becomes a sinner and worthy of the fire of Hell. Presented here are twenty perils of backbiting compiled from the Quranic verses, Hadees narrations and the sayings of our pious predecessors. Glance at these perils. It might instil fear in your heart:

- ❖ Backbiting severs faith.
- ❖ It can cause a faithless end.
- ❖ Furthermore, excessive backbiting is also a major cause for one's supplication not being accepted.

- ❖ Backbiting deprives one from the blessings of Salah and Saum (fasts).
- ❖ It erases the good deeds.
- ❖ It devours the good deeds.
- ❖ Even if the backbiter repents, he will still be the last one to enter Paradise.
- ❖ Backbiting is absolutely Haram, a major sin that condemns one to the inferno of Hell.
- ❖ It is worse than fornication.
- ❖ The one, who backbites against a Muslim, commits a sin worse than fornication.
- ❖ If backbiting is submerged in the ocean, the whole ocean would smell foul.
- ❖ Backbiters will be made to eat the dead in Hell.
- ❖ Backbiting is like eating the dead body of the brother.
- ❖ It brings torment in the grave.
- ❖ In Layla-tul-Mi'raaj (the night of ascension), the Prophet ﷺ witnessed that the backbiter was eating his own flesh cut from the sides and was peeling his face and chest with his own copper nails.

- ❖ Backbiters will be forced to eat their own flesh.
- ❖ In addition, the backbiter will be resurrected looking like a dog on the Day of Judgement.
- ❖ The backbiter will be a monkey of Hell.
- ❖ The backbiter will be running between the boiling water and the blazing fire of Hell asking for death. Even the dwellers of Hell will be sick of him.
- ❖ The backbiter will be the first one to enter Hell.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

أَسْتَغْفِرُ اللَّهَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْخَيْبِ

تُوبُوا إِلَى اللَّهِ

صَلُّوا عَلَى الْخَيْبِ

An inspiring Madani parable

Sadr-ul-Afadil, Shaykh Sayyid Muhammad Na'eemuddin Muradabadi رحمۃ اللہ علیہ states on the 823rd page of his commentary of the Holy Quran, *Khaza'in-ul-'Irfan* that when the Noble Prophet ﷺ would set out on an expedition he would group one poor person with two rich individuals so that the poor person would serve his rich companions and the rich would in turn feed him. This way all would benefit from each other. Once on a journey, Sayyiduna Salman رحمۃ اللہ علیہ was

grouped with two well-off individuals; at one time during the journey, he was unable to prepare food as he had gone to sleep. His companions, therefore, sent him to get some food from the Beloved and Blessed Prophet ﷺ. The Noble Prophet's chef at that time was Sayyiduna Usamah رضي الله عنه who did not have any food left, hence Sayyiduna Salman رضي الله عنه had to return empty-handed. When he informed his companions about the situation, they replied, 'Usamah has been stingy.' When those two people came before the Noble Prophet ﷺ (revealing the unseen by the Will of Allah عزوجل) said, 'I can see the traces of flesh in your teeth.' The two replied, 'We have not eaten any meat!' The Prophet ﷺ told them, 'You have just committed backbiting and the one, who backbites against a Muslim, eats his flesh.'

(Khaza'in-ul-Irfan, pp. 951, summarised, Tafseer Baghawi, vol. 4, pp. 194)

Allah عزوجل has stated in the Glorious Quran:

وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ط أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلْ حَمَّ
أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ط

And do not backbite one another. Would any one of you like to eat the flesh of his dead brother? You would not tolerate it!

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujurat, verse 12)

Why is backbiting Haram?

Commenting on backbiting, Shaykh Imam Ahmad Bin Hajar Makki Shaaf'i states that the wisdom behind the forbidding of tarnishing someone's character or reputation (by backbiting), even if it is factual, is to protect, to the highest degree, the honour and reputation of a Muslim. This also signifies the importance of preserving the rights, reputation and character of others. Moreover, Allah عَزَّوجَلَّ emphasised the honour of a Muslim by likening it to flesh and blood, and not only this, backbiting was related exaggeratedly with eating the dead body of brother. Hence, it is stated in the Quran:

أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ حَمْأَ أَخِيهِ مَيْتًا فَكَرْهُتُمُوهُ

Would any one of you like to eat the flesh of his dead brother? You would not tolerate it!

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujurat, verse 12)

A reason for likening honour to flesh is that the victim suffers the similar (emotional) pain due to being insulted that he would feel if his flesh were physically cut off from his body, or maybe more. The wise considers a Muslim's prestige far more valuable than the flesh and blood, therefore like any sane person detests eating human flesh, the wise person also detests dishonouring a Muslim's reputation even more strongly because it also causes agony for the victim. Also, the reason for relating

with ‘eating the flesh of one’s brother’, is that eating the flesh of one’s brother is unspeakable, in fact it would impossible to even chew on it. (*Az-Zawajir ‘Aniqtiraf-il-Kabaair*, vol. 2, pp. 10)

Refuting an objection about backbiting

In order to explain backbiting, Shaykh Imam Ahmad Bin Hajar Makki Shaafi’i رحمه اللہ علیہ poses an objection about backbiting and then goes on to refute it himself:

Objection: It is understandable that it is Haram to expose someone’s faults in his immediate presence because that causes pain to the victim, but why is it Haram if the person (whose flaws are being revealed) is not present, because then he would feel no pain because he is not even aware of the conversation about him taking place?

Refutation: By the use of the word ‘dead’ (مَيِّتًا) (in Surah Al-Hujurat, part 26, verse 12) this objection is automatically answered. Although this is a very despicable act, the dead person whose flesh is eaten, does not (seemingly) feel the pain. However if the dead person would come to know that he is being eaten, then he would certainly go through much agony. Similarly, if the person disparaged is not present, then he would certainly be hurt if he comes to know that someone spoke ill of him behind his back.

(*Az-Zawajir ‘Aniqtiraf-il-Kabaair*, vol. 2, pp. 10)

Difference between backbiting and slander

The Noble Prophet ﷺ once asked, ‘Do you know what backbiting is?’ They (the companions) answered, ‘Allah عَزَّوَجَلَ and His Prophet ﷺ know the best.’ Then the Beloved and Blessed Prophet ﷺ explained, ‘Backbiting is that you talk about your brother in a manner which he would dislike.’ Someone then asked, ‘What if that (fault) is present in him?’ He ﷺ replied, ‘If the statement you are making (about his fault) is present in him, you have in fact committed backbiting against him; whereas if that (fault) is not in him, then you have slandered him.’ (*Sahih Muslim, pp. 1397, Hadees 2589*)

The renowned commentator of the Quran, Hakim-ul-Ummat, Mufti Ahmad Yar Khan رحمۃ اللہ علیہ has stated, ‘Backbiting is to make disparaging remarks that are true and slander is to lay false allegations and make remarks that are untrue. Backbiting is speaking the truth; however, it is Haram. The abuses are often true but remain profane and Haram. This leads us to the following principle that truth is not always Halal. The conclusion is that backbiting is a sin and slander is two sins.’

(*Mirat-ul-Manajih, vol. 6, pp. 456*)

Defining backbiting

Mufti Amjad ‘Ali A’zami رحمۃ اللہ علیہ has defined backbiting as ‘backbiting is to mention someone’s hidden fault in his absence in order to disparage him.’ (*Bahar-e-Shari’at, vol. 16, pp. 175*)

Ibn Jawzi definition of backbiting

Dear Islamic brothers! Sadly, the majority of the population today is not even aware of the definition of backbiting, even though understanding and knowing laws related to backbiting is Fard (obligatory) upon all Muslims.

On page 256 of *Ansuon ka Darya* [the 300-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], Shaykh 'Allamah Abul Faraj 'Abdur Rahman Bin Jawzi رحمۃ اللہ علیہ has stated, 'For you to mention your brother in such a manner that would upset him, if he hears or comes to know about it, even if it is the truth. That is to say that you talk bad about or find faults in his personality, intellect, clothes, deeds, the statements that he makes, his lack of practice of the religion, house, means of transportation, children, slaves, and everything that is associated with him. Even saying that his sleeve or shirt is too long is considered an act of backbiting.'

(Bahr-ud-Dumu', pp. 187)

What is backbiting?

Shaykh Imam Ahmad Bin Hajar Makki Shaafi'i رحمۃ اللہ علیہ has stated, 'The honourable scholars رحمۃ اللہ علیہ concur that backbiting is to mention any shortcoming that the person possesses. Whether the fault is in his non-practice of religion, worldly affairs, personality, character, wealth, children, spouse, servant, slave, 'Imamah, demeanour and mannerism, clothes, smile,

lack of common sense, rudeness, politeness and anything related to him. Examples of backbiting about the other's appearance are: 'He is blind, crippled, bald, midget, lanky, and black or yellow, etc.' Whereas statements such as: 'He is corrupt, thief, deceitful, oppressive, lazy in offering Salah, disobedient of his parents' would fall under examples of backbiting about someone's irreligiousness.'

The Imam رَحْمَةُ اللَّهِ عَلَيْهِ has further mentioned, 'It is said that backbiting is as sweet as dates and as sharp and exhilarating as alcohol.' May Allah عَزَّوَجَلَّ protect us from this evil. May He عَزَّوَجَلَّ fulfil the rights (with His mercy and compassion) of those that we may have violated as He عَزَّوَجَلَّ is the only One who knows the exact number of our violations.'

(Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 2, pp. 19)

*Gunah-e-gada ka Hisab kya woh agarchay lakh say hayn siwa
Magar ay 'Afu, Tayray 'afw ka to Hisab hay na shumar hay*

*What to say of the accounts of this servant, sins of whom are countless
However, O Forgiver, Your Forgiveness has no limits and is endless*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

Was I an infamous gangster?

Dear Islamic brothers! Sincerely repent from the serious habitual sin of backbiting and make an ardent effort to safeguard your tongue (from sins). In order to attain perseverance in repentance, embrace Dawat-e-Islami's fragrant Madani environment and travel in the Madani Qafilah to learn the Sunnah. To seek inspiration and motivation, read the following account that shows the marvels of Dawat-e-Islami:

A Muballigh states that while travelling with a Madani Qafilah in Jumadal Aula, 1428 A.H. (June 2008) he reached Okara, Punjab. There, he met a bearded old man crowned with a green 'Imamah (turban). The old Islamic brother iterated how his amazing transformation took place, 'Before embracing the Madani environment of Dawat-e-Islami, I was an infamous gangster in my locality. My addiction to alcohol was so severe that bottles of it could always be found in my car. I would always carry a weapon for my safety with the armed bodyguards that would accompany me. Because of my evil actions, people resented me so much that they preferred not to even pass by me.

What caused me to walk on this Madani path is that the Muballighin (preachers), who were actively calling people towards righteousness in our area, would try to invite me too, but I was drowned in heedlessness. Therefore, instead of answering to their call, I would hold their hand and say, 'Come sit and have a drink with me.' Sometimes I would rebuke them,

at other times I would reprimand them harshly; but despite that adverse reaction, they would still find opportunities to come and try to inspire me.

A long period passed by like this where they resolutely persisted with their invitations and I kept consistently putting them off. Then, as usual, when the brothers came to me, I thought to myself that these poor people had been striving for a long time, why don't I pay attention and listen to what these brothers have to say. Following my heart, I listened to them carefully. By the grace of Allah ﷺ, their message pierced my heart. I said Labbayk (i.e. I am ready), and went along with the brothers to the Masjid. As far as I could recall, that was the first time I had entered the Masjid after attaining maturity.

The company of the devotees of the Prophet and the Sunnah-inspiring Ijtima' completely transformed my heart. Then I began to regularly seek the company of these Islamic brothers and also became a Murid (disciple) into the Spiritual Sufi order of Ghaus-e-A'zam (Shaykh 'Abdul Qadir Jilani رحمۃ اللہ علیہ). After I became a Murid, gradually, my demeanour began to change. I sincerely repented from all my sins, gave up alcohol, began to offer Salah punctually. I also grew a beard according to the Sunnah, and wore the crown of the green 'Imamah (turban) on my head. People were astonished on that transformation and could not believe how such an evil person could become an upright individual.

Once, an amusing incident took place when two journalists were astonished to see me as they crossed my path. They confirmed with me as to whether I was the same gangster and wanted to publish my story in their newspaper, but I refused. By the grace of Allah ﷺ, it was the blessings of the righteous Madani environment of Dawat-e-Islami that a person as corrupt and immoral as me made a change within himself. I began to step on the path of Salah and Sunnah and became a respectable person of the community.

Allah karam aysa karay tujh pay jahan mayn

Ay Dawat-e-Islami tayri dhoom machi ho

*O Dawat-e-Islami, may Allah bless you so;
That, around the world, you prosper and glow!*

(Wasail-e-Bakhshish, pp. 315)

أَمِينٌ بِجَاهِ التَّيِّنِ الْأَمِينُ صَلَّى اللَّهُ عَلَيْهِ وَالَّهُ وَسَلَّمَ

صَلَّوَا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Inspirational efforts led him onto the path of Paradise

Dear Islamic brothers! Did you observe the benefits of sincerity and perseverance in striving to invite towards good? Due to someone's inspirational efforts, one who was trailing on

the path of devastation of the Hereafter, changed course and set out on the path to Paradise. All Islamic brothers should call everybody towards righteousness without hesitation. You never know that a few words you say may change someone's life and in turn might lead to continuous reward for you. Inviting towards good has many virtues.

Attaining the Sawab of worshipping one year for every word

Once, the Prophet Sayyiduna Musa Kaleemullah علی تَبَرِّعٍ وَعَلَيْهِ الْمُلْوَدُ وَالْمَلَكُ said asked Allah عَزَّوَجَلَّ, 'Allah عَزَّوَجَلَّ! What is the reward for the one who invites his brother towards good and forbids evil?' Allah عَزَّوَجَلَّ replied, 'For his every word, I grant him the reward worth a year's worship and I observe Haya in punishing him with the torments of Hell.' (*Mukashafa-tul-Quloob*, pp. 48)

*Mujhay tum aysi do himmat Aqa
Dun sab ko nayki ki da'wat Aqa
Bana do mujh ko bhi nayk khaslat
Nabi-e-Rahmat Shafi'-e-Ummat*

*Give me such strength my Merciful Prophet, that I invite all
towards righteousness,*

*Make my manners refined, please, the Intercessor, the Prophet of
Mercifulness*

(*Wasail-e-Bakhshish*, pp. 208)

صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Our homes are like war zones

Dear Islamic brothers! By Allah عَزَّوَجَلَّ, the consequences of backbiting are extremely perilous. Our homes are like war zones and families and communities are falling apart because of this evil. Even many preachers of the religion have built walls of resentment around each other. Alas! How will our weak flesh bear the severe and terrifying punishment of backbiting?

Hanging by the chest

Listen carefully! The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has warned us, ‘On Layla-tul-Mi’raaj (the Night of Ascension), I came across such men and women who were hanging by their chests. I asked, ‘Jibraeel! Who are these people?’ He replied, ‘These are the ones who slander people (with false allegations) in their presence and speak ill against them behind their backs. Regarding these people, Allah عَزَّوَجَلَّ states in the Quran:

وَيُلْ تَكْلِ هُنَّا لُّمَّا
ٰ ﴿١﴾

Woe to the one who scorns the people openly, badmouths in (their) absence.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 30, Surah Al-Humazah, verse 1)

(*Shu'ab-ul-Iman*, vol. 5, pp. 309, *Hadees 6750*)

Nails of copper

The Noble Prophet ﷺ has cautioned, ‘On Layla-tul-Mi’raaj (the Night of Ascension), I came across such a nation that were scratching their faces and chests with nails made of copper. I asked, ‘Jibraeel! Who are these people?’ He replied, ‘They used to eat the flesh of humans (backbite) and would tarnish their honour.’ (*Sunan Abi Dawood*, vol. 4, pp. 353, *Hadees 4878*)

Indulgence of women in backbiting

The renowned commentator of the Quran, Shaykh Mufti Ahmad Yar Khan رحمۃ اللہ علیہ has expounded on this subject, ‘They were inflicted with the torment of itching. They would scratch and wound their own faces and chest with their sharp and pointy nails that were made of copper. May Allah عزوجل have refuge from such punishment as it is indeed severe. What the Prophet ﷺ observed with his own eyes will take place after the Day of Judgement.’ He رحمۃ اللہ علیہ has further added, ‘Those people used to backbite against and disparaged the reputation of Muslims. Women indulge in it more often therefore they should derive a lesson from this.’

(*Mirat-ul-Manajih*, vol. 6, pp. 619)

Being fed their own flesh

Dear Islamic brothers! I urge you to reflect about this in solitude. If we cannot even bear a minor itch or a minor cut, then how will we endure the punishment of picking and peeling the chest and the face – as a punishment for indulging in backbiting and failing to repent from this major sin? Listen carefully to the following narration about another serious punishment for backbiting. Sayyiduna Abu Sa'eed Khudri رضي الله عنه has narrated that the Noble Prophet ﷺ stated, ‘The night in which I was made to travel through the Heavens, I came across a nation that was being fed flesh cut off from their own sides. They were told, ‘Eat, as you used to eat the flesh of your brothers.’ I asked, ‘Jibreel! Who are they?’ He replied, ‘Ya Rasoolallah! They used to backbite against people.’

(*Dalaail-un-Nubuwwah*, vol. 2, pp. 393; *Tanbih-ul-Ghafileen*, pp. 86)

Brother's dead body will be fed

The Merciful and Compassionate Prophet ﷺ has stated, ‘Whoever eats the flesh of his dead brother (i.e. backbites) in this world, (that brother) will be brought close to him on the Day of Judgement and he (the backbiter) will be ordered, ‘Eat his dead body, (just as) you used to eat him alive.’ He will then eat his dead brother’s flesh and moan and cry (because of pain) expressing disgust from his facial expressions.’ (*Al-Mu’jam-ul-Awsat*, vol. 1, pp. 450, Hadees 1656)

The tongue will not burn

Dear Islamic brothers! Break away from backbiting and other sinful conversations and engage in the remembrance of Allah عَزَّوجَلَ and the recitation of Na'at of His Beloved Prophet ﷺ. Reap numerous rewards by immersing in the recitation of the Quran, sending salutations upon the Holy Prophet ﷺ.

(Tafseer) ‘Ruh-ul-Bayan’ cites a Hadees Qudsi: Whoever recites once بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and Surah Al-Fatihah by joining them together (like this بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ till the end of the Surah) then be a witness that I have forgiven him, accepted all his good deeds and forgiven his sins, and I will not burn his tongue, I will free him from the torment of the grave, the torment of the fire, the torment of the Day of Judgement and from fear.’ (*Ruh-ul-Bayan, pp. 9, vol. 1*) Note the proper manner of joining [join the last letter Meem (with Kasrah) of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ with Lam (with Jazm) in الْحَمْدُ لِلَّهِ as in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-مَلْ-حَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ... and then completing the entire Surah Al-Fatihah.

Rihai mujh ko milay kash! Nafs-o-Shaytan say gunah

Tayray Habib ka dayta hun wasitah Ya Rab

Bay 'adad aur jurm bhi hayn la-ta'dad

Ker 'afw, seh na sakun ga koi saza Ya Rab

*Would that I be free of Satan and sins
I supplicate by means of Your Habib Ya Rab
Sins are too many to be counted
Forgive! I won't be able to bear the torment Ya Rab*

(Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Deprived of the virtues of Salah

Dear Islamic brothers! One of the problems of backbiting is that it leads to the deprivation from the blessings of Salah and fasts. One day, when two people completed their Zuhra or 'Asr Salah, the Knower of the Unseen (Ghayb), the Noble Prophet ﷺ told them, 'Both of you do Wudu, repeat your Salah, complete your fast and make up (perform Qada of) today's fast by tomorrow.' They asked, 'Ya Rasoolallah ﷺ! Why have you ordered us to do this?' He replied, 'You have committed backbiting against so-and-so.'

(Shu'ab-ul-Iman, vol. 5, pp. 303, Hadees 6729)

Two sayings of the Prophet ﷺ

Dear Islamic brothers! Backbiting is detrimental to worship.

Here are two sayings of the Prophet ﷺ that further clarify this point:

1. ‘Fast is a shield until it is broken.’ Upon which he was asked, ‘What breaks it?’ He replied, ‘Lies and backbiting.’ (*Al-Mu’jam-ul-Awsat*, vol. 3, pp. 264, *Hadees 4536*)
2. ‘Fasting is not just abstaining from food and drink. Fasting is to (also) abstain from profane and irrelevant conversation.’ (*Al-Mustadrak*, vol. 2, pp. 67, *Hadees 1611*)

Does backbiting invalidate the fast?

Backbiting causes the deprivation of blessings from the fast and worship. The Guiding Light of Spirituality, the Scholar of Islamic Jurisprudence, Mufti Amjad ‘Ali A’zami رحمۃ اللہ علیہ explains on page 984 of *Bahar-e-Shari’at*, volume 1 [the publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: ‘The fast is not invalidated by nocturnal emission or backbiting. (*Durr-e-Mukhtar*, vol. 3, pp. 421, 428) Even though backbiting is a major sin as the Quran likened backbiting to devouring the flesh of your dead brother and the Prophet ﷺ classified it as a sin ‘worse than fornication.’ (*Al-Mu’jam-ul-Awsat*, vol. 5, pp. 63, *Hadees 6590*) However, the blessings are taken away from the fast.

On page 996, the Shaykh حنفی has further added, ‘Sinful acts such as lies, tale-bearing, backbiting, abusing, vulgarism, and hurting others are generally Haram, moreover, whilst

observing fast these acts are even worse and bring a sense of repugnance to the fast.'

Running between scorching water and fire

The Revered and Renowned Prophet ﷺ has warned us, 'Four types of dwellers in Hell will be running between Hameem and Jaheem (i.e. the scorching water and fire) seeking Wayl and Suboor (i.e. destruction). One of them will be eating his own flesh. The dwellers of Hell will say, 'What is wrong with this wretched soul, he is intensifying our suffering.' They will be told, 'This wretched person used to eat others' flesh (backbite) and was a tale-teller.'

(Zamm-ul-Ghibah li-Ibn-e-Abid Dunya, pp. 89, Raqm 49)

How one should fear sins

Dear Islamic brothers! Alas, the painful torment of Hell! It is imperative that we distance ourselves from backbiting and sins or else we will face extreme hardship. We should have remorse and fear because of our sins. Here is a parable that explains tremendous fear that our righteous predecessors possessed: Once a caravan of 'Aabideen (righteous worshippers) set out on a journey. Sayyiduna 'Ata رحمه اللہ علیہ was also a part of the group. Their devotion in worship had caused sunken eyes, swollen feet and weakness. So weak, that it looked as if they had just come out of their graves. One of them fainted during the journey. Despite the fact that it was very cold, he started

sweating out of fear. When he regained consciousness, people asked him about the cause of his perspiration, to which he replied, ‘When I crossed this area, the sin that I had once committed here came to my mind and an intense fear of the accountability on the Day of Judgement touched my heart and I lost consciousness.’ (*Ihya-ul-'Ulum*, vol. 4, pp. 229)

*Kisi ki khamiyan daykhayn na mayri ankhayn aur
Karay zaban na 'aybaun ka tazkirah Ya Rab
Tulayn na Hashr mayn 'Attar kay 'amal Maula
Bila-Hisab hi Tu is ko bakhshna Ya Rab*

*Allah, may I never see others' deficiency
Nor may I ever talk about their frailty
Allah, on the scales don't weigh 'Attar's deeds
May he be forgiven without any accountability*

(*Wasail-e-Bakhshish*, pp. 83)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَى الْحَبِيبِ

You devoured your brother's flesh

The companion Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللَّهُ عَنْهُ has narrated, ‘We were in the noble court of the Holy Prophet ﷺ when a person stood up and left. After his departure, a person started backbiting against him, upon which the Noble Prophet ﷺ said, ‘Pick your teeth.’

The person asked, ‘Why should I pick my teeth as I have not eaten any meat?’ The Holy Prophet ﷺ replied, ‘Indeed you have eaten your brother’s flesh (you slandered him).’

(Al-Mu’jam-ul-Kabeer, vol. 10, pp. 102, Hadees 10092)

16 Examples of backbiting when one departs from a gathering

When some people leave from a gathering, others often slip into backbiting against them. They should learn a lesson from the aforementioned narration. Here are some expressions of backbiting listed to serve as examples:

1. Good riddance, he is gone!
2. We were bored in his company.
3. He argues just for the sake of it.
4. It is his way or the highway.
5. He does not listen to anyone.
6. He thinks he knows it all.
7. Take his talk with a grain of salt.
8. He is always looking for a reason to burst into laughter.
9. He is so full of himself.
10. He is stubborn.

11. Brother! May Allah save us from such individuals.
12. He is a bit of a bigmouth.
13. He spreads news everywhere.
14. He blurts out everything.
15. Whatever you said in front of him; now watch how it spreads and everyone finds out.
16. Yes brother! Next time he comes, change the topic, because he is a loudmouth, etc.

Tu gheebat ki 'adat chura Ya Ilahi

Buri baythakon say bacha Ya Ilahi

Ho bayzar dil tohmaton chugliyon say

Mujhay nayk bandah bana Ya Ilahi!

From the habit of backbiting, my Allah, May I abstain

From the wicked gatherings, may I restrain

From tale-bearing and accusations, my heart is in disdain

Righteousness and piety, my Allah! May I attain

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

أَسْتَغْفِرُ اللَّهَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

تُوبُوا إِلَى اللَّهِ

صَلُّوا عَلَى الْحَبِيبِ

Vomited meat

Someone asked Sayyidatuna Umm-e-Salamah بِرَحْمَةِ اللَّهِ عَنْهَا a question regarding backbiting to which she replied, ‘One Friday, when I woke up in the morning the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to offer Salat-ul-Fajr. One of my neighbours, an Ansari woman from Madinah, came to the house and began to speak-ill (backbite) against some men and women. I also took part in it and began to laugh. Upon the return of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we became silent. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ covered his nose with a corner of his shawl as he stood in the doorway and ordered, ‘Both of you go and rinse your mouth with water.’ I vomited a lot of (pieces of) flesh. Similarly, the other woman also vomited out flesh. I asked the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as to why I threw up pieces of flesh. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, ‘This flesh is of the person against whom you have committed backbiting.’

(Tafseer Durr-e-Mansoor, vol. 7, pp. 572)

23 Expressions of backbiting common amongst women

Islamic sisters should also carefully read to this narration over and over again and give it due consideration. Sadly! When the Islamic sisters sit together, they often indulge in backbiting against other sisters who are not present. Here are 23 examples of such expressions that are commonly used:

1. She is divorced.

2. She has a long tongue.
3. She does not let her husband stay in peace.
4. She is disrespectful of her husband.
5. Well, she is then beaten.
6. She has no decency.
7. It seems that she will only rest after she gets a divorce.
8. She breathes down her daughter-in-law's neck.
9. She treats her daughter-in-law like a maid.
10. She even beats her daughter-in-law.
11. She purposely starves her daughter-in-law.
12. Though her daughter-in-law is sick, she does not let her rest.
13. She quarrels with her neighbours.
14. She is irritable.
15. She is snobbish because of her husband's wealth.
16. She yells at her children.
17. She is so stingy.
18. She acts poor, but has lots of (wealth and) gold.

19. The girl is good mannered but because of her mother her engagement was broken.
20. She is getting older but no one is ready to take her hand in marriage.
21. Her daughter is a teen now, but she does not make her stay home.
22. She got her two daughters married, but did not invite her neighbours, even verbally.
23. She has left her in-laws (after quarrelling with them) and gone back to her parents' house.

Vision of the Prophet ﷺ

Islamic sisters! Sincerely repent from backbiting and protect your tongue from such insinuations. Embrace the Madani environment of Dawat-e-Islami to achieve steady persistence in your course of actions against backbiting. Continue to endeavour in the Madani activities organised by Dawat-e-Islami and travel in the auspicious Madani Qafilah to learn the Sunnah. If anyone were to ask me as to what benefit does Madani Qafilah bring; I would ask them what benefit does it not bring? Here is an account that shows the blessings of the Madani Qafilah. Read it as it is filled with the love of the Holy Prophet ﷺ and put your seal of approval on it by saying شَهِدُ اللَّهُ شَهِيدٌ اللَّهُ at the end of the couplet after the parable.

An Islamic sister from Hyderabad (Bab-ul-Islam, Sindh) has reported that, ‘A sisters’ Madani Qafilah came to my city. I was fortunate to attend the Sunnah-inspiring Ijtimā’ on the second day after the area visit to call people towards righteousness. After the speech in the Ijtimā’ while Salat-‘Alan-Nabi was being recited, I saw with my very own eyes that the source of Peace for our Hearts, the Holy Prophet ﷺ, wearing a garland of flowers, arrived to the Ijtimā’. My tears began to flow involuntarily as I was overwhelmed by the glorious sight of my Beloved Prophet ﷺ. Then, the faith-refreshing sight of the Beloved and Blessed Prophet ﷺ vanished and afterwards the Ijtimā’ came to its conclusion.’

Mil gaye woh to phir kami kya hay

Dauno ‘alam ko pa liya ham nay

Do we really need anything else?

When we got him, both the worlds we possess

You just had some meat

The Holy Prophet ﷺ was once in his blessed home when some meat was brought before him as a gift. Sayyiduna Zayd Bin Saabit رضي الله عنه was teaching Hadees narrations to the Ashab-e-Suffah next to the Masjid-un-Nabawi. They asked Sayyiduna Zayd Bin Saabit رضي الله عنه if he would ask the Beloved Prophet ﷺ for some meat on their behalf as they had not eaten any meat in days. When he left, they started talking

amongst themselves that Sayyiduna Zayd Bin Saabit رَضِيَ اللَّهُ عَنْهُ meets the Holy Prophet ﷺ in the same manner as they would, so why is it that he would narrate Hadees to them!

When Sayyiduna Zayd Bin Saabit رَضِيَ اللَّهُ عَنْهُ came into the blessed court of the Holy Prophet ﷺ and repeated the desire of the Ashab-e-Suffah, the Knower of the Unseen, the Prophet ﷺ told him, ‘Go and tell them that they have just eaten some meat.’ When Sayyiduna Zayd Bin Saabit رَضِيَ اللَّهُ عَنْهُ relayed the message of the Prophet ﷺ to them, they swore that they had not eaten meat for several days. Sayyiduna Zayd Bin Saabit رَضِيَ اللَّهُ عَنْهُ went back to the holy court and requested again for some meat. The Holy Prophet ﷺ said the same thing, ‘They just ate some meat.’ Sayyiduna Zayd Bin Saabit رَضِيَ اللَّهُ عَنْهُ came back and relayed the same message. That time all the Ashab-e-Suffah went to ask the Holy Prophet ﷺ themselves. The Noble Prophet ﷺ said, ‘You just ate your brother’s flesh and the traces of the meat are still in your teeth. Spit it out and have a look at the redness of the flesh.’ Thereupon, they did exactly and blood was all over (in their saliva). They all repented, took back their words, and asked Sayyiduna Zayd Bin Saabit رَضِيَ اللَّهُ عَنْهُ to forgive them. (*Tanbih-ul-Ghafileen*, pp. 86)

Dwellers of Hell eating the dead body

Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللَّهُ عَنْهُ has reported that the Beloved and Blessed Prophet ﷺ saw the dwellers of

Hell on Layla-tul-Mi'raaj (the Night of Ascension) who were eating a dead body (of a person). The Holy Prophet ﷺ asked, 'Jibraeel! Who are these people?' Angel Jibraeel replied, 'They are those who would eat peoples' flesh.' The Prophet ﷺ also saw a person who was extremely red in colour and had blue eyes. He ﷺ asked Jibraael ﷺ as to who he was. Jibraael replied, 'He is the one who cut off the legs of the she-camel of Prophet Sayyiduna Saalih.' (*Musnad Imam Ahmad, vol. 1, pp. 553, Hadees 2324*)

Eating a dead animal is not easy

Dear Islamic brothers! Backbiting seems very easy but keep this in mind that eating a dead body in Hell will not be easy by any means. One cannot consume the fresh raw meat of a goat. Sometimes we do not feel like eating meat if it is not cooked properly, or if it does not have enough salt or proper spices or if it is cold. Just imagine! How can one eat, not Zabiha meat but that of the dead and not of a Halal animal but of a dead human being. Further, the person with red skin and blue eyes mentioned in the Hadees was none other than the evil Qadar Bin Saalif from the nation of Samood. He cut off the legs of the Sayyiduna Saalih's she-camel.

Mujhay ghibaton say bacha Ya Ilahi

Gunahaun ki 'adat chura Ya Ilahi

Pa-ay Murshidi day mu'afi Khudaya

*Na dozakh mayn mujh ko jala Ya Ilahi
Allah, from backbiting, may I am saved
Allah, habit of sins, may it be erased
Forgive me, for my Murshid's sake
From fire of Hell, may I be spared*

صَلُّوا عَلَى الْحَبِيبِ	صَلُّوا عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلُّوا عَلَى مُحَمَّدٍ

The pigs and monkeys of Hell

Just glance at the devastating punishment of backbiting. The famous saint Sayyiduna Hatim Asam رحمۃ اللہ علیہ has stated, 'It has been relayed to us that in Hell a backbiter's face will be turned into the face of a monkey, a liar's face will be turned into the face of a dog and a jealous person's face will be turned into the face of a pig.' (*Tanbih-ul-Mughtarrin*, pp. 194)

Four advices

From page 163 of *Minhaj-ul-'Aabideen* [the 344-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], following sayings of Sayyiduna Ibrahim Bin Adham رحمۃ اللہ علیہ are extracted: 'I stayed in the

company of many saints ﷺ in the Lebanon mountains. All of the saints advised me to disperse the following four pieces of advice wherever I go:

1. Whoever eats to the fullest of his appetite will not enjoy the taste of worship.
2. Whoever sleeps excessively will not have blessings in his lifespan.
3. Whoever seeks only to please the people will be in despair from Allah's pleasure.
4. Whoever excessively backbites and indulges in lots of irrelevant conversations will not die on Islam.'

(Minhaj-ul-'Abidin (Arabic), pp. 98)

Backbiting is detrimental to the faith

The Beloved Prophet ﷺ has stated, 'Backbiting and tale-telling sever faith as a shepherd cuts a tree.' (*Attargheeb Wattarheeb, vol. 3, pp. 332, Hadees 28*)

The torment for a faithless end

Dear Islamic brothers! From the above Hadees, we came to learn that there is a chance that one may lose his faith, because of committing backbiting. Alas, the one who loses his faith is doomed. Whoever dies on Kufr, when he reaches his grave

then he will not be able to correctly answer the questions posed by Munkar and Nakeer. Then the series of terrifying torments will start in the grave.

The Scholar of Islamic Jurisprudence, Mufti Amjad 'Ali A'zami رحمۃ اللہ علیہ writes on page 110 of Bahar-e-Shari'at, volume 1 [the 1250-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: At that moment, a caller in the skies will call out, 'He is a liar. Place a bed of fire for him, clothe him with clothing made of fire and open a door towards Hell.' The heat and flames of Hell will then reach him and two blind and deaf angels will be ordered to punish him. They will have iron rods. If they were to strike a mountain with their iron rods, it would turn to dust. The angels will continuously strike him with their rods. Snakes and scorpions will also torment the person. Hence, his actions will turn into a dog, a bear or any other form and will punish him (as well).'
(Bahar-e-Shari'at, vol. 1, pp. 110-111)

Damned to Hell forever

Kuffar (unbelievers) will also be subjected to several torments on the Day of Judgement and eventually, they will be dragged by their heads and thrown into Hell, where they will reside forever. After describing the heart wrenching punishments, Guiding Light of Spirituality, the Scholar of Islamic Jurisprudence, Mufti Amjad 'Ali A'zami علیہ رحمۃ اللہ القوی, further goes on to say, 'Then, the Kafir will be placed in a chest of fire,

which will be as long as his height. A fire will then be ignited inside the chest which will be locked with a lock of fire. Then, the chest will be put into another chest of fire in which fire will also be lit between the chests. That chest will also be locked. Likewise, the chest will be placed into a third; a fire will be lit and then locked with a lock of fire. At this point, every Kafir will think that he is the only one in the fire now and this will be the torment on top of all other punishments. This torment will continue forever for him.

When all those destined for Paradise will enter Paradise and only those will remain in Hell that are to dwell in it forever; death will be brought looking like a sheep and placed in between Paradise and Hell. A caller will call the dwellers of Paradise, who will glance fearing that they may be banished from Paradise. Then, the caller will call the Hell dwellers who will glance excitedly thinking that they are being freed from their torment. The caller will then ask them all if they recognize this. They will answer, ‘Yes, this is death.’ Death will then be slaughtered and it will be called out, ‘People of Paradise! Eternity! There is no death anymore. People of Hell! Eternity! There is no death now.’ At that time, it will be joy for the dwellers of Heaven; whereas sorrow will be for the Hell-dwellers.

نَسْأُلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ

We ask Allah (عَزَّوَجَلَّ) for forgiveness and we seek the wellbeing of our religion, our worldly matters and of our Hereafter.

(*Bahar-e-Shari'at*, vol. 1, pp. 170-171)

'Attar hay Iman ki Hifazat ka suwali
Khali nahin jaye ga yeh darbar-e-Nabi say

Preservation of faith, 'Attar seeks
Empty-handed from the Prophet's court, he will not leave

(*Wasail-e-Bakhshish*, pp. 406)

صلوا على محمد	صلوا على الحبيب
استغفِر الله	توبوا إلى الله
صلوا على محمد	صلوا على الحبيب

Can you hate the one who doesn't offer Nafl?

It has been reported on the authority of Sayyiduna 'Amir Bin Wasilah, رضي الله عنه, 'During the apparent life of the Holy Prophet ﷺ a person passed by a community and greeted them with Salam. The people responded to his Salam but when he left, one person from them said, 'I hate him for the sake of Allah عَزَّوَجَلَّ the Exalted. When he, who had left, came to know about the opinion of the other person he approached the court of the Glorious Prophet ﷺ and narrated the whole

incident and then requested the Holy Prophet ﷺ to summon the other person and ask him why he hates me.

The Beloved Prophet ﷺ called for the person. When he came, the Noble Prophet ﷺ asked him about his statement. He affirmed that he did say such a thing. The Prophet of Rahmah ﷺ asked him, ‘Why do you hate him?’ He replied, ‘I am his neighbour. I want the best for him. By Allah عَزَّوَجَلَّ, I have not seen him offer any Nafl Salah besides the Fard that he offers and Fard is offered by the righteous and the wicked.’ The person who had brought the complaint said, ‘Ya Rasoolallah ﷺ! Ask him if he has seen me delay the fulfilment of any of my Fard Salah, or if he has observed that I have been deficient in the performance of Wudu or Ruku’ or Sujood.’ When the Holy Prophet ﷺ asked him, he said that he had not seen any deficiency in that regard but he added, ‘By Allah عَزَّوَجَلَّ! I have not seen him observe fast other than the fasts of Ramadan; both the righteous and the wicked observe fast in this blessed month.’ To this the person replied, ‘Ya Rasoolallah ﷺ! Ask him if I have missed a fast in Ramadan or had any shortcoming in the fulfilment of its rights.’ He replied, ‘No, however I have not seen him give anything to the poor besides paying Zakah nor spending in the path of Allah عَزَّوَجَلَّ. All righteous and wicked people pay Zakah.’ The person who complained asked the Prophet ﷺ to ask him if he had ever seen any of his shortcomings in paying Zakah or if he had

ever delayed its payment. He replied in the same negative expression. The Noble Prophet ﷺ said to the person who hated the other, ‘Stand up; he (the person who complained) might be better than you.’ (*Musnad Imam Ahmad, vol. 9, pp. 210, Hadees 23864*)

9 Examples of backbiting in Nafl and Mustahab acts

Dear Islamic brothers! Making statements about others regarding someone’s inability or lack of completion of Faraaid and Wajibat (the necessities of religion), without a valid cause, also falls under backbiting. The same ruling applies to Nawafil and Mustahabbat, because this would also cause distress to the Muslim. Here are nine examples of such statements:

1. He does not offer Tahajjud.
2. In his entire life, he has never observed fast on the day of ‘Ashura.
3. He does not offer Salat-ul-Ishraq and Salat-ud-Duha.
4. How will he even offer the Nawafil of Awwabeen! Go ask him when those Nawafil are supposed to be offered?
5. He calls the food, which is served to the people with the intention of presenting the Sawab to the pious predecessors, a blessing and is always there to eat it; however, he never donates money for it.

6. My boss is a little uptight. He never gives me some time off to travel with the Madani Qafilah.
7. I even asked him to offer Salat-ut-Taubah as others were offering it, but he still did not.
8. In the congregation to read Quran, he comes at the very end. Maybe he doesn't know how to read the Quran.
9. He comes late to the Na'at recital gatherings, but in time for the food.