



جہانگیر اسلام گور
JABATAN AGAMA ISLAM SELANGOR

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***INFLUENCERS,
BEWARE OF THE
DANGER OF
BACKBITING!***

#bahagianpengurusanmasjid
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us strive to
increase our *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* by performing
all of His Commands
and leaving out all of

**His prohibitions. May
we all attain success
in this world and the
Hereafter.**

I would like to invite fellow congregants to ponder upon today's *khutbah* titled



***INFLUENCERS,
BEWARE OF THE
DANGER OF
BACKBITING!***

#bahagianpengurusanmasjid

Did you all know that *gheebah* (backbiting) is from among the major sins? Did you all know that *gheebah* is committed not only through words, but also through actions?

A woman had gone to see
'A'ishah *radiyAllaahu*
'*anha*, and when she was
leaving, 'A'ishah made
gestures to the Prophet ﷺ
with her hands indicating
that the woman was
physically short.

The Prophet ﷺ then said,

قَدْ اغْتَبَيْتِهَا

“You backbited her.”

(Ahmad)

The sin of *gheebah* has been clearly mentioned by Allah *Subhaanahu Wa Ta'aala* in verse 12 of Soorah al-Hujuraat that was recited earlier, which means:

وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ
بَعْضُكُم بَعْضًا

***“...And do not spy or
backbite each other...”***

If we are active on the social media such as Facebook, Instagram, TikTok and YouTube, then we find that many influencers would mention in their social media contents the

mistakes of others, or pointing out the faults of others to the point of humiliating its doers, even though it may just be a small mistake. Furthermore, some would blatantly manifest

the fault of others that it causes hatred within the society.

Imam ash-Shawkaani mentioned in his book *Fath al-Qadeer*, “Allah Subhaanahu Wa Ta’aala

likens gheebah to consuming the flesh of a dead person. This is because the corpse will not know who ate from its flesh. This is similar with the living person who does not know who is backbiting him.”

He also explained the meaning of the verse recited in the *muqaddimah* (opening) of this *khutbah* with a similitude that the honor of man is akin to his flesh. If the flesh of the

human being is *haraam*
(impermissible) to be
consumed, then similarly
his honor is
impermissible to be
violated. This verse
explains that every
Muslim must avoid

gheebah for it is an act that is vile and *munkar* (evil), and heinous is the one committing *gheebah*.

Let us see how Rasulullah ﷺ explains how one can commit *gheebah*.

**Narrated Abu Hurayrah
radhiyAllaahu ‘anh,
Rasulullah ﷺ said:**

***“Do you know what is
backbiting?” They (the
Companions) replied,
“Allah and His Messenger***

*know best.” He ﷺ said,
“It is saying something
about your brother
which he dislikes.”*

*Someone asked,
“Supposing that what I
said about my brother
was true?” He ﷺ said,*

“If what you say about him is true you have backbitten him and if it is not true you have slandered him.”

(Muslim)

From this *hadeeth*, we understood that;

1. *Gheebah* is backbiting or gossiping and it is a sinful act;

2. *Gheebah* is also to narrate or act out something unfavorable

regarding others;

3. *Gheebah*, backbiting, gossiping can be committed through speech, writing, or sign language;

4. Even if what is being mentioned is true upon a particular person, it is considered *gheebah* that is prohibited. If it is untrue, then it becomes *fitnah* (slander);

5. The social world today is easily exposed to gossiping and backbiting through the social media, be it FB, WhatsApp, Telegram, and others. When it gets posted or forwarded, in the end it becomes *fitnah*.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 19 of Soorah an-Noor:

“Indeed, those who like that immorality should be spread [or publicized] among those who have

***believed will have a
painful punishment in
this world and the
Hereafter. And Allah
knows and you do not
know.”***

Rasulullah ﷺ had
vehemently forbade his
ummah from committing
gheebah, as mentioned
in the narration of Abu
Hurayrah *radiyAllaahu*
'anh, which means:

“Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in

***trade, but [rather] be
slaves of Allah and
brothers [amongst
yourselves]. A Muslim is
the brother of a Muslim:
he does not oppress him,
nor does he fail him, nor
does he lie to him,***

*nor does he hold him
in contempt. Taqwa
(piety) is right here
[and he pointed to his
chest three times]. It
is evil enough for a
man to hold his*

***brother Muslim in
contempt. The whole of
a Muslim is inviolable
for another Muslim: his
blood, his property, and
his honor.”***

(Agreed Upon)

Therefore, let us stay
away from *gheebah*,
even more if we are
active on the social
media. In the *hadeeth* of
Abu Hurayrah
radiyAllaahu 'anh,
Rasulullah ﷺ said:

“Whoever believes in Allah and the Last Day should speak good or remain silent.”

(Agreed Upon)

Influencers must utilize their influence to encourage their followers on the social media to spread and perform good deeds, encourage their followers to have virtuous *akhlaaq* (character) and

be mindful of their *adab*
(etiquette) on the social
media, as well as
avoiding the
madhmoomah
(blameworthy) traits,
not causing any

misunderstandings and
prolonged conflicts. Let
us be reminded of the
hadeeth of the Prophet
ﷺ, on the authority of
Abu Mas'ood al-Ansaari
radhiyAllaahu 'anh:

“One who guides to something good has a reward similar to that of its doer.”

(Muslim)

**Let us be careful when
browsing through the
social media, ensure
beforehand that the
news or information is
authentic and true
before disseminating it
to others.**

Allah *Subhaanahu Wa Ta'aala* firmly stated in verse 6 of Soorah al-Hujuraat:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

From the sermon that has been delivered, let us derive lessons by internalizing upon its contents that they can be utilized as guidance in this life:

1. The Muslim *ummah* must preserve good relations among fellow mankind, which is enjoined after having *imaan* (belief) unto Allah and the Day of Judgment.

2. It is *waajib* (obligatory) upon the Muslims to avoid *gheebah*, which is backbiting, gossiping, and spreading the misdeed of others especially through the social media.

3. The Muslims must truly realize that the tongue is among the main causes in causing mankind to become the inhabitants of Hellfire.


وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

***“Woe to every scorner
and mocker.”***


(al-Humazah 104:1)




**THE SECOND
KHUTBAH**



Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.




O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)




through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),




**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



**Make us among Your slaves
that fulfills the *amaanah*.
Strengthen our *imaan* so that
we avoid treachery, protect us
from becoming among those
that neglect their
responsibilities, and protect**



**our state and nation from
destruction due to bribery.
Render the duty to lead our
country upon Your slaves
whom are trustworthy and
honest, as well as firm and
courageous in upholding**



**the truth and executing
justice according to the
Sharee'ah. O Allah, make the
masaajid and *suraus* in the
state of Selangor as Your
peaceful homes,**



**uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**