

**SHAYKH IBN BAAZ (MAY ALLAH HAVE MERCY ON HIM) SAID (3/237-239):**

From what is necessary to avoid, be distant from, and warn against is nameemah, which is narrating [negative] speech from one person to another, one group to another, or one tribe to another, with the intention of causing corruption or clashes between them.

It [nameemah] is to expose what is disliked to be known, whether the one being quoted is the one who dislikes it, or the one being informed, or even if some third party dislikes it. It does not matter whether it is exposed verbally, in writing, or by gestures and signals. It does not matter whether words or actions are reported. It does not matter if that [report] is about someone's [actual] faults or deficiencies, or not. A person must remain silent about all things he sees from the situations of people, except when sharing such a thing would benefit some Muslim or repel some harm.

What causes nameemah is either ill-intent for the one he speaks about or an attempt to show affinity for the person he shares with, or maybe just indulging in idle conversation, chatting away about useless things or falsehood. All of that is haraam (impermissible).

Anyone who has nameemah relayed to him, no matter what kind it is, must not believe it, since the nammaam is considered a faasiq (disobedient person), one whose testimony is not acceptable. Allah, the Most High, says, **"O you who have believed! Whenever a disobedient person comes to you with some news, verify it, lest you harm some people in ignorance..."** [49:6]

He must also forbid that person from that [nameemah], advise him, and remind him about how filthy his action is, based on the Statement of the Most High: **"And order what is good, and forbid what is evil."** [31:17] Also, [he must] hate him for the sake of Allah, and he must not think badly of the one spoken about.

**قال الشيخ ابن باز رحمه الله (٣/٢٣٧-٢٣٩):**

مِمَّا يَنْبَغِي اجْتِنَابُهُ وَالْإِبْتِعَادُ عَنْهُ وَالتَّحْذِيرُ مِنْهُ: النَّمِيمَةُ الَّتِي هِيَ نَقْلُ الْكَلَامِ مِنْ شَخْصٍ إِلَى آخَرَ، أَوْ مِنْ جَمَاعَةٍ إِلَى جَمَاعَةٍ، أَوْ مِنْ قَبِيلَةٍ إِلَى قَبِيلَةٍ، لِقَصْدِ الْإِفْسَادِ وَالْوَقِيعَةِ بَيْنَهُمْ.

وَهِيَ كَشْفُ مَا يُكْرَهُ كَشْفُهُ، سَوَاءً أَكْرَهُ الْمَنْقُولُ عَنْهُ أَوْ الْمَنْقُولُ إِلَيْهِ، أَوْ كَرِهَ ثَالِثٌ. وَسَوَاءً أَكَانَ ذَلِكَ الْكَشْفُ بِالْقَوْلِ أَوْ الْكِتَابَةِ أَوْ الرَّمْزِ أَوْ بِالْإِيْمَاءِ. وَسَوَاءً أَكَانَ الْمَنْقُولُ مِنَ الْأَقْوَالِ أَوْ الْأَعْمَالِ. وَسَوَاءً كَانَ ذَلِكَ عَيْنًا أَوْ نَقْصًا فِي الْمَنْقُولِ عَنْهُ أَوْ لَمْ يَكُنْ. فَيَجِبُ أَنْ يَسْكُتَ الْإِنْسَانُ عَنْ كُلِّ مَا يَرَاهُ مِنْ أَحْوَالِ النَّاسِ إِلَّا مَا فِي حِكَايَتِهِ مَنَفْعَةٌ لِمُسْلِمٍ أَوْ دَفْعٌ لَشَرٍّ.

وَالْبَاعِثُ عَلَى النَّمِيمَةِ إمَّا إِرَادَةُ الشُّوْءِ لِلْمَحْكِيِّ عَنْهُ، أَوْ إِظْهَارُ الْحُبِّ لِلْمَحْكِيِّ عَلَيْهِ، أَوْ الْإِسْتِمْتَاعُ بِالْحَدِيثِ وَالْخَوْصِ فِي الْفُضُولِ وَالْبَاطِلِ، وَكُلُّ هَذَا حَرَامٌ.

وَكُلُّ مَنْ حُمِلَتْ إِلَيْهِ النَّمِيمَةُ بِأَيِّ نَوْعٍ مِنْ أَنْوَاعِهَا يَجِبُ عَلَيْهِ عَدَمُ التَّصَدِّيقِ؛ لِأَنَّ النَّمَامَ يُعْتَبَرُ فَاسِقًا مَرْدُودَ الشَّهَادَةِ. قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ﴾ [الحُجُرَاتِ ٦:]

وَعَلَيْهِ أَنْ يَنْهَاهُ عَنْ ذَلِكَ، وَيَنْصَحَهُ، وَيُتَبَّحَ فِعْلُهُ، لِقَوْلِهِ تَعَالَى: ﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ﴾ [لُقْمَانَ : ١٧]، وَأَنْ يُبْغِضَهُ فِي اللَّهِ، وَأَلَّا يَظُنَّ

Instead, he holds good thoughts about him, due to the Statement of the Most High: **“O you who have believed! Shun much suspicion! Indeed, some suspicion is sinful.”** [49:12] This is also due to the statement of the Prophet (may Allah raise his rank and grant him peace): **“Be warned of suspicion, as suspicion is the most dishonest of discourse!”** (Its authenticity is agreed upon.) He must not spy on the one spoken about. He must not be pleased with himself doing what he forbade the nammaam from, sharing that nameemah that reached him [with others].

The evidence for the prohibition of nameemah is abundant in the Book and the Sunnah. From that is the Statement of the Most High: **“And do not obey any worthless, swearing liar, a slanderer who carries gossip [between people].”** [68:10-11] And the Statement of the Most High: **“Woe to every slanderer and tale-carrier.”** [104:1]

Huthayfah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah be pleased with him) said: **“The nammaam does not go to Paradise.”** (Agreed upon)

Ibn Mas'ood (may Allah be pleased with him) reported that the Prophet (may Allah raise his rank and grant him peace) said, **“Should I not inform you about the great obscenity? It is nameemah, gossiping about people.”** (Collected by Muslim)

Nameemah is one of the main reasons for the punishment of the grave, based on what Ibn 'Abbaas reported (may Allah be pleased with him), that the Messenger of Allah (may Allah raise his rank and grant him peace) passed by two graves and said, **“These two are certainly being punished, yet they are not being punished for something difficult [to avoid].”** Then he said, **“Nay! One of them used to not screen himself when urinating. The other used to carry tales [between people].”** (Agreed upon)

Backbiting and gossiping are forbidden because of what they include of:

بَأَخِيهِ الْمَنْقُول عَنْهُ الشُّوْءَ، بَلْ يَظُنُّ بِهِ خَيْرًا، لِقَوْلِهِ تَعَالَى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾ [الحُجُرَات : ١٢]، وَلِقَوْلِ النَّبِيِّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — : «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ!» مُتَّفَقٌ عَلَى صِحَّتِهِ. وَعَلَيْهِ أَلاَّ يَتَجَسَّسَ عَلَى مَنْ حُكِيَ لَهُ عَنْهُ، وَأَلَّا يَرْضَى لِنَفْسِهِ مَا نَهَى عَنْهُ النَّمَامُ، فَيَحْكِي النَّمِيمَةَ الَّتِي وَصَلَتْهُ.

وَأَدْلَةٌ تَحْرِيمِ النَّمِيمَةِ كَثِيرَةٌ مِنَ الْكِتَابِ وَالسُّنَّةِ، مِنْهَا قَوْلُهُ تَعَالَى: ﴿وَلَا تُطْعِ كُلَّ حَلَّافٍ مَّهِينٍ﴾ هَمَازٍ مَشَاءٍ بِنَمِيمٍ ﴿١١﴾ [القَلَمُ]، وَقَوْلُهُ تَعَالَى: ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ [الْهُمَزَةُ].

وَعَنْ حُذَيْفَةَ — رَضِيَ اللَّهُ عَنْهُ — قَالَ: قَالَ رَسُولُ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — : «لَا يَدْخُلُ الْجَنَّةَ نَمَامٌ.» مُتَّفَقٌ عَلَيْهِ.

وَعَنْ ابْنِ مَسْعُودٍ — رَضِيَ اللَّهُ عَنْهُ — أَنَّ النَّبِيَّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — قَالَ: «أَلَا أُنبِّئُكُمْ مَا الْعَضَةُ؟ هِيَ النَّمِيمَةُ، الْقَالَةُ بَيْنَ النَّاسِ.» رَوَاهُ مُسْلِمٌ.

وَالنَّمِيمَةُ مِنَ الْأَسْبَابِ الَّتِي تُوجِبُ عَذَابَ الْقَبْرِ، لِمَا رَوَى ابْنُ عَبَّاسٍ — رَضِيَ اللَّهُ عَنْهُمَا — أَنَّ رَسُولَ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — مَرَّ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ»، ثُمَّ قَالَ: «بَلَى، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ.» مُتَّفَقٌ عَلَيْهِ.

وَإِنَّمَا حُرِّمَتِ الْغَيْبَةُ وَالنَّمِيمَةُ لِمَا فِيهِمَا مِنْ:

[1] Spreading corruption between people

[2] Causing discord and chaos

[3] Kindling the flames of animosity, rancor, envy, and hypocrisy

[4] Removing all affection [between people]

[5] Killing off all the love by splitting, arguing, and turning away, between brothers who had been close

[6] Lying, backstabbing, betrayal, and deception

[7] Unleashing accusations against innocent people

[8] Opening up the doors of verbal abuse, insults, and the mention of shameful things

[9] Them being from the most evident signs of cowardice, lowliness, and weakness [in character]

Additionally, those who commit these two things (i.e., backbiting and gossiping) carry the burden of many sins, which drag a person into [deserving] the Hatred and Anger of Allah, as well as His painful punishment.

[١] السَّعْيِ بِالْإِفْسَادِ بَيْنَ النَّاسِ،

[٢] وَإِجَادِ الشِّتَاقِ وَالْفَوْضَى،

[٣] وَإِيقَادِ نَارِ الْعَدَاوَةِ وَالْغِلِّ وَالْحَسَدِ وَالنِّفَاقِ،

[٤] وَإِزَالَةِ كُلِّ مَوَدَّةٍ،

[٥] وَإِمَاتَةِ كُلِّ مَحَبَّةٍ بِالتَّفْرِيقِ وَالْخِصَامِ وَالتَّنَافُرِ بَيْنَ الْإِخْوَةِ

الْمُتَصَافِينَ،

[٦] وَلَمَّا فِيهِمَا أَيْضًا مِنَ الْكَذِبِ وَالْعَدْرِ وَالْخِيَانَةِ وَالْحَدِيدَةِ،

[٧] وَكَيْلِ التُّهَمِ جُزَافًا لِلْأَبْرِيَاءِ،

[٨] وَإِرْحَاءِ الْعِنَانِ لِلْسَّبِّ وَالشَّتَائِمِ وَذِكْرِ الْقَبَائِحِ،

[٩] وَلَأَنَّهُمَا مِنْ عَنَاوِينَ الْجُبْنِ وَالِدَّنَاءَةِ وَالضَّعْفِ.

هَذَا إِضَافَةٌ إِلَى أَنَّ أَصْحَابَهُمَا يَتَحَمَّلُونَ ذُنُوبًا كَثِيرَةً تَجُرُّ إِلَى غَضَبِ اللَّهِ

وَسَخَطِهِ وَأَلِيمِ عِقَابِهِ.

[Translation: Moosaa Richardson]

أعد النص وترجمه إلى الإنجليزية موسى الطويل عفا الله عنه.