

KORAN'S CONCEPT ON DOING WRONG

The dictionary of modern Albanian, explains the term (entry) "violence":

Use of physical force, physical or psychic assail: grave violation of someone's honor by acts or words, evil, etc.

According to the Prophet's hadith in relation to *abdes*, the term *edh-dhulmu* (cruelty) means: *the one who exaggerates or leaves something amiss of the abdes sunnets, has been wrong, has shirked from the aim.* According to the author of the text "Minhaxhul-Muslim", Ebu Bekr El-Xhezairi, violence is of three types:

- a) A man (Muslim) being wrong towards Allah (swt)
- b) A man being wrong towards men or other creatures
- c) A man being wrong towards oneself

-Comment- **"God does not love the overt expression of offensive discourse, unless it be in redress by one who has been wronged. And, indeed, ever is God all-hearing, all-knowing"** (Surah Al-Nisa', 148)

Seyyid Qutb comments the *Ayat* at point in this way: Allah (swt) has prohibited to the Islamic society the dissemination of evil; dissemination of evil is confined only to the one to whom the wrong has been done, thus avoiding evil words. This means that a righteous stand should be carried out towards the tyrant for as much wrong as he has done.

Islam protects the dignity of people who do not commit cruelties. Those who do wrong do not deserve this protection. This means that the person to whom it has been done wrong has the right to openly speak for the evil caused by the wrongdoer. This is the only exception in which the man is not taken off the right to speak about the evil. According to Islamic teachings, the one who does no wrong towards anyone cannot escape the evil's strike even during one's life. Except for the account that one will give to God (swt), at the same time, he/she will give account in a way or another in this world as well.