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Following Suspicion in the Texts of the Infallible (Peace Be Upon Them)

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This research titled (following doubt in the text of the holy infallible peace be upon them) the importance of spreading the culture of the benefit of the doubt between people to achieve a life of contentment and psychological comfort which the stories of Abl Al-Baiet peace be upon them ensured and this research reviews, also the study of the bad doubts which is considered immoral aspect that threatens the fabric of society and cause negative physiological effects, then demonstrating the most important results and recommendations.

Key words: good faith , bad suspension , Hadiths

Introduction

Doubt has many images , some scholars have divided the suspicion into a due suspicion, which is what is meant by good belief in God and the forbidden suspicion and the accusation without evidence, and others have divided it into Mahmoud suspicion and reprehensible suspicion², and others have gone on to divide it: good suspicion and bad suspension , and other divisions. Our research aims to shed light on the good suspicion of others and its consequences and the bad suspension of others, but it must be warned that the good and bad suspension are both related to the time lived by the suspicion, as in this regard the honest Imam (peace be upon him) said: (If the time is unfair and the people are treacherous, then they must be satisfied with each one of the helpless.)³ ⁴The Prophet (peace be upon him) said: (Do not trust your brother with all confidence, for the epilepsy of messaging is not resigned). The appearance of the Hadiths indicates the need for good and bad suspension to be linked to the time that the person thinks. Imam Ali bin Muhammad Al-Hadi (peace be upon him) said: (If the time of justice has most of the injustice, it is forbidden to think of anyone bad until he knows it from him, and if the time of injustice has most of the justice, no one can think of anyone good until it appears from him)⁵.

A normal sane person must base his judgments and positions with others on science, so he should not take his positions and decisions based on illusion and fantasies, whether the situation is positive or negative, because this takes him away from the seriousness of the truth, so a person who believes in others should not rely on him to judge them without proofs and

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²See: The Mosque of the Provisions of the Qur'an , Abu Abdullah Muhammad bin Ahmed Al-Qurtubi , 1st Edition, Dar Ihya' Al-Turath Al-Arabi, Beirut , 1416AH-1996AD: 10/254AD.

³Tuhf al-'Aqul , Ibn al-Harānī, Tahf: 'Alī Akbar al-Ghafārī, 2nd edition, Islamic Publishing Foundation of the Teachers' Group - Qom,1404AH: Book of what was narrated about Imām Abī 'Abd Allāh al-Sādiq, peace be upon him /Chapter of what was narrated in the shortness of his words, peace be upon him: 357/ H 1.

⁴Ibid : H 5.

⁵Al-Mustadrak Al-Bahar, Sheikh Ali Al-Shahroudi(d. 1405AH),Investigation: Sheikh Ali bin Hassan Al-Namazi,Dr. I, Islamic Publishing Corporation -Qom, 1419AH: Bab Al-Naheel Al-Bakhwan/ 7/39 .

evidence proving the validity of the suspicion.

Definition of Suspicion in Language and Terminology

Thought is the language of: (Thought: Thought: Hostile, and Thought: Accused, and the name is Thought. It is the subject of my suspicion, that is, my accusation, and I thought: I acted. Suspicion: The bad man thinks of everyone. Thoughtfulness: Investigation, which is thoughtfulness, and suspicion: the well in which water is not known or not. Suspicion is in the sense of doubt and in the sense of certainty. "⁶

Ibn Faris said: Suspicion indicates two different meanings: certainty and doubt.⁷

Suspicion was said: Knowledge is uncertain and may come in the sense of certainty, and the meaning I think is: I accuse him, and speculation: the accusation.⁸

Doubt terminologically: Doubt is known in the terminology with several definitions, including: (doubting : It is the most likely belief with the possibility of the opposite, and it is used in certainty and doubt. It was said: Suspicion: one of the two sides of doubt as the most likely)⁹.

Al-Ragheb al-Isfahani defined it as: (Doubt is a name for what happens with no evidence and when it strengthened and led to knowledge)¹⁰.

Suspicion can be defined as the perceptions and doubts in the soul without evidence to prove their validity.

The First Subject: Following Good Faith

First: Definition of Good Faith

It is to think of the believers as good, and it is one of the demands of the Islamic Sharia towards Muslims, and it is the charity of the believer to think in his brother and in the rest of his Muslim brothers and not to offend them in something for which he finds a good interpretation or a beautiful load.¹¹

(From the charity of suspicion of the Brotherhood; carrying their words on the best bearings, so if something reaches you that you hate, ask for an excuse for it, and say: Perhaps he wanted so, and perhaps he wanted so, so that you do not find it loaded)¹².

The Prophet (peace and blessings of Allaah be upon him) said: (Think well of your brothers , seize the purity of the heart , and the growth of nature .)¹³ _It is necessary to stay away from perceptions that lack sufficient evidence and proofs of their validity, as this leads to the safety of the human heart and purity, and the good psychological and social development of him, as the sincere Imam (peace be upon him) said: (Good thought has its origin in the good faith of one and the integrity of one's chest)¹⁴.

Good faith is the praiseworthy doubt that is intended to think people good, and this is what

⁶Kitāb al-‘Ayn, Abū ‘Abd al-Rahmān al-Khalīl ibn Aḥmad ibn ‘Amr ibn Tamīm al-Farahīdī al-Baṣrī (d. 170AH), ed.: Dr. Maḥdi al-Makhzūmī, Dr. Ibrāhīm al-Samarā’ī, d.t., al-Hilāl House and Library, d.t. : al-Dhā’ - Bab al-Dhā’ and Nūn/ 8/151-152.

⁷See: Dictionary of Language Standards: Abu Al-Hussein Ahmed bin Faris bin Zakaria, Tah: Abdul Salam Muhammad Harun, d. T, Dar Al-Fikr, 1399AH - 1979AD, Kitāb Al-Zaa’ : 3/462.

⁸See: Al-Mujam Al-Wasit, Arabic Language Complex in Cairo (Ahmed Al-Zayat et al.), D. T., Dar Al-Dawa, D.T., Bab Al-Dhaa: 2/578.

⁹Definitions, Ali bin Mohammed bin Ali Al-Zain Al-Sharif Al-Jurjani (d. 816AH), set and authenticated by a group of scholars under the supervision of the publisher, 1st Edition, Scientific Books House Beirut - Lebanon, 1403AH - 1983AD: 1/144.

¹⁰Al-Mufradat fī Gharīb Al-Quran, Abū al-Qāsim al-Ḥusayn ibn Muḥammad (d. 502AH), Tah: Muhammad Sayyid Kilānī, Dar al-Ma’rifah-Lebanon, d.: 1/317.

¹¹See: Al-Shifa Al-Rawhi, Abdul Latif Al-Baghdadi, D. T., D. N., D.T. : 116.

¹²Literature , Fuad Abdulaziz Al-Shalhoub , D. T., D. N., D.T.: 1/323.

¹³Al-Mirza Al-Nawawi, d. (1320AH), Tah: Aal al-Bayt Foundation, peace be upon them, for the revival of heritage, 2nd Edition, Aal al-Bayt Foundation for the revival of heritage, Beirut, Lebanon, 1408-1988: Chapter: Prohibiting the charge of believing and mistrusting it: 9/145/ H 10503.

¹⁴Ibid : H 10504.

is required of believers towards other believers in Islamic law.

And good thought is evidence of the perfection of faith in the heart of those who have it, so they do not think that the believers are good except for those who are among them, as the Almighty said: (If only you had heard it, the believers would have thought that the believers and the believers themselves are good and said this is a clear disavowal) {Surah Al-Nur:12}. Belief in others is evidence of the integrity of the chest, the purity of the soul, the purity of the heart, and the almsgiving of the soul.

2. Following Good Faith Between Spouses

The Sincere Imam (Peace Be Upon Him) Said: (Always Have Good Faith in Your Spouse to Nourish Your Loving Hearts)¹⁵

Following good faith between husband and wife is one of the most important rules on which a safe and stable house is built, and without good faith : houses are threatened with collapse, homelessness, division and divorce, and in this regard Imam Ali (peace be upon him) said: (From his good faith about people he has acquired love from them), good faith ¹⁶ must be mutual between the husband and his wife, and not to leave Satan room to manipulate them, and throw doubts in their hearts; because good faith strengthens the bonds of love and intimacy between them, Ibn al-Athir said: "The most dastardly people of Paradise, is the collection of idiots, and he is oblivious to the evil printed on the good, and it was said: They are the ones who were overcome by the integrity of the chests and good faith about people; because they overlooked the matter of the world, so they resorted to it and kissed to the last of themselves, so they deserved to be more." ¹⁷ In this hadith, there is a clear indication that the owner of good thought has beautiful qualities such as the safety of the chest, the purity of the heart in this world, and his entitlement to paradise in the Hereafter, so the spouses should feel good about each other, because when the door of mistrust between the spouses opens, it is difficult to close, and this is dragged into scourges that may threaten the stability of the entire house. We see a lot of husbands and wives, especially at the present time, in which there are many relationships through social networking sites, characterized by an anxious psyche and a tense temperament. We find that they are oblivious to good suspicion and tend to bad suspension , interpreting things according to their worst interpretations and carrying them to the worst possibilities. This is a great danger to the continuation of family life, which leads to its disintegration and negatively affects its members. Many of the divorce cases we witness at our current time are caused by bad suspension between spouses and not following good suspicion, as Imam Ali (peace be upon him) said: (It is not fair to eliminate trust in suspicion)¹⁸, so husbands and wives should overcome good suspicion, and expelion, to preserve their family life and not affect their members.

3. Following Good Faith Among Friends

Imam Ali (peace be upon him) said: O people ! Whoever knows from his brother that he has debt and late payment of a path in which they do not hear the gossip of people , but he may throw the archer and make mistakes with arrows , and weave words and falsehood that is

¹⁵Bahar Al-Anwar, The Council Mark (d. 1111AH), Investigation : Ali Akbar Al-Ghafari, 2nd Edition, Al-Wafa Foundation - Beirut - Lebanon, 1403 - 1983 AD: 75/209/H 84.

¹⁶The Balance of Wisdom: Muhammad Al-Rashihri, Investigation: Dar Al-Hadith , 1st Edition, Dar Al-Hadith,1416AH: Chapter of Warning against Misconception 2/1785.

¹⁷Al-Kafi, Muhammad bin Yaquob bin Ishaq Al-Kulaini, (d. 329AH), Investigation and correction: Dar Al-Hadith, 1st Edition, Dar Al-Hadith - Qom,1429AH: Bab Al-Nikah Al-Dhimiyyah/ 10/658/ margin 6.

¹⁸ Scale of Wisdom: /Chapter of Warning against Misconception 2/1786.

permissible, and God is Hearing and Witness , but there is only four fingers between truth and falsehood. He was asked about the meaning of this saying, so he collected his fingers and put them between his ear and his eye, then he said : Falsehood is to say : I heard , and the truth is to say : I saw)¹⁹. He (peace be upon him) said: "Put your brother's affair at its best until what prevails over you comes to you from him , and do not think that a word that came out of your brother is bad , and you find it loaded with goodness."²⁰

The Muslim must always have good belief in his Muslim brothers in general, and in his close friends in particular, and this is what our Prophet Muhammad (peace be upon him and his family) and his household recommended to us and showed that it is the duty of the Muslim towards his Muslim brother to seek excuses for his brothers as much as he can, and follow the best guess for the continuation of fraternal and community relations. The appearance of the previous narrative calls on man to be kind to his brothers and friends and to carry things in a good way and to put positive justifications for the actions and words issued by them. In this regard, Imam Ali (peace be upon him) says: (Whoever is predominantly mistrustful, did not leave between him and Khalil Salih), so man should carry what he reports about them in a good way (to have good faith in Islam and carry it correctly). If he does not find a load, let him say: Perhaps they have an excuse for not knowing him.²¹ ²² The Prophet (peace and blessings of Allaah be upon him) said: "Think well about your brothers , seize the purity of the heart, and the growth of nature."²³ If a two-faced word emerges from your brother or others, you must carry it in a good way, even if the meaning of the word is metaphorical without a presumption, euphemism, pun or the like, so the believer is prohibited from mistrusting his brother and judging him with uncertainty.²⁴ Good faith gives the heart clarity and develops the emotional nature of the human being that makes him control his emotional and temperamental qualities, as the sincere Imam (peace be upon him) said: " Good faith is the origin of one's good faith, the integrity of one's chest and his mark to see everything that is looked at with the eye of²⁵ purity and thanks in terms of riding in it and hurling in his heart of modesty, honesty, maintenance and honesty." Good faith, as we mentioned earlier, is the praiseworthy doubt that a person should be characterized by and deal with others on the basis of it, and praiseworthy doubt is intended to believe in the believers for good. This is what is required of believers towards other believers in Islamic law that a person improves the belief in his brother and other Muslim brothers and does not offend them in something that he finds a good interpretation or a beautiful load. A true believer must have the elements of faith²⁶, the most important of which is to look at the positive side in the goodness of others.

The Commander of the Faithful, Imam Ali (peace be upon him) said: "If righteousness takes over time and its people, and then a man mistrusts a man who does not show shame, he has been wronged, and if corruption takes over time and its people, then a man who thought well

¹⁹Al-Mustadrak Al-Sahar, Sheikh Ali Al-Austrian Al-Shahroudi, Investigation and Correction : Sheikh Hassan bin Ali Al-Namazi, Dr. I, Islamic Publishing Corporation -Qom - Iran, 1419AH: Bab Al-Dhun/ 7/39.

²⁰Al-Kafi, Sheikh Al-Kleini, T:329AH , T: Ali Akbar Al-Ghafari, 4th Edition, Dar Al-Kutub Al-Islamiya - Tehran, 1365AH: Chapter of Charge and Misconception: 2/361/ H 3 .

²¹Encyclopedia of Imam Ali bin Abi Talib, peace be upon him, in the book, Sunnah and history, Muhammad al-Rashihri, investigation: Dar al-Hadith Research Center, 2nd Edition, Dar al-Hadith for Printing and Publishing -Qom - Iran: 1425AH/ Bab Hassan al-Hadith: 1/216.

²²Jawaher Al-Kalam, Sheikh Al-Jawahiri (d. 1266AH), Investigation and Commentary: Sheikh Ali Al-Akhundi, 3rd Edition, Dar Al-Kutub Al-Islamiya - Tehran, 1368AH: 28/368.

²³Al-Mirza Al-Nawawi, d. (1320AH), Tah: Aal al-Bayt Foundation, peace be upon them, for the revival of heritage, 2nd Edition, Aal al-Bayt Foundation for the revival of heritage, Beirut, Lebanon, 1408-1988: Chapter: Prohibiting the accusation of believer and mistrust of him/9/145/ H 10503.

²⁴See: Sharh Usool Al-Kafi, Mawla Muhammad Saleh Al-Mazandarani (d. 1081AH), Investigation: Al-Mirza Abu Al-Hassan Al-Shaarani, 1st Edition, Dar Ihya Al-Turath Al-Arabi -Beirut - Lebanon: 1421AH: Chapter of Charge and Misconception/ 10/21.

²⁵Mesbah al-Sharia, attributed to Imam al-Sadiq (d. 148AH), 1st Edition, Al-Alami Foundation -Beirut -Lebanon, 1400AH: / Bab in good faith/ 173. Means Notifier, ibid.

²⁶See: Al-Shifa Al-Rawhi , Abdul Latif Al-Baghdadi, D. T., D. N., D.T. : 116.

of a man has been deceived."²⁷

Shame: The quality he is ashamed of²⁸.

And gharar: It is the deficiency of the camel's ravage if her milk is lacking, and the gharar of any hypocrisy and depression²⁹, and he is deceived by the thing: that is, he misled it and exposed it to danger and destruction³⁰.

The first is to bear good and bad suspension regardless of the time and its people, righteousness and corruption. If the time is bad, most of it is fair. The first is not to follow good suspicion, because despite its positive nature, but we must not neglect to deal with others with blind confidence. There are limits that must be paid attention to and not exceeded. There are immoral people who profess immorality and debauchery, especially at this time. There is no room to carry their actions and words to health and good suspicion, even if they claim faith, claim good behavior or claim to be honest, but we see them lack of honesty and fulfillment, and we say especially at this time because this time is dominated by injustice and injustice³¹.

The Social Effects Resulting from Following Good Faith

- 1- By following good good faith , he closes the door of sedition and deters the evil of Satan, who whispers among Muslims; and we stay away from the doomed.
- 2- Good faith opens ways to increase familiarity and love among members of society, and protects it from disintegration, homelessness and distance from rivalries and enmity .
- 3- Thus, we immunize society from the spread of obscenity, protect it from the spread of vice, and achieve the safety of society from violating people's rights and affecting their symptoms and privacy.
- 4-Good faith between spouses strengthens the bonds of love between members of the same family, achieves stability and balance, reduces divorce cases and creates a family environment of familiarity and understanding.
- 5-With it, peace of mind is achieved, comfort of the heart, and distance from breaking thoughts and wounding feelings that hurt a person, bring distress on him, and tire the soul and body.

The Second Subject: Commenting Bad Suspension

First: The Definition of Bad Suspension: (It is: the belief of the evil side and its weight on the good side in what is likely to be both things)³².

It was said: (It is just the accusation that has no reason for it, as someone who accuses others of something obscenity and does not show an evidence for it)³³.

It can be defined as: It is the reprehensible suspicion that Allah the Almighty forbade us and His Prophet and his household, peace be upon them, and it is He who thought evil of Muslims and said, "O you who believe, avoid much of the suspicion, for some suspicion is a sin." {Surat

²⁷Ships of the Seas, Chapter/ 7/40.

²⁸Asas Al-Balagha, Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Jarallah Al-Zamakhshari(d: 538AH), Investigation: Muhammad Basil Eyoum Al-Aswad, 1st Edition, Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, 1419 AH - 1998 AD: Kitab Al-Khaa ' / 1/245.

²⁹Consider: Al-Faiq fi Gharib Al-Hadith wa Al-Athar, Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Jarallah Al-Zamakhshari (d. 538AH), Investigation : Ali Muhammad Al-Bajawi - Muhammad Abu Al-Fadl Ibrahim, 2nd Edition, Dar Al-Maarefah – Lebanon, Dr. T : 3/59.

³⁰See: Contemporary Arabic Dictionary, Dr. Ahmed Mukhtar Abdul Hamid Omar (d. 1424AH), 1st Edition, World of Books, 1429 AH - 2008 AD: Bab Al-Ghayn/ 2/1605. Al-Mujam Al-Wasit, Arabic Language Academy in Cairo, Bab Al-Ghayn : 2/648.

³¹See: Spiritual Healing: 116.

³²Nadra Al-Naim in the Noble Ethics of the Holy Prophet - Peace be upon him and his family, a number of specialists, 4th Edition, Dar Al-Wasila for Publishing and Distribution -Jeddah,DT: 10/4652.

³³Faḥḥ al-Qaḍīr, Muḥammad ibn 'Alī ibn Muḥammad ibn 'Abd Allāh al-Shawkānī (d. 1250AH),1st Edition, Dar Ibn Kathīr, Dar al-Kalam al-Tayyib - Damascus, Beirut, 1414 AH: 5/76.

Al-Hajjarat/ 12}.

(The appearance of the verse indicates the order to avoid the suspicion of evil, not absolute suspicion, as the belief of good is definitely not a sin, as it is clear from the concept of the verse that the misconception that we were ordered to avoid, perhaps it was intended to hold the heart and condemn it to evil without certainty, which is an act of the soul.)³⁴ Imam Ali (peace be upon him) said: "Whoever is mistrusted, I think betrayal by those who do not betray him."³⁵ The appearance of the hadith indicates the person who mistrusts others without evidence to prove the validity of his suspicion and his preponderance on the side of evil on the side of good. Many people mistrust the believers, and it is a reprehensible suspicion that God ordered us to avoid it and told us that this part of the suspicion is a sin. Rather, the bad suspension in the believers was a sin in terms of the consequences of its bad effects, such as insulting the suspects or slandering him with evil and all other prohibited indecencies. Therefore, it is a sin. Otherwise, the mere bad suspension without a bad effect on him was not a sin, but it may be a good sense³⁶, and since sin is forbidden, there is no doubt that the bad suspension that results from sin is also forbidden. In this regard, the Messenger of Allah (peace be upon him and his family) said: (Whoever has offended his brother has offended his Lord, God Almighty says: (Avoid a lot of suspicion))³⁷. The discussion revolves around the bad suspension that is what complicates his heart because it is not necessary for him to do so just because of the obsession, and it should be noted that the suspicion is a suspicion: he thought a sin, and he thought not a sin, so what is a sin is to think a suspicion and speak of it, which is not a sin, so he thinks and does not speak of it³⁸, we conclude from this that it is not permissible for the believer to think of his brother a bad suspension without clear evidence, evidence and proof, as the intrusion of souls is known only to God Almighty, and as long as the act of the believer can be carried on health, we carry him on health until he proves us otherwise³⁹.

First: Bad Suspension Among Friends

The Honest Imam (Peace Be Upon Him) Said: (Do not Leave the Certainty Over Doubt and the Openness and Go to the Hidden and do not Judge what you have not Seen by what you have Been Told About it. God Has Glorified the Almighty and has Made the Matter of Unseenness and Evil Doubt of your Brothers Among the Believers.)⁴⁰

Bad suspension is from reprehensible morals, and from the worst qualities that bring grudges and spoil affection, and bring anxiety and distress, and that is why God Almighty and the infallible warned us of peace from offending suspicion because the cause of bad suspension and Satan's obsession; where he throws into the horror of man bad suspension s, and false illusions; to spoil what is between him and his brothers.⁴¹

The appearance of the previous narrative calls for avoiding doubts and suspicions without evidence and proofs because God Almighty stressed the sanctity of misconception and

³⁴ Zubdat al-Usul, Sayyid Muhammad Sadiq al-Rawhani, 1st Edition, Imam Sadiq School, 1412AH : 4/232.

³⁵ Eyes of Judgment and Preaching, Ali bin Mohammed Al-Laithi Al-Wasiti, Investigation: Sheikh Hussein Al-Husseini Al-Birjandi, 1st Edition, Dar Al-Hadith, DT: Chapter Twenty-Four/Letter M /1/436.

³⁶ See: Al-Shifa Al-Rawhi, Abdul Latif Al-Baghdadi : 116.

³⁷ The Balance of Wisdom : The Chapter of the Necessity of Avoiding What Causes Misconception/ 2/1786.

³⁸ See: Al-Isidhar, Abu Omar Yusuf bin Abdullah bin Muhammad bin Abdul Bar bin Asim Al-Nimri Al-Qurtubi (d. 463AH), Investigation: Salem Muhammad Atta, Muhammad Ali Muawad, 1st Edition, Dar Al-Kutub Al-Ilmiyyah - Beirut, 1421 – 2000: Book of Good Creation/ Chapter on what came in the immigration/8/291.

³⁹ See: Jurisprudence of the Expatriates, Al-Sayyid al-Sistani, D. T., D. N., D.T. : P. 217.

⁴⁰ The lamp of Sharia, attributed to Imam al-Sadiq, peace be upon him, Chapter on the knowledge of the Companions: 67.

⁴¹ See: Bad Creation, Muhammad bin Ibrahim bin Ahmed Al-Hamad, 2nd Edition, Dar Ibn Khuzaymah for Publishing, dt: 1/25-26.

unseenness among people, and in that Imam Ali (peace be upon him) said: (Throw bad suspension between you, for God has glorified and forbade this). In this hadith⁴², the Commander of the Faithful Ali (peace be upon him) urges us to stay away from bad suspension, especially between friends, because he brings hatred between them, and friendship is a close relationship based on brotherhood and bad belief contrary to what the brothers require, and in this regard it was narrated about the Commander of the Faithful Imam Ali (peace be upon him) What he wrote to his good son (peace be upon him): (And do not be overcome by misconception, he does not leave between you and a friend forgiveness), and forgiveness: forgiveness and forgiveness, so a person should not be overcome by a bad suspension of his friend with his heart or his tongue because it is considered unseen and sensitive and all of them are forbidden by law, and the least degree of friendship loving and ignoring and overlooking slips, because the frequent suspicion of a friend and walking behind illusions and fantasies makes a person without a friend or companion who trusts him, and makes his heart full of suspicion, which reflects this on his behaviors, which makes him lose confidence in all people as well as Making it characterized by heart disease out of hatred, malice and fatigue. Bad suspension should be avoided to maintain healthy human relations from reprehensible morals. An excuse must be sought for the friend and others so that we do not lose their proximity and love.^{43 44}

Second: Following the Bad Suspension Between the Employer and the Employee

Imam Ali (Peace Be Upon Him) Said: (The Mistrust of the Good Person Is the Evil of Sin and the Ugliest Injustice)⁴⁵:

One of the most heinous things that people are exposed to is injustice, and usually a lot of employees in various fields are exposed to this, but injustice with bad suspension is the ugliest, as he described in front of the pious people in his speech, and this confirms the magnitude of the great injustice that falls on the employee who is mistrusted during his work by his official or from his fellow employees or some reviewers, and with this talk the Commander of the Faithful wanted to describe the bad suspension with this ugliness to prevent it, this injustice is undoubtedly not without legitimate forms, and therefore should not be followed Bad suspension under any pretext or pretext was due to negligence in work and duties, for example: the frequent absence of the employee from work due to special circumstances is mistrusted by his official or co-workers and results in espionage and a request to verify the reasons for the absence, and this is forbidden by law, as it should not be mistaken and work according to the rule (carry your brother the believer on seventy loads of good)⁴⁶, every act of Muslims must be carried to health and not mistrusted, because the charge and mistrust without evidence or proof is contrary to faith and must corrupt the heart, as well as Their negative impact on the workflow and performance of employees, and for the success of the work environment, it is necessary to dread and refrain from judging employees or officials with bad suspension because it brings serious consequences that negatively affect the job community (and in general, it is also forbidden for the insurer to mispronounce his brother, as well as he is forbidden to misconceive him to hold the heart against him and judge him with ⁴⁷uncertainty). In this

⁴²Bahar Al-Anwar, Alamah Al-Majlisi (d. 1111AH), Investigation: Mr. Ibrahim Al-Mayanji and Muhammad Al-Baqir Al-Bahboudi, 3rd Edition, Dar Ihya Al-Turath Al-Arabi - Beirut -Lebanon, 1403-1983 AD: Chapter on accusations, insults and mistrust of the Brotherhood/ 72/194/ H4.

⁴³A Thousand Hadiths in Al-Mu'min, Sheikh Hadi Al-Najafi, 1st Edition, Islamic Publishing Foundation - Qom, 1416AH: Chapter of Misconception about the Believer/ 213/ H 649.

⁴⁴See: Contemporary Arabic Dictionary: 2/ 1299.

⁴⁵The Balance of Wisdom, Mohammed Al-Rashihri: The Chapter of the Necessity of Avoiding What Causes Misconception/2/1786/H 10.

⁴⁶Al-Nazirah Gardens, Al-Bahrani Investigator,D.T., Islamic Publishing Corporation -Qom, D.T.: 15/353.

⁴⁷Sharh al-Kāfi(al-Uṣūl wa al-Rawdah), by Mawlā Ṣāliḥ al-Māzandarānī, chapter of He Who Did Not Advise His Believing Brother/

regard, Imam Ali (peace be upon him) said: (Misconception of those who do not betray is considered meanness)⁴⁸, and meanness: against generosity, and meanness: He is selfless, bad manners of low origin⁴⁹, so he described the Amir of the Faithful, peace be upon him, who mistrusts the mean, who accuses others and swings the negative side on the positive side.

Social Effects of Bad Suspension

Bad suspension has several serious effects on the individual and society, including:

- 1- When bad suspension is the result of suspicions and false accusations, it leads to the alienation of people and their aversion to the person.
- 2- The large number of bad suspensions leads to the disintegration and dispersal of society and the spread of backbiting and gossip among its members.
- 3- Dissolution of fraternal relations, such as relations of friendship and fellowship, as well as loathing and disharmony among others.
- 4- The many problems and family and community disputes and the lack of trust between members of society.

Conclusions and Important Findings

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the beloved and faithful, and upon all his family. After going into the details of the research and reviewing many sources, the reference to the most important results and recommendations resulting from the research improves:

- Doubt has two different sides good faith and bad suspension
- Good faith in others leads to increased trust, love, and cooperation between people and strengthens social bonds and relationships.
- To build a healthy society, you should not have excessive trust in others and not deal with them with absolute confidence, as the sincere Imam (peace be upon him) said: (Do not trust your brother with all confidence, the temptation to continue does not resign), ⁵⁰that is, exaggerating reassurance and trust in others⁵¹.
- Not all suspicions are forbidden by Sharia. Some of them are permissible, such as the suspicion whose evidence appears, whether the suspicion is good or bad.
- One of the reasons for bad suspension is weak faith, hyperbole in some matters, following whims, and not loving the good of others.
- To avoid bad suspension, we should be raised in a sound moral environment as well as self-purification and taking into account the rights of spouses, brothers and friendship.

Resources and References

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