

## Investigating Dishonoring and Defamation from the Perspective of Imam Khomeini (PBUH)

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### ABSTRACT

*The believers' honor is extraordinarily important. The holy Quran has promised chastisement to those who breach this limit. A believer's honor and fame are the whole assets s/he has collected in the course of his or her life and, if a person's fame is destroyed and his or her honor is disgraced with malicious intentions or through ignorance, it cannot be compensated with anything. Imam Khomeini (PBUH), as well, realize it obligatory to protect the nation's honor and orders that, except for the cliques that want to damage and harm Islam and Muslims, the people's honor and fame should be protected. The present study aims at investigating defamation and dishonoring from the perspective of Imam Khomeini (PBUH). The findings are expressive of the idea that Imam Khomeini (PBUH) considers the believers' honor as being of the highest significance and the defamation of the believers is amongst the largest sins and a cause of injustice. Imam Khomeini realizes any sort of the entry into individual's privacy as being contradictory to the cannon and Mohammedan ethics.*

*Keywords: defamation, honor, Imam Khomeini*

### Introduction

Honor means credibility, prestige, position, nobility, decency and honor (Moeen Persian Dictionary). However, the truth of the fame and honor is the very human personality that has been venerated by the God who has also declared the superiority of the mankind to many of the other creatures (ESRĀ'A (17), ĀYA 70).

The Eminent God has venerated the human beings in the Holy Quran in such a way that He orders in SŪRAH ESRĀ'A, ĀYA 70, that "Wa Laqad Karramnā Bani Adam Wa Hamalnāhom Fi Al-Barr wa Al-Bahr Wa Razaqnāhom Min Al-Tayyebāt Wa Fazzalnāhom Alā Kathiren Mimman Khalaqnā Tafzilā" (ESRĀ'A (17), ĀYA 70) meaning "We have venerated the offspring of Adam and mounted them (on rideable things) in the land and sea and provided them with clean sustenance and made them superior to many of Our creatures". His Highness Imam always emphasized on the protection of the individuals' fame. In cases that managers violated such a rule, his highness ordered that "ask their presence and demand them to stop doing so; confidentially advise them and put an end to such wrongdoings". Imam believed that the fame should be protected. If such cases came across, Imam ordered reinvestigation. There are many and diverse narrations about the various jurisprudential-ethical subjects such as backbiting, aspersion, covert investigation and so forth. From the perspective of Islam's revelational teachings, the protection of the human personality and reverence is the most important thing related to the security of the community's minors and majors. Therefore, the supply of the ethical security and protection of the society members' personality have been placed atop of the agendas and they have been taken into consideration within the format of the cognizance-related and even imperative teachings in the form of the canonical and ethical dos and don'ts. Many of the verdicts such as the prohibition of backbiting, aspersion, false accusation, insolence, insult, slandering and others of the like have been enacted in line with the protection of the personality and honor and human veneration and even,

occasionally, some harsh and severe verdicts have been approved not only in the area of ethics but also in the domain of the penal and criminal laws so that any sort of abuse to the human personality and honor and their defamation can be sentenced to punishments in this and the other world. Therefore, the deterring and preventive regulations as well as numerous punishments and chastisement have been enacted by the sacred canonical ruler for protecting the personality and fame of the individuals and supplying the individuals with ethical and honor and fame-related security. God has explicitly emphasized in some *ĀYĀT* on the prohibition of defamation and dishonoring of the people and forbids any sort of defamation and dishonoring and realizes it amongst the dead sins deserving hell and chastisement (HOMAZEH (104), *ĀYA* 1; *QALAM* (68), *ĀYĀT* 11&16).

In meeting the members of the headquarter for the following of an eight-article command by Imam Khomeini, his highness emphasized on the protection of the people's fame. The text of Imam's utterances has been presented below:

“You, sirs, pay attention that you are present before the God and the human beings should always consider it that the God is supervising on their actions and behaviors. Except for the cliques that want to harm and damage Islam and Muslims, one should not try finding others' faults in the Islamic Republic. You should protect the people's fame and see what the God orders in every issue that comes about and try doing what the God has ordered” (Khomeini, 1989, v.17, p.41).

The present study tries investigating the cases that are related to the defamation and dishonoring from the perspective of Imam Khomeini (PBUH).

### **Conceptualization of Fame**

The Persian term *Aberū* (fame) is consisted of two words “*Āb*” (water) and “*Rū*” (face) and it means position, credibility, honor, fame, value, grace and rank (DEhkhoda, 1994, v.1, p.21). Commonly, making the water of someone's face pour down [defamation] means divulging his or her scandal and making him disgraced (Moeen, 2005, v.1, p.94). Therefore, everything that causes enhancement of the human personality and elevation of a person's self-esteem and makes others remember him or her with good things can be considered as a sort of fame for him or her. The following is a memory about the importance of protecting individuals' fame to Imam Khomeini (PBUH) as quoted by the professor of ethics, the late *Hojjat Al-Islam Wa Al-Moslemin Sayed Mahdi Tabataba'ei* (PBUH): “his highness imam always emphasized on the protection of the individuals' fame. In cases that a manager happened to make a violation of this type, his highness ordered that ‘they should be asked and told to stop doing so; provide them with confidential advises and demand them to stop wrongdoings of this type’. Imam believed that the fame should be protected and Imam used to order reinvestigation in similar cases of defamation. We wrote about a case in a letter and gave it to the hands of the late *Haj Ahmad Agha* so as to be taken to Imam. I should mention in the meanwhile that *Ahmad Agha* never read the confidential letters and he did not even exercised curiosity that the letter's content might be against him and he took the letter directly to Imam. These sanctities and good virtues should be preserved. Upon seeing the letter, Imam told *Ahmad Agha* that ‘ask that person (i.e. me) to come to him’. I attended his presence; imam ordered ‘do you have any other copy of this letter?’ I said ‘no’. He tore the letter apart and ordered that ‘you should reinvestigate the case for I think it is a lie’. After reinvestigation, it was made clear that it has also been completely false because *Ahmad Agha's* name had also been mentioned in the letter. I wanted to apologize for it and Imam said ‘do not ask for apology; I will do it myself’. He did not even allow him to know what had been written in the letter. These magnificent spirits of his highness Imam are undoubtable. Imam always used to order that ‘one should advise and be benevolent and protect the fames’. My presence in the depravities court lasted two rounds. After that, I became the deputy of the public prosecutor and also simultaneously managed the depravities court. Afterwards, the depravities court was completely shut down and the cases were transferred to the public prosecutor office and investigated therein. My working in *Gilan* and *Mazandaran* as prosecutor lasted about one and a half to two years. I was still an official in charge in the depravities court that I was assigned to the trial of the violations in municipality”.

### **Primary Factors of Honorability**

Some individuals are occasionally entangled with imaginary things and reckon that factors giving rise to honorability are things like money, wealth and children and things of the like while these are not the factors of honorability so that the absence of them can make a person dishonored. For example, the God expresses in ĀYĀT 15 and 16 of SŪRAH FAJR that “wealthiness and poorness should not be used for venerating and insulting people”. Due to the same reason, the holy Quran criticizes this perspective of the Kaffirs that approaches the poor people as inferior beings and do not accordingly become willing to come to faith (SĀD, ĀYA 62).

From the perspective of the holy Quran, the most important factors of the human beings’ real honorability are:

- 1) Faith: faith is the cause of honor and popularity in the people’s hearts (MARYAM, ĀYA 96) because the truth of human fame and honor is this same faith placed by God in the form of light inside the human beings.
- 2) Chastity: from the perspective of the holy Quran, chastity is the primary factor of the human beings’ honor which has to be protected by a person for him or herself and his or her relatives and s/he should not allow it to be flawed by any possible means (MARYAM, ĀYĀT 27&28).
- 3) Good deeds: gaining fame and being honorable amongst the others is feasible in the light of faith and performing of the good deeds and the human beings should always pay attention to good deeds and righteous actions as the most important factors of honorability in this and the other world (MARYAM, ĀYA 96 and YUNUS, ĀYA 26).

### **Defamation**

It includes the deprivation of a person’s good fame in the public thoughts, blemishing of the prestige, respect and credibility or staining of the trust the others have in a person or the exciting of the opposite, offensive or unpleasant beliefs and feelings against him or her (Musavi Khou’ei, no date, v.1, p.80). Therefore, it can be stated that defamation includes perpetration of an action, behavior and/or any other task by which the prestige and personality of a real or legal person are damaged and s/he is occasionally subsequently subjected to disruption and weakening of them. The epochal command by imam during the early victory of Islamic revolution was issued under conditions that some were attacking the people’s workplaces and houses in the name of religion and Islam and subjected them to abuse, offense and annoyance but Imam intensively disagreed with them. From his perspective, such a way of treating the individuals is beyond the canonical criteria and a cause of corruption (Imam Khomeini (PBUH)’s eight-article command).

### **Ignorance**

Ignorance is the source of many of the corruptions. In some cases, the socialization with ignorant persons causes the individuals’ fame and credibility to be jeopardized. Imam Khomeini (PBUH) has ordered that a sign of a person’s being a fellow of hell is that the heart that has been innately created and codified for the contemplation and pondering over the honorable ĀYĀT of the praised manuscript and the ears and the eyes that have been bestowed for gaining insight in and listening to the divine truths are applied for other things and the human being fails to go beyond the horizons of animality and falls short of reaching the human rank or at least the position of the intellectual contemplations (the explication of the hadith on the soldiers of intellect and ignorance, chapter four, p.287).

### **Haughtiness**

Haughtiness and boastfulness are amongst the factors that guide the human beings towards mistakes. Haughtiness is amongst the imaginary things that causes the destruction of faith and also occasionally causes the defamation of one’s own self and dishonoring of others in some other times and it has been pointed out in many of the narrations as explained beneath (Vatandoust, 2003, p.163). It has been ordered in this regard that “Eyyak Wa Al-Kebr Fa Ennahū A’azam Al-Zonūb Wa Alam Al-Oyūb Wa Howa Hilato Eblis” (Karimian, 2000, p.350) meaning “you are to avoid haughtiness because it is amongst the

deadliest sins and most inferior of the flaws and decoration of Satan"! Imam Khomeini (PBUH) warns about the misuse of the authorities and power provided to a group of society for the supplying of security: "it is feared that the weapons in the hands of you dear adolescents may cause pride and mutiny ... and, by mistreating your brothers, you may cause honesty and serenity to be stripped away and hatred and tyranny to be replaced for them and that day would be a disastrous time for Islam and a painful calamity for you and your assistors (Khomeini, Sayed Ruhollah, Sahifeh Noor, v.17, p.227).

His highness felt deep concern for the tasks that were carried out under the variable and turbulent conditions of the early years after the Islamic Revolution's victory by the revolutionary groups and disciplinary committees and his highness warned in various gatherings about the breaking of the law and some wrongdoings of the members of these groups; in the meeting with the members of Tehran's revolution committees in 1979, his highness orders that "the guarding in this stage is to be the guarding of justice; defend the governance of justice. May God forbid it but if an adolescent known as revolutionary trooper abuses his friend or a person's house, s/he is spontaneously disposed of his rank of revolutionary guard". Imam Khomeini realizes the emergence of haughtiness in the heart as being the result of its malfunctioning and enumerates haughtiness amongst the outcomes of selfishness and self-concernedness: "Humbleness makes your head rise up loftily; haughtiness makes you fall down onto the soil"

"The head of the aggressive rebellion will be cut off the neck; if you seek for high position, you should not exercise haughtiness"

"Do not ask religion from the haughty figures of the world; if you want to see the God, do not search for Him in the self-concerned persons"

"Even if you are clean of the flaws, you should not sarcastically scorn such a flawed person as I" (Boustan, chapter 4, p.116).

As viewed by the scholars of ethics, the immoralities are capable of piling up together and some worse immoralities would emerge out of their collocation and gathering. Based thereon, Imam realizes jealousy and aggressiveness as the source of haughtiness and believes that the same way that aggressiveness occasionally sources haughtiness, it can be also a result of jealousy. The human beings may envy for a perfection in another person and this may drives them towards haughtiness which would consequently cause him or her to insult and humiliate him or her to the maximum possible extent (see also the explication of the forty hadiths, p.99).

According to Imam, "Salah [Namaz or prayers] that is the truth of the humbleness and modesty with its gist being the desertion of the self and wayfaring towards Allah and the believers' ascent may cause the emergence of aggressiveness and haughtiness and selfishness and self-sale in some of them" (explication of the hadith on the soldiers of the intellect and ignorance, p.70). Haughty persons should know that the first haughty individual of the world of creation, i.e. Satan, has been worshipping the God in his divine court for more than six thousand years and more interestingly, there are numerous narrations that state that Salah was ruled obligatory for helping the ignorant times' Arabs overcome their haughtiness but the fulfillment of this same Salah causes haughtiness and selfishness in some of the individuals (Mohasebi, no date, v.1, pp.378-379 and Masoud Ibn Isa Varram, no date, v.1, p.208).

In explicating the hadith on the soldiers of the intellect and ignorance and referring to this same class of individuals, Imam believes that "if our saying of prayers [salah] has a scent of servitude, its product will be prostration, humbleness and modesty not aggressiveness and self-sale and haughtiness and boastfulness each of which is an independent cause and a singular factor sufficient for the perishing and misery of the human beings" (Khomeini, 1989, v.17, p.48). His highness explicitly realizes these individuals as being haunted by Satan and considers their actions as being not only not worshipping and the cause of felicity but also as being absolutely carnal and villainous and the cause of their distancing away from felicity and getting to the close vicinity of Satan (Khomeini, 1989, v.17, p.339).

In a narration from Imam Bagher (PBUH) or Imam Sadeq (PBUH), it has been stated that "if two men enter a mosque; one of them being pious and the other a lewd; upon getting out, the former would become lewd and the latter would become pious and this is because the pious person has entered the mosque while boasting about his worshipping of the God and being obsessed therewith whereas the lewd person has been thinking about regret and remorsefulness and asking forgiveness from the dearest and most glorious God about the sins he has perpetrated" (Kolaini, 2008, v.3, p.429). This same short narration is expressive

of the idea that haughtiness can be even effective in human beings to the emergence of lewdness and blasphemy.

This haughtiness sometimes causes the haughty person to even step beyond the circle of boastfulness before the people and find oneself as an expert about the veracity or invalidity of the individuals. In these cases, imagining that s/he has become one of the dearest persons of the God's divine court by several days of saying prayers and reading entreaties and observing fast and staying awake at nights, the haughty person allows him or herself to assert ideas about the others and enlist them in the group of the saved or unsaved persons. The biggest challenge of such individuals in the course of the Islamic thinking history is their confrontation with the fellows of cognizance and wayfaring in such a way that the symbolic visage of such haughty persons is frowning and selfish as stated in the works by the fellows of cognizance and they find only themselves as deserving to enter the paradise. The important point is that it seems as if haughtiness in worshipping is totally and perfectly associated with another immorality named hypocrisy and the haughty pious person will be also entangled with duplicity without knowing or wanting. Such superficial worshipping and ascetic duplicity have a sort of exclusivism and despotism inside them. Besides fostering a set of such immoralities and ideological harms inside oneself, the haughty, superficial worshipping hypocritic ascetic will use his hands and tongue and pen in sarcastically treating, denying and annoying others who believe in more subtle understanding of the religion and verdicts. Such a denial of the ranks of the fellows of cognizance and guardians possesses a particular stance in the works and ideas of Imam to the extent that he has realized it amongst the greatest barriers to the perception of the truth and, using the term "defiling blasphemy", his highness knows it as the worst type of deviation; "our hands cannot be stretched beyond the hedges of this world and, the extent to which our hands have been stretched out in this world, it is imperfect ...".

From the perspective of Imam, haughtiness and aggressiveness, before being immoralities, are ideological deviations stemming from the weakness in the cognition and misunderstanding and improper comprehension of the monotheism. A true monotheist sees nothing except the truth so that he may wish for perfection and beauty for him or herself and find oneself more superior to the others. In this approach, ethics and cannon are two faces of a coin and both of them enjoy an innately evolutionary nature. The ethical affairs are indispensable because they are consistent with the nature of the world of existence and the canonical verdicts are to be necessarily followed in that they are the exact verdicts of existence. In his works and utterances, Ibn Arabi realizes cannon as the scale by which the system of existence is balanced and it is feared without this scale that the universal system falls in imbalance and abnormality (Ibn Arabi, p.325). From his perspective, "the men of God have found out that the religious verdicts are simultaneously interlaced with the appearances and internalities of them. They neither see the appearance as being dominant over the inside nor vice versa. They are looking for the recognition of the cannon's internal verdicts thereby to guard both the apparent and internal sides" (Ibid, p.317). To some of the antecedents like Qunavi, cannon means the domain of the truth's emergence and, in this regard, it has cooccurred objectively with the truth.

"O child, avoid selfishness and self-concernedness for they are the heritage of Satan and because, by exercising them, you will disobey the God's order for exercising humbleness before the appointed guardians of Him, the most glorious and the loftiest. And, know that all the entanglements of the offspring of Adam stem from this satanic heritage which is the most basic principle of the mutiny".

Qunavi realizes cannon as being the objective truth for its being interwoven with the innate existence of the world and he realizes any flaw and change in the cannon as the change in the world's innate system and this is why nobody has the right in this viewpoint to make changes in and causes flaw to the realm of cannon (see Qunavi, 1993, p.37).

Therefore, the issue of the emergence of haughtiness is no exception to this rule. In between, the duty of the individuals who more frequently speak about monotheism and the science of Unitarianism would be more difficult. Although viewing the fellows of the wayfaring and cognizance as venerated persons in numerous cases and warns against the pessimism towards and denial of their ranks, Imam also reminds of this reality that if the monotheistic words and speeches do not take position in the soul and heart of the speaker and are not turned into belief and practice, not only the speaker of these words and the holders of

this science would not be rendered felicitous but also this group of the wayfarers would make heftier mistakes and sustain greater chastisement in that they are more responsible (Khomeini, 1989, pp.89-92).

The frowning hypocritic ascetics and the haughty scholars are not the only persons addressed in Imam's painful criticism and the selfish mystics and Gnostics are often featuring unjustified countenances in Imam's speeches and they are also considered as the accomplices of the duplicitous ascetics with the difference being that the ascetics sell the cannon for nothing and have just opened bargaining stores and the haughty mystics and cheating Gnostics sell the cannon in the market of the world for a negligible price. This is why Imam aggressively and uncompromisingly treats this group except for two or three few cases and complains about the claims and absurd talks of some masters and followers of this group (Khomeini, 1989, pp.89-92).

### **Jealousy**

Jealousy and malevolence are amongst the factors that cause the defamation of the believers because jealousy is per se the ground of the believers' humiliation and backbiting and insolence (Mesbah Yazdi, 2011, p.981). In narrations, as well, jealousy has been pinpointed as the factor of the mutiny and corruption. Imam Ali (PBUH) orders that "Ezā Amtara Al-Tahādoth Nabata Al-Tafāsoḍ" (Karimian, 1973, p.111) meaning "when the cloud of jealousy pours down to a place, the tree of corruption (mutiny and turmoil) would grow". From the perspective of Imam Khomeini, jealousy is a carnal state in which the person wishes the deprivation of perfection and blessing from the others whether s/he happens to have or not to have that perfection and gift and whether s/he wishes to achieve that gift and perfection or not. Allameh Naraghi states that jealousy is "Wa Howa Tamanna Zawāl Ne'm Allah Ta'ālā An Akhik Al-Moslem Mimmā Lahū Fihe Al-Salāh".

The jealous persons are sometimes inept and unable and they cannot do anything in a right way except burning themselves and jealousy is sometimes so strong that it burns the world with its fire and the jealous is so malicious and inferior that s/he neither has the blessing and virtue nor wants others to have it. The jealous persons are sometimes malevolent which is the worst sort of jealousy with the jealousy of the tyrants and some of the rich persons being of this kind.

#### **A) Types of Jealousy:**

Imam has ordered that there are kinds and degrees for jealousy in regard of the state of the person exercising jealousy and the person being treated jealously. In terms of the latter, its degrees feature intensities and weaknesses and they are also different in terms of the means and outcomes; as for the former, jealousy stems from enmity, haughtiness or dreadfulness or other things.

#### **B) Roots of Jealousy:**

Besides the foresaid sources, most of the jealousy originates from selfishness for the jealous persons want everything for themselves or are selling their own selves for nothing and if this inferior immorality is found in a person, s/he would do things that cause no good name to remain from anyone; such persons are very niggardly with niggard persons not being satisfiable with any of the God's gifts and reproaching the world of existence and/or they are in avarice and greed for jealousy has been born of greed and this mother and child cooperate with one another to make the mankind miserable.

The jealous persons wish for the wastage of the other persons' blessings; they exercise hatred towards the owners of the blessings; they do not know the God's justice and predetermined portion as being fair as it has been ordered by the Eminent God that the jealous persons turn their faces away from the portions I have previously set for my servants and they are angry with my gifts. There are many tools for jealousy with the most substantial of them being the view of the inferiority of one's own self. Upon bearing witness to the inferiority of his or her own self and watching the perfectness of the others, the individual falls in a sort of inferiority and despondency that the jealousy would result in case of the absence of the external barriers and a sort of tendency towards the destruction and decline of the others' gifts and perfection is developed in him or her. Allameh Majlesi (PBUH) has limited the causes of jealousy to the

followings: 1) enmity; 2) adoration; 3) haughtiness; 4) boastfulness; 5) fear; 6) love for headship; and 7) meanness of the nature. (Collection of works of the Congress of Moral-Mystical Thoughts of Imam Khomeini (RA) - Volume 15).

His highness imam Khomeini (PBUH) orders that “most of these or, probably, all of them are rooted in the viewing of the inferiority of one’s own self in such a way that one’s ego invites him or her to annoy, insult and exercise enmity towards the others. In such occasions, the individual should exercise mercy, adoration and veneration and start speaking about the God’s grace and talk about the benevolence with which God has treated every one; the glorious attributes of the God can be also remembered in such a case because the Eminent and admired God has promised to guide the Mujahids and assist them with His covert grace.

Meanwhile expressing the hadith of “acquittal”, Imam Khomeini warns the jealous persons that “it has been stated in some of the honorable hadiths that the great prophet (may Allah bestow him and his sacred progeny the best of His regards) has commanded that nine things have been lifted from my nation; one of them is jealousy; that is because it has less frequently occurred that this precursor of corruption enters into the ego and does not create depravities. So, the human beings should not ignore this dangerous precursor and become proud of themselves by means of the hadith of acquittal. Individuals should exercise seriousness and try correcting it so that they can be included by the amnesty and mercy of the God (collection of the works presented to the congress of Imam Khomeini (PBUH)’s ethical-theosophical thoughts, v.15).

### **Privacy**

Privacy is the territory of every individual’s life and everybody logically expects others not to enter it or have no access to its information without his or her satisfaction. Corresponding to paragraph 1 of article 2 about the support of the privacy, it is a “territory of every person’s life and that person expects commonly or with prior notification within the framework of law expects others not to enter it without his or her satisfaction or have no supervision thereon and/or gain no access to its information or not to abuse his or her territory therein”.

Privacy has been divided into four kinds: 1) physical privacy; 2) spatial privacy; 3) information privacy; and 4) communications privacy.

The most important international documents that have objected to privacy are the international civil and political rights treaty and the European convention for the support of the human rights and fundamental freedoms.

### **The Eight-Article Command of Imam Khomeini (PBUH):**

On 15<sup>th</sup> of December, 1982, i.e. about four years after the victory of Islamic Revolution, his highness imam Khomeini (PBUH) issued an eight-article command addressing the judicial and executive organs about the islamization of the performances and it is the most important document about the privacy in Iran.

It has been stated in the sixth paragraph of this command that “nobody has the right to enter the house, shop or workplace of another without the permission of him or her; nobody can arrest other or sue him or her and put him or her under surveillance in the name of discovering his or her crime or sin and nobody can insult another and perform inhuman-Islamic actions; nobody can listen to the telephone or the recorded sound of another person with the excuse of discovering his or her crime or locating of the sin centers; nobody can wiretap others for the discovery of crimes and sins no matter how big they are and nobody can search for the people’s secrets and slyly look for their sins and nobody can disclose the secrets of the others albeit to a single person. All of these are crimes [and] sins and some of them like promulgation of vice and sins are amongst the deadly sins and the perpetrators of each of the abovementioned cases are envisioned as criminals and deserve canonical Ta’azir and some others are sentenced to canonical Hadd punishment” (Khomeini, 2010, v.17, pp.140-141).

His highness Imam (PBUH) orders next that “and, it is strongly emphasized that if, for discovering the anti-Islam teams’ dwelling places and spy centers and houses of corruption against Islamic republic of Iran, it happened for them to mistakenly enter the personal houses or workplaces of others and find means of gambling, prostitution or debauchery and other tools of deviations like narcotics, they have no right to

disclose them before the others because the promulgation of prostitution is amongst the biggest deadly sins and nobody has the right to defame the Muslims and abuse the canonical criteria. The duty of prevention of vice in the way stipulated in Islam should be only carried out and nobody has the right to arrest, detain or hit the landlords and households and exercise suppression beyond the divine limits otherwise Ta'azir punishment and retaliation would be sentenced. The individuals who are captured for smuggling narcotics and dispersing them amongst the people are the examples of the earth corruptors and examples of the individuals knowingly doing things for corrupting others and perishing the crops and generations and, besides the confiscation of all the things of this kind, they should be introduced to the judicial authorities. Furthermore, none of the judges have the right to seminally issue a sentence so that the law enforcers can subsequently enter the individuals' houses or workplaces that are neither the safe house nor the gangsters' dwelling places and not also the places of the other conspiracies against Islamic Republic for the issuer and enforcer of such a verdict will be legally and canonically sued" (Ibid, v.17, p.141).

The notable point is that when the westerners are inflicted with the security problems is the citizens' privacy in such a way that the eavesdropping of the citizens' conversations was prescribed in the aftermath of 11<sup>th</sup> of September by the US government. In Europe and before 11<sup>th</sup> of September, all of the European countries were obliged by the force of the EU's guidelines to enact special regulations for the support of privacy; however, after 11<sup>th</sup> of September, this trend was not only stopped but also reversed! But his highness Imam Khomeini (PBUH) issued an eight-article command addressing the judicial and executive organs about the support of the citizens' privacy in 1982 in the peak of the country's security problems and special problems of the imposed war and excitations by the hypocrites.

### **Backbiting**

Amongst the factors that weaken the human beings and source the other sins is backbiting. In fact, backbiting is the invalidation of the social identity and personality of the individuals who are not themselves aware of the news and, even if being informed, avoid it and do not allow the veil that the God has spread over their flaws to be torn apart by the others (Tabataba'ei, 1995, v.18, pp.484-485). From the perspective of the holy Quran, defamation even in the absence of a person and within the format of backbiting is also a sin. Backbiting is speaking behind one's back and the person about him things are said consider it unpleasant and becomes sad about it. Backbiting is the narration of the saying and action said or performed by the person being backbitten even though the backbiter is found retelling the reality and truth; since speaking about that saying and behavior would cause unhappiness and sadness of the person being backbitten, the expressing of these things, even if real, behind his or her back is considered backbiting; however, if the backbiter speaks about the saying or behavior of another person and it is found to be false, this is no longer an example of backbiting rather it is amongst the examples of insolence and aspersion which, besides otherworldly punishment, can be sentenced to legal or canonical punishment by the sacred canonical ruler in this world.

Should a person speaks a saying for finding fault and defaming a believer in such a way that s/he is disgraced in the people's eyes, the God drives him or her out of His guardianship and makes him or her enter the guardianship of Satan who would not also accept him or her. His Highness Muhammad (may Allah bestow him and his sacred progeny the best of His regards) orders that "Mararto Laylatan Osria Alā Qawmen Yakhmeshūn Wojūhahom Bi Azfārehem Fa Qolto Yā Jabrā'eil Man Hā'olā'a? Qāl Hā'olā'a Al-Lazin Yaqtābūn Al-Nās Wa Yaqa'ūn Fi A'arazehem" meaning "I was passing by a group of people on the night of ascent and they were scratching their faces with their fingernails. I asked Gabriel about them. He said 'they are the individuals who backbit the people and blemished their prestige and fame" (Noori, 1988, v.9, p.119). Imam Khomeini (PBUH), the chaste scholar of ethics, has the following order about the ominous phenomenon of backbiting: "it is well-evident that if this heinous dead sin becomes prevalent amongst the population, it will cause hatred, jealousy and enmity and detestation following which the roots of corruption will go deeper in the population and the tree of the hypocrisy and duplicity will grow higher and become more robust and the unity and solidarity of the society will be disintegrated and the foundation of religiosity will be loosened and it is in this way that its corruptness and heinousness will be increased" (Khomeini, 1989, pp.310-311).



As for backbiting, Imam Khomeini has ordered that why are you engaging in or listening to backbiting of your Muslim brothers with such peace of the mind? Do you not know that this tongue that is run for backbiting others would be treaded beneath the boots on the Judgment Day? Do you know that “Al-Qaibah Edām Kelāb Al-Nār” (Khomeini, 1989, p.15).

Ayatollah Fazel Lankarani:

“The respected wife of Imam has narrated that ‘I lived with the great Imam for 62 years and, during this time, I did not hear him backbiting a person’. This issue was very much miraculous. This was to the extent that her highness said ‘we had a worker who was not working well; thus, we replaced him by a better worker. After several days, I told it to Imam that this is a very good worker’. Imam ordered that ‘if you want to make me understand that the previous one has not been good, this is backbiting and I am not willing to listen to it’” (Raja’ei, 2013, v.1, p.58). Do not backbite.

Mr. Ali Thaqafi:

“Once the lady said that ‘one night after prayers, his highness Agha was in a sitting position and I was present at his service. Miss. Fatemeh (the house’s maid) brought tea and put the tray in front of us. The other servant of the house, as well, was working in the corner of the room. I told it to Agha that this Miss. Fatemeh is a very good servant’. Agha ordered that ‘do not backbite’. I said: ‘Agha, I did not backbite. I just said she is good’. Agha ordered ‘this that you say she is good may sound that other is not good and this is backbiting’” (Raja’ei, 2013, v.1, p.58). This place’s space is haram now.

### Aspersions

One of the huge sins that causes corruption and segregation is false accusation. In ĀYĀT 23 and 24 of the honorable SŪRAH of NOOR, it has been stated that “Enna Al-Lazin Yarmūn Al-Mohsanāt Al-Qāfelāt Al-Mo’menāt Lo’enu Fi Al-Donyā Wa Al-Ākherah Wa Lahom Azābon Azim (23) Yawma Tashhadu Alayhem Alsenatohom Wa Aydihem Wa Arjolahom Be Mā Kānū Ya’amalūn” meaning “undoubtedly, those who attribute adultery to chaste and faithful women having no knowledge [of anything] have been cursed in this and the other world and there would be a harsh chastisement for them (23) on the day that their tongues and hands and feet bring testimony against them for what they have done” (Noor (24), 23 and 24).

ĀYA 58 of SŪRAH AHZĀB orders that “WA Al-Lazina Yo’zūn Al-Mo’menin Wa Al-Mo’menāt Bi Qair Mā Ektasabū Fa Qad Ehtamalū Bohtānan Wa Ethman Mobinā” meaning “the ones who annoy the believer men and women without having perpetrated [a heinous action] have surely shouldered a vivid aspersion and sin” (AHZĀB (23): 58). The use of the policy of insolence and false accusation for the intellectual and political opponents and resort to falsity and insult and offense for driving the rival out of the scene is amongst the essences of the despotic and totalitarian governments and absolutist factions and cliques believing in monophony (Khomeini, 1989, v.17, p.106).

### Fault-Finding

Fault-finding is amongst the heinous and unpleasant traits and this factor causes the defamation of the others, excitation of the hatred and enmity and destruction of love and loss of friends and disintegration of the community’s system and foundation (Shafī’ei Mazandarani, 1993, pp.233-237).

In ĀYA 79 of SŪRAH KAHF, His Highness Khidr orders that “Ammā Al-Safineh Fa Kānat Li Masākin Ya’amalūn Fi Al-Bahr Fa Aradto An O’eibahā” meaning “as for the boat, it belonged to some poor people who worked on the sea. I wanted to make it defective for behind them was a king seizing every ship usurpingly”. For explaining about fault-finding, the holy Quran uses certain words and their derivatives like “Zahak”, “Lamz”, “Qamz”, “Hamz”, “Sokhreh”, “Jahr Bi Al-Sū’e” and “Nabz”. ĀYA 11 of SŪRAH HOJORĀT has been interpreted as “not finding faults”<sup>1</sup> (KAHF (18): 79).

<sup>1</sup> Such as in translations by Ayati, Arqa’a, Elahi GHomshe’ei, Ansarian, Borujerdi, Pourjavadi, Zaheri, Kavianpour, Garmarudi, Mojtavavi, MESHkini, Makarem and Yaseri

It can be understood based on contemplation over his highness Imam's advises that it is by means of love and liking of the human beings that one can bring oneself out of the swamp of search in the people's personal states and achieve the increasing mercy of the God.

“Dear, make friend and exercise cordial affection with and towards the God's servants who are covered by His mercy and blessing and decorated with the outfit of Islam and faith; you should not exercise enmity towards the beloved of the God for the Eminent God is the enemy of His beloved's enemy and He will expel you from the realm of His mercy and the God's special servants are hidden amongst the other servants and it is not clear if this enmity of you and divulging of his or her secrets and discovery of this believer's faults is directed at the divulging of the God's secret or not” (Khomeini, 1989, p.98).

### **False Accusation**

False accusation is vilification of the others and ascribing adultery and spuriousness to the individuals and it has been intensively prohibited in the holy Quran because false accusation causes the defamation of the chaste women and stains their personality (Noor, ĀYĀT 4 and 5). Of course, false accusation of adultery is amongst the sins the perpetrator of which should be chastised in this world and s/he has to be sentenced to canonical and Hadd punishments. This that the holy Quran has ordered Hadd punishment for the ones accusing the chaste women of fornication means that the individuals are defamed by false accusation and the accuser should be held liable and punished for such a dishonoring. In other ĀYĀT of the holy Quran, the punishment of some defamations and dishonoring has been stated to be worldly and otherworldly chastisements as well as the divine curse (Noor (24), ĀYĀT 19 and 23 and HOMAHAH (104), ĀYĀT 1-4). Imam Khomeini (PBUH) has ordered in *Tahrir Al-Wasileh* that the Hadd punishment for false accusation of adultery is 80 whips of lace whether he is a man or she is a woman.

### **People's Distrust in the Fault-Searchers**

There is no doubt that the continuation of searching for fault-searching in the society would cause invalidity of the searcher and the people would lose their trust in him or her. Not only nobody discloses his or her secret to him or her but everybody would become unwilling to keep on conversing with and befriending him or her. That is because s/he always tries divulging the individuals' insides and playing with the others' honor for satisfying his or her wishes and gaining profit and fame.

In this regard, Imam Khomeini orders that “all of the sins are perpetrated by the human beings out of ignorance and illiteracy and negligence of the sources and results of them. But the imaginary benefit envisaged for the sins is that the human beings try satisfying their carnal wishes for a few minutes by the mentioning of the people's transgressions and disclosing of their faults within the format of a mocking and absurd way of speaking which is consistent with the animal or devilish nature; they may do so to spend time, show up in gatherings and soothe the heart of the jealous persons ... however, their effect in this world is that the person doing so would lose his or her popularity amongst the people who consequently lose their trust in him or her. The people's nature is inherently inclined towards the love of perfection and goodness and benevolence and the hatred of flaw, inferiority and heinousness. In total, the people make a distinction between the individuals who avoid disclosing the secrets and discovering the flaws and hidden things of the people and the other individuals who do not (Khomeini, 2010, p.311).

One aspect of searching for faults in the people's personal life is amusing oneself with their flaws. There have always been bold jokers peeping into the inside of the others to provide themselves with means of amusement and happiness and wastage of their own time. However, the other and riskier aspect of fault-searching should not be forgotten. There might be many functionaries who drag themselves or others into the hefty sins of disclosing the people's inside. Undoubtedly, this set's damage is not comparable with the losses caused by the first group because they misuse the least flaw, heinousness and weak point of the individuals for accusing them. Therefore, the judgment officials and the judicial officers should exercise constant supervision and inform them about their canonical and common obligations in respect to the people's fame and honor. The eight-article command of his highness Imam Khomeini, mentioned above, includes this same social necessity which should be considered as stemming from and signifying the observance of the Islam and the system's expedencies.

### **The Bad Ending of the Fault-Searchers**

His highness Imam Khomeini speaks of the bad ending of the fault-searchers and states that this feature and practice of searching for fault gradually becomes an internal habit of them and it would later on become improbable or impossible for them to get rid thereof. Meanwhile seeking refuge in God, his highness remarks that the hatred of and enmity of the fault-searching may cause the visiting of truths in the instants of the fault-searching person's death time. Undoubtedly, the observance of the high position of the guardians and their lofty ranks would make such persons feel enmity towards the God and this is the very great loss.

"I seek refuge in God from the Patient God's wrath; the human beings may meet a bad ending due to the defamation of the believers and discovery of their faults because if such fault-finding and searching for flaws in the lives of the others becomes a habit in the individuals, it would exert effects on their ego and the production of hatred and enmity towards their Creator would be one of them and it is gradually increased and this hatred and enmity may cause the individual to visit the guardians' ranks and veneration and the magnificence of the eminent God at the time of death that some truths are revealed to the human beings and some worlds are witnessed with the unveiling of the other world's curtain and the individual may feel hatred and enmity towards the God eventually (Ibid, p.312).

### **Imam's Advice**

Contemplation over the advices of his highness Imam makes it clear that it is by the love and liking of the other human beings that one can pull oneself out of the swamp of search in the people's personal states and achieve the increasing mercy of the God. "Dear, make friend and exercise cordial affection with and towards the God's servants who are under the cover of His mercy and blessing and decorated with the outfit of Islam and faith; you should not exercise enmity towards the beloved of the God for the Eminent God is the enemy of His beloved's enemy and He will expel you from the realm of His mercy and the God's special servants are hidden amongst the other servants and it is not clear if this enmity of you and divulging of their secrets and discovery of the believers' faults is directed at the divulging of the God's secret or not" (Khomeini, p.312).

The treatment method that the late leader of Islamic Revolution has offered for the psychological and ethical disease of searching in the others' personal lives and unmanly disclosing of their secrets is love. The unbridled ego cannot be harnessed except through love and the people's privacy should be respected because kindness does not allow anybody to unveil the others' flaws and enjoy the dispersing of the false and true news about their manners and actions. Furthermore, the liking of the person causes us to save him or her from slipping and prevent from ethical and behavioral filths. The fault-searchers may claim friendship and cordiality and/or fall in the set of friends and companions but, due to their lack of honesty in the liking and falling into the trap of such filths as carnal and corporeal motivations, they cannot be bound to the ethical matters and guard the friendship. They do not have a fixed and firm personality and loosen or tear apart the thread of friendship whenever doing so is deemed expedient by their personal interests. This is why they do not succeed much in the winning of the public trust and are always exposed to accusation.

### **Avoidance of Searching in Others' Personal Lives and Backbiting Them:**

In this section, a part of others' memories of Imam is narrated and it is reflective of the necessity of avoiding search in the people's personal lives and backbiting in the society.

1) Imam used to order that "even if you go to a person's house for the discovery of the narcotics, you are not obliged to watch his or her album, search in his or her refrigerator and, if s/he is found having perpetrated a sin, you are not obliged to capture him or her and divulge his or her scandal" (Raja'ei, 2013, p.406).

Here, Imam delimits the legal duty of the ones who go to others' houses in search of an illegal thing or other and warns them against exercising autonomy and fault-finding in respect to the others' private life because the expansion of such breaches would willingly or unwillingly encompass the area of the society's public ethics and the heinousness of the sins would be essentially destroyed.

2) Search in the personal states of the individuals other than the corrupts and sabotage cliques is absolutely forbidden and questioning the individuals about their sins, as such questions are usually asked

according to some reports, is against Islam and the individual searching in the personal lives of the others is sinful. The selection of the individuals who perpetrate such behaviors that are against the Islamic ethics and cannon should be prevented (Khomeini, 2010, v.17, p.221).

Imam Khomeini realized any entry into the individuals' privacy as being contradictory to the cannon and Mohammedan ethics because such sins should be confessed to the God and repentance should be requested from Him and the sins should not be confessed in the presence of another person who is probably like him or her and polluted with sins and transgressions and breaking of the Islamic laws' border. Awareness of the others' personality and behavioral weak points that are hidden may be misused by the searcher and this can drive him or her towards greater sins. The prohibition of this unethical method by Imam serves the cleaning of the cultural and social setting of the Islamic republic's system which has always been the target of the enemy's conspiracies: this type of issues might be strongly misused by the devils for blemishing the shiny face of Islam or Islamic Republic (Ibid, p.219).

3) One day, Imam entered the classroom and he was so sad that he had difficulty breathing. His highness did not start teaching and, instead, made a bitter advice and went away. His highness's brucellosis was exacerbated and he did not come to the classroom for three days; why?!! Because he had heard that one of his disciples has backbitten one of the exegetes (Ibid, p.220).

Backbiting of a Muslim has always been considered as an unpleasant action by Imam Khomeini and the backbiting of others were always followed by his highness's anger and reluctance. It is clear that the outcome of every backbiting in the society can be assessed according to the position of the person being backbitten. The backbiting of an exegete actually causes the weakening of Islam and Quran in the society and seminaries. Thus, Imam, with all his interest in teaching lesson and observing order and discipline in the classrooms, gets up from the chair of the instruction to prevent the expansion of speaking badly behind the back of a Shiite exegete.

## **Conclusion**

Fame means credibility, position, rank, honor, prestige and reputation (Moeen Persian Dictionary) but the truth of fame is the very human personality that has been venerated by the God and made superior to that of many of the creatures of the universe (ESRĀ'A, ĀYA 70). Every person's fame and honor is the very personality s/he has built and achieved in the course of life. Of course, the human being's fame is not limited to the internal personality and existential foundation of him or her rather all the things that are related to this personality and person and, actually, form the social personality of him or her are to be considered as his or her fame. Therefore, the fame cannot be limited to the individual personality and the existential and internal foundation rather it has to include the social personality and all the others who have been interwoven with him or her. Due to the same reason and in the interpretation of the concept of fame, social credibility, value and social rank, honor and also whatever the thing that form a person's decency and nobility and indicate his or her red line should be viewed as his or her fame. Imam has made a lot of emphases on the protection of the individuals' fame and the insulting of such a fame is not only to be envisioned as a sin but also, based on the Islamic narrations and ĀYĀT, the sacred canonical ruler has predicted hefty punishments for the perpetrators of such crimes. Transgressions like haughtiness, false accusation and insolence are amongst the crimes for which punishments like whipping, deprivation of the social rights and so forth have been specified. Imam Khomeini (PBUH) was sensitive to the people's fame and his highness orders in his eight-article command to the members that the believers' prestige and fame in Islam enjoys the highest and loftiest rank and the defamation of the believers, leave alone the scholar believers, is amongst the deadliest sins and causes the deprivation of justice. His highness also orders that you, sirs, should note that you are all present before the God and the human beings should always consider that the God is watching his or her actions and behaviors. In the Islamic republic, one should not seek finding of the others' faults except those who want to damage Islam and Muslims. The fame of the people should be protected and one should see what the God says in everything that comes about so as to perform the same thing (Khomeini, 2010, v.17, p.224).

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