

LESSON 24

70) ZULM (WRONGDOING) 71) GHEEBAH (BACKBITING) 72) İFTİRA (SLANDER)

70) WRONGDOING: → It means injustice, torment and torture.

→ Justice is the foundation of the state and wrongdoing is a dynamite placed in this foundation. Justice is the clearest path to please Hakk (Allah cc) and the people. Wrong doing an ogre terrifying the hearths in this path. Justice is the voice and the breath of righteousness, wrongdoing is the growl of carnal desires. Justice is the only means of security in the world and hereafter. Injustice is the smoke and the fog of the torment of wrongdoing. Justice and obedience to God are the names of the truths we mention in the Quran. Wrongdoing is the title of disrespecting real humanitarian values. Justice is the strongest bridge of universal peace. Wrongdoing is the lowest of the despicableness.

→ Wrongdoing is aggression and injustice. When wrongdoing and aggression happen to the rights of nature and believers even the rights of any people, God often takes revenge from wrongdoers on behalf of wronged ones and does not allow wrongdoers to get away with it. In this matter it is considered that the extent of the aggression of a wrongdoer and the response of Allah to this extent of wrongdoing by granting His mercy and being in the test for the wronged one in this world. These two conditions are required to be understood well.

→ Actually, our seniors state a general rule that

الظُّلْمُ لَا يَدُومُ وَالْكَفْرُ يَدُومُ

meaning that "Oppression will not continue but the disbelief of God can continue."

(Kendi Dünyamıza Doğru - Zulüm)

(Prizma 8 / Çizgimizi Hecelerken - Zulmün Ömrü Azdır)

71) BACKBITING: → It means that a person talks about another person in his/her absence, which he/she would not like if he heard about it.

→ Backbiting is one of the big sins so that Prophet Muhammad (pbuh) talks about backbiting in a hadith as in the following.

إِيَّاكُمْ وَالْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزِّنَا، فَإِنَّ الرَّجُلَ قَدْ يَزْنِي وَيَتُوبُ فَيَتُوبُ اللَّهُ عَلَيْهِ، وَإِنْ صَاحِبَ الْغَيْبَةِ لَا يُغْفَرُ لَهُ حَتَّى يُغْفَرَ لَهُ صَاحِبُهُ

"Beware of Gheebah (backbiting), indeed backbiting is worse than Zina (fornication and/or adultery); a person may commit Zina and Allah accepts his repentance, but Allah does not forgive the backbiting until the person whom he backbit forgives him."

→ If we look at this issue in the perspective of Hazrat Ustad Nursis approach, there are such types of backbiting which are graver than adultery. For instance, backbiting a group of good people, a person who represents a certain congregation or people who passed away and there is no way to get their forgiveness. These types of backbiting can be categorized as graver sins than adultery.

(KT 11 / Yaşatma İdeali - Günahların En Münafığı Gıybet)

72) SLANDER: → It means that defaming someone with a false statement about him or her.

→ Backbiting, lying, and slandering are the actions of a disbeliever. But unfortunately, some believers also may get in to these sins.

→ Hypocrites slandered our mother Hazrat Aisha (ra) whose chastity is declared with the verse of Quran and hypocrites slandered Her with sickening accusation. This incident is called **the Incident of Al-Ifk** meaning **the Incident of Slander**.

→ Quran rules to hit slanderers who slandered chaste people eighty times with stick. When you are heard this kind of rule, it may be evaluated as a little heavy. But the verse ruling this punishment revealed in a such atmosphere that people who hear this ruling were relieved and settled. As it known, a group of hypocrites who are leaded by Abdullah ibn-i Ubey ibn-i Selul slandered our mother Hazrat Aisha (ra). Such this slander caused our Prophet (pbuh) and our mother Hazrat Aisha (ra) and also all muslims to suffer in pain for many days. In this matter Hazrat Aisha (ra) was in such a pain that She (ra) cried her eyes out. In these dire days the masjid was sorrowful, Prophets (pbuh) happy house was sorrowful, and every single house in Medina who heard this slander was sorrowful. Yet, no one knew how they should react. This slander was a reason that tying up hands of believers and adding more sorrow on top of existing sorrow. In this atmosphere, suddenly Divine verses revealed and declared our Mother Hazrat Aisha (ra) is innocent and chaste. Consequently, the suitable penalty which slanderers deserved was informed. In this matter, both timing and the language used are so connected that in this psychological environment the declared penalty was welcomed with a big round of applause and such a this penalty relieved people who were in pain. In fact, we can give more examples but we would settle with this one example to give an idea in this subject.

(KT 5 / İkinci Yağmurları - Biri Mübalağa Diğeri İftira)

Match the following words to the definitions:

Slander	Talking about another person in his/her absence, which he/she would not like if he heard about it.
Wrongdoing	Defaming someone with a false statement about him or her.
Backbiting	injustice, torment and torture

Fill in the following gaps:

Yes, is aggression and injustice. When and aggression happen to the rights of nature and believers even the rights of any people, God often takes revenge from wrongdoers on behalf of wronged ones and do not allow wrongdoers to get away with it. In this matter, it is considered that extent of the aggression of wrongdoer and the response of Allah to this extent by granting His mercy and being in the test for the wronged one in this world. These two conditions are required to be understood well.

As Quran likens to cannibalism, also qualified dream commenters indicate if someone eats meat in his/her dream, it is interpreted as backbiting. So, it does not matter what kind of meat, if one chews meat in one's mouth in his or her dream, it is interpreted as the one backbit someone and chew someone's meat.

As it known, in **the Incident of Al-Ifk** meaning **the Incident of**, a group of hypocrites our mother Hazrat Aisha (ra) who is chaste wife of Prophet Muhammad (pbuh). Hazrat Aisha (ra) is our mother who has very special place among Ezvâc-ı Tâhirât (Chaste wives of Prophet of Allah). Because Aisha (ra) first met and knew Prophet Muhammad (pbuh) as a man when the time She (ra) started to realize the meaning of womanhood in complete meaning and She (ra) found herself in the pure house of Prophet (pbuh) and witnessed only chastity and purity.