

Backbiting: qur'an and legal decision



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On the other hand, backbiting is to speak ill off believer behind his back, including matters concerning his moralities, appearance or personality. It is not restricted to words, but also includes every behavior and deed whether suggestive or direct. And Imam AY-Glazier defines backbiting as: " To say anything bad to another about your brother which is true, in his absence, which he does not like. " Mentioning about one's imperfections and faults that he would dislike includes what concerns: a) His body: he is dwarf, bald, short. B) HIS religious prepuce: he is a sinner, a drunkard, careless about his solar. HIS physical appearance: he is dirty, outdated, messy. D) His moral character: he is arrogant, stingy, coward, irresponsible e) His wealth, his parent's, his children and spouse, his smiles and frowns ND anything else that pertains to him. MANIFESTATION OF BACKBITING There are 3 manifestation of backbiting. In the first place, it is backbiting (Gullah) which means to say something that is true about a person. Next, it is slander (al-Bhutan) which means to say what is not true about a person. Last, it is false narration (tale-telling) (al-Mailman) which means to say something that one has heard about the other.

Backbiting is prohibited in Islam. AY-Quern: O believers! Avoid immoderate suspicion; for, in some cases, suspicion is a sin. Do not spy on one another, nor backbite one another. WSDL any of you like to eat the flesh of his dead brother? Surely you abhor it. Fear Allah; for Allah is the accepter of repentance, Merciful. (Sarah AY-Huh]rat; 49: 12) Width: On the authority of Nanas (r. D) who reported that the Messenger of Allah had said: When I was ascended with (to the heavens), I passed by a community of people

scratching their faces and chest with their copper nails, I asked: Jib, who are those?

He answered: Those are eat the flesh of people and assault their honor. (ABA Dad) 'eating the flesh of people'. The phrase in the Width corresponds with the Guarani's ayah from Sarah Al- Yoghurt. It is clearly shows that the act of backbiting or speaking ill about someone in his absence is obviously prohibited in Islam. CAUSES OF BACKBITING There are several causes of backbiting; Imam AY-Glacial mentions eleven main causes of backbiting. Eight causes are applicable to all people, while the remaining here causes are only applicable to the religious and special people.

To start the ball rolling, it is anger. It meaner that, relieves one's anger and revenge towards someone by mentioning his shortcomings and defects and obtains gratification form his anger. The next cause is peer pressure which meaner desire to fit in with and be accepted by one's companions and friends. Then, it is shaking off one's own guilty feeling and also freeing oneself from guilt by attributing to others. It follows with hatred and last but not least, it is Jest and play which meaner a desire to make others laugh. Finally, it's enmity and envy.

Meaner, a desire to gain the possession and to acquire the position of well-loved person leads to backbiting. The following causes are related to religious men. They are very subtle and difficult to be identified. First, when the people see some fault in the religious men, they say that a particular religious man has got all qualities but he has got one fault. If they express that fault, it will be backbiting. Next, sympathy for the person backbitten by

saying: The affair of that unfortunate man has caused anxiety. If he mentions his name, he will backbite him.

Last, to express anger for Allah's sake on anybody mentioning his name

HOW TO PREVENT BACKBITING A Muslim should prevent himself from speaking ill of others by cultivating fear of Allah and sense of shame before Allah. According to Imam AY-Glacial, to protect ourselves from any vices including backbiting, it has to do with the combination of knowledge and action. Knowledge. We must cultivate fear of Allah and sense of shame

Detour Allan Day rendering oaten upon ten verses AT AY-Quern Ana t the Prophet that speak about Allah's punishment, that encourage us to repent, and that warn us against evil deeds.

Next, we should know of the causes of backbiting, find the cure and purify it with the ways as guided in Ilium Takeaway (Suffix). Action. We must apply it with action. We must and should try not to speak ill about others and change it to another topic which is more beneficial and meaningful. Then, we must stay away from those who backbite. Although backbiting is prohibited in Islam based on the Guarani's ayah and Prophetic Tahiti, there are six circumstances mentioned and agreed unanimously by the charity of scholars whereby backbiting is permissible. These six situations are mentioned in the width.

First, narrating the faults of another in a trial. A man is allowed to complain against another of an injustice, oppression, and a breach of trust or any other faults before a Judge, a ruler or others in authority in order to establish his right of his oppressor. Second, seeking assistance in changing one's evil

deed. It means lawful to narrate the deeds and acts of a sinner to a person who can exercise power and authority over him with the intention to change his evil acts and to bring him to the right path. Next, seeking legal decision which means narrating the deeds of another to seek legal decision or law for remedy.

For instance, one says to a person capable of issuing legal decision or fatwa: 'My father' or 'My brother' or 'such and such person wronged me in this way.

'Does he have the right to do so? Then, warning Muslims of the evil and advising them against it. It is lawful to narrate the deeds of another to save a Muslim from harmful things. There are five perspectives: a) Declaring someone unreliable in the field of narrating truth and giving testimony.)

Narrating the faults of an innovator or a deviant in order to save others from him.) Giving information about a person to someone who desires to enter

into a relationship with that person either through marriage, business or the consignment of his property. D) Informing the buyer of the defects of a

products or evil attitude of the trader which is not known to the buyer. E)

Narrating the faults or evils of a tyrant. Next situation is identifying a person by a well-known surname or nickname. If someone is known to the people by his nickname, such as 'the bleary eyed', 'the one who limps', 'the deaf guy', and so on, then it is permissible to particularize him as such, with the aim of identifying him not for any evil motive.

Finally, disclosing a person's evil acts or innovations which are done publicly and openly. It is permissible for one to talk about what an individual has made public. For example, a person who has openly exposed his consumption of alcohol, or his illegal confiscation of people, money or

accustomed to evil deeds. However, it is forbidden to mention any of his others defects. REFERENCES 1- [http://www. Classlessness.](http://www.Classlessness.Net/dedicating/prohibits.HTML)

Net/dedicating/prohibits. HTML Muhammad AY-Glacial) 2- (Imam ABA Humid