

Signs of a hypocrite (Part 2): Cursing and Dishonouring the Muslim

Hadīth #1283:

The Messenger of Allāh (صلى الله عليه وسلم) said, "Reviling a Muslim is Fusuq (disobedience of Allāh) and killing him is (tantamount to) disbelief."

[Al-Bukhāri and Muslim].

This hadīth is an explanation and follow up of the previous hadīth of the three signs of a hypocrite; specifically the clause:

"and when he quarrels, he abuses."

Definitions of terms:

In the hadīth, the Prophet (صلى الله عليه وسلم) uses the word "سب", which means cursing and cussing (reviling).

Ibn Taymiyyah's definition of سب:

"Words to belittle or degrade a person and (even if one doesn't say it directly) it is understood that one's trying to degrade regardless of language or culture."

Definition of فسوق:

"Fusuq" literally means someone going astray or deviating from the right path. It is like taking the central part of a fruit out, so that it cannot grow properly anymore.

The Islāmic definition is as follows:

"Fusuq": a name given to someone who persistently commits a major sin and doesn't repent.

So from this hadīth, it is apparent one who curses a Muslim is a fāsiq.

General lessons from the hadīth:

1) It describes how respectful and honourable a Muslim is.

2) It tells us Fusuq is less than kufr. The Prophet (صلى الله عليه وسلم) separated the two (reviling a Muslim and killing) and gave each a different name.

3) This hadīth is an answer to Khawarij sect, which believed that if a person commits a major sin he becomes a kāfir. On the other hand, a fāsiq (one who commits a major sin) is still a Muslim, and does not take him out of the fold of Islām.

Other verses and hadīth that relate to this matter:

- The Prophet (صلى الله عليه وسلم) said:

“The Muslim is not an accuser, curser, curser with evil tongue (big curser), or minor curser”

- The Prophet also said, “Whoever curses a Muslim is like killed him. Whoever accuses another Muslim, then it is also like killing him.” [Agreed Upon]

This hadīth proves how grave of a sin it is for one to accuse or curse his fellow Muslim brother. For one who does this, receives the same punishment of one who actually kills another Muslim.

- Nicknames and gesturing:

"O you who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong". (49:11)

- Playing with someone's honour:

"And those who launch a charge against chaste women and produce not four witnesses (to support their allegation) flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors." [24:4]

- The Prophet once asked 'Āishah about another woman. 'Āishah gestured with her hand to show the woman was short, and the Prophet replied to her by saying, “That movement, if it was to be placed in an ocean, it would change the colour of it.”

- One time Ibn Umar was standing next to the Ka'bah, after the conquest of Makkāh. He said to it: “How honourable you are, but the honour of a Muslim is more than you.”

- Hadīth: When someone curses another, the curse is taken to the sky. If it doesn't go through, then it comes back down to the earth, bounces left and right to find the person who was accused (if it's not applicable to the person), it reaches back to the curser.

- There was a man who was known to be a drunk at the time of the Rasūl. He was receiving his punishment, when someone cursed him. The Rasūl said, "Do not curse him, because he loves Allāh and his Messenger." Therefore, even if a person has committed a big sin, it is not lawful to curse him. [Bukhāri]

Permissibility to curse:

1) One who has cursed a person, has the right to curse him back:

"Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing." [4:148]

2) "And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient." [16:126]

3) "But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame." [42:41]

This Ayāh means that one has the right to defend himself if he is cursed by others.

4) "The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous." [42:42]

In this ayah, Allāh is clarifying the correct way to retaliate against someone who curses others. He orders one not to go overboard, and be just when retaliating. One should remember not to oppress and transgress his boundaries.

5) "But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs." [42:43]

One does have the right to curse another who cursed him, but if he is patient instead, he receives more reward.

Abū Bakr was sitting next to the Ka'bah, and the kuffār were cursing and degrading him. While this was happening, the Rasūl was smiling. When Abū Bakr cursed the kuffar back, the Rasūl frowned. Abū Bakr asked why he was smiling and then frowned. He replied, "When you were patient and didn't answer, the angels were answering them. But when you answered them back with curses, they stopped."

General cursing:

a) *To kuffār:*

Proof:

"Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire". [33:64]

There are numerous Hadīth in which the Prophet has said if one commits a certain act, they will be cursed. Among them are:

b) The one who deals with Ribā' (interest)

Proof:

The Prophet cursed the one who takes ribā', the one who writes the contract, the one who witnesses the contract, and the one who gives the funds." [Tirmīdhi]

c) Those who commit the acts of the people of Lūt (homosexuality).

Proof:

The Prophet said, "May Allāh curse the one who commits the act of the people of Lūt." [Ahmad]

d) Those who curse his parents.

Proof:

Abū Tufayl Amir ibn Wathilah reported: I was in the company of Alī ibn Abū Talib, when a person came to him, and said: What was it that Allāh's Apostle (صلى الله عليه وسلم) told you in secret? Thereupon he (Alī) was enraged and said: Allāh's Apostle (صلى الله عليه) did not tell me anything in secret, that he hid from people, except that he told me four things. He said: Commander of Faithful, what are these? He said: Allāh cursed him who cursed his father; Allāh cursed him who sacrificed for anyone besides Allāh; and Allāh cursed him who accommodates an innovator (in religion); and Allāh cursed him who changed the minarets (the boundary lines) of the land.

[Related by Muslim]

e) Those who take bribes and give bribes.

Proof:

'Abdullāh ibn Amr ibn al-'Ast narrated that Allah's Messenger cursed the one who bribes and the one who takes bribe. [Abū Dawūd, Hadith 3573]

f) The one who drinks and/or is associated with the exchange of alcohol in any way.

Proof:

It was reported by Anās (may Allāh be pleased with him), that Prophet (صلى الله عليه وسلم) said: "God's curse falls on ten groups of people who deal with alcohol. The one who distills it, the one for whom it has been distilled, the one who drinks it, the one who transports it, the one to who it has been brought, the one whom serves it, the one who sells it, the one who utilises money from it, the one who buys it and the one who buys it for someone else." [Sūnan Ibn-Majah]

g) The one who leaves her husband's house without his consent.

Proof:

Rasūl said: "May Allāh curse the woman who leaves her house without his consent."

f) The wife who sleeps and her husband is mad at her.

Proof:

"If a man calls his wife to his bed and she refuses [and does not come], and he spends the night angry with her, the angels will curse her until morning." [Reported by al-Bukhāri]

g) The one who encourages other women to be disobedient to her husband.

h) The woman who plucks her eyebrows.

Proof:

It was narrated that 'Abd-Allah said: "Allāh has cursed the women who do tattoos and those who ask for tattoos to be done, those who ask for their eyebrows to be plucked, and the women ask for their teeth to be filed for the purpose of beautification, changing the creation of Allāh." [Bukhāri]

i) The Jews.

Proof:

It was reported the Prophet said, "May Allāh curse the Jews, for they took the graves of their Messengers as places of worship." [Bukhāri]

If someone becomes angry for an Islāmic cause:

- The Prophet (صلى الله عليه وسلم) was heading to conquer Makkah, when Hatib ibn Abī Balta'a sent a secret message with a woman to be delivered to Quraysh with news of the Prophet coming to attack. Allāh sent Jibrīl to reveal to Rasūl what was taking place. After finding out the news, the Rasūl sent Alī bin Abī Talīb to the woman, before she reached Quraysh. Alī demanded the woman give him the note. She denied having it

with her. Alī told her if she would not hand it over to him, that he would strip her and search for it; since he was sure she had it, because the Prophet never lied. She replied to him by telling him and his companions to turn their back. They did this, and after they turned around, the woman had the note in her hand (she had it hid in her hair). Alī took the note and went to meet the Prophet.

- Umar bin Al-Khattab was standing with the Rasūl, and once he heard what happened, and said, "Let me chop that hypocrite's neck off," referring to Hatib. This incident shows that Umar became mad even though Hatib wasn't a hypocrite. Hatib only wanted prestige and respect with Quraysh (since he had no relatives in Makkāh) The Prophet did not stop Umar from calling him a hypocrite, because he was angry due to an Islāmic cause.

- At the time of Sulh Al-Hudaybiyyah, Suhayl bin Amr (who was kāfir at that time), mocked the Sahābah by saying to the Prophet that his companions are not capable of fighting against Mushrikīn. Abū Bakr heard it and cursed him with a very offensive curse. The Prophet heard it but did not reprimand him.

- Abū Dharr once called Bilāl by referring to him "You son of a black woman." When the Prophet heard this, he exclaimed to Abū Dharr, "You are a man with jāhilliyah in you." (Jāhilliyah is a stage before one embraces Islām, or refers to the stage before Islām).

Can someone curse a particular person?

It is *permissible* if there is a benefit to a person or the Ummah:

- It humiliates that person
- It punishes that person
- Warn others about that person
- Deters him and others of the act done

For example, if someone is a public figure or commits an act of haram in public, and he has been deterred, but still insists on committing the act.

- The proof on this is one time the Rasūl (صلى الله عليه وسلم) saw a slave who was pregnant and near her was her master. Then the Rasūl said about him, "I was about to curse this man a curse that would enter his grave." (the hadīth doesn't tell why the Rasūl was this angry).

- In an authentic hadīth, a group of Bedouins approached the Prophet (صلى الله عليه وسلم) and gave him a difficult time. So the Prophet cursed them.

- Ammarah bin Ruayba walked into a mosque and saw Bishr bin Marwan raise his hands while making du'ā during Jumu'ah Khutbah. Ammarah cursed him, "Qabaha Allah haytayn al-yadayn" (May Allāh curse those two hands) because he never saw the Prophet doing that. The reason Ammarah cursed him was because Bishr was a public figure, and Ammarah knew that if he wouldn't stop him, others would imitate what they

saw him doing, which is an innovation (بدعة).

- A person during the time of the Prophet (صلى الله عليه وسلم) was evicted from his house because he used to bother his neighbors. People, thereafter, cursed him, but the Prophet did not stop people from doing that even though harming neighbors is a sin.

- In Qunūt (القنوت), in prayer, the Prophet used to curse people specifically, saying "Oh Allāh, curse so and so, and so and so." Until Allāh deterred him from cursing those particular people and they later became believers.

Types of curses:

1) *To Allāh and his Messenger Muhammad (صلى الله عليه وسلم):*

Ibn Taymiyyah said:

"Cursing Allāh and his Messenger is Kufr, internally, and externally, regardless if the person thinks it's halāl, or a belief (in his heart), or whether he thought it was harām."

-Someone who curses Allāh and his messenger is assumed to be a kāfir.

Side note: Mocking also takes one out of the fold of Islām.

Proof:

When the Rasūl and his companions were traveling to Tabūk to fight against the Romans, among the Sahābah were those that mocked the other Sahābah and Rasūl. Someone heard the mockery, and reported it back to the Rasūl. That is when Allāh revealed the following Ayāh:

"And if you ask them, they will surely say, "We were only conversing and playing. "Say, "Is it Allah and His verse and His Messenger that you were mocking? Make no excuse, you have disbelieved after your belief. If we pardon one faction of you, we will punish another faction because they were criminals." [9:65-66]

Ishaq ibn Al-Rahawi said:

It is united upon all scholars that anyone who curses Allāh and his Messenger is considered a kāfir.

"Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment." [33:57]

"And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin." [33:58]

These *two* Ayāt are proof that someone who curses the Rasūl is considered a kāfir. In the second verse, Allāh uses the word “buhtan”, which means a great lie. Someone who does lie, is not considered a kāfir, but the sin itself is a serious one. The only thing worse than that is kufr. In the first ayāh mentioned, Allāh says whoever curses Allāh and his messenger, He has prepared a torment for them in the hereafter. He also specifically separates the two verses and torments, to show that the latter is less serious of a sin than the former. This is proof to show that someone who does such an act is considered a kāfir.

Qady Iyad said:

"There is no dispute that one who curses Allāh is a kāfir and his blood is therefore halal."

Imām Ahmad bīn Hanbal said:

"Whosoever curses Allāh should have his neck chopped off."

According to the majority of scholars, we can't kill someone who curses Allāh and his Messenger since we do not have a Khilāfah. Ibn Taymiyyah, on the other hand, said the reputable scholars and the leaders of a tribe or community should come together and issue a verdict against the curser, and then order young people to kill him. However, this opinion has some drawback because if we start doing that then there is no end to it.

2) *Sahābah*:

The Sahābah are held in such high regard, they deserve nothing but respect from the Muslims. There are a few reasons why one should not curse the Sahābah:

- Sahābah are an essential part of Islām since they carried on the Rasūl's message.

- When one curses the Sahābah, in essence, he is rebelling against Allāh's commands and verses in the Qur'ān. There are many verses in the Qur'ān that show the importance of these men and women around the Rasūl (which will come below).

- The Rasūl is our link from Allāh, and the Sahābah are our link from the Rasūl. Without them, there would not be the Islām that we have.

In Sūrat al-Fath, Allāh says:

"Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest" [48:18]

Allāh has chosen the Sahābah over all of humankind. He has promised them heaven because of their patience and strong faith. When Abū Bakr was in the cave with the Rasūl, his only concern was the safety of

the Rasūl, so much so, he began to cry. Then Allāh revealed the ayāh:

"If you do not help the Prophet, it does not matter: Allah did help him when the unbelievers drove him out of his town, the second of the two, while the two were in the cave and (the enemy came to the opening of the cave) he said to his companion (Abu Bakr, later the first of the rightly-guided caliphs), "Do not worry, Allah is with us." So Allah sent down his serenity on him and strengthened him with forces which you can not see, thus, He made the word of the unbelievers lowest, while words of Allah remain supreme. Allah is All-Mighty, All-Wise."
[9:40]

Proof on the importance and preference of the Sahābah:

Qur'ān:

'Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful." [9:117]

"(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger. such are indeed the sincere ones" [59:8]

"But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity." [59:9]

"And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful." [59:10]

"Then responded to them their Lord, "Indeed, (will) not (let go) waste deeds (of the) doer among you [from] (whether) male or female each of you from (the) other. So those who emigrated and were driven out from their homes, and were harmed in My way and fought and were killed - surely I (will) remove from them their evil deeds and surely I will admit them (to) Gardens flowing from underneath them the rivers - a reward from [near] Allah. And Allah - with Him (is the) best reward." [3:195]

"The vanguard (of Islām)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well- pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity." [9:100]

"Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous." [8:74]

There are also many hadīth supporting this, including a whole chapter in Sahīh Al-Bukhāri. For example:

Ahadīth:

"The sign of a believer is loving the Ansar, and the sign of a hypocrite is hating the Ansar."

"Whoever curses my companions, may the curse of Allāh, angels, and all of mankind be upon him."

Abdur-Rahman bin Awf and Khālid bīn Walīd, had an argument at one time, and Khālid had said some inappropriate words. When the matter went to the Rasūl, even before hearing what happened, he told Khālid, "Don't curse my companions. Even if you were to spend gold in charity the equivalent amount of Mount Uhūd, you wouldn't be like them."

This was said to Khālid since Abdur-Rahman had become Muslim before Khālid had.

Narrated by Jabir, the Rasūl said about those companions who gave pledge in Hudaibiyyah, "None will enter hell who gave commitment under the tree."

'Imran bin Hussain said:

"The Prophet said, 'The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation.'" Imran added, "I do not remember whether he mentioned two or three (generations) after his generation." He added, "Then will come some people who will make vows but will not fulfill them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them." (Sahīh Al-Bukhāri)

Sayings of the scholars:

- Ibn Umar said:

Do not curse the Prophet's companions, for moments of their time with the Rasūl is better than what you can do in 40 years.

- Imām Ahmad was once asked about someone who curses the Sahābah. He replied by saying, "I do not see him following Islām."

- Ibn Kathir has said regarding the verse that clears 'Āishah (رضي الله عنها):

There is (ijmā') among the scholars that anyone who curses 'Āishah is considered a kāfir.

- Al-Hasān ibn Zaid was a big scholar of or those who believe that Ali is Allāh. He was shown a man who curses 'Āishah (رضي الله عنها), and commented, "Chop his neck off."

- Imām Ja'fer As-Sadiq, the teacher of Imām Abū Hanīfah, whom many Shi'ā consider as their great scholar, had numerous sayings about the respect of Sahābah.

- 'Āishah (رضي الله عنها) was told about some who curse the Sahābah. She said, "Their actions stop in which they could achieve deeds, but Allāh didn't want to end their deeds (so they are still getting rewards for what they did)."

Why are the Sahābah held in such high regard?

The Sahābah were people who gave everything they had in the name of Islām. They sacrificed their money, family and lives solely for the sake of Allāh. There are many stories in the Seerah illustrating their commitment to Allāh, his Messenger, and the religion of Islām. Following are only a few:

- During Hajj season, seventy three (73) men came to take bay'āh (pledge) with the Prophet from Yathrib (Madīnah). The Islāmic da'wah was banned in public in Makkāh so the Prophet was scared and ordered his companions to watch around while the men took pledges. When these men heard it, they said, "Let us kill them or be killed by them, it is better than seeing you, O Prophet, in fear." These were the honorable group of people, the Ansār, who welcomed the Prophet and opened the gates for the establishment of Islāmic Khilāfah.

- Anytime a group of people approached the Rasūl, wanting to convert, the Rasūl sat with them and taught them Islām. He also would send someone from the Sahābah to the city or town to teach the rest. A group of tribesmen once approached the Rasūl wanting to convert. So Rasūl sent Zayd in Al-Tuthna to teach them Qur'ān. The tribesmen did not really want to convert, but rather wanted to take revenge on the Sahāba. So they began to kill the people sent with Zayd. Before they killed Zayd, he was asked, "Wouldn't you rather be in the luxury of your home, and have Muhammad take your place?" He said, "I would rather be in this place than a thorn enter the foot of the Rasūl."

- Another Sahābah, while being crucified said, "Oh Allāh, give the Rasūl my Salām."

- The love of Abū Bakr for the Prophet was unsurpassed. There are numerous examples that show his immense love and respect for the Prophet of Allāh (صلى الله عليه وسلم). These are just a few:

a) He guarded the Prophet in the cave and protected him from poisonous insects.

b) While migrating to Madīnah, the Prophet and Abū Bakr stationed near Madīnah. They were overwhelmed with thirst. Abū Bakr put the milk for Allāh's Apostle in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. He took it to the Prophet and said, "Drink, O Allāh's Apostle!" The Prophet accepted it. Abū Bakr said, "The Prophet drank and drank till I became full."

c) The day when Abū Bakr's father became Muslim, he started crying. When he was asked about the reason, he said that if the Prophet's father (was alive &) had become Muslim, it would have been happier moment for him because the Prophet would have been happy.

d) There was a quarrel between Abbās, the uncle of the Rasūl, and Umar bin Khattab. Abbās said something bad to Umar, but Umar replied, "Don't say this to me. Your becoming a Muslim was more pleasing to me than if Khattāb had become Muslim because I knew that the Prophet of Allāh (صلى الله عليه وسلم) was pleased."

- Yazeed bin Thakhan was a young Sahābi who was popular among his friends; however, unlike today's youth, he used his popularity for the sake of Islam. He took his friends to defend the Prophet when almost everyone deserted him in the Battle of Uhūd. His friends fell fighting one after another, but he fought as if he did not want to die just because he wanted to protect the Messenger of Allāh (صلى الله عليه وسلم). Nevertheless, he was hit and was about to fall down on his cheeks but Prophet took him and said, "Allāh is my witness, he fulfilled his commitment."

- There was a woman from Banī Najjar whose husband, son, and brother went out to fight in Uhūd. When the Sahābah were returning, they went to her to tell her all three had been martyred. The Sahābah informed her that her husband was martyred. She replied by saying, "How is the Rasūl?" Then the same thing was told about her son and brother, and she answered in the same way. She was then told the Rasūl was fine, so she asked to see him. Once she saw him, she said to the Rasūl, "Every misfortune is easy after seeing you."

- Nusaybah was giving the Sahābah water and tending to the wounded during the Battle of Uhūd. She saw the Prophet wounded. So she wrapped her dress around her and took a sword in one hand, and a stick in the other to begin fighting. She told the Prophet she would take more and more. So the Prophet asked her what she wanted, and she replied, "I want my family and I to enter Paradise".

Cursing the believers (types):

a) Calling a Muslim a kāfir:

Rasūl (صلى الله عليه وسلم) said: "If a man says to his brother, 'O Kāfir (disbeliever)!' Then surely one of them is such (i.e., a Kāfir)." [Sahīh Al-Bukhāri]

Similarly, calling someone Sufi, Khawārij, Shi'ā' or any other offensive name falls into the same category. Same thing applies to calling him a pig, dog etc.

b) Someone's honour:

Allāh has mentioned the importance of a Muslim's honour in over ten verses in Sūrat Al-Nūr. Among them:

"Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty." [24:23]

In a hadith the Rasūl said:

A "qattat" will not enter heaven. [Bukhāri]

- A "qattat" is an eavesdropper, precisely someone who hears something from a group of people, then takes that information to others, while it is the truth. He has no need to spread this information, so it is better for him to stay quiet. If one adds lies to it then one is a slanderer and is worse than a qattat.

c) Defaming the dead:

The person who has passed away has the same honour as someone who is still living. The Rasūl said: "Breaking the bone of someone dead is like breaking the bone of a person who is alive."

Narrated by 'Āishah: Allāh's Apostle (صلى الله عليه وسلم) said: If a company of Muslims, numbering one hundred, pray over a dead person, all of them interceding for him, their intercession for him will be accepted. [Sahīh Muslim]

Ahadīth on cursing the believers: and spreading lies:

It is a great sin for someone to talk badly or degrade his fellow Muslim brother. There are many ahadīth that allude to this.

- During the Rasūl's journey of 'Isrā wal Mi'rāj, he saw people in hell who had brass claws as fingernails ripping their cheek and poking their chests. When the Rasūl inquired why these people were doing so, he was told they used to talk about people and spread lies about others.

- During the battle of Uhūd, a woman saw her son had been martyred. So she exclaimed, "Glory to you heaven, oh my dear son." When the Rasūl heard this, he replied, "Do not say that. Perhaps he used to talk ill about others."

- It is known the one who deals with usury, Allāh declares war against him. He will be given a weapon on the Day of Judgment and told to fight against Allāh. There are many kinds of ribā, and the worst of them, is saying about one's brother's honour which he has no right to say.

- The Rasūl said: "Whoever says something about his brother that which is not right will have a place in hell in (which is an area in hell where all the pus of the burning flesh falls).

- The Prophet said, "Whoever says about his brother a word he doesn't deserve, Allāh will block him on a bridge in Hellfire until he proves what he said."

- In another narration, he said, "Whoever says about his brother that which he doesn't deserve, Allāh will block him in hell fire until he proves what he said."

Whoever defends his brother when he needs it most, while others are disgracing him, Allāh will defend him (whether it be in this life or on the Day of Judgement). Also, whoever is silent and doesn't defend his brother at a time when his honour is defamed, Allāh doesn't defend him when he needs it most.

~ An explanation from Bulugh al-Maram by Shaykh Ahmad Musa Jibrīl (حفظه الله).

[Transcribed]