

Violation Of Moral Rights "An Objective Interpretive Study"

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Abstract

The legislation of the holy Quran is of the essential importance to all people. This divine legislation aims to change the souls and elevates communities to the highest levels of the reality, truth. It is basis of faith and moral. The Qur'anic Legitimate paid great attention to protection of the dignity and honour of people. Punitive and legislative measures were established to ensure the protection and preservation of people's honor. It was forbidden to assault people by using physical action or even words. Each type of punishment has been prescribed for it. in this case, judicial pardoning is not permissible because it is not only one of the rights of people, but also it is the right of God Almighty .

This research included three items:

- ❖ The first is Adultery
- ❖ The second is the Slander
- ❖ The third is the Gossip

Keywords: Protection and preservation of honor from the purposes of Islamic law.

Introduction

Praise be to Allah, the Lord of the worlds, who revealed the Quran as guidance and glad tidings for all mankind. May peace and blessings be upon the noblest of prophets and messengers, and upon his pure and noble household, as many as Your knowledge encompasses and counts in Your book. The sanctity of personal dignity is one of the matters emphasized in the Noble Quran. It prohibits aggression against it and considers any violation of it as one of the grave sins that entail punishment in this world and the Hereafter. Allah has granted us success in studying this subject that deals with the serious violation of people's honor. The Quran came to set boundaries and punishments to confront anyone who exceeds the limits in violating the honor of others, in order to establish security and safety in society. The violation of personal dignity includes three demands through which we discuss the remedies

prescribed by the Quran to safeguard and protect personal honor, given its direct impact on people's dignity.

Finally, we hope that what we have presented in this modest research captures the attention of readers, due to its significant role in organizing our lives in accordance with the teachings of the Noble Quran. Our last prayer is that all praise is due to Allah, the Lord of the worlds, and may peace and blessings be upon Muhammad and his infallible household, the guided and guided ones...

The First Issue: Adultery-

Adultery, in language, means "known, extended, and shortened". (Majmal Al-Lughah: Ibn Faris: 1/ 440). Fakhr al-Din al-Turayhi (d. 1085) said: "It is by means of penetration, both temporary and permanent, that a man has sexual intercourse with a prohibited woman without a valid contract." According to our jurists, it is the insertion of the adult, rational male organ into the vagina of a prohibited woman without a contract, ownership, or any doubt about the extent of her virginity, and this is considered forbidden. (The Bahrain Complex and the Start of the Two Nights: Fakhr al-Din al-Tarihi: 1/207). Both ancient and modern laws agree on the prohibition of adultery, and human societies have unanimously adhered to this prohibition since ancient times until the present day, except for a few individuals whose minds have become subservient to their base desires and bestial lusts. They believe that every violation of the prevailing system and custom is an invention of a new philosophy. The reason behind this global consensus is that human nature itself dictates the prohibition of adultery. (The mayor of preservation in the interpretation of the most honorable words: Abu Al-Abbas: 2/ 149). "And from the verses that affirm the prohibition of adultery is the saying of Allah Almighty: 'Do not go near adultery. It is truly a shameful deed and an evil way.' (Quran, Surah Al-Isra: 32). It is decisive and, according to the narration of Abu Al-Jarud from Imam Abu Ja'far (peace be upon him), in regards to the saying of Allah Almighty: 'Do not go near adultery. It is truly a shameful deed. Indeed, it is ever an immorality,' it means disobedience and something detested by Allah, as He despises it. When Allah says, 'and an evil way,' it indicates that it is one of the major sins, and adultery is one of the most severe punishments in the Hellfire" . (Characteristics: Sheikh Al-Saduq, Chapter of the Six (in adultery, there are six traits) Hadith No.: 2: 320)."The prohibition mentioned in the verse is justified by the fact that adultery is inherently immoral and evil. The reason for prohibiting it is not merely because it is described as immoral, as that would imply that the reason for prohibition is the act itself, which is impossible. Therefore, it must be stated that its immorality is a resulting characteristic of its nature as adultery. This indicates that things are deemed good or bad based on inherent qualities within themselves. It also indicates that Allah's prohibition of adultery is justified by its occurrence in itself based on those qualities. This reasoning is logical and it is preferable to say that the

inherent nature of something being beneficial or harmful is an established matter in and of itself, not based on religious law. For example, the consumption of nourishing food is beneficial, while experiencing painful injury is harmful, and these characteristics are established by reason, not by religious law. (Keys to the Unseen: Al-Razi: 10/42) .

Reasons for the prohibition of adultery:

1 - Adultery leads to various detrimental consequences, such as inciting conflicts, including murder and other crimes. (See: Al-Siraj Al-Munir in Helping to Know Some of the Meanings of the Words of Our Lord, the Wise, the All-Aware: Shams Al-Din: 2/301) .

2-Adultery results in the spread of chaos within the family system, leading to the breakdown of the relationship between children and their parents. This bond, which is essential for social interaction, ensures the well-being of children. (See: Al-Amthal: Al-Shirazi: 8/472) .

3 -Adultery often leads to attempts to terminate pregnancies and limit offspring. Promiscuous women, who engage in such acts, are often unwilling to raise children as they perceive them as significant obstacles to their deviant behavior. Consequently, they seek to abort the fetus and prevent procreation. The theory that suggests that the state can address this issue through specialized institutions for the upbringing and care of illegitimate children has been proven ineffective. These institutions face challenges in providing proper upbringing, societal stigmatization of the children, as well as the pressures of isolation, loneliness, and the absence of parental love and care. These factors contribute to the transformation of these children into individuals with harsh characters, criminals, and lacking in personal development. (See: Al-Amthal: Al-Shirazi: 8/472)

Treating adultery:

The ultimate cure and optimal treatment lie in following the teachings of the Holy Quran in dealing with this heinous act. Among the Quranic remedies for this phenomenon are:

1-The Holy Quran emphasizes the need to rectify oneself above all else. This involves filling one's heart with the fear of Allah, who has knowledge of the seen and the unseen. This fear ensures that a person does not neglect for a moment the fact that their actions should align with the laws prescribed by Allah: "As for those who commit evil ignorantly 'or recklessly', then repent afterwards and mend their ways, then your Lord is surely All-Forgiving, Most Merciful." [An-Nahl: 9].

2-Adhering to the commands of Allah, such as performing the prayers, acts as a deterrent for a person from committing adultery. This is supported by the following verse: "Recite what has been revealed to you of the Book and

establish prayer. Indeed, 'genuine' prayer should deter 'one' from indecency and wickedness. The remembrance of Allah is 'an' even greater 'deterrent'. And Allah 'fully' knows what you 'all' do." [Surah Al-Ankabut: 45]. Dr. Barkawi Al-Qurayshi stated, "Prayer, which draws a person closer to Allah, is the second pillar of Islam and its foundation .(Among the good deeds is prayer: Barkawi Al-Quraishi: 4/703) ." He also mentioned that maintaining and regularly performing prayers prevent a person from falling into immorality, sins, and reprehensible acts .(Among the good deeds is prayer: Barkawi Al-Quraishi: 4/703). Furthermore, he stated that prayer works towards purifying and purifying the soul .(Among the good deeds is prayer: Barkawi Al-Quraishi: 4/703).

3 -Islam has taken comprehensive precautions to prevent Muslims from falling into the deviation of adultery. It has prohibited all means that facilitate the occurrence of this sinful act, such as lustful gazes, immodest attire, displaying adornment, engaging in intimate conversations, seclusion with non-mahram individuals, and it has mandated deterrent punishments for those who violate these prohibitions .(Research in Contemporary Jurisprudence: Al-Jawahiri: 3|49) .The punishment for adultery: Despite the various reform measures mentioned in the Quran to mitigate the phenomenon of adultery in society, there are still some wicked souls driven by desire who tend to commit this obscenity. Therefore, legislation was enacted to punish the perpetrator of the heinous act of adultery. It serves as a deterrent and a warning against committing this crime or repeating it. It also serves as a deterrent for others, instilling fear of punishment. Allah says in the Quran: "As for female and male fornicators, give each of them one hundred lashes,¹ and do not let pity for them make you lenient in 'enforcing' the law of Allah, if you 'truly' believe in Allah and the Last Day. And let a number of believers witness their punishment." (Surah An-Nur:2) .It is narrated from the Prophet (God's Blessings and Peace Be Upon Mohammed and His Family): "Take from me, take from me. Allah has set a way for them. The virgin with the virgin, one hundred lashes and banishment for one year, and the married person with the married person, lashes and stoning". (Sunan Ibn Majah: Ibn Majah: Chapter (Limitation for Adultery), Hadith No.: (2550): 4/165) .Tabarsi, in his interpretation, referred to the ruling of the verse: "Some of our companions said: Stoning is obligatory first, then the person is stoned. Most of our companions said: This applies specifically to the elderly man and woman. As for others, they are only subject to stoning, and the ruling of this verse has been abrogated according to the majority of interpreters. This is narrated from Abu Ja'far and Abu Abdullah. Some others said: It is not abrogated because imprisonment was not permanent but depended on a purpose, so the clarification of the purpose does not abrogate it " (Interpretation of Al-Bayan Complex: Sheikh Al-Tabarsi: 3/41) .These rulings are established by the Qur'an, meaning that they confirm that the Qur'an does not contradict true knowledge and does not conflict with established facts that do not change .(Scientific interpretation and its controls for

interpreters: d. Alaa Hussein: 6). Indeed, Allah does not change the condition of a people until they change what is within themselves, as Dr. Barkawi Al-Qurayshi said: "Among the factors that influence changing destinies is the quality of actions performed by the servant" (Al-Bidaa and the Absolute Divine Knowledge: Prof. Dr. Barkawi: 12) .Similarly, it is necessary to avoid the danger of Western culture, as "the danger of rural technology that the West advocated requires caution in dealing with it. The West did not export its technology to us with the intention of making us happy and educating our children, but its goal is to spread toxins and ideas promoted by it" .(Islamic thought and its impact on combating the cultural approach of Western globalization: Haider Taqi Fadil: 7-8).The goal of this culture is "to destroy the moral values of the Muslim individual and control their instincts and desires ".(Islamic thought and its impact on combating the cultural approach of Western globalization: Haider Taqi Fadil: 7-8).

The Second Issue: Defamation

Language: "Qadafa" (defamation) is an Arabic word that refers to throwing or casting. It can be said that someone "defames" something by throwing it forcefully. (Language standards: Ahmed bin Faris: 5/68) .In Islamic law, defamation is of two types: defamation that is subject to legal punishment by the defamer, and defamation that is punishable by legal sanctions. The former refers to accusing a chaste person of adultery or denying their lineage, while the latter includes false accusations or denying lineage, regardless of whether the accused person is chaste or not. Insults and verbal abuse also fall under this category and are subject to legal punishment " .(Islamic criminal legislation compared to positive law: Abdul Qadir Odeh: 2/455) . The Holy Quran has provided various means to curb this phenomenon, which has serious implications for people's reputations. These means include both incentives and deterrents, with the aim of creating a society where everyone can live in peace and security without harming or defaming others' reputations. Some of these means are:

1. Instilling faith and conscience by forbidding backbiting, spying, and making baseless assumptions. Allah says in the Quran , "O believers! Avoid many suspicions, "for" indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!1 And fear Allah. Surely Allah is "the" Acceptor of Repentance, Most Merciful. " (Surah Al-Hujurat:12)

2. Encouragement of Concealment (Sitr):

Islam has encouraged and emphasized the concept of concealing the faults of others and adopted various means to prevent the violation of people's honor. The concept of concealment is mentioned in the Quran, where Allah says, "You did not "bother to" hide yourselves from your ears, eyes, and skin to prevent them from testifying against you. Rather, you assumed that Allah did

not know much of what you used to do." (Surah Fussilat:22) This verse illustrates the situation of the wrongdoers on the Day of Judgment, when their own body parts and skin will bear witness against them. Their limbs and skin will respond to them in reproach, saying, "You were not hiding from us what you used to do. Rather, you were openly committing disbelief and sins, and you did not care about it because you thought that Allah does not know all of your actions" .(Mukhtasar Ibn Katheer's Interpretation: (abbreviation and investigation) Muhammad Ali Al-Sabouni: 2/260) .Sayyid Sabiq mentioned, "Concealing the sins of sinners can be an effective remedy for those who have committed crimes and transgressions. They may repent sincerely after committing these sins and strive to lead a pure life. For this reason, Islam legislated concealing the sins of those involved and refraining from hastening to expose their matter" . (Sunnah jurisprudence: Syed Sabiq: 2/ 363) .There are also narrations that emphasize the encouragement of concealing the faults of a believer. It is reported that the Prophet Muhammad (God's Blessings and Peace Be Upon Mohammed and His Family) said, "Whoever relieves a believer's distress of the distressful aspects of this world, Allah will relieve him of a distress of the distressful aspects of the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah helps His servant as long as the servant helps his brother". (Abbreviated Sahih Muslim: Zaki al-Din al-Mundhiri, chapter: On meeting to recite the Book of God Almighty) Hadith No. 1888: 2/498).

3.Religious Punishment:

One of the means of deterrence and admonition mentioned in the Holy Quran to deter defamers is to describe them as "fasiqeen" (transgressors). Allah says, "Those who accuse chaste women 'of adultery' and fail to produce four witnesses, give them eighty lashes 'each'. And do not ever accept any testimony from them—for they are indeed the rebellious." (Surah An-Nur:4) In the verse, the term "the rebellious" it means that the rebellious is someone who deviates from faith and strays from the righteous path". (The basis for interpretation: Saeed Hawwa: 2/ 3697)." Imam Abi Abdullah (peace be upon him) narrated, "When a believer accuses his brother, the faith diminishes in his heart, just as salt dissolves in water".(Mishkat Al-Anwar in Gharar Al-Akhbar: Ali Al-Tabarsi, Chapter (Chapter VII: On Characteristics That Are Forbidden) Hadith No.: (1853): 155).

4.The worldly punishment: Allah Almighty has mandated upon the accuser, if the conditions of accusation are met.(Brief Islamic jurisprudence in the light of the Qur'an and Sunnah: Al-Tuwajiri: 969), The punishment in this world is the prescribed punishment of stoning,Al-Mawardi said: "The prescribed punishments (hudud) are deterrents set by Allah to prevent the commission of what is prohibited and the abandonment of what is commanded. These prescribed punishments serve as deterrents for those who are ignorant, warning them of the pain of punishment and the fear of disgrace. Thus, what

is prohibited among His prohibitions becomes forbidden, and what is commanded among His obligations becomes obligatory. In this way, the overall benefit is maximized, and the obligation is fulfilled" .(Al-Ahkam Al-Sultaniyyah: Al-Mawardi: 325).The term "hudud" refers to the prescribed punishments, which are determined by explicit textual evidence and have very limited scope". (Islamic jurisprudence and its evidence: Al-Zuhaili: 7/ 5298).

The consequences resulting from the punishment of stoning are as follows:

1 -The accuser is to be flogged eighty lashes.

2- His testimony will not be accepted after being flogged until he repents.

3 - He is judged as a transgressor unless he repent. (Encyclopedia of Islamic Jurisprudence: Al-Tuwaijri : 5/137)

One of the purposes of Islamic law is to preserve the honor of Muslims, safeguard their dignity, and establish a strong defense for self-esteem. It is a result of the wisdom of Allah that legislation is enacted to deter unruly souls that may be driven by anger to harm people in their dignity, tarnish their honor, and degrade their status. Honor is the most precious possession of a devout believer. Losing one's honor and compromising one's dignity is more grievous to a believer than losing their life. What is the value of life for a person without honor and dignity? Therefore, Allah has prescribed the deterrent punishment of stoning to protect and safeguard people's honor. Stoning is specifically designated for the crime of adultery because it involves disgrace, the violation of modesty, the exposure of vices, and the violation of sanctity. It also signifies the absence of protective jealousy, which is a characteristic of the lowest of animals.(Al-Kafi: Al-Kulayni: Chapter (Chapter on Who Matters Good or Bad) Hadith No.: (3): 2/428) .Islam follows the approach of emphasizing encouragement and rewards before alluding to intimidation and punishment in Islamic upbringing. If someone is not affected by encouragement and rewards, then they will be affected by intimidation and punishment" . (Educational and behavioral purposes in the Quranic story: Haider Taqi Fadil: 409.).The punishment in the Hereafter: While the Quran strongly emphasizes the worldly punishment for the wrongdoings and indecency of the accusers, it also warns them of the severe consequences in the Hereafter that perfectly match their actions of slandering and defaming the honor of the believers. Allah says in the Quran: "Indeed, those who love to see indecency spread among the believers will suffer a painful punishment in this life and the Hereafter. Allah knows and you do not know." (Surah An-Nur:19) This means that those who wish to spread immorality among the believers will face a painful punishment in this world through the prescribed legal punishment (hudud) and in the Hereafter through the torment of the Fire if they persist in their disbelief" (Guidance to the End: Al-Qayrawani, then Al-Andalusi: 8/5048).Dr. Majid Tareesh describes the Fire as something that brings shame to those who enter it". (Fire in the Holy Quran, a semantic study:

Dr. Majid Tarish: 70)." It is divine justice that every person is recompensed according to their deeds, equivalent to their actions. On the Day of Judgment, people will be divided into two groups: those destined for Paradise and those destined for Hellfire". (Fire in the Holy Quran, a semantic study: Dr. Majid Tarish:74).Dr. Walid Al-Ubaidi "states that the Quran employs various methods of educational motivation, including self-motivation towards goodness, self-motivation as a deterrent from sins and vices, and self-motivation that combines (encouragement and admonition".(The effect of using educational motivation methods in the Holy Qur'an on academic achievement among students of the College of Education: M. M. Walid Abdel-Rahman: 249).

It has been made clear to us in the preceding that Allah forbids slandering people with lies and false accusations, as well as exposing them and disclosing their flaws. Islam has mandated the covering of these flaws, and the reason for that is to prevent the spread of sins in society, and to maintain their general and inclusive nature. When we observe that publicizing a sin is given more significance than a sin committed in secrecy. (See: Al-Amthal fi Tafsir Al-Manzil Book: Al-Shirazi: 11/51) . even to the extent that Imam Ali ibn Musa al-Rida (peace be upon him) said, "The one who spreads evil is abandoned, while the one who conceals it is forgiven". (Al-Kafi: Al-Kulayni: Chapter (Chapter on Who Matters Good or Bad) Hadith No. (3): 2/428)

The Third issue : Backbiting

In the language, backbiting (ghībah). (The Book of Al-Ain: Al-Khalil: 4/454) refers to talking about someone in a manner they dislike or mentioning their flaws and faults.(Lisan Al-Arab: Ibn Manzoor: 5/426). It can also be referred to as "ghībah and waqī'ah among people and mentioning their faults" .(Suspension on the missions of definitions: Zain al-Din Muhammad al-Haddadi, then al-Manawi al-Qahiri: 254).In Islamic terminology, backbiting is defined as mentioning something about your brother that he dislikes. If what you mentioned is true, then it is considered backbiting, and if it is false, then it is slander. One of the best definitions of backbiting is mentioning a fault behind someone's back.

It is the right of a Muslim upon his fellow Muslim to greet him, respond to his sneeze, answer his invitation, visit him when he is sick, follow his funeral procession when he dies, support him in truth, defend him and his honor against harm and aggression, both in his presence and in his absence. One should advise him, feel his pain, rejoice in his happiness, and love for him what he loves for himself in terms of goodness .(See: Rights and Duties Legislated by God for the Servants: 10/1). In Surah Al-Hujurat, verse 12, Allah says: "O believers! Avoid many suspicions, 'for' indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!1 And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful". This verse addresses a

number of negative moral behaviors that involve transgressing against others and prohibits them. It includes warning against having excessive negative assumptions about others, which is considered sinful. The scholars have divided backbiting into three categories, all of which are mentioned in the Qur'an: "backbiting, false accusation, and slander. Backbiting is speaking about your brother in a manner that he dislikes. False accusation is saying something about your brother that is not true. And slander is saying something about your brother that is not in him" .(The Collector of the Rulings of the Qur'an: Al-Qurtubi: 16/ 335). Indeed, the ugliness of backbiting is emphasized by Allah in the same verse: "Would any of you like to eat the flesh of their dead brother? You would despise that!" Here, backbiting is likened to eating the flesh of a dead brother, highlighting its repulsiveness and detestable nature. Perhaps the comparison is intended to emphasize that just as taking a piece of someone's flesh and chewing it in the mouth is repugnant, so is taking a piece of their reputation (their honor) and discussing it in the mouth. Both actions are degrading and objectionable.(Bringing the Qur'an closer to mind: Al-Shirazi: 5/208.).It is worth noting that one should avoid having negative assumptions, spying, and monitoring others, as they can lead to backbiting. Therefore, if a person desires to be safe from backbiting, they should close the doors of suspicion upon themselves. For he who refrains from suspicion is safe from backbiting. (See: Tafsir al-Tastari: Sahl bin Abdullah al-Tastari: 150)

Treatment for Backbiting:

1- God-consciousness: This is achieved by referring to the book of Allah, the Holy Quran, which contains stories, lessons, promises, and warnings, including those against backbiting and all other sins and evils. It invites people to be conscious of Allah, as stated in the following verse: "O believers! Avoid many suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is the Acceptor of Repentance, Most Merciful." (Al-Hujurat:12). Furthermore, Allah commands to "and fear Allah" by abstaining from disobedience and performing acts of obedience, as Allah is "Surely Allah is the Acceptor of Repentance, Most Merciful." to His servants (See: Tafsir al-Tastari: Sahl bin Abdullah al-Tastari: 150)

.. It is important not to hasten in punishing the sinner to allow them an opportunity to repent .(Pardon and its types. From a Quranic perspective: Alaa Hussein: 233).The Prophet (God's Blessings and Peace Be Upon Mohammed and His Family) emphasized the importance of modesty in avoiding sinful acts that harm one's honor. He said: "Be shy of Allah as He should be shyness. We said: 'We do feel shy, O Messenger of Allah.' He said: 'It is not that sort of shyness, but it is a sort of shyness that anyone who possesses, should protect his head and what it contains (i.e., his thoughts),

and protect his stomach and what it contains (i.e., his desires), and remember death and trials. Whoever wants the Hereafter should abandon the adornments of this world. So, whoever does that will have shyness towards Allah as it should be". (The workbook: Abu Bakr Al-Absi (d.: 235 AH), The Book of Asceticism (What was mentioned about our Prophet, may God bless him and grant him peace, about asceticism) Hadith No. 35324: 12/26).

2- Fear of Allah's Wrath: It is important for a person to know that if they engage in backbiting their Muslim brother, they will incur the anger and displeasure of Allah. They should realize that their good deeds will be taken away on the Day of Judgment and given to the one they backbit instead of stabbing at their honor. If they do not have enough good deeds, the sins of the person they backbit will be transferred to them, and if their sins outweigh their good deeds, they may enter the Hellfire. If a person truly believes in the unseen and reflects upon its consequences, they will never engage in backbiting and instead introspect, recognize their own flaws, and strive to improve themselves instead of delving into the faults of others. (Look: Lesions of the Tongue in the Light of the Book and the Sunnah: Al-Qahtani (Contemporary): 35, 36, 37). The Prophet (God's Blessings and Peace Be Upon Mohammed and His Family) said, "A person may speak a word displeasing to Allah, not realizing its importance, which will result in his falling into Hellfire deeper than the distance between the East and the West". (Al-Muwatta: Malik bin Anas, chapter (preserving the tongue), Hadith number: 53: 1/ 264)

3- Treating the Root Cause of Backbiting: The treatment for backbiting lies in cutting off its underlying causes. (He looks at: Illnesses of the Tongue in the Light of the Book and the Sunnah: Al-Qahtani: 22). If anger is the cause of backbiting, one should remember the anger of Allah upon them due to backbiting. (Illnesses of the Tongue in the Light of the Book and the Sunnah: Al-Qahtani: 22). The Prophet (God's Blessings and Peace Be Upon Mohammed and His Family) said, "The strong person is not the one who can overpower others. Rather, the strong person is the one who controls themselves when angry" .(Al-Jami (published as an appendix to Abdul-Razzaq's compilation): Muammar bin Abi Amr Rashid Al-Azdi, chapter (Anger and rage and what came therein) Hadith No.: 11/187: 20287).

. If seeking the approval of others and their satisfaction is the cause of backbiting, one should remember the anger of Allah upon them for seeking the displeasure of Allah in exchange for the satisfaction of His creation. (Lesions of the Tongue in the Light of the Book and the Sunnah: Al-Qahtani: 22) . If envy is the motive for backbiting, the envious person should realize that they are subjecting themselves to two punishments: the torment of envy in this world and an additional punishment on the Day of Judgment . (Lesions of the Tongue in the Light of the Book and the Sunnah: Al-Qahtani: 22). The Prophet (God's Blessings and Peace Be Upon Mohammed and His Family) said, "Envy consumes good deeds just as fire consumes firewood, and acts of charity extinguish sins just as water extinguishes fire. Prayer is a light for the

believer, and fasting is a shield against the Hellfire". (Al-Bazzar's Musnad published in the name of Al-Bahr Al-Zakhar: Al-Bazzar (d.: 292 AH), (Abu Hamza Anas bin Malik's Musnad) Hadith No.: 6212: 12/33).

Conclusion

Praise be to Allah, the Lord of the worlds, who has bestowed His grace upon us. In conclusion, we can summarize the important findings of our research as follows:

- .1 The Quran and the Sunnah emphasize the importance of abstaining from sins that harm and injure others' honor, considering their destructive effects on society.
- .2 Fear of Allah's wrath is essential, as exposing the honor of others incurs the displeasure and curse of Allah upon the wrongdoers.
- .3 The Islamic religion offers various methods to prevent transgressions against people, admonish and deter sinners and criminals.
- .4 It is necessary to cover the faults of sinners, as this can be a means of rectification for those who have committed crimes, prompting them to repent sincerely.
- .5 It is crucial to implement the divine laws and commandments in His noble Book, such as the punishments for adultery and false accusations, to deter those who engage in such heinous acts.

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