



A section of Ameer-e-Ahl-e-Sunnat's بَرَكَاتُهُمُ الْغَايِبَةُ book,
'Backbiting – A Cancer in our Society', with some abridgement and additions

The wealth won through gambling



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

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 اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! 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, p. 40*)

Note:

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

جُوئے میں جیتا ہو امال

Juye mayn jeeta huwa maal

The wealth won through gambling

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Translation Department (Dawat-e-Islami)** 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].

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An English translation of 'Juye mayn jeeta huwa maal'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'a of Attar

O Allah Almighty! Whoever reads or listens to the 24 page booklet, '*Wealth won through gambling*', save him and his coming generations from the illness of gambling and grant them contentment upon Halal sustenance and do not make them dependent upon anyone besides You.

أُمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Salat upon the Prophet

It is narrated by Allamah Majduddeen Feerozabadi رحمه الله عليه: Whenever you sit in a gathering (i.e. amongst people) and recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ' Allah Almighty appoints an angel for you who will prevent you from backbiting. And when you leave the gathering, recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ' the angel will prevent people from backbiting against you. (*Al-Qul Al-Badi*, p. 278)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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The backbiter should be pitied

Someone said to a saint: 'So-and-so dishonours you so much that I pity you.' The saint replied, 'He himself deserves pity.'

(Tafseer Qurtubi, vol. 8, p. 242)

سُبْحَانَ اللَّهِ, How amazing was the sincerity and character of our pious predecessors! What a marvellous Madani mindset! They would not even get annoyed at the person who dishonoured them. In fact, their hearts were satisfied because the speech of others did not affect them and they knew that it is the backbiter who will eventually suffer. Thus, the backbiter should be pitied because he is wasting his good deeds and accumulating sins which will lead him to the hellfire.

Even if I have a headache, or a fever, it agonizes me

How will I bear the torments of the grave, Allah!

Forgive and forever be pleased with me,

With Your mercy, I will reside in Paradise, Allah!

The Backbiting of crippled

A Taabi'i Saint, Sayyiduna Mu'awiyah Bin Qurrah رَحْمَةُ اللَّهِ عَلَيْهِ has stated: If a person with a cripple passes by you, and you speak of his cripple then this is also backbiting.

(Tafseer Dar-Manshor, vol. 7, p. 571)

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We learn that referring to a crippled person as a cripple behind his back without permission from Shari'ah is backbiting. Similarly, calling someone disable, bald, blind, one-eyed, limp, stutterer, stammerer, dumb, deaf, hinchback etc. is also backbiting.

Repentance from a gambling business

In order to avoid backbiting and to get rid of the habit of listening to backbiting; to develop a habit of offering Salah and practicing the Sunnah, keep yourself attached to the righteous Madani environment of Dawat-e-Islami. Travel in the Madani Qafilah with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, act in accordance with the Pious Deeds Booklet. Fill in the questionnaire daily and hand it in to the representative of Dawat-e-Islami on the first day of each Madani month.

For your inspiration, here is an inspiring Madani marvel that was narrated under oath by a school teacher from the Sui Division, Dera Bugti (Balochistan, Pakistan): A school teacher used to run tombola shop (a business that involves gambling) but then in 2004, fortunately he attended the 3-day Bab-ul-Islam (Sindh) level Ijtima' held at Sahra-e-Madinah in Bab-ul-Madinah (Karachi), organized by Dawat-e-Islami – a global non-political movement of propagating Quranic teachings and Sunnah. Towards the end of the congregation, during the Du'a, he was overwhelmed with emotion and wept as he

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repented from all his previous sins and made an intention to offer Salah with congregation. **أَلْحَمْدُ لِلَّهِ**, after he returned from the congregation, he closed his tombola business, kept a beard and started giving Dars at a school. He also started teaching Quranic recitation at Madrasa-tul-Madinah (for adults).

Gambling is Haraam

Dear Islamic brothers! What one can say about the blessings of the Sunnah-inspiring congregations of Dawat-e-Islami! With the mercy of Allah **عَزَّوَجَلَّ**, these congregations lead to a Madani reformation amongst countless attendees and these gatherings become a source of prosperity in both worlds for them. You just read the Madani parable which showed how an Islamic brother repented from his tombola business. Tombola is a form of gambling. Gambling, according to Islamic law is Haraam because one takes the money of another person without its rightful ownership. Playing gambling games, running a gambling business or buying and selling instruments for gambling are all Haraam acts in Islam and make one worthy of Hell. Alas! Nowadays, gambling is becoming so common amongst Muslims as well.

There are some types of gambling in which people get involved because of a sheer lack of knowledge. Therefore, we should learn some details about gambling with good intentions.

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Gambling is a sin

In part 2, Surah Al-Baqarah, verse 219, Allah ﷻ has stated:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ
لِلنَّاسِ ۗ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ط

They ask you (O Beloved) the ruling regarding wine and gambling. Say you; that 'There is great sin In both, and also some worldly benefit for people, but their sin is greater than their benefit.'

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 219)

Commenting on this verse Sadr-ul-Afdal, Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ states in *Khaza'in-ul-Irfan*: 'Sometimes while gambling, a person wins money for nothing; but he also gains countless sins and numerous problems such as, diminished intellect; loss of integrity; reduction in worship, enmity of others; disgrace in front of people and wastage of wealth.'

Gambling is a satanic act

In part 7, Surah Al-Ma'idah, verse 90 and 91, Allah ﷻ has said:

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ
الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَ
يَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O believers! Wine, and gambling, and idols, and fortune-telling arrows (to ascertain luck or predict future events) are but impure; the works of the Devil. Therefore, keep avoiding them in order that you may attain success. The Devil desires only that he infuses hatred and enmity between you through wine and gambling, and to prevent you from the remembrance of Allah and Salah; so, have you abstained?

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Ma'idah, verses 90-91)

Sadr-ul-Afdal, Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللَّهُ عَلَيْهِ states in *Khaza'in-ul-Irfan*: These verses explain the consequences and afflictions of drinking alcohol and gambling. One problem of drinking and gambling is that it leads to animosity and hatred amongst people and the other problem is that the people who indulge in these evil acts, are devoid from the remembrance of Allah عَزَّوَجَلَّ and deprived from the punctuality of Salah.

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Money won through gambling is Haraam

In part 2, verse 188, Surah Al-Baqarah Allah ﷻ has stated:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

And do not unfairly consume the wealth of each other,

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 188)

Sadr-ul-Afdal, Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has written in *Khaza'in-ul-Irfan*: 'This verse forbids us to unfairly acquire anyone's property, be it through looting, stealing, snatching, gambling, Haraam events, Haraam acts or in return for Haraam things, through bribery, false testimony or in return for tale-telling – all these are prohibited and Haraam.' (*Khaza'in-ul-Irfan*, p. 47)

Like dipping your hands in the flesh and blood of a pig

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever gambled with Nard Shayr (i.e. items used for gambling), it is as if he dipped his hands in the flesh and blood of a pig.'

(Ibn Majah, vol. 4, p. 231, Hadith 3763)

Whoever invites for gambling should give charity in expiation

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us: Whoever said

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to his companion, ‘Let’s gamble’ should give charity.

(Sahih Muslim, p. 894, Hadith 1647)

Sayyiduna ‘Allamah Yahya Bin Sharaf Nawavi رَحْمَةُ اللهِ عَلَيْهِ writes in the commentary of this Hadith that according to scholars the reason why our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recommended giving charity is because the gambler invited his companion towards sin. Sayyiduna ‘Allamah Khattabi رَحْمَةُ اللهِ عَلَيْهِ suggested that he should give charity equivalent to the amount used to gamble. However, what the research scholars have said is more appropriate that there is no designated amount of charity classified in the narration; therefore he should give whatever he can easily give. *(Sharh Muslim Lil-Nawavi, vol. 6, p. 107)*

My master, A’la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated on page 646 of *Fatawa Razawiyyah*, volume 19: ‘Wealth acquired from interest, theft, usurpation and gambling is strictly forbidden.’ *(Fatawa Razawiyyah, vol. 19, p. 646)*

Definition of gambling

Gambling is known as ‘Qimaar’ in Arabic. Sayyiduna Mir Sayyid Sharif Jurjaani رَحْمَةُ اللهِ عَلَيْهِ writes that, ‘Qimaar is every game in which there is a condition that the winner will acquire some property from the loser.’ *(At-Ma’rifat, p. 126)*

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Six types of gambling

Dear Islamic brothers! Nowadays, new modes of gambling have evolved in this world. Out of them, six are detailed below:

1. Lottery

Millions of tickets are sold to individuals for a very small amount with an incentive for them to win millions. After a draw some winners are given millions, whilst all others lose their money. This is also a mode of gambling which is Haraam and makes one worthy of Hell.

2. Prize bond tokens

The Government of Pakistan issues prize bonds of various denominations – 200, 750, 1500, 7500, 15000, 40000 – through the bank. Through monthly draws, the bank distributes millions of rupees to the winners but the losers of the raffle do not lose anything and they can get their prize bonds redeemed at any time. This is permissible and does not fall under gambling. However, some types of prize bonds are called premium bonds, which most certainly accrue profit. This is classed as usury and to buy and sell these and gain profit from them is impermissible by Shari'ah. (At times, it so happens that the policy for the prize bonds which are permissible to give and take and receive a prize for, changes or any such impermissible matter is included within it, in this instance the

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Shar'i ruling will be in accordance to the policy at that particular time. On such an occasion, contact Dar-ul-Ifta Ahl-e-Sunnat to gain more Shar'i guidance).

Bear in mind, to buy and sell tokens for prize bonds is impermissible and Haraam in the case where it is against the law because the person selling the tokens keeps the prize bonds published by the government in his possession. (In fact, in some instances, the person selling the prize bonds does not even have the prize bonds in his possession). The seller sells these tokens to the buyer for a very small amount and provides a serial number with the trust that if the number is drawn in the raffle then he will give a certain amount. Selling these raffle tokens in place of prize bonds is also gambling because the buyer loses money if his serial number is not drawn in the raffle.

3. Mobile phone messages & gambling

Questions such as 'Which team will win the match?', 'What was the day of the week when Pakistan got independence?' etc. are sent as text messages to mobile phones. Different prizes are reserved for those who respond with the correct answer. However, a small amount, e.g. 10 rupees, is charged to all those who reply. Those who do not win the prize lose their money. This is also considered as gambling and is strictly forbidden and leads to the fire of Hell.

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4. Quiz gambling

In this game one or more questions are given to solve. If the answer matches the organizer's answer the prize is given. The quantity of prizes could be three or four or more. Therefore, if multiple correct solutions are received then a draw decides the winner. Numerous people participate in this game. There are two forms of participation: one is free; and the other requires paying a small fee to play. If no fee is paid and it does not include any other act against Islamic laws then it is permissible to take this gift. On the other hand, if the participants pay a fee, then the people who do not win lose their money. This falls under gambling and is therefore Haraam and leads to Hell.

5. Drawing names after collecting money

Some people collect a small amount from each other, then a name is drawn and the winner wins the entire amount. This is also classified as gambling, as the remaining people lose their money. Similarly, people pitch in money to buy a book or another item and then draw a name and the winning person keeps the item. This is also gambling. Remember that certain companies also give prizes to the purchasers of their products via raffle. This is permissible because people do not lose their money.

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6. Betting in sports

It is commonplace for people to place their bets on the outcome before they play different sports like horse racing, cricket, carom board, billiards, card games, chess etc. These bets are such that whoever loses will give a certain amount or certain things to the winner. This is also a type of gambling and is impermissible and Haraam. When playing carom board, snooker or billiards usually it is agreed upon that the loser will pay the game fee to the club. This is also gambling. Some senseless people play different board games or cards and place bets on the outcome and because of a lack of knowledge; they think that there is nothing wrong in doing this. They should also be more cautious because this is also gambling, therefore Haraam and leads to Hell.

Method of repenting from gambling

If a gambler has remorse, he should sincerely repent to Allah عَزَّوَجَلَّ. However, whatever wealth was acquired through gambling would still remain forbidden. In this context, A'la Hadrat Maulana Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has offered some guidance, thus he has stated: 'Whatever wealth is acquired through gambling stays Haraam. The only way to repent from this is to return the winnings to the people it was won from or reconcile with them and gain their forgiveness. If that person is not alive, then the gambler should give the

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money to the heirs of the loser or if they are sane adults, beyond the (Islamic) age of puberty, then gain forgiveness from them. He must still pay the remainder of the heirs; as there is no exemption from that. If one cannot find the person nor his heirs, then he [the gambler] must give the amount due to them, as charity on their behalf. He may give this charity to his own destitute brother, sister, niece or nephew.’

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ further added, ‘As far as the gambler can recall, wherever and whatever he won in excess must be returned to the loser or to his heirs. If this is not possible then he should give it as Sadaqah on his behalf. The ‘Amount won in excess’ means that for example, if one gambled ten times with the other and they both won and lost, then the amount he won more than the other should be reimbursed to him. So if he won 125 rupees and the other won only 100 then he has to pay back only twenty five (to the loser). وَعَلَى هَذَا الْقِيَاسِ

If he does not remember who was involved in the betting or how much he won, then he should try to take the highest estimate he thinks he might have won during the entire period and give it as charity on the behalf of the losers. This is the only way to protect him in the Hereafter. وَاللَّهُ أَعْلَمُ And Allah Almighty knows best.’

(Fatawa Razawiyyah, vol. 19, p. 651)

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Speaking about the faults of the dead is also backbiting

Sayyiduna Abu Hurayrah رضي الله عنه reported: When Maize Aslami رضي الله عنه was stoned to death (as a punishment for adultery); two people started talking to each other. One said to the other, ‘Allah عَدَّوَجَلَّ veiled his sins, but his Nafs took the best of him and now رَجَمَ رَجَمَ الْكَلْبِ he was stoned like a dog.’ The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained quiet. After walking a certain distance, they passed by a dead donkey whose legs were spread out. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to both of them, ‘Go and eat the meat of that dead donkey.’ They asked, ‘Yah Nabiyyallah! Who would do that?’ The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The way you dishonoured your brother is worse than eating this dead donkey. I swear by the One in whose power my soul is! He (Maize) is swimming in the streams of Paradise right now.’ *(Abu Dawood, vol. 4, p. 197, Hadith 4428)*

Saying ‘he committed suicide’ is also considered as backbiting

We have learned that expressing faults of the deceased is also backbiting. Sometimes a situation may occur that might test our patience. For example if a robber, terrorist, or someone who murdered our relatives is killed or hanged to death then people often indulge in backbiting against him. Likewise, saying about a Muslim that ‘he committed suicide’ without a permissible cause under Islamic law, is also backbiting.

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Similarly, news about the suicide committed by a Muslim should not be published with his name and identification as this is backbiting and it also brings disgrace to the family members of the deceased. If the news was published in such a manner that the people hearing or reading the newspapers could not identify the exact individual who committed suicide, then it would be permissible to do so. However, bear in mind that if his name is not published, but the city, town, neighbourhood, family name, or how the suicide was committed was published, it could very well lead to the identification of the deceased, and then, it would still be considered as backbiting.

According to Islamic law, if a Muslim commits suicide, he does not leave the folds of Islam, therefore, his funeral Salah will still be performed and Du'a for his forgiveness will also be made. Islamic law does not allow remembering a deceased Muslim in a humiliating manner. Here are two sayings of our Noble Prophet ﷺ in this context:

1. Do not talk ill about your deceased, as they have met their deeds that they had sent forth. *(Bukhari, vol. 1, p. 470, Hadith 1393)*
2. Say good things about your deceased and refrain from their faults. *(Jami' Tirmizi, vol. 2, p. 312, Hadith 1021)*

Shaykh 'Abdur Rauf Manaawi رَحْمَةُ اللهِ عَلَيْهِ has written: 'Backbiting against a deceased person is worse than backbiting

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against a living person, because it is possible to seek forgiveness from the living person but impossible from the deceased.’ (*Fayd-ul-Qadir Lil-Manaawi, vol. 1, p. 562, Taht-Al-Hadith 852*)

Whoever gives the funeral bath (Ghusl) should not speak ill of the deceased

On page 811 of *Bahar-e-Shari’at*, volume 1 [the 1250-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated: (While giving the funeral bath) relay whatever good you see of the deceased to the people e.g. ‘the face of the deceased was illuminating’, or ‘good fragrance emanated from the corpse’; and if one observes anything negative e.g. the colour of the face turned black, or the corpse gave off a bad odour, or the face or other body parts were not in a normal condition, then one should refrain from mentioning it to anyone, as this is not allowed. It is narrated in a Hadith, ‘Relay the positive attributes of your deceased and avoid speaking about the negative attributes.’

Recited the Kalimah (declaration of faith) aloud after death

If a Muslim did not recite the Kalimah aloud at the time of death and then someone said, ‘*He didn’t recite the Kalimah*’ then he has committed backbiting against the deceased. In this context read this faith-refreshing incident: Sayyiduna ‘Allamah ‘Abdul

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Hay Lakhnavi رَحْمَةُ اللَّهِ عَلَيْهِ stated that, amongst my family elders, one of the saints, Sayyiduna Maulana Muhammad Izhar-ul-Haq Lakhnavi رَحْمَةُ اللَّهِ عَلَيْهِ passed away. He did not recite the Kalimah at the time of his death. People covered his body with a sheet and arranged for his funeral bath and burial. When everybody came outside, some criticized the fact that on the face of it he seemed like a very pious person but he could not even recite the Kalimah at the time of his death. Most attendees were offended by this statement but then, at that very moment, the deceased Maulana folded his legs and recited the Kalimah aloud. When people heard this, they began to criticize the accusers. (*Gheebat kya hay, p. 19*)

Backbiting against a deceased non-believer

The commentator of Bukhari, Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللَّهِ عَلَيْهِ has written that it is permissible to talk ill of non-believers even if they are dead. However, if the family members of the deceased are Muslims and speaking ill of their non-Muslim parents or grandparents brings them grief then it is essential to refrain from it, as now talking ill of their family members falls under the sin of causing grief to a fellow Muslim and this is not allowed. (*Nuzha-tul-Qaari, vol. 2, p. 886*)

*O Merciful Prophet, death is hovering over my head
Yet my Nafs prefers the path of sins to tread*

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Which sin is even more severe than interest?

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked his companions وَاللهُ وَرَسُولُهُ أَعْلَمُ, 'Which sin does Allah عَزَّوَجَلَّ regard as being worse than interest?' The companions رَضِيَ اللهُ عَنْهُمْ answered 'Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ know best.' Then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, 'Undoubtedly, in the court of Allah عَزَّوَجَلَّ, considering it lawful to disgrace the honour of a Muslim is a worse sin than interest.' Then, the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا فَتَقَدِرُوا
أَحْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

And whoever pesters Muslim men and women, without them having done anything (wrong); they have burdened themselves with false accusation and open sin.

*[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 58)
(Shu'ab-ul-Iman, vol. 5, p. 298, Hadith 6711)*

Dear Islamic brothers! Indeed to disgrace the honour of a Muslim is a worse sin than the sin of interest. Three additional narrations of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are presented here on the same topic:

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To disgrace the honour of a Muslim is worse than interest

1. A dirham that a man receives in interest is worse than thirty-six (36) acts of fornication and, indeed, disgracing the honour of a Muslim is a worse sin than interest.

(Zamm-ul-Gheebah la-Ibn Abi Al-Dunya, p. 80, Hadith 36)

2. Interest is a combination of seventy-two sins, among which the least is like fornication with your own mother and indeed, the sin that is worse than interest is humiliating another Muslim. *(Al-Mu'jam-ul-Awsat, vol. 5, p. 227, Hadith 7151)*

3. The worst interest is unrightfully disgracing the honour of a Muslim. *(Abu Dawood, vol. 4, p. 353, Hadith 4876)*

While elaborating on the last Hadith, the renowned commentator of the Quran, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Interest is one of the worst sins. It is like fornicating with one's own mother inside the Ka'bah; the one who deals in interest declares a war against Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is the consequence of income from interest but since the honour of a Muslim is far more precious than any worldly wealth, disgracing a Muslim (through backbiting, slander etc.) is declared as worse than interest.'

(Mirat-ul-Manajih, vol. 6, pp. 618)

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Indeed senseless Muslims

Backbite against other adherents of Islam

While genuine devotees of the Rasool

Refrain from backbiting, tale-bearing, and baseless accusations

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللَّهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Reward for safeguarding the honour of a Muslim

Dear Islamic brothers! As soon as someone brings up an Islamic brother's shortcoming or mistake, whether he is present or not, if there is no valid reason under Islamic law to listen, then considering the respect of a Muslim, with the intention to earn the rewards of the Hereafter; try to safeguard the honour of that Muslim. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever safeguards the honour of his Muslim brother in his absence, it is upon the mercy of Allah عَزَّوَجَلَّ to free him from Hell.' (*Musnad Imam Ahmad, vol. 6, p. 461*)

The companion Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever safeguards the

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honour of his brother, Allah عَزَّوَجَلَّ will send an angel on the Day of Judgement who will protect him from Hell.’

(Zamm-ul-Gheebah li-Ibn Abid Dunya, p. 131, Hadith 105)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Four blessings of preventing others from backbiting

If it is within your capacity to stop others from backbiting then it is Wajib [compulsory] upon you to do so. Thus, preventing others from backbiting earns great rewards and failing to stop others from backbiting could result in harsh and severe punishments. In this regard, here are four narrations of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. ‘If backbiting of a Muslim brother is being committed in front of another Muslim, and he is in a position to help him, and he does so, then Allah عَزَّوَجَلَّ will help him in this world and the Hereafter. Whereas if he is in a position to help and does not do so, then Allah عَزَّوَجَلَّ will hold him accountable in this world and in the Hereafter.’ *(Musannaf ‘Abdur Razzaq, vol. 10, p. 188, Hadith 20426)*
2. ‘Whoever prevents others from the flesh of his brother in his absence (i.e., he stops someone backbiting against a Muslim in his absence), then it is a right of Allah عَزَّوَجَلَّ to free him from Hell.’ *(Mishkat, vol. 3, p. 70, Hadith 4981)*

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3. 'A Muslim who safeguards the honour of his Muslim brother (meaning that another Muslim was being disgraced and he told the culprits not to do so) then it is a right of Allah ﷻ to save him from the fire of Hell, on the Day of Judgement. After this he ﷺ recited the following verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

And it is upon the responsibility of Our Generosity to help the Muslims.

[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Ar-Rum, verse 47)

(Sharh-us-Sunnah, vol. 6, p. 494, Hadith 3422)

4. 'Wherever a Muslim is being dishonoured and disgraced, then whoever did not help him (meaning, did not stop them but rather kept quiet and listened to it), Allah Almighty will not help him where he would want to be helped. Whereas, whoever helps another Muslim where he is being dishonoured and disgraced, then Allah Almighty will help him in a situation where he would like to be helped.' *(Abu Dawood, vol. 4, p. 355, Hadith 4884)*

Praised him in front of the backbiter

If our pious predecessors would ever hear someone backbiting against another Muslim, they would immediately reprimand them in a polite and gracious way. Once, in the company of

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Sayyiduna ‘Abdullah Bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ, a person talked ill against Sayyiduna Imam A’zam Abu Hanifah رَضِيَ اللَّهُ عَنْهُ. Sayyiduna ‘Abdullah Bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘O man, why do you speak of the faults of the Imam? His status was such that he offered the five daily Salah with one Wudu for forty-five years.’ (*Al-Khayraat-ul-Hisaan Lil-Haytami, p. 117 – Rad-ul-Muhtar, vol. 1, p. 150*)

One way to get rid of the backbiter

Dear Islamic brothers! How amazing was the passion of our predecessors for safeguarding themselves from listening to sinful backbiting! My desire is that we also develop a mindset that as soon as we hear something negative against another Muslim we become alert and start reflecting; if the conversation contains backbiting or could lead to backbiting then refrain from it instantly. If someone else starts such negative comments, we should try to stop him in an appropriate manner. If he does not stop, we should leave that place. If stopping him and leaving that place are both not possible, then we should at least resent it from the heart. Try to change the topic of the discussion or avoid taking interest in the conversation by looking here and there, display an expression of boredom on the face, or look at the clock repeatedly in disgust. If that is not possible, excuse yourself to go to the bathroom. In order to refrain from lying, go and use the bathroom as well after having said this. It is better to force

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yourself to go to the bathroom rather than staying at a place where people are backbiting. **إِنْ شَاءَ اللَّهُ**, you will be rewarded for it.

May I enrich my character and adopt gracious manners

For the sake of the Beloved, put me on the path of piety

(Wasail-e-Bakhshish, p. 115)

الْعَمَلُ بِاللَّهِ زَيْدٌ الْعَلِيُّ بْنُ وَاسِلَةَ وَالشُّكْرُ نَعْمٌ تَعْبُدُ الْمَلَائِكَةَ أَنْ يَهْدُوا فَأَقْبَلُوا بِاللَّهِ مِنَ الْمَلْطَبِ الرَّبِيبِ بِشَرِّ اللَّهِ الرَّغِيبِ الرَّبِيبِ

Consequence of a morsel of Haram

It is mentioned in Mukashafa tul Quloob: When a morsel of haram enters the stomach of a man, every angel of the heavens and earth will curse him as long as it remains in his stomach, and if he meets his death in that state (i.e. whilst the morsel of Haram is present in the stomach), then he shall enter the hellfire. (*Mukashafa Al-Quloob, p. 10*)



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