



A section of book of the Ameer of Ahl Al-Sunnah كَلِمَاتُ
بَرَكَاتِهِمُ الْعَالِيَةِ, 'Backbiting – A Cancer in our Society',

Entitled:

Who can be informed about defects?



Translated into English by
Translation Department (Dawat-e-Islami)

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MUHAMMAD ILYAS
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كس كس كو عيب بتا سكتے ہیں

Kis kis ko 'ayb bata saktay hayn

Who can be informed about defects?

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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Who can be informed about defects ?
An English translation of 'Kis kis ko 'ayb bata saktay hayn'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ 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 اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the prophet ﷺ once before and after the Du'a.

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Who can be informed about defects?

Du'a of Attar

O Lord of Mustafa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Whosoever reads or listens to the 27 page booklet **'Who can be informed about defects?'**, grant him the ability to use his tongue correctly and bless him with the neighbourhood of Your Beloved and Final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat al-Firdaus.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Reciting Salat upon the Prophet ﷺ

Once Sayyiduna Shaykh Abu Bakr Shibli **رَحِمَهُ اللهُ عَلَيْهِ** came to visit Sayyiduna Abu Bakr Bin Mujahid **رَحِمَهُ اللهُ عَلَيْهِ**, a prominent scholar of Baghdad. Sayyiduna Abu Bakr Bin Mujahid **رَحِمَهُ اللهُ عَلَيْهِ** stood up instantly, embraced him, kissed his forehead and made him sit by his side paying utmost respect. The attendees asked Sayyiduna Abu Bakr Bin Mujahid **رَحِمَهُ اللهُ عَلَيْهِ** humbly, 'Until now, you and the people of Baghdad had been calling him an inattentive person, so how come you are you paying him so much respect today?'

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Sayyiduna Abu Bakr Bin Mujahid رَحْمَةُ اللهِ عَلَيْهِ replied, 'I haven't paid him respect without any basis. اَلْحَمْدُ لِلّٰهِ, Last night, I dreamt a faith reviving scene that Sayyiduna Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ came in the blessed court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood up and embraced him; and after kissing his forehead, made Sayyiduna Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ sit by his blessed side. I humbly asked, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what is the reason of displaying so much affection towards Shibli?' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (revealing news of the unseen) said, 'After every Salah, he recites this verse:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

Indeed, there has come to you that Messenger from amongst yourselves; heavy upon him is your suffering, he immensely desires your well-being; utmost kind, merciful for the Muslims.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Tawbah, verse 128)

And then recites Salat upon me. *(Al-Qaul-ul-Badi', p. 346)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

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Mercy rains down on the Sunnah-inspiring Ijtima'

Dear Islamic brothers, **لَنْ يَشَاءَ اللَّهُ**, the Du'as made in the Ijtima' are surely accepted because in these gatherings, there is the Zikr of Allah Almighty and the Zikr of His Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Sayyiduna Imam Sufyan Bin 'Uyaynah **رَحِمَهُ اللَّهُ عَلَيْهِ** has stated: **عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزَلُ الرَّحْمَةُ** i.e. *The mercy of Allah descends during the remembrance of the pious.* (*Hilyat-ul-Awliya, vol. 7, p. 335, Raqm. 10750*) When mercy is showered during the remembrance of Allah's beloved people, why will it not rain down during the remembrance of Allah Almighty and His Most Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**? Therefore, why wouldn't our supplications be answered when the mercy of Allah Almighty is showering down? Sayyiduna Abu Hurayrah and Sayyiduna Abu Saeed **رَضِيَ اللَّهُ عَنْهُمَا** have stated, 'We were present in the blessed court of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: 'Angels surround the group which sits to remember Allah Almighty, mercy covers them, Saakinah (tranquillity) descends upon them, and Allah Almighty mentions them in front of the angels.' (*Muslim, p. 1448, Hadith. 2700*) It is stated in *Mirat-ul-Manajih*, volume 3, page 305: In this Hadith, Saakinah either refers to special angels, or the enlightenment [Nur] of the heart, or the tranquillity and harmony of the heart.

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What is Zikr?

The chanting of 'اللهُ هُوَ' and 'حَقُّ هُوَ' is indeed a form of Zikr. However, reciting the Quran, reciting Hamd and praising Allah Almighty; supplications and Munajat, reciting Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Na'at and Manqabat, Khutbah, discourses, Dars sessions, Sunnah-inspiring speeches, etc. are all forms of Zikr. Undoubtedly, Dawat-e-Islami's Sunnah-inspiring Ijtimas are also circles of Zikr.

Saaray 'aalam ko hay Tayri hi justuju

Jinn-o-ins-o-malak ko Tayri arzu

Yad mayn Tayri har aik hay su basu

Ban mayn wahshi lagatay hayn zarbat-e-hu

Only You are the centre of the entire universe's yearning

You are the jinn, the humans', and the angels' longing

Everyone in every corner is busy in remembering

'Hu', in the wilderness, is the animals' chanting

اللهُ اللهُ اللهُ اللهُ اللهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Ruling regarding backbiting against an entire nation

On page 173 of *Bahar-e-Shari'at*, volume 16 [the 312-page

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publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated: Backbiting against the entire population of a particular town or city is not considered as backbiting. For example, saying something like *'the people from there are such-and-such'*. This is because such statements are usually intended against some people associated with that town or city and their specific details are not mentioned. It would be classified as backbiting if the sentence was targeting a particular person or a particular group and the people mentioned were recognized or if the sentence was intended to speak ill of each and every person from there.

(Durr-e-Mukhtar, vol. 9, p. 674)

Imitating a disabled person

Imitating a crippled person, or for that matter, imitating any specific Muslim's shortcoming also falls under backbiting. In fact, it is worse than backbiting with words, because imitating the actions of others also provides a complete visual for better understanding, than words alone.

Backbiting without naming names

Backbiting without mentioning the name of the other is not considered a sin, but if the person listening is able to guess the person being discussed, then it is backbiting.

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I can say it to his face!

The one who holds this notion or claims that he '*can say it to his face*' cannot save himself from sin because the key reason behind backbiting being Haraam is that backbiting causes grief to a Muslim. If you say it to his face, this will hurt his feelings even more and thus it would be a bigger sin. Even if the person who was being disgraced starts laughing that does not mean that he is happy listening to his shortcomings being attacked. It is natural that an individual feels happy when he is being praised, and obviously no one rejoices upon hearing his own shortcomings. This laughter is just a 'cover-up'. The person laughs to cover up his true emotions when in reality he is hurting inside.

Backbiting by hinting

One can also indirectly backbite against someone, for example, somebody mentions a negative thing about someone and the other replies: 'أَلْحَمْدُ لِلَّهِ, I am not like that.' This phrase is also a form of backbiting because it implies that the other person is in fact like that.

If I say something, it will be backbiting

If two people started talking about a Muslim and one said: 'If I say something about him, according to what I know, it will be backbiting.' The one who says this phrase or any similar phrase

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has already committed backbiting because by his style of conversation he has attacked that person's reputation. Let me present fourteen additional examples in the same context:

1. May Allah عَزَّوَجَلَّ forgive us! What can I say about him!?
2. What we can say about him?! We can only pray for him.
3. It is not within my capability to make him understand. Once he has made a decision, he will not listen to anyone.
4. Nowadays, he is just out of his mind.
5. Brother! I gave up on him. He never listens to me.
6. When he is in need, he agrees with everything I have to say and afterwards he acts as if he does not even know me.
7. He is at the door he probably needs something.
8. I tried to stay away from him, but he sticks to me like glue.
9. I tried to get him away, but he does not budge.
10. He does not care about anyone.
11. Oh no! That cursed individual has arrived.
12. He turned out to be a foolish friend.
13. This is not for him; he is a very simple-minded person (the word 'simple' often implies that one is unwise and stupid).
14. He was trying to be so nice.

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One circumstance when lying is permissible

One major problem in backbiting is that when backbiting is committed in front of another person, the person being targeted is disgraced in the eyes of the person listening to this backbiting. Islamic law does not tolerate one Muslim being degraded in front of another. In fact, in some instances, it is even permissible to lie in order to safeguard the honour of a Muslim. Safeguarding the life, wealth, respect and honour of a Muslim is highly regarded in the religion of Islam.

On page 161 of ‘*Bahar-e-Shari’at*’, volume 16 [the 312-page publication of ‘*Maktaba-tul-Madinah*’, the publishing department of Dawat-e-Islami], it is stated: If somebody secretly performed a shameful act and then he was asked, ‘have you done this?’, then it is permissible for him to deny it because publicizing his act will be a sin in itself. Likewise, if one is aware of a secret of a Muslim brother, he can deny that too. (*Radd-ul-Muhtar*, vol. 9, p. 705)

Sharaf Hajj ka deday chalay Qafilah phir

Mayra kash! Su`ay Haram Ya Ilahi

Dikha day Madinay ki galiyan dikha day

Dikha day Nabi ka Haram Ya Ilahi

Grant me the honour of Hajj pilgrimage, Ya Allah

I am longing that I leave with my Qafilah

Show me the streets of Madinah

Take me to the Haram of the Prophet, Ya Allah!

(Wasail Bakhshish, p. 109)

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It is not permissible to allow yourself to be disgraced

There is great importance for the honour of a Muslim. It is impermissible [under Islamic law] for a person to disgrace even himself. This is why it is necessary to act upon all the laws of the country one lives in as long as they do not contradict the teachings of Quran and Sunnah, especially those laws, which could lead a person to sins or personal humiliation if not followed. For example, driving a car or motorcycle without a valid driver's license is not permissible according to Islamic law, because if you are caught driving without it then there is a possibility of being humiliated and a strong likelihood that you may have to lie, break promises or bribe someone. Therefore, to safeguard yourself from several sins that might make you worthy of the fire of Hell, obtain the correct driver's license and make sure you carry it with you when you drive.

My master, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated on page 183 of *Fatawa Razawiyyah*, volume 21: He allowed himself to be punished and humiliated without any Shar'i reason due to being persistent upon a sin, and according to the Hadith, this is also forbidden.

In volume 29, on pages 93 and 94, he رَحْمَةُ اللهِ عَلَيْهِ has further written: It is narrated in a Hadith, 'Without being compelled, whoever presents himself to be disgraced willingly is not from

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amongst us.' (*Mu'jam-ul-Awsat, vol. 1, p. 147, Hadith 471*) Therefore, it is essential for us to guard our honour.

Mujhay Nar-e-dozakh say dar lag raha hay

Ho mujh natuwaan per karam Ya Ilahi

Sada kay liye ho ja razi Khudaya

Hamayshah ho lutf-o-karam Ya Ilahi

I am scared of the blazing fire of Hell

Have mercy on this body so frail

Allah! Stay pleased with me always

Enjoin Your special favour & mercy on me endless

(Wasail Bakhshish, p. 109)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللهَ

تُوبُوا إِلَى اللهِ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The proper way of asking someone to make Du'a

When some people send small notes or letters to request someone to make Du'a for them, they disclose their indecent actions. May Allah Almighty grant us refuge from such evil. Not only this, sometimes, they also write inappropriate things about their mothers and sisters as well. For example, they write

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that their mother, sister, daughter, or daughter-in-law has had illegitimate relations with another man. The irony of the matter is that even Islamic sisters do not take precautions when writing such Du'a requests. They do not realize at all how many people read those letters and what suspicions arise in their hearts.

Some sisters write 'my husband or father does not have a job; they stay home all day and get into arguments'. Others write 'my mother-in-law or sister-in-law is oppressive towards me, my brother is a gambler, my sister ran away with someone, my brother is in love with some girl, my son drinks alcohol, my daughter wears fashionable clothes which do not conceal her body properly etc.'

Instead of providing all the intricate details of your problem, it seems more appropriate to request for Du'a in ambiguous and unspecific words. For example, instead of saying '*my son/husband/father is a gambler/alcoholic*', you could use words which neither reveal the identity of the person nor his evil practices, for example '*one of my close relatives is involved in a bad habit. Please make Du'a that he leaves it*'. Similarly, instead of saying '*my daughter/sister ran away/is in love with someone*', you could request for Du'a by saying '*one of my relatives is involved in a habit which is inappropriate to discuss, please make Du'a for them*'.

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The benefit of requesting in this manner is that you have not pinpointed the person involved in the evil act and thus you have eliminated all possibilities leading to backbiting. Secondly, you safeguarded yourself from discussing their sins and avoided using indecent language.

If someone mentions an evil act or shortcoming of a particular person with the intention of requesting Du'a, this is not classified as sinful backbiting. This backbiting would only be considered sinful when the shortcoming of the person is mentioned with the intention of degrading him.

The proper method of discussing problems with a doctor

Although it is permissible to discuss one's issues and problems with a doctor or a Muslim spiritual healer ['Aamil] with the intention of getting treatment, even then if it is at all possible to discuss the problem without pinpointing the person who is suffering, then one should do so. For example, instead of saying '*my son has the habit of drinking*'. It is better to say '*one of my relatives has a habit of drinking*'. If revealing the name of the person or revealing one's own shortcomings is unavoidable, then make sure that you reveal this information only to the doctor or the 'Aamil, and without a permissible reason, no one else should hear or find out the details.

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Expert doctors usually talk to their patients in private in their rooms, but I wonder why they usually fall into the sin of having an inappropriately dressed female assistant in the same room. I have had to go (to the doctor) a few times and even though I did not have anything private to discuss, I requested him to send the nurse outside the room in order to safeguard my eyes. Everyone should also abide by the sacred Islamic law.

Method of protecting privacy at the desks of Ruhaani

'Ilaj [spiritual treatment]

Question: Dawat-e-Islami's Majlis Maktubat-o-Ta'wizat-e-'Attariyyah [the Majlis for letters and amulets of 'Attar] sets up several desks nationally and internationally to provide spiritual treatments. Many suffering people stand in lines, discuss their problems, and get spiritual treatments free of charge. Of course, they too have secrets but it is impossible for us to provide such privacy for every one of them. What should we do?

Answer: It is indeed a virtuous act to help the Ummah of the Prophet ﷺ, but it is also necessary to keep this righteous Madani activity free from all sins. It should never happen that whilst performing righteous acts, someone falls into sins and strictly forbidden acts, potentially leading him to the fire of Hell. It is essential to take certain measures to ensure that others cannot hear the conversations at the desks. For example, a barrier could be placed near the desk at such a

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distance that the people in the line cannot hear the voices and only the person who has his turn should come forward.

Only one person should be sat to listen to their problems and he should be someone who has the fear of Allah Almighty and the passion to safeguard the secrets of his fellow Muslims. He should not have an assistant with him listening to the person's problems without a valid cause under Islamic law. In addition, there should be a banner or a board displayed prominently above the desk so that people in the line can read it easily. The message displayed on this board should also be announced from time to time. The message should have the following information written on it:

Molten lead will be poured into the ears

In order to get spiritual treatments, people have to discuss their problems; therefore, others should refrain from listening to any conversation at the desk. This saying from the Beloved and Blessed Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** serves as a warning to all of us, 'On the Day of Judgement, molten lead will be poured into the ears of the one who listens to the speech of people who do not like for him to listen to them or they want to keep their conversation a secret.' (*Bukhari, vol. 4, p. 423, Hadith 7042*)

The renowned commentator, Mufti Ahmad Yar Khan Na'eemi **رَحْمَةُ اللهِ عَلَيْهِ** has stated while explaining the above Hadith that on the Day of Judgement, lead will be heated and poured into the

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ears of the person who discreetly listens to other people's secret conversations. This Hadith is self-explanatory and needs no Taweel (clarification). In fact, such a person will indeed be punished on the Day of Judgement because he is a thief of secrets. (*Mirat-ul-Manajih, vol. 6, p. 203*)

(Please do not write the explanation of the Hadith on the banner or board as it might make it too long. However, you can have it printed out on hand outs etc.)

For doctors and 'Aamils

Question: Sometimes we have to tell our secrets to doctors, herbal doctors, Muslim spiritual healers ['Aamils], social workers and political leaders in front of other people. Please provide some Madani pearls regarding this.

Answer: One must always endeavour to save himself from falling into sins and must inspire others to refrain from sins as well. Therefore, these individuals must also come up with a method whereby people's secrets are not revealed to others. If they feel it appropriate, they should also arrange for a banner or a board to be placed where they meet people and they should replace the words 'at the desk' with appropriate words for example 'with Peer Sahib', 'with Baba Jee', 'with the doctor' etc.

Ghibaton say bachon, chughliyon say bachon

Ho nigah-e-karam, Tajdar-e-Haram

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*Bad kalami na ho, yawah goi na ho
Baulun mayn kam say kam, Tajdar-e-Haram*

*From backbiting and tale-bearing may I refrain
May I be blessed in this manner, O Prophet of Rahmah
From foul language and useless chatting, may I abstain
May I talk less, O Prophet of Rahmah*

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

12 Permissible cases of backbiting

1. Mentioning the false beliefs of deviants.
2. To save others, it is permissible to backbite against a person whose evil actions could cause them harm. Nevertheless, we can only advise others about his wickedness, which is likely to cause harm to others to safeguard the Muslims from his fraud, for example, we can point out the defective products of the trader who sells contaminated goods. It is a Hadith of the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘You save yourselves from mentioning the evil-doer, but when will people recognize him? Talk about the evil habits which the evil doer possesses so people can save themselves.’

(Sunan Al-Kubra, vol. 10, p. 354, Hadith 20914)

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3. When asked for advice about choosing a person as a business partner or for marriage, then it is permissible to reveal only those shortcomings etc. that could be detrimental to the other.
4. When filing a complaint in court or to a police officer in order to seek justice, it is permissible to backbite. For example, to say he stole from me or caused me harm etc.
5. With the intention to correct a wrongdoer it is permissible to complain to a person who is in a position to set things right. For example, one can complain about a Mureed [disciple] to his Peer [spiritual guide], about a son to his father, about a wife to her husband, about subjects to their king and about students to their teacher.
6. It is permissible to mention a person by name to obtain an official religious verdict [Fatwa]. Despite this, it is still better to replace the actual names with other names like Zayd and Bakr, when asking a Mufti for a legal opinion.

(Bahar-e-Shari'at, vol. 16, p. 177, summarised)

Calling someone deaf or dumb to distinguish him when needed

7. If a person has a physical defect (e.g. being blind, being fat) and if he is recognized by that feature, [it is permissible to] associate his physical defect with his name

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in order to distinguish him. However, if he can be recognized just by his name without mentioning his physical defects, then that would be better. For example, if Zayd is fat then if he can be recognized by his full name or as the son of so-and-so then one should refrain from calling him fat.

It is stated in '*Riyad-us-Saliheen*' that if somebody is widely recognized by the title of crippled, deaf, blind or cross-eyed then it is permissible to call them by such a title just to identify them. If the intent is to point out their defect to criticize them, then it is not permissible. If it is possible to recognize them without associating their physical defect with their name, then this is better. (*Riyad-us-Saliheen*, p. 404)

It is stated on page 178 of '*Bahar-e-Shari'at*', volume 16 [the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: 'If someone is called blind, deaf, short or tall for the sake of recognition, this is not classified as backbiting.'

Backbiting against those who openly commit sins

8. Mentioning only those sins of people who openly steal, drink alcohol in public, shave or trim the beard less than a fist length etc. which they commit openly and regarding

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which they do not even have shame in front of other people.

9. It is permissible to backbite against an unjust ruler and to mention his cruel acts, as long as he commits these acts openly in public. If the unjust tyrant commits his evil acts in secret, then talking about them would still fall under backbiting.

On page 177 of '*Bahar-e-Shari'at*', volume 16 [the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated: Discussing the actions of a person who publicly performs sinful acts and does not care what people will say about him, is not backbiting. Nevertheless, talking about those actions of his, which are not yet known to others, would still be classified as backbiting. It is stated in a Hadith that 'whoever removes the veil of modesty then there is no backbiting against him'.

Dear Islamic brothers! Shaykh Sayyid Murtada Zabaydi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Remember! To talk about evil acts that are performed openly should only be discussed for the benefit of others. When one discusses the evil acts of a sinful person, out of anger (or rage) or for revenge, he has fallen into sin. (*Ithaf-us-Sadah lil-Zabaydi, vol. 9, p. 332*)

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Discussing someone's evil actions out of sorrow

10. If someone mentions his Muslim brother's shortcomings out of sorrow, then this does not fall under backbiting. For instance, he says '*it is so sad that he did this*'. This is not backbiting because if the other person finds out about this, he will not feel bad. On the other hand, it is essential that such a statement is made with disappointment and sorrow; otherwise, if he finds out that this was meant to disgrace him, then in that case it would be backbiting against him and this will be a form of hypocrisy, showing-off and self-praise. It is hypocrisy because he discussed the shortcomings of his Muslim brother but acted as if he did not mean to reveal them. He also tried to show others that he considers that act as bad for himself and for his fellow Islamic brothers – this being a form of ostentation and showing-off. In addition, he did not commit backbiting as backbiting (is normally committed, but rather he used a phrase which could have been considered permissible), thus implying that he considers himself as being from the pious, and this falls under self-praise. (*Bahar-e-Shari'at*, vol. 16, p. 176; *Durr-e-Mukhtar*, *Rad-dul-Muhtar*, vol. 9, p. 673) It is essential to think and reflect before opening your mouth. The most important Madani pearl is the fact that when this statement of backbiting is said, it should be said with sorrow. Thus, if the person [being talked about] finds out about this statement against him, he will feel that the other person was distressed because of his

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wrongdoing and the other person said this out of sorrow, not to disgrace him. It is essential to think and reflect before opening your mouth. Just forcing yourself to feel sorrowful is not merely enough. Ah! We will not be able to bear the punishment for backbiting!

It is better to refrain from backbiting even out of sorrow

It is definitely true that it is permissible to backbite in sympathy, but it is highly possible to fall into sinful backbiting because usually common people cannot distinguish between ‘actual sorrow sympathy’ and ‘real backbiting’. Sayyiduna Shaykh Ismail Haqqi رَحْمَةُ اللهِ عَلَيْهِ has stated: The Mutakallimeen رَحْمَةُ اللهِ عَلَيْهِ [scholars of creed] have stated that anything which is said to degrade others will only be considered as backbiting if the intention is to hurt the honour of others or to discuss their faults. It will not fall under backbiting if the intention is to mention his defect out of sorrow.

After giving the aforementioned explanation, Sayyiduna Shaykh Ismail Haqqi رَحْمَةُ اللهِ عَلَيْهِ narrated that Sayyiduna Shaykh Imam Samarqandi رَحْمَةُ اللهِ عَلَيْهِ has explained this in his commentary: I say that whatever these pious scholars have relayed, entails a grave danger, because saying statements against others out of sorrow could very well lead one towards (sinful) backbiting (due to carelessness). Therefore, it is better to refrain from this backbiting (out of sorrow) altogether, as it is closer to Taqwa and precaution. (*Ruh-ul-Bayan, vol. 9, p. 89*)

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11. It is permissible to criticize (i.e. to reveal the faults of) narrators of Hadith, witnesses in a court case, and authors. (*Rad-dul-Muhtar, vol. 9, p. 675*)
12. It is permissible to mention the shortcomings of an apostate and a Harbi Kafir. (Nowadays all non-Muslims are Harbi Kafir).

All the aforementioned instances are seemingly cases of backbiting, but in reality they do not fall under sinful backbiting. In fact, they are permissible and in some instances, they are even compulsory to reveal.

Subh hoti hay sham hoti hay

'Umr yunhi tamam hoti hay

Ghibatayn chughliyan hay karwati

Jab zaban bay-lagam hoti hay

The day passes and then comes the night

Age is passing like a short flight

The tongue starts to tattle and backbite

When it has no restraint in sight

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللهَ

تُوبُوا إِلَى اللهِ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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Backbiting against non-Muslims & apostates

Dear Islamic brothers! Backbiting against a Zimmi Kafir is not permissible but backbiting against a Harbi Kafir and a Murtaad is allowed. Today, the Christians, Jews and all other non-believers are all Harbi Kuffar. In olden times, Zimmi Kuffar (definition to follow) were also found in lands controlled by Muslims. Hurting or backbiting against those Zimmi Kuffar was not allowed. In this context, the Beloved Prophet ﷺ has stated: 'Whoever says something detrimental to a Christian or a Jew, his destination is Hell.' (*Al-Ihsan Bi-Tarteeb Sahih Ibn Hibaan, vol. 7, p. 193, Hadith 4860*)

A Zimmi Kafir is a non-Muslim who pays tax to the Islamic state for his security. It is stated in '*Tafseer Na'eemi*' that Jizyah is the tax which the Islamic government collects in return for providing security to the People of the Book (i.e. the Christians and the Jews). (*Tafseer Na'eemi, vol. 10, p. 254*)

Day gheebat say tuhmat say nafrat Khudaya

Kay bayshak hay in mayn halakat Khudaya

Mayri zaat say dil dukhay nah kisi ka

Milay mujh say sab ko musarrat Khudaya

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120 booklets of Ameer-e-Ahl-e-Sunnat داعية تركزهم العالوية

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4	Buray khatmay kay asbab	5	Ghussay ka 'illaj	6	Ba-haya nojawan
7	Zulm ka anjaam	8	Budha pujari	9	Chaar sansani khayz khuab
10	TV ki tabah kariyan	11	Ganon kay 35 kufriyah ash'aar	12	Khudkhushi ka 'illaj
13	Siyah faam ghulaam	14	Karamaat-e-Farooq-e-A'zam	15	Meethay bol
16	Karamat-e-Uzman-e-Ghani	17	Jannati Mahal ka soda	18	Sag-e-Madinah kehna kaysa?
19	Qabar ki pehli raat	20	Samundari Gunbad	21	Aaqa ka mahinah
22	Qabar walon ki 25 hikayaat	23	'Aashiq-e-Akbar	24	Khazanay kay anbaar
25	Madinay ki machli	26	Ashkon ki barsaat	27	Nahar ki sada'yn
28	Bhiyanak oont	29	Ghafflat	30	Khamosh Shehzadah
31	Qom-e-Loot ki tabah kariyan	32	Abu jahal ki maut	33	Nayk bannay ka nuskhah
34	Wuzu aur science	35	Qiyamat ka imtihan	36	Qabar ka imtihaan
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40	Murday ki bay basi	41	Ahteram-e-Muslim	42	Karbala ka khunayn manzar
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52	Zikr wali Na'at khuwani	53	163 Madani phool	54	Namaz-e-Eid ka tariqah
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58	Sanp numa jin	59	Khanay ka islami tariqah	60	Wasu say aur un ka 'Ilaj
61	Imam Husayn ki Karamaat	62	Tazkirah Imam Ahmad Raza	63	Barayli say Madinah
64	Subeh-e-Baharahn	65	Kafan ki wapsi	66	40 ruhani 'ilaj m'a tibbi 'Ilaj
67	Ghusul ka tariqah	68	Wazan kam karnay ka tariqah	69	Faizan-e-jummu'ah
70	Istanja ka tariqah	71	Masjidayn khushbu dar rakhi'ay	72	Munnay ki lash
73	Pan gutka	74	Akhbar kay baray mayn suwal jawab	75	Karamatay Shayr-e-Khuda

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76	28 Kalimaat-e-Kufur	77	Na'at khuwahn aur nazranah	78	Qasam kay baray mayn Madani phool
79	'Aqiqay kay baray mayn suwal jawab	80	Bijli iste'mal karnay kay Madani phool	81	Shaytan kay Ba'z Hatihyar
82	Diya`ay Durood-o-Salaam	83	Fatiha aur aysal-e-Sawab ka tariqah	84	Madani wasiyat Namah
85	Halal tariqay say kamanay kay 50 Madani Phool	86	Noor wala chehrah (chota)	87	Faizan-e-Azan
88	Qaza Namazon ka tariqah	89	Namaz-e-Janazah ka tariqah	90	Zakhmi sanp
91	Fir'on ka jawab (chota)	92	Bayta ho tou Aysa (chota)	93	Wudu ka tariqah
94	Zindah bayti kunwayn mayn phaynk di	95	Machli kay 'Aja`ib	96	Hathon hath phuphi say dulah kar li
97	Maythi kay 50 Madani Phool	98	Sawab barhanay kay nuskhay	99	Chirya aur and andha sanp
100	Basant mayla	101	Kabab Samosay	102	Beemar 'Aabid
103	Jhota choor (chota)	104	Mayndak Sawar bichchu	105	Doodh peeta Madani Munna (chota)
106	Garmi say Hifazat kay Madani Phool	107	Tazkirah Mujddad Alf sani	108	Miswak Shareef ki faza`il
109	Badshahoon ki Hadiyahn	110	Selfie kay 30 `ibrat naak waqi`at	111	Musafir ki Namaz
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115	Dawatton kay baray mayn suwal jawab	116	Har Sahabi-e-Nabi janati janati	117	550 Sunatayn aur aadab
118	Wasail-e-Firdaus	119	Faizan-e-Ahl-e-Bayt	120	25 Hikayat Durood-o-Salaam

(Update: 5-August-2021)

18 books of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

1	Faizan-e-Sunnat (jild Awwal)	2	Ghibat ki tabah kariyan	3	Kufriyah kalimaat kay baray mayn suwal jawab
4	Parday kay baray mayn suwal jawab	5	Madani Pan-Surah	6	Islami behnon ki namaz
7	Garaylu 'ilaj	8	Rafeeq-ul-Harmayn	9	Rafeeq-ul-Ma'tamreen
10	Biyanat-e-Attariyah (Hissah 3)	11	Biyanat-e-Attariyah	12	Namaz kay Ahkam
13	Nayki ki dawat (Hissah awwal)	14	'Ashiqan-e-Rasool ki 130 Hikayaat	15	Chanday kay baray mayn suwal jawab
16	Wasail-e-Bakhshish (Murammam)	17	'Ashiqan-e-Ramdan (Murammam)	18	Faizan-e-Namaz

(Update: 25-October-2021)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever removes a worldly calamity of a Muslim, Allah Almighty will remove his affliction on the Day of Judgement; whoever conceals the defect of a Muslim, Allah Almighty will conceal his defects of the world and the Hereafter. Allah continues to help a slave as long as he is helping his brother.'

(Muslim, p. 1110, Hadith. 6853, selected)



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