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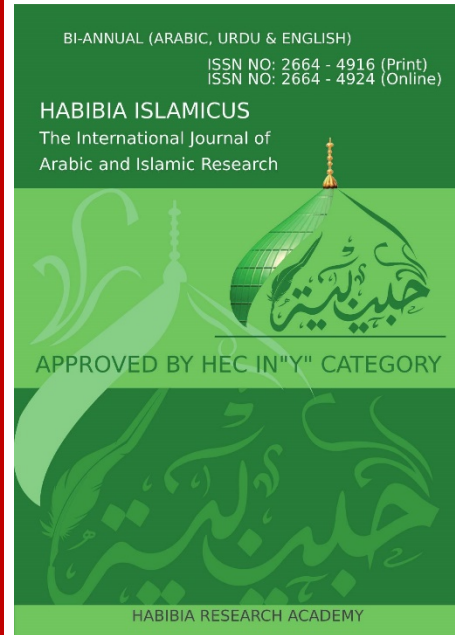
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**TOPIC:**

**THE SOCIAL EFFECTS OF MALICIOUS TALK ON CONTEMPORARY SOCIETY  
(AN ANALYSIS FROM ISLAMIC CONTEXT)**

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## THE SOCIAL EFFECTS OF MALICIOUS TALK ON CONTEMPORARY SOCIETY (AN ANALYSIS FROM ISLAMIC CONTEXT)

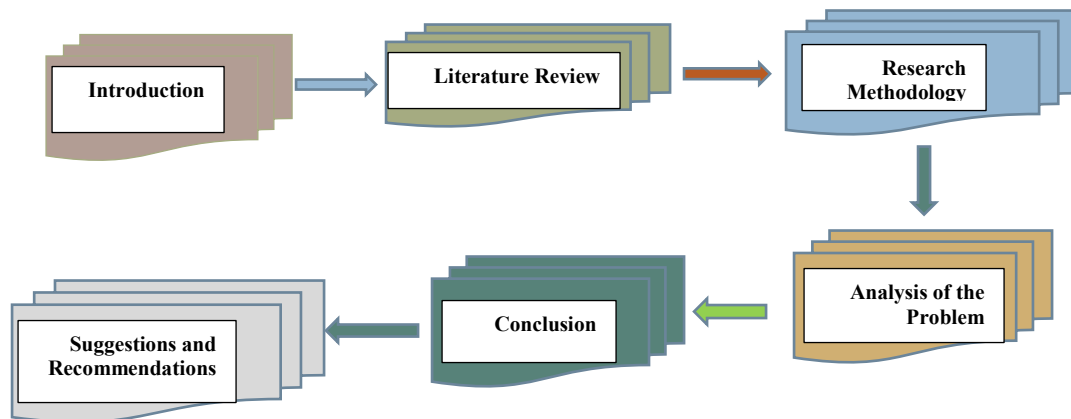
Aijaz Ali Khoso,

Naseem Akhter

### ABSTRACT

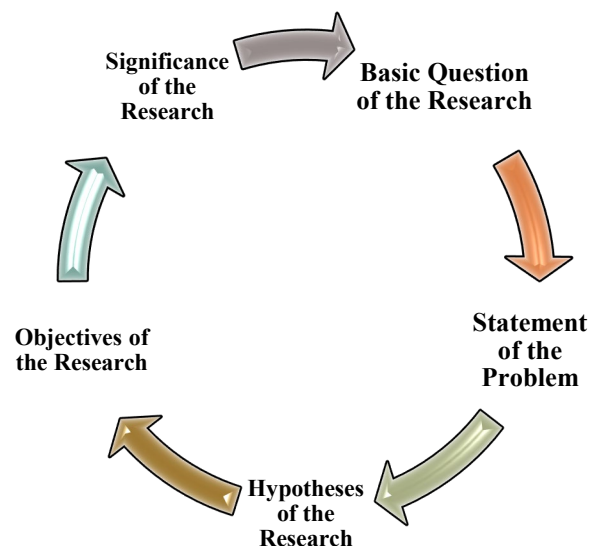
*Islam is a religion of peace, justice, tolerance, and equality. So it does not like any kind of chaos. Backbiting is an action that invites evils. These evils have a negative effect, which affects the entire society severely. Therefore, Muslims were instructed to avoid backbiting. Selfishness is in the nature of human beings and his temperament also changes with time. That is why, with the passage of time, human has ignored the Islamic teachings, due to which he suffered from many problems and troubles. If we look at the current society, the situation is similar. Everyone seems to be malicious talk. Backbiting is not a sin for people and they consider backbiting to be a trivial matter. But malicious talk is the root of all evils. In fact, we have ignored the teachings of Islam, so with the passage of time, we are suffering from moral evils. The need is to follow the teachings of Islam in order to save society and the new generation from destruction. This research can be an informative and useful work in its field for readers and researchers.*

**KEYWORDS:** *Islamic teachings, Social effects, Malicious talk, Contemporary society, Human beings.*



**INTRODUCTION:** ALLAH Almighty has blessed humans with the most precious blessings. One of these blessings is the tongue. The correct use of which produces very pleasant results. But if it is misused, it becomes the root of all kinds of mischief and evil. Therefore, Allah Almighty and His Messenger (PBUH) have placed great emphasis on the protection of the tongue. Allah Almighty says that “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!”.<sup>1</sup> Malicious talk means to say behind someone's back in egregious words that if he heard it himself, he would not like it and in other meaning saying something in the absence of someone, if it is done in front of him, he will show annoyances on this, this is called "backbiting". Another name for this is malicious talk. The purpose of the malicious talk is

to characterize the personality of someone in inferior words or using derogatory gestures for someone, it is considered malicious talk. Another place it is instructed to human beings that “Do not follow what you have no ‘sure’ knowledge of. Indeed, all will be called to account for ‘their’ hearing, sight, and intellect”.<sup>2</sup> When people maliciously talk about each other in society, resentment arises between them, and their peace of mind becomes destruct. Malicious talk exposes the hidden evils of people, which spreads evils in society. Backbiting creates tension and problems in people's relationships and produces hatred instead of mutual love. The current society is moving towards ruin because we have ignored the teachings of Islam. Due to which, we are in trouble and problems and with time our lives are becoming harder. If we want to protect our lives and society, then we have to follow the teachings of Islam and have to try to spend our lives accordingly. Then we could be able to remove unethical values of our lives and society. This research work aims to explain the social effects of malicious talk on contemporary society in the Islamic context. This research work consists of many sections such as; the first section explains introduction, the basic question of the research, statement of the problem, hypotheses of the research, objectives of the research, and significance of the research, the second section elucidates literature review, the third section explicates research methodology, the fourth section exposes analysis of the problem, the fifth section explains and the last section explains suggestions and recommendations.



1.1. **Basic Question of the Research:** The basic question of this research work is the social effects of malicious talk on contemporary society from the Islamic perspective.

1.2. **Statement of the Problem:** Some statements of the problem are given below as;

- What is the meaning of malicious talk?
- What are the Islamic teachings about the malicious talk?
- How is the malicious talk affecting the environment of contemporary society?

1.3. **Hypotheses of the Research:** Few hypotheses are given concerning this research work as follows;

- Many people are not aware of the intense condition of malicious talk.
- The atmosphere of society is unsatisfactory concerning malicious talk.
- People have ignored the teachings of Islam.
- Peace is not possible without Islamic teachings in society.

1.4. **Objectives of the Research:** Some objectives are given below;

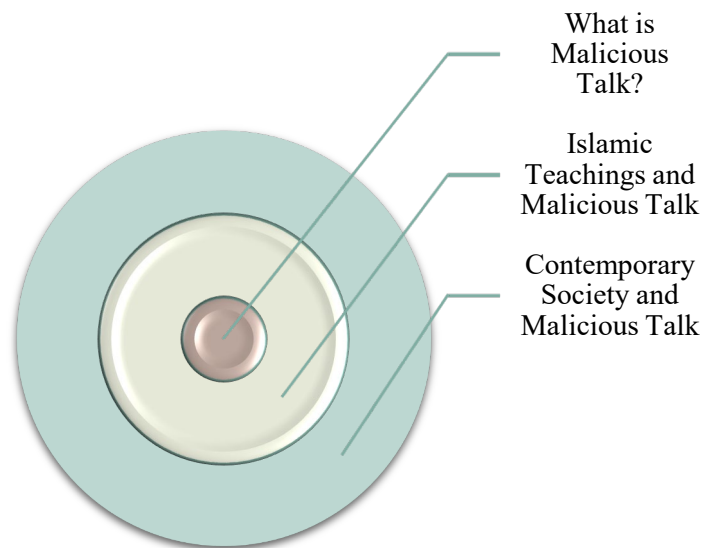
- ✓ To explain the meaning of malicious talk.
- ✓ To elucidate the Islamic teachings about malicious talk.
- ✓ To explicate that malicious talk affects the environment of contemporary society.

❖ **Significance of the Research:** This research work can be useful and interesting in its specific theme because the meaning of malicious talk is explicated in it, Islamic teachings are explained concerning malicious talk and finally, the effects of malicious talk on contemporary society are highlighted deeply.

2. **Literature Review:** We searched many books for this research work in which “*Haamara Ikhlāq (Quran-o-Sunnah)*” is one book. Its writer is “Hadrat Mulana Alhaaj Abdul Qayyum Nadvi”. This book is interesting and informative. Its writer used an easy way of writing in it. The writer explained all ethical values in detail along with verses and hadiths, which made each topic very easy.<sup>3</sup> Another writer is “Muhammad Aslam Siddiqui”. He writes a book on “*Gheebat Kay Nuqsanaat*”. This book is very informative about its theme. The author has used easy language in his book, which can become useful for researchers and readers.<sup>4</sup> Mulana Sajid Aseed Nadvi wrote a book entitled “*Gheebat Ya Donon Jaahan Ki Musibat*”. In this book, the writer has explained everything about Gheebat in detail. The material of this book shows that the writer had a lot of knowledge concerning the theme of the book.<sup>5</sup>

3. **Research Methodology:** This research work is library base research. We have approached some sources such as; books, articles, newspapers, Weblinks, and magazines, etc. We have used both primary and secondary sources in this research work.

4. **Analysis of the Problem:** This research work is significant because the social effects of malicious talk on contemporary society have been explained in detail and tried to explicate every important point concerning this research deeply. Moreover, we have used an easy way of writing due to which this research has become more easy and interesting for scholars and researchers.



4.1. **What is Malicious Talk? :** Malicious talk means to expose someone's faults to others in his absence. Backbiting is such a serious sin that even the Allah Almighty will not forgive the backbiter unless that person whose backbiting has been done in his absence, he forgives the backbiter. Therefore, such a sin should be avoided because it may seem like a minor sin, but in fact, it is a serious sin. It is often seen that a person backbites and when he is told not to backbite, he says that he is pointing out the true fault of that person. This is not backbiting, but in fact, it is backbiting.<sup>6</sup> On an occasion, the Holy Prophet (PBUH) says that "Malicious talk is that you say something about your brother that makes him feel bad. Someone asked, "If my brother has that evil, will it also be called backbiting?" He

said, "Whatever you say, if it is in it, then it is backbiting, and if you say something that is not in it, then it is *Qazaf*".<sup>7</sup> In a society, if goodness is born, then evil also takes its place. Therefore, Islam taught human beings the lesson of right and wrong, and now it depends upon human beings which path they chose to spend their lives in the world. If they chose the right path, then they will be successful in the world and hereafter and if they will select the wrong path then they will fail in the world and hereafter. The worst condition of evils is malicious talk. This leads a person astray and it destroys his both worlds and the Hereafter, so every human being should protect himself from backbiting. It is instructed to human beings in Surāh Al-Isra that "Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect".<sup>8</sup> The above-mentioned verse explains that every person will be responsible and accountable for his good and bad deeds in front of Allah Almighty, therefore we should take care of the boundaries which have been elucidated by Islamic teachings to spend life in this world.

**4.2. Islamic Teachings and Malicious Talk:** Whatever a person does in this world, he will surely give an account of it in the hereafter. This world is a testing ground for a person. If he succeeds here, he will succeed in the hereafter, and if he fails in worldly life, he will fail and disgraced in hereafter life. Therefore, human beings have been instructed to live such a life in this worldly test that in the hereafter they will be rewarded with success. And the best way to do that is to follow Islamic teachings. The Holy Qurān says; that "If you tried to count Allah's blessings, you would never be able to number them. Indeed humankind is truly unfair, 'totally' ungrateful".<sup>9</sup> In another place, it is stated that "If you tried to count Allah's blessings, you would never be able to number them. Surely Allah is All-Forgiving, Most Merciful".<sup>10</sup> Here it is explained that human has been blessed with innumerable blessings by Allah Almighty. But human is ungrateful so he has ignored the way of right and has gone on the path of sin and is not considering backbiting as evil but to consider it as a trivial matter. Although backbiting is the root of all evils. It is instructed to the human being in Surāh Qāf that "not a word does a person utter without having a 'vigilant' observer ready 'to write it down'".<sup>11</sup> Further instructed human being that "Successful indeed are the believers: those who humble themselves in prayer; those who avoid idle talk;".<sup>12</sup> On an occasion "Hazrat Jabir bin Abdullah and Hazrat Abu Saeed Al-Khudri (may Allah be pleased with them all) narrate that the Prophet (peace and blessings of Allah be upon him) said: "Malicious talk is worse than adultery." The question was, how? The Prophet (PBUH) replied: "A man commits adultery, then repents." Therefore, Allah accepts his repentance. And the backbiter is not forgiven; So that the person who

backbit he can forgive him”.<sup>13</sup> Another place “Abu Hurayrah says that the Messenger of Allah (PBUH) said: Do you know what is backbiting? The companions said: Allah and His Messenger know best. It is said that if he has that quality and you slander him in his absence”.<sup>14</sup> All the above discussion, it is clear that a person should keep in mind that the worldly life is short-lived and that’s what he will sow here he will reap after death. Therefore, we should protect ourselves from evils by following the teachings of Islam. Malicious talk is a deadly evil that causes all evils, so we must not only protect ourselves from evils, but also protect our future generations from it. This will happen only when we will follow the teachings of Islam and We will follow the straight path prescribed by Islam.

**4.3. Contemporary Society and Malicious Talk:** If we talk about the present times, many things are not only immoral, but also cause chaos in society. One of which is backbiting. If it is said that malicious talk is the root of all evils, then it is not unreasonable because this is reality. The language of a person is very important. But if he leaves his language unchecked, he gets into a lot of trouble. The language leads a person to right and wrong. In today's society, it is seen that people do not feel any fear or apprehension while malicious talk. They maliciously talk without fear and danger. This gives rise to many evils such as lying, stealing, robbery, slander, Injustice, hate, and countless other moral evils that are leading to the destruction of society. Today's person who calls himself educated and 21st-century human is morally ignorant and unknowingly suffers from many moral evils. The cause of all these evils is the ignorance of Islamic teachings. If a person disregards the Islamic teachings. So, he becomes a victim of numerous moral evils that harm society. The unbalance environment of society affects the new generation and they involve in troubles. If a person follows the teachings of Islam and spends his life according to the teachings of Islam. Then the situation can be well and man-made worries can be eliminated from society.<sup>15</sup> The fact is that there are two aspects of human nature, one positive and the other negative, as well as one is the intellect and the other one is emotions. Actually, a person reaches the highest perfection due to his good deeds and when he does not accurately perform his duty, he falls into the lowest perfection. What is it that makes it so high and so low? These are the good and bad deeds that bestow perfection on a person and make him fall into the pit of immoral inferiority. Due to which a person gets closer to Allah Almighty and also gets away from Allah. Therefore, before we speak, we should think about whether what we are saying is the right language or not. Because we will be accountable for our every action in this world and hereafter.<sup>16</sup>

5. **Conclusion:** Islam is a religion of peace and security. It does not allow any action that spreads evils in society. Malicious talk is a sin that is giving rise to many evils such as lying, betrayal, violence, kidnapping, murder and robbery, injustice, theft, robbery, and many other immoral activities, etc. These are all evils that are harming society and creating unrest situation everywhere. When a person ignores the teachings of Islam and abandons the truth and moves towards falsehood. Then he chooses problems for himself and, over time, he goes on the path of destruction. Such reasons, then arise. When a person becomes away from his religion. We are facing such a similar situation in the present society. We have forgotten the teachings of Islam, so we have fallen prey to many moral evils and are slowly moving towards destruction with time. If we will spend our lives according to Islamic teachings, then we would save our new generation and society from immoral destruction.

6. **Suggestions and Recommendations:** Some suggestions and recommendations are given under such as;

- We should follow all the Islamic teachings, then our life can be a pleasure and free of trouble.
- We should advise our children to avoid malicious talk and it should clear in front of them that malicious talk is a great sin.
- The government should pay attention to stop unethical activities in society.
- This is the responsibility of the government that moral values should be taught in educational institutions such as schools, colleges, and universities.
- The government should aware of the public of the sensitivity of unethical values through seminars, workshops, and conferences.



<sup>1</sup> Al-Qurān, 49:12.

<sup>2</sup> Al-Qurān, 17:36.

<sup>3</sup> Hadrat Mulana Alhaaj Abdul Qayyum Nadvi, *Haamara Ikhlaaq (Quran-o-Sunnah)*, Alfarid Istreet Gawamil, Karachi, 1962, P: 199-201.

<sup>4</sup> Muhammad Aslam Siddiqui, *Gheebat Kay Nuqsanaat*, Markaz Dawatul Tuheed Trust, Islamabad, 2003, Vol: 01, Pp:7-25.

<sup>5</sup> Mulana Sajid Aseed Nadvi, *Gheebat Ya Donon Jaahan Ki Musibat*, Maktabah Al Fahim, Mano Nath Bahanjan UP, 2012, Pp: 10-47.

<sup>6</sup> <https://www.thefatwa.com/urdu/questionID/299/> accessed date: 09/11/2020.

<sup>7</sup> Al Qushairi, Abu Wul Husain Muslim Binul Hujjaj, *Sahih Muslim*, Darul Kitabul Arabi, Bairot, 2004, H.No.2589 .

<sup>8</sup> Al-Qurān, 17:36.

<sup>9</sup> Al-Qurān, 14: 34.

<sup>10</sup> Al-Qurān,16: 18.

<sup>11</sup> Al-Qurān, 50: 18.

<sup>12</sup> Al-Qurān, 23: 1-3.

<sup>13</sup> Ahmed bin Husain bin Ali bin Musa Al Khusrojardi Al Khurasani, Abu Bakr Al Bhaiqi,

Shabul Emaan, Alnashir: Maktabah ul Rashad Lal Nashar Waltuzi Bil Riaz Bil Tawun Maul Dar Al Salfiyah Babumubai Bilhind, 2003, Vol.14, P:98, H.No.6315.

<sup>14</sup> Abu Bakr Ahmed bin Al Husain bin Ali Albhaiqi, *Alsunnan Al Kubra Wafi Zailah Aljohrulnaqi*, Alnashir: Majlis Dairatul Mariful Nizamiahtul Kainat Fiulhind Saldah, Haidyderabad, Hijri 1344, Vol. 10, P:247, H.No.21695.

<sup>15</sup> <https://imamhussain.org/urdu/islamknowldge/13562>. Accessed date November 13, 2020.

<sup>16</sup> Syed Muzamil Husain Naqvi, *Gheebat Guna-e-Kabirah Hai*, P: 2.  
<https://iri.aiou.edu.pk/indexing/wp-content>. Accessed date: November 13, 2020.



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