

**'Let go of what
does not
concern us'**

Table of Contents

'Let go of what does not concern us'	3
Summary:.....	3
Introduction:	5
To Whom Questions are to be Directed and how?	7
Conjectures Cause Disharmony among Believers:	10
Discussing/reporting a believer in his Absence:.....	12
The snooping/spying	14
Supplication of Imam ^{-asws} to Allah ^{-azwj} against Hostile ones:.....	16
APPENDIX.....	17
Additional Ahadith on enquiring unconcerned issues	17

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

'Let go of what does not concern us'

Summary:

One of many problems of modern life is social media, which is hard to avoid these days, as we are being told/shown mostly about that which does not concern us. Sometimes, it's in the name of News, or a social media friend request, or coverage of a private story/tragedy of a poor soul, the list goes on. Hence, we become inquisitive about all that which concern us or not, and quite unknowingly slide into the grey areas, although our initial intention is innocent and merely based on curiosity. However, before we realise and try to quit, we are already in a regrettable situation - asking our Lord for forgiveness for wasting time on mostly that which is unholy and unrelated to us. Why don't we stop? Imam^{-asws} says in a Hadith, eyes are never satiated from looking.¹

Amir Al-Momineen^{-asws} says:

قال : وفي الحديث : إن لكل ملك حمى ، وحمى الله محارمه ، فمن رتع حول الحمى أوشك أن يقع فيه .

He said, that it is in a Hadith (of Amir ul-Momineen^{-asws}):

'Surely, for every king there is a territory, and the territory of Allah^{-azwj} is His^{-azwj} Prohibitions. Whoever, strolls around it or falls into doubt, will end up inside it'.²

Can we leave that aside which does not concern us? It is not easy as one question leads to another and to another, but we can learn from some Ahadith, what should we be learning and where the boundary of 'Let go of what does not concern us' comes. For example:

العياشي: عن يونس بن عبد الرحمن، أن داود قال: كنا عنده فأرعدت السماء، فقال هو: «سبحان من يسبح له الرعد بحمده و الملائكة من خيفته» فقال له أبو بصير: جعلت فداك، إن للرعد كلاماً؟ فقال: «يا أبا محمد، سل عما يعينك، و دع ما لا يعينك».

¹ ابن الوليد، عن الصفار، عن جعفر بن محمد بن عبيد الله، عن القداح، عن أبي عبد الله (عليه السلام) قال: أربعة لا يشبعن من أربعة: الأرض من المطر، والعين من النظر، والانثى من الذكر، والعالم من العلم.

Ibn Al Waleed, from Al Saffar, from Ja'far Bin Muhammad Bin Ubeydullah, from Al-Qadah,

'From Abu Abdullah^{-asws} having said: 'Four are never satiated: the ground from the rain, and the eyes from the looking, and the wife from (attention of) the husband, and the scholar from the knowledge'.¹

² وسائل الشيعة، ج27، ص: 167، H.33507

Al-Ayyashi, from Yunus Bin Abdul Rahman that Dawood said,

'We were in his^{-asws} (6th Imam^{-asws}) presence, so the sky rumbled (with thunder). So he^{-asws} said: 'Glory be to the One for Whom **[13:13] the thunder declares His Glory with His Praise, and the Angels too for awe of Him**'.

So, Abu Baseer said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The thunder speaks?' So he^{-asws} said: 'O Abu Muhammad! Ask about what concerns you, and leave what does not concern you'.³

In another Hadith,

عن ابن مسكان، عن رواه، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا. فقال أبو عبد الله (عليه السلام): «إنك لتسأل عن كلام القدر، و ما هو من ديني و لا دين آبائي، و لا وجدت أحدا من أهل بيتي يقول به».

From Ibn Muskan, from the one who reported it,

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83]**. So Abu Abdullah^{-asws} said: 'You ask about the speech of the Pre-determination, and it is neither from my^{-asws} Religion, nor from the Religion of my^{-asws} forefathers^{-asws}, nor have I found anyone from the People^{-asws} of my^{-asws} Household speaking with it'.⁴

³ تفسير العياشي 2: 22 / 207

⁴ تفسير العياشي 1: 210 / 261

Introduction:

Allah^{-azwj} has Warned us from asking questions related to hidden matters and/or privacy, as one may find it embarrassing to find out the truth.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَمَّا أَفْتَى اللَّهُ عَنْهَا ۗ وَاللَّهُ عَفُورٌ
حَلِيمٌ {101}

O you who believe! Do not ask about things, if it is declared to you it would offend you; and if you ask about it while the Quran is being Revealed, it would be manifested to you. Allah Pardons from it, and Allah is Forgiving, Forbearing [5:101]

علي بن إبراهيم، قال: حدثني أبي، عن حنان بن سدير، عن أبيه عن أبي جعفر (عليه السلام): «أن صفية بنت عبد المطلب مات ابن لها فأقبلت، فقال لها عمر بن الخطاب: غطي قرطك، فإن قرابتك من رسول الله (صلى الله عليه و آله) لا تنفعك شيئا. فقالت له: و هل رأيت لي قرطا، يا بن اللخناء؟! فقال: ما بال أقوام يزعمون أن قرابتي لا تنفع؟! لو قد قمت المقام المحمود لشفعت في أحوجكم، لا يسألني اليوم أحد من أبوه إلا أخبرته.

Ali Bin Ibrahim said, 'My father narrated to me from Hanan Bin Sudeyr, from his father, from

Abu Ja'far^{-asws} said: 'The sons of Safiyya the daughter of Abdul Muttalib^{-as} died, So Umar Bin Al-Khattab said to her, 'Cover your earring, for your nearness (kinship) from Rasool-Allah^{-saww} will not benefit you for anything'. So, she said to him, 'Have you ever seen my earring O son of the vulgarities?'

ثم دخلت على رسول الله (صلى الله عليه و آله) فأخبرته بذلك، و بكت، فخرج رسول الله (صلى الله عليه و آله) فنادى: الصلاة جامعة، فاجتمع الناس فقال: ما بال أقوام يزعمون أن قرابتي لا تنفع؟! لو قد قمت المقام المحمود لشفعت في أحوجكم، لا يسألني اليوم أحد من أبوه إلا أخبرته.

Then she came up to Rasool-Allah^{-saww} and informed him^{-saww} of that, and cried. So Rasool-Allah^{-saww} went out and called for the congregational Salat. So, the people gathered, and he^{-saww} said: 'What is the matter with some people who are claiming that kinship to me^{-saww} is not beneficial? When I^{-saww} will stand at the Place of the Praised One^{-azwj} (المقام المحمود) I^{-saww} shall intercede among you in your dire need. No one would question me^{-saww} about his father but I^{-saww} shall inform him about it'.

فقام إليه رجل، فقال: من أبي يا رسول الله؟ فقال: أبوك غير الذي تدعى إليه، أبوك فلان بن فلان. فقال إليه رجل آخر فقال: من أبي يا رسول الله؟ فقال: أبوك الذي تدعى إليه.

So, a man stood up and said, 'Who is my father, O Rasool-Allah^{-saww}?' So, he^{-saww} said: 'Your father is other than the one you are claiming it to be. Your father is so and so, the son of so and so'. So, another man stood up and said, 'Who is my father, O Rasool-Allah^{-saww}?' So, he^{-saww} said: 'Your father is the one who you are claiming it to be'.

ثم قال رسول الله (صلى الله عليه و آله): ما بال الذي يزعم أن قرابتي لا تنفع لا يسألني عن أبيه؟! فقال إليه عمر فقال: أعوذ بالله يا رسول الله من غضب الله و غضب رسوله، اعف عني، عفا الله عنك،

Then Rasool-Allah^{-saww} said: 'What is the matter with the one who claimed that nearness of kinship to me^{-saww} is not beneficial, that he is not asking about his father?' So, Umar stood up

and said, 'I seek Refuge with Allah-^{azwj}, O Rasool-Allah-^{saww}, from the Wrath of Allah-^{azwj} and His-^{azwj} Rasool-^{saww}. Forgive me, may Allah-^{azwj} Forgive you-^{saww}'.

فأنزل الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ إِلَى قَوْلِهِ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ».

Thus Allah-^{azwj} Revealed ***O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101]*** - up to His-^{azwj} Words ***then they became Kafirs due to it [5:102]***.⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن محمد بن عيسى، عن يونس، عن حماد، عن عبد الله بن سنان، عن أبي الجارود، قال: قال أبو جعفر (عليه السلام): «إذا حدثتكم بشيء فاسألوني عنه من كتاب الله» ثم قال في بعض حديثه: «إن رسول الله (صلى الله عليه وآله) نهى عن القيل، والقال، وفساد المال، وكثرة السؤال» فقبل له: يا بن رسول الله، أين هذا من كتاب الله؟

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Hamaad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far-^{asws} said: 'When you come up across something new from the Book of Allah-^{azwj}, so ask me-^{asws} about it'. Then he-^{asws} said in one of his-^{asws} Hadeeth: 'Rasool-Allah-^{saww} had forbidden the gossip and the spoiling of the wealth, and the large number of questions'. So, it was said to him-^{asws}, 'O son-^{asws} of Rasool-Allah-^{saww}! Where is this from the Book of Allah-^{azwj}?'

قال: «إن الله عز وجل يقول: قال: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ».

He-^{asws} said: 'Allah-^{azwj} Mighty and Majestic is Saying ***O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101]***'.⁶

العياشي: عن أحمد بن محمد، قال: كتبت إلى أبي الحسن الرضا (عليه السلام)، وكتب في آخره: «أو لم تنتهوا عن كثرة المسائل فأبيت أن تنتهوا، إياكم وذاك، فإنما هلك من كان قبلكم بكثرة سؤالهم، فقال الله تبارك وتعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِلَى قَوْلِهِ: كَافِرِينَ».

Al-Ayyashi, from Ahmad Bin Muhammad who said,

'I wrote to Abu Al-Hassan Al-Reza-^{asws}, and he-^{asws} wrote at the end of it, 'Or will you not end from the numerous questions. But you refused from ending. Beware of that, for rather, destroyed were the ones before you due to the (high) frequency of their questions. Allah-^{azwj} Blessed and Exalted Said: ***O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101]***'.⁷

Additional Ahadith are included in Appendix:

⁵ تفسير القمي 1: 188

⁶ (Extract) الكافي 1: 48 / 5.

⁷ تفسير العياشي 1: 212 / 346

To Whom Questions are to be Directed and how?

وَقَالَ ع تَمَّصُونَ الرِّوَاضِعَ وَ تَدْعُونَ النَّهْرَ الْعَظِيمَ فَقِيلَ مَا تَعْنِي بِذَلِكَ

And he^{-asws} said: 'You are licking from the puddle and are leaving the mighty river!' It was said, 'What do you^{-asws} mean by that?'

قَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص عِلْمَ النَّبِيِّينَ بِأَسْرِهِ وَ عِلْمَهُ اللَّهُ مَا لَمْ يُعْلَمْهُمْ فَأَسَرَّ ذَلِكَ كُلَّهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ فَيَكُونُ عَلَيَّ ع أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

He^{-asws} said: 'Allah^{-azwj} Revealed to Rasool-Allah^{-saww} Taught the Prophets^{-as} His^{-azwj} Secrets and Allah^{-azwj} Taught him^{-saww} what they^{-as} did not know. He^{-saww} divulged that, all of it to Amir Al-Momineen^{-asws}'. I said, 'So Ali^{-asws} happened to be more knowledgeable than some of the Prophets^{-as}'.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ أَقُولُ إِنَّ رَسُولَ اللَّهِ ص حَوَى عِلْمَ جَمِيعِ النَّبِيِّينَ وَ عِلْمَهُ [اللَّهُ] مَا لَمْ يُعْلَمْهُمْ وَ إِنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ عَلَيَّ ع فَتَقُولُ عَلَيَّ أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

Allah^{-azwj} Mighty and Majestic Opens the hearing of the ones He^{-azwj} so Desires to. I^{-asws} am saying that Rasool-Allah^{-saww} contained the knowledge of entirety of the Prophets^{-as} and Allah^{-azwj} Taught him^{-saww} what they did not know, and he^{-saww} made all of that to be with Ali^{-asws}, and you are saying Ali^{-asws} is more knowledgeable than some of the Prophets^{-as}?

ثُمَّ تَلَا قَوْلَهُ تَعَالَى قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ ثُمَّ فَرَّقَ أَصَابِعُهُ وَ وَضَعَهَا عَلَى صَدْرِهِ ثُمَّ قَالَ وَ عِنْدَنَا وَ اللَّهُ عِلْمُ الْكِتَابِ كُلُّهُ.

Then he^{-asws} recited Words of the Exalted: ***The one with whom was the knowledge from the Book [27:40]***, then separated between his^{-asws} fingers and placed them upon his^{-asws} chest, then said: 'By Allah^{-azwj}, and with us^{-asws} is knowledge of the Book, all of it!'⁸

- وَ قَدْ قَالَ الرَّسُولُ الصَّادِقُ ص إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ وَ يُبْغِضُ عَمَلَهُ وَ يُحِبُّ الْعَمَلَ وَ يُبْغِضُ بَدَنَهُ وَ اعْلَمْ أَنَّ لِكُلِّ نَبَاتٍ نَبَاتٌ لَا غِنَى بِهِ عَنِ الْمَاءِ وَ الْمِيَاهُ مُخْتَلِفَةٌ فَمَا طَابَ سَقِيُّهُ طَابَ عَرْسُهُ وَ حَلَّتْ ثَمَرَتُهُ وَ مَا حَبَّتْ سَقِيُّهُ حَبَّتْ عَرْسُهُ وَ أَمَرَتْ ثَمَرَتُهُ.

And the truthful Rasool^{-saww} has said: 'Allah^{-azwj} Loves the servant and Hates his actions, and Loves the actions and Hates his body; and know that for every action there is a plant, and for every plant is not needless from the water, and the waters are different. So whatever drinks good (water), its growth will be good, and its fruits will be sweet, and whatever drinks wicked (water), its growth would be wicked, and its fruits will be bitter''⁹.

عنه، عن أبيه، عمن ذكره، عن أبي عبد الله (ع) في رسالة " وأما ما سألت من القرآن فذلك أيضا من خطراتك المتفاوتة المختلفة، لان القرآن ليس على ما ذكرت، وكل ما سمعت فمعناه غير ما ذهب إلىه، وإنما القرآن أمثال لقوم يعلمون دون غيرهم، ولقوم يتلون حق تلاوته، وهم الذين يؤمنون به ويعرفونه،

⁸ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 95 H 12

⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 17 d

From him, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} in a letter, said: 'And as for what you have asked from the Quran, so that as well is from your wavering, varying, different, because the Quran is not upon what you have mentioned. And everything is heard, its Meaning is other than what is followed. But rather, the Quran is for a people^{-asws} who know it exclusive to others, and a people^{-asws} who recite it as it is right to be recited, and they^{-asws} are the ones who believe in it and understand it.

فأما غيرهم فما أشد إشكاله عليهم وأبعده من مذاهب قلوبهم، ولذلك قال رسول الله صلى الله عليه وآله: ليس شيء أبعد من قلوب الرجال من تفسير القرآن، وفي ذلك تحير الخلائق أجمعون إلا من شاء الله،

So, as for the others, so what is more intensely difficult for them and more remote from where their hearts are going? And it is due to that, Rasool-Allah^{-saww} said: 'There is nothing more remote from the hearts of the men than the interpretation of the Quran'. And in that, is the confusion of all the people together, except for the one whom Allah^{-azwj} so Desires.

وإنما أراد الله بتعميته في ذلك أن ينتهوا إلى بابه وصراطه وأن يعبدوه وينتهوا في قوله إلى طاعة القوام بكتابه والناطقين عن أمره وأن يستنطقوا ما احتاجوا إليه من ذلك عنهم لا عن أنفسهم

But rather, Allah^{-azwj} Intended to Encrypt regarding that, so that you would end up to His^{-azwj} Door, and His^{-azwj} Way, and if you worship Him^{-azwj}, you will end up with regards to His^{-azwj} Words, to the obedience to the people^{-asws} by His^{-azwj} Book, and the speakers from His^{-azwj} Command, and that they^{-asws} would be speaking what they are needy from that, from Him^{-azwj} and not from themselves^{-asws}.

ثم قال: " ولو ردوه إلى الرسول وإلى أولى الامر منهم لعلمه الذين يستنبطونه منهم " فأما غيرهم فليس يعلم ذلك أبدا ولا يوجد، وقد علمت أنه لا يستقيم أن يكون الخلق كلهم ولاية الامر إذ لا يجدون من يأتمرون عليه، ولا من يبلغونه أمر الله ونهي، فجعل الله الولاية خواص ليقتندي بهم من لم يخصهم بذلك فافهم ذلك إن شاء الله،

Then he said: '**and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, [4:83]**. But, as for the others, so they will not know that nor find it, ever. And you should understand that it is not correct for all of the people to be '**the (Divine) Authority**' (Wali Al-Amr), when they cannot find the one that can be obeyed, nor one to whom the Commands of Allah^{-azwj} and His^{-azwj} Prohibition have not reached. Thus, Allah^{-azwj} has Made the authority special in order to Guide (people) by them^{-asws} the ones who have not been specialised by that. So I^{-asws} (hope) you will understand that, if Allah^{-azwj} so Desires it.

وإياك وإياك وتلاوة القرآن برأيك، فان الناس غير مشتركين في علمه كاشتراكهم فيما سواه من الامور، ولا قادرين عليه ولا على تأويله إلا من حده وبابه الذي جعله الله له فافهم إن شاء الله

And beware, and beware of reciting the Quran by your opinion, for the people are not participants in His^{-azwj} Knowledge like they are participants among themselves with regards to the matters, nor are they able to, over its explanation except from its Limit, and its Door which Allah^{-azwj} has Made for it. So, I^{-asws} (hope) you will understand that, if Allah^{-azwj} so Desires it,

واطلب الامر من مكانه تجده إن شاء الله.

And seek the matter from its (rightful) place. You will find it, if Allah^{-azwj} so Desires it'.¹⁰

محمد بن يعقوب: عن محمد بن الحسن و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين، جميعا، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام)، قال: «قال الله عز و جل: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، و قال عز و جل: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ، فرد الأمر، أمر الناس، إلى أولي الأمر منهم الذين أمر بطاعتهم و بالرد إليهم».

Muhammad Bin Yaqoub, from Muhammad Bin Al Hassan and someone else, from Sahl, from Muhammad Bin Isa, and Muhammad Bin Yahya, and Muhammad Bin Al Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59];** and Allah^{-azwj} Mighty and Majestic Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them [4:83].** Therefore, refer the matters, the matters of the people, to the (Divine) Authority from them, those whom you have been Commanded to obey them^{-asws} and with the referring to them^{-asws}'.¹¹

وعن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام) في حديث احتجاجة على الصوفية، لما احتجوا عليه بآيات من القرآن في الإيثار والزهد، قال: ألكم علم بناسخ القرآن و منسوخه، ومحكمه و متشابهه، الذي في مثله ضل من ضل، وهلك من هلك من هذه الامة؟ قالوا: أو بعضه، فأما كله فلا، فقال لهم: فمن ههنا اتيتم. وكذلك أحاديث رسول الله (صلى الله عليه وآله). إلى أن قال: فبئس ما ذهبتم إليه، وحملت الناس عليه من الجهل بكتاب الله، وسنة نبيه (صلى الله عليه وآله) وأحاديثه التي يصدقها الكتاب المنزل، وردكم إياها لجهالتكم، وترككم النظر في غريب القرآن من التفسير، (والناسخ، والمنسوخ)، والمحكم، والمتشابه، والأمر، والنهي. إلى أن قال: دعوا عنكم ما اشتبه عليكم، مما لا علم لكم به، وردوا العلم إلى أهله تؤجروا، وتعذروا عند الله، وكونوا في طلب ناسخ القرآن من منسوخه، ومحكمه من متشابهه، وما أحل الله فيه مما حرم، فانه أقرب لكم من الله، وأبعد لكم من الجهل، دعوا الجهالة لاهلها، فان أهل الجهل كثير، وأهل العلم قليل، وقد قال الله: (وفوق كل ذي علم عليم).

And from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqat who narrates:

Abu Abdullah^{-asws} in a Hadith argumentation on Sufiism in which it has been argued against him^{-asws} by the Verse from the Quran regarding altruism and ascetism, said: 'Do you have the knowledge of the Abrogating (Verses) of the Quran and its Abrogated ones, and the Decisive and the Allegorical, by the use of similar ones the straying ones go astray, and those who get destroyed from this community get destroyed?'

They said, 'Some of it, but not all of it'. He^{-asws} said to them: 'It is all here that you will get it from, and that is the Hadith of the Messenger of Allah^{-saww} – until he^{-asws} said;

'It is such an evil way that you are going on, and carrying the people with you on it due to your ignorance of the Book of Allah^{-azwj}, and the Sunnah of His^{-saww} Prophet^{-saww} and his^{-saww} Hadith which have been ratified by the Book that has been Sent down, and have rejected these due

¹⁰ Al Mahaasin – V 1 Bk 5 H 356

¹¹ الكافي 1: 234 / 3.

to your ignorance and avoided these by considering the strange interpretation of the Quran, the Abrogating, and the Abrogated, and the Decisive, and the Allegorical, and the Orders and the Prohibitions,' until he^{-asws} said:

'Leave that which is ambiguous to you, and that which you have no knowledge of, and refer the knowledge to the knowledgeable ones^{-asws} so you can be Rewarded, and present your apologies to Allah^{-azwj}, and be the seekers of the Abrogating Ones of the Quran from its Abrogated, and the Decisive Ones from its Allegorical, and what Allah^{-azwj} has Permitted in it and what He^{-azwj} has Prohibited, for that will bring you closer to Allah^{-azwj} and take you further away from ignorance. Leave the ignorance for the ignorant ones, for the people of ignorance are numerous, and the knowledgeable ones^{-asws} are few, and that is what Allah^{-azwj} has Said and above every one possessed of knowledge is the All-knowing one 12:76¹²

Conjectures Cause Disharmony among Believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ؕ أَن يَأْكُلَ لَحْمٌ
أَخِيهِ مِمَّا فَكَرِهُتُمُوهُ ؕ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ {12}

O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, surely Allah is Oft-returning, Merciful [49:12]

ثم قال الكليني: عنه، عن أبيه، عن حدثه، عن الحسين بن المختار، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) في كلام له: ضع أمر أخيك على أحسنه حتى يأتيك ما يقلبك، و لا تظن بكلمة خرجت من أخيك سوءاً و أنت تجد لها في الخير محملاً».

The Al-Kulayni said, 'From his father, from the one who narrated to him, from Al-Husayn Bin Al-Mukhtar,

'Abu Abdullah^{-asws} having said: 'Amir-al-Momineen^{-asws} said in a speech of his^{-asws}: Place the affairs of your brother upon the best (interpretation) until there comes to you (evidence) which overturns it, and do not act upon conjecture of a word which has come out from your brother except that you find for it in goodness'.¹³

عن عبد الله بن جندب، قال: كتب إلي أبو الحسن الرضا (عليه السلام) «ذكرت - رحمك الله - هؤلاء القوم الذين وصفت أنهم كانوا بالأمس لكم إخواناً، و الذي صاروا إليه من الخلاف لكم، و العداوة لكم و البراءة منكم، و الذي تأفكوا به من حياة أبي (صلوات الله عليه و رحمته)».

From Abdullah Bin Jundab who said,

'Abu Al-Hassan Al-Reza^{-asws} wrote to me: 'You mentioned, may Allah^{-azwj} have Mercy on you – these people, those whom you described that they used to be your brothers yesterday, and

¹² Al-Kafi Vol. 8, H. 33554

¹³ الكافي 2: 269 / 3

those who come to be adversaries to you, and have the enmity for you all and the disavowing from you, and those who spread lies from the life-time of my^{-asws} father^{-asws}’.

و ذكر في آخر الكتاب: «أن هؤلاء القوم سنع لهم شيطان اغترهم بالشبهة، و لبس عليهم أمر دينهم، و ذلك لما ظهرت فريتهم، و اتفقت كلمتهم، و كذبوا على عالمهم، و أرادوا الهدى من تلقاء أنفسهم، فقالوا: لم و من و كيف؟

And he^{-asws} mentioned at the end of the letter: ‘They are the people to whom the Satan deluded with the uncertainties and clothed them with the matters of their Religion, and that is due to what their forgeries were manifested and they formed a consensus on their speech, and they lied upon their scholars, and they intended the guidance from their own selves, so they said, ‘Why, and who, and how?’

فأتاهم الهلاك من مأمن احتياطهم، و ذلك بما كسبت أيديهم، و ما تركك بظلامٍ للعبيد و لم يكن ذلك لهم و لا عليهم، بل كان الفرض عليهم و الواجب لهم من ذلك الوقوف عند التحير، و رد ما جهلوه من ذلك إلى عالمه و مستنبطه، لأن الله يقول في محكم كتابه: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَنْبِطُونَهُ مِنْهُمْ بَعِي آلِ مُحَمَّدٍ، و هم الذين يستنبطون من القرآن، و يعرفون الحلال و الحرام، و هم الحجة لله على خلقه».

So the destruction came to them from the safety of their precautions, and that was due to what their hands had earned, **and your Lord is not in the least unjust to the servants [41:47]**. And that neither happened to be for them nor against them, but it was an Imposition upon them and the Obligation for them from that pausing during the confusion, and referring what they were ignorant of from that to its knowing one and its extracting one, because Allah^{-azwj} is Saying in the Decisive of His^{-azwj} Book: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it [4:83] – Meaning the Progeny^{-asws} of Muhammad^{-saww}, and they^{-asws} are those who should be extracting from the Quran, and they^{-asws} are recognising the Permissible and the Prohibitions, and they^{-asws} are the (Divine) Authorities of Allah^{-azwj} upon His^{-azwj} creatures’¹⁴.**

فِي عُيُونِ الْأَخْبَارِ فِي بَابِ الْعَلَلِ الَّتِي ذَكَرَ الْفَضْلُ بْنُ شَاذَانَ أَنَّهُ سَمِعَهَا مِنَ الرِّضَا عَلَيْهِ السَّلَامُ مَرَّةً بَعْدَ مَرَّةٍ وَ شَيْئًا بَعْدَ شَيْءٍ، فَإِنْ قَالَ فَلِمَ جُعِلَ أُولِي الْأَمْرِ وَ أُمِرَ بِطَاعَتِهِمْ؟

In Uyoon Al-Akhbaar in the chapter on the reasons which mention Al-Fazl Bin Shazaan that he heard it from Al-Reza^{-asws}, time after time, and thing after thing: ‘So if he says, ‘Why did He^{-azwj} Make the ones^{-asws} with Divine Authority and Commanded with their^{-asws} obedience?’

قِيلَ: لِعَلِّ كَثِيرَةٌ مِنْهَا أَنَّ الْخَلْقَ لَمَّا وَقَفُوا عَلَى حَدِّ مَحْدُودٍ وَ أُمِرُوا أَلَّا يَتَعَدَّوْا ذَلِكَ لِمَا فِيهِ مِنْ فَسَادِهِمْ لَمْ يَكُنْ يَتَّبَثُ ذَلِكَ، وَ لَا يَقُومُ إِلَّا بِأَنْ يَجْعَلَ عَلَيْهِمْ فِيهِ أَمِينًا يَمْنَعُهُمْ مِنَ التَّعَدِّيِّ وَ الدُّخُولِ فِيهَا حَظَرٌ عَلَيْهِمْ لِأَنَّهُ لَوْ لَمْ يَكُنْ ذَلِكَ كَذَلِكَ لَكَانَ أَحَدٌ لَا يَتَرَكُ لَدُنَّهُ وَ مَنْفَعَتَهُ لِفَسَادِ غَيْرِهِ،

Say, ‘Due to a lot of reasons. From it is that the people, when they pause upon a limited limit and they have been Commanded that they should not be exceeding that limit due to what is therein from their corruption, they would not happen to be affirmed on that, nor would they be straight except if He^{-azwj} Makes security to be upon them in it preventing them from the excess and the entering in what is a danger upon them, because if that did not happen to be like that, it would be so that no one would leave its pleasure and its benefit to spoil others.

تفسير العياشي 1: 206 / 260. ¹⁴

فَجَعَلَ عَلَيْهِمْ فِيمَا مَنَعَهُمْ مِنَ الْفُسَادِ، وَ يُقِيمُ فِيهِمُ الْحُدُودَ وَ الْأَحْكَامَ وَ مِنْهَا أَنَّا لَا نَجِدُ فِرْقَةً مِنَ الْفِرَقِ وَ لَا مِلَّةً مِنَ الْمِلَلِ بَقُوا وَ عَاشُوا إِلَّا بِقِيَمٍ وَ رَيْسٍ لِّمَا لَا بُدَّ لَهُمْ مِنْهُ فِي أَمْرِ الدِّينِ،

So He^{-azwj} Made upon them in what would prevent them from the corruption and establish the legal penalties among them, and the regulations, and from these we cannot find a group from (all) the groups, nor a nation from the nations remaining and living except by a caretaker and a head (president). It is inevitable for them from it in the matter of the Religion.

فَلَمْ يَجْزِ فِي حُكْمِ الْحَكِيمِ أَنْ يَتْرَكَ الْخَلْقَ مِمَّا يَعْلَمُ أَنَّهُ لَا بُدَّ لَهُمْ مِنْهُ وَ لَا قِوَامَ إِلَّا بِهِ، فَيَقَاتِلُونَ فِيهِ عَدُوَّهُمْ وَ يُعَسِّمُونَ بِهِ فَيَنْتَهُمُ، وَ يُقِيمُ لَهُمْ جُمُعَتَهُمْ وَ جَمَاعَتَهُمْ، وَ يَمْنَعُ طَائِلَهُمْ مِنْ مَظْلُومِهِمْ.

So it is not allowed in a Judgment of the Judge that He^{-azwj} would leave the people from what He^{-azwj} Knows that it is a must for them from it, and they would not be straight except by it. So they would be fighting their enemies in it, and they would be distributing their war booties by it, and he^{-asws} would establish their gathering and their groups for them, and he^{-asws} would prevent their unjust ones from oppressing them.

وَ مِنْهَا أَنَّهُ لَوْ لَمْ يَجْعَلْ لَهُمْ إِمَاماً قِيَمًا أَمِينًا حَافِظًا مُسْتَوْدَعًا لَدَرَسَتِ الْمِلَّةُ وَ ذَهَبَ الدِّينُ وَ غَيَّرَتِ السُّنَّةُ وَ الْأَحْكَامُ، وَ لَزَادَ فِيهِ الْمُبْتَدِعُونَ وَ نَقَصَ مِنْهُ الْمُلْحِدُونَ، وَ شَبَّهُوا عَلَى الْمُسْلِمِينَ

And from it is that if He^{-azwj} had not Made an Imam^{-asws} to be for them as a caretaker, a securer, a protector, a repository of the classes of the nation, the Religion would vanish, and the Sunnah and the ordinances would be changed, and there would be an increase in it of the innovators, and the atheists would reduce from it, and they would be casting doubt upon the Muslims.

لِأَنَّا قَدْ وَجَدْنَا الْخَلْقَ مَنْقُوصِينَ مُتَحَاجِينَ غَيْرَ كَامِلِينَ، مَعَ اخْتِلَافِهِمْ وَ اخْتِلَافِ أَهْوَائِهِمْ وَ تَشْتَّتِ أُنْحَائِهِمْ، فَلَوْ لَمْ يَجْعَلْ لَهُمْ قِيَمًا حَافِظًا لَمَّا جَاءَ بِهِ الرَّسُولُ لَفَسَدُوا عَلَى نَحْوِ مَا بَيَّنَّا وَ غَيَّرَتِ الشَّرَائِعُ وَ السُّنَنُ وَ الْأَحْكَامُ وَ الْإِيمَانُ وَ كَانَ فِي ذَلِكَ فَسَادُ الْخَلْقِ أَجْمَعِينَ.

(This is) because we^{-asws} have found the people as deficient, needy, without perfection, along with their differing and their different whims and their directions scattered. So if a caretaker was not Made to be for them, protecting what the Rasool^{-saww} came with, they would have corrupted what is clear and changed the Laws and the Sunnah and the ordinances and the Eman, and there would be in that, corruption of the people altogether.¹⁵

Discussing/reporting a believer in his Absence:

Backbiting is not slandering (accusing that would be *Bohtan*) but passing on or discussing someone's slip-ups or guessing someone conduct/behaviour in his/her absence.

329 H – تفسير نور الثقلين، ج1، ص: 498 ¹⁵

في جوامع الجامع وروى ان ابا بكر وعمر بعثنا سلمان إلى رسول الله صلى الله عليه وآله ليأتي بهما بطعام، فبعثه إلى أسامة بن زيد وكان خازن رسول الله صلى الله عليه وآله على رحله فقال: ما عندي شيء، فعاد اليهما فقالا: بخل أسامة ولو بعثنا سلمان إلى بئر سميحة لغار ماؤها،

In Jawame Al-Jamea –

'It has been reported that Abu Bakr and Umar sent Salman^{-ra} to Rasool-Allah^{-saww} to bring some food for the two of them. So he^{-saww} sent him^{-ra} to Asama Bin Zayd who was a treasurer of Rasool-Allah^{-saww} on his^{-saww} journey. But he said, 'There is nothing with me'. So he^{ar} returned to the two of them, and they said, 'Asama is stingy. Had we sent Salman^{-ra} to the well of Sameehat, it would have given its water'.

ثم انطلقا إلى رسول الله صلى الله عليه وآله فقال لهما: مالى أرى خضرة اللحم في أفواهكما ؟ قالوا: يا رسول الله ما تناولنا اليوم لحما، قال ظلمت تاكلون لحم سلمان واسامة فنزلت.

Then they went to Rasool-Allah^{-saww} who^{-saww} said to the two of them: 'What is it that makes me^{-saww} see the greenery of meat in the mouths of the two of you?' They said, 'O Rasool-Allah^{-saww}! We have not had any meat today'. He^{-saww} said: 'You have been eating the flesh of Salman^{-ra} and Asama'. It (Verse 49:12) was Revealed'.¹⁶

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّقُوا الْمُحَرَّمَاتِ كُلَّهَا - وَاعْلَمُوا أَنَّ غَيْبَتَكُمْ لِأَخِيكُمْ الْمُؤْمِنِ - مِنْ شِيعَةِ آلِ مُحَمَّدٍ أَعْظَمُ فِي الشَّعْرِ مِنْ الْمَيْتَةِ - قَالَ اللَّهُ جَلَّ وَ عَلَا: «وَلَا يَغْتَنَّبُ بَعْضُكُمْ بَعْضًا - أُحِبُّ أَحَدَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ»

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Rasool-Allah^{-saww} said: 'O servants of Allah^{-azwj}! Fear the Prohibitions, all of them – and know that your backbiting of your Momin brother from the Shias of the Progeny^{-asws} of Muhammad^{-saww} – is greater Prohibition than (eating) the dead. Allah^{-azwj} Majestic and Exalted Said: **or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it [49:12].**

وَ إِنَّ الدَّمَ أَحْفُ عَلَيْهِمْ - فِي تَحْرِيمِ أَكْلِهِ - مِنْ أَنْ يَشِي أَحَدُكُمْ بِأَخِيهِ الْمُؤْمِنِ مِنْ شِيعَةِ مُحَمَّدٍ ص إِلَى سُلْطَانٍ جَائِرٍ، فَإِنَّهُ حِينَئِذٍ قَدْ أَهْلَكَ نَفْسَهُ وَ أَخَاهُ الْمُؤْمِنَ وَ السُّلْطَانَ الَّذِي وَشَى بِهِ إِلَيْهِ.

And that the (drinking of the) blood is lighter upon you – regarding the Prohibition of consuming it – that if one of you informs of his Momin brother from Shias of Muhammad^{-saww} to a tyrannous ruling authority, for he would have destroyed himself, and his Momin brother, and the ruling authority to whom he informed of him to him.

وَ إِنَّ لَحْمَ الْخَنَزِيرِ أَحْفُ تَحْرِيمًا - مِنْ تَعْظِيمِهِ مَنْ صَعَّرَهُ اللَّهُ، وَ تَسْمِيَتِهِ بِأَسْمَائِنَا أَهْلِ الْبَيْتِ، وَ تَلْقِيَتِهِ بِالْقَابِ مِنْ سَمَاءِ اللَّهِ بِأَسْمَاءِ الْفَاسِقِينَ، وَ لَقَبِهِ بِالْقَابِ الْفَاجِرِينَ

And that the flesh of the swine is lighter in Prohibition than your revering of the one whom Allah^{-azwj} Belittled, and your naming him with our^{-asws} names (titles) of the People^{-asws} of the Household, and your teknonyming him with our^{-asws} teknonyms to the one whom Allah^{-azwj}

¹⁶ Tafseer Noor Al Saqalayn – CH 49 H 80

Named with the names of the mischief-makers, and Teknonymed him with the teknonyms of the evil doers.

وَإِنَّ مَا أَهْلٌ بِهِ لَعَبْرُ اللَّهِ أَخْفَتْ تَحْرِيماً عَلَيْكُمْ - مِنْ أَنْ تَعْقِدُوا نِكَاحاً أَوْ صَلَاةَ جَمَاعَةٍ بِأَسْمَاءِ أَغْدَائِنَا الْغَاصِبِينَ لِحُقُوفِنَا - إِذَا لَمْ يَكُنْ عَلَيْكُمْ مِنْهُمْ تَقِيَّةٌ،

And that (consuming) whatever has been sacrificed for other than Allah^{-azwj} is lighter in Prohibition upon you than if you were to tie a knot of marriage or a congregational *Salat* with the names of our^{-asws} enemies, the usurpers of our^{-asws} rights – when there does not happen to be *Taqiyya* upon you, from them.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُقْصِلِ بْنِ عُمَرَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَهَدَمَ مُرُوءَتَهُ لِيَسْفُطَ مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ وَلَايَتِهِ إِلَى وَلَايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah^{-asws} said to me: 'The one who reports upon a *Momin* with a report intending to defame him with it and demolish his personality to drop him from the eyes of the people, Allah^{-azwj} would Exit him from His^{-azwj} Wilayah to the wilayah of the Satan^{-la}, but the Satan^{-la} will not accept him'.¹⁸

The snooping/spying

محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عيسى، عن يوسف بن عقيل عن محمد بن قيس، عن أبي جعفر عليه السلام قال: حمرة الجنبه على القتاتين المشائين بالنميمة.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

'Abu Ja'far^{-asws} has said: 'The Paradise is Prohibited unto the spies and the gossipers'.¹⁹

يُونُسُ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ يُحْشَرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَ مَا نَدَى دَمًا فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمَحْجَمَةِ أَوْ فَوْقَ ذَلِكَ فَيُقَالُ لَهُ هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ فَيَقُولُ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَ مَا سَفَكْتُ دَمًا فَيَقُولُ بَلَى سَمِعْتُ مِنْ فُلَانٍ رَوَايَةً كَذَا وَ كَذَا فَرَوَيْتَهَا عَلَيْهِ فَنُقِلَتْ حَتَّى صَارَتْ إِلَى فُلَانٍ الْجَبَّارِ فَقَتَلَهُ عَلَيْهَا وَ هَذَا سَهْمُكَ مِنْ دَمِهِ .

Yunus, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'The servant will be Resurrected on the Day of Judgment moistened in blood, so there would be handed over to him something resembling the cupping or more than that, and it would be said to him, 'This is your share from the blood of so and so'. So he would be saying, 'O Lord^{-azwj}! You^{-azwj} Know that you^{-azwj} Caused me to die and I had

¹⁷ Tafseer Imam Hassan Al Askari^{-asws} – S 350

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 1

¹⁹ Al Kafi – H 2790

not spilt any blood!' So He^{-azwj} would be Saying: "Yes. You heard a report from so and so of such and such, for you reported upon it, and it got transmitted until it came to be to so and so tyrant, and he was killed upon it, and this is your share from his blood'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ فَقَالَ أَمَا وَاللَّهِ مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنْ أَدَّعَوْا سِرَّهُمْ وَ أَفْشَوْا عَلَيْهِمْ فُقْتِلُوا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **[2:61] and killed the Prophets unjustly**. So he^{-asws} said: 'But, by Allah^{-azwj}, they did not kill them^{-as} by their swords, but they publicised their^{-as} secrets and exposed upon them^{-as}, so they (enemies of Allah^{-azwj}) killed them^{-as}'.²¹

عَنْهُ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لَهُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ نَعَمْ قُلْتُ تَعْنِي سَفْلِيَّةٌ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا هِيَ إِذَاعَةُ سِرِّهِ .

From him, from Ahmad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I said to him^{-asws}, 'The nakedness of the *Momin* is Prohibited upon the *Momin*? He^{-asws} said: 'Yes'. I said, 'You^{-asws} mean his lower part?' He^{-asws} said: 'It is not where you are going with it. But rather it is the broadcasting of his secrets'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ عَنْ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِيمَا جَاءَ فِي الْحَدِيثِ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ مَا هُوَ أَنْ يَنْكَشِفَ فَتَرَى مِنْهُ شَيْئاً إِنَّمَا هُوَ أَنْ تَرَوِي عَلَيْهِ أَوْ تَعْبِيهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Mukhtar, from Zayd,

(It has been narrated) from Abu Abdullah^{-asws} regarding what came in the Hadeeth that the nakedness of the *Momin* is Prohibited upon the *Momin*, he^{-asws} said: 'It is not that (by which) he uncovers him so he sees something. But rather, it is his reporting against him or faulting him'.²³

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 5

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 7

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 2

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 3

Supplication of Imam^{-asws} to Allah^{-azwj} against Hostile ones:

اللَّهُمَّ مَنْ كَادَنِي فَكِدْهُ وَمَنْ أَرَادَنِي فَأَرِدْهُ وَفُلَّ عَنِّي حَدٌّ مَنْ نَصَبَ لِي حَدَّهُ وَأَطْفَأَ عَنِّي نَارَ مَنْ شَبَّ لِي وَقُودُهُ وَانْخَفِي مَكْرَ الْمَكْرَةِ وَافْتَقَأَ عَنِّي عُيُونَ الْكُفْرَةِ وَانْخَفِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَادْفَعْ عَنِّي شَرَّ الْحَسَدَةِ وَاغْصِنِي مِنْ ذَلِكَ بِالسَّكِينَةِ وَالْأَيْسَنِ دِرْعَاكَ الْحَصِينَةِ وَاجْتَنِّبْنِي فِي سِتْرِكَ الْوَاقِي وَاصْلِحْ لِي حَالِي وَصَدِّقْ قَوْلِي بِفَعَالِي وَبَارِكْ لِي فِي أَهْلِي وَمَالِي .

O Allah^{-azwj}! The one who plots against me^{-asws}, Plan against him, and the one intends (to harm) me^{-asws}, so Harm him, and Neutralise from me a limit from the one who establishes a limitation to me^{-asws}, and Extinguish from me^{-asws} the fire of the one who lights it to me and fuels it; and Suffice me for the plots of the plotters, and Divert from me^{-asws} the spying eyes of the disbelievers, and Suffice me^{-asws} for the worries of the one who enters the worries upon me^{-asws}, and Repel from me^{-asws} the evil of the envy and Rescue me^{-asws} from that with the tranquillity, and Clothe me^{-asws} with Your^{-azwj} Fortified Shield, and Hide me^{-asws} in Your^{-azwj} Defensive Veil, and Correct my^{-asws} situation for me^{-asws}, and Verify my^{-asws} words with my^{-asws} deeds, and Bless for me^{-asws} in my^{-asws} family and my^{-asws} wealth". (An extract)²⁴

²⁴ Al Kafi V 2 – The Book Of Supplication CH 53 H 13

APPENDIX

Additional Ahadith on enquiring unconcerned issues

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ خَنَانِ بْنِ سَدِيرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ عَنْ خَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْهُمَا فَقَالَ يَا أَبَا الْفَضْلِ مَا تَسْأَلُنِي عَنْهُمَا فَوَ اللَّهُ مَا مَاتَ مِنَّا مَيِّتٌ فَطُرُ إِلَّا سَاخِطًا عَلَيْهِمَا وَ مَا مِنَّا الْيَوْمَ إِلَّا سَاخِطًا عَلَيْهِمَا يُوصِي بِذَلِكَ الْكَبِيرُ مِنَّا الصَّغِيرَ إِنَّهُمَا ظَلَمَانَا حَقًّا وَ مَنَعَانَا فَيْثَنَا وَ كَانَا أَوَّلَ مَنْ رَكِبَ أَغْنَاقَنَا وَ بَثَّقَا عَلَيْنَا بَثْقًا فِي الْإِسْلَامِ لَا يُسْكِرُ أَبَدًا حَتَّى يَقُومَ قَائِمُنَا أَوْ يَنْكَلِمَ مُتَكَلِّمُنَا

Ali Bin Ibrahim, from his father, from hanaan Bin Sudeyr, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanaan Bin Sudeyr, from his father who said:

I asked Abu Ja'far^{-asws} about the two, so he^{-asws} said: 'O Abu Al-Fazl, don't ask me about these two, for by Allah^{-azwj}, no one from among us^{-asws} passes away at all except being angry against these two, and there is none from us^{-asws} today except that he^{-asws} is angry at them. The old ones bequeath it to the young ones from us^{-asws}. These two have been unjust to us^{-asws} for our^{-asws} rights, and prevented us^{-asws} from our^{-asws} Fey (Spoils of War – Khums), and first one rode upon our^{-asws} necks, and caused damage to us^{-asws} with a damage in Al-Islam which can never be repaired ever until our^{-asws} Qaim^{-asws} makes a stand and speaks our^{-asws} speech'.

ثُمَّ قَالَ أَمَا وَ اللَّهُ لَوْ قَدْ قَامَ قَائِمُنَا أَوْ تَكَلَّمَ مُتَكَلِّمُنَا لَأُبْدَى مِنْ أُمُورِهِمَا مَا كَانَ يُكْتَمُ وَ لَكُنَّ مِنْ أُمُورِهِمَا مَا كَانَ يُظْهَرُ وَ اللَّهُ مَا أُسْتُسْتُ مِنْ بَلِيَّةٍ وَ لَا قَضِيَّةٍ تَجْرِي عَلَيْنَا أَهْلَ الْبَيْتِ إِلَّا هُمَا أَسَّسَا أَوْلَاهُمَا فَعَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

Then he^{-asws} said; 'But, by Allah^{-azwj}, when our^{-asws} Qaim^{-asws} makes a stand, or speaks our^{-asws} speech, he^{-asws} will expose the matters of these two of what they had concealed, and conceal from their matters what they used to make apparent. By Allah^{-azwj}, nothing has afflicted us^{-asws} from the afflictions, and what has passed of the difficulties against us^{-asws}, the People^{-asws} of the Household, except that these two laid the foundations of it at first place, so against these two are the Curses of Allah^{-azwj}, and the Angels, and the people altogether'.²⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْحُزَيْنِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَ يَلْزَمُ بَابَ أَبِي جَعْفَرٍ (عليه السلام) لِلْخِدْمَةِ الَّتِي كَانَ وَكَّلَ بِهَا وَ كَانَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى يَجِيءُ فِي السَّحَرِ فِي كُلِّ لَيْلَةٍ لِيَعْرِفَ حَبَرَ عَلَّةَ أَبِي جَعْفَرٍ (عليه السلام) وَ كَانَ الرَّسُولُ الَّذِي يَخْتَلِفُ بَيْنَ أَبِي جَعْفَرٍ (عليه السلام) وَ بَيْنَ أَبِي إِذَا حَضَرَ قَامَ أَحْمَدُ وَ خَلَا بِهِ أَبِي

Al Husayn Bin Muhammad, from Al Kahyrani, from his father, said,

'He (my father) had necessitated the door of Abu Ja'far^{-asws} for the service (as a doorman) which he^{-asws} had allocated with, and it was so that Ahmad Bin Muhammad Bin Isa used to come during the dawn of every night in order to know the news of the illness of Abu Ja'far^{-asws} (9th Imam^{-asws}) and there was the messenger who used to come and go between Abu Ja'far^{-asws}

²⁵ Al-Kafi, Vol. 8, H. 14788

and my father. Whenever he (the messenger) was present, Ahmad would arise and my father would be alone with him (the messenger).

فَخَرَجْتُ ذَاتَ لَيْلَةٍ وَ قَامَ أَحْمَدُ عَنِ الْمَجْلِسِ وَ خَلَا أَبِي بِالرَّسُولِ وَ اسْتَدَارَ أَحْمَدُ فَوَقَفَ حَيْثُ يَسْمَعُ الْكَلَامَ فَقَالَ الرَّسُولُ لِأَبِي إِنَّ مَوْلَاكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي مَاضٍ وَ الْأَمْرُ صَائِرٌ إِلَى ابْنِي عَلِيٍّ وَ لَهُ عَلَيْكُمْ بَعْدِي مَا كَانَ لِي عَلَيْكُمْ بَعْدَ أَبِي

So I went out one night and Ahmad stood from the gathering and my father was alone with the messenger, and Ahmad was circling around. So he paused, when he heard the speech, and the messenger said to my father, 'Your Master^{-asws} conveys the greetings upon you and is saying to you: 'I^{-asws} am going to pass away and the command (Imamate) is going to (be with) my^{-asws} son^{-asws} Ali^{-asws}, and for him^{-asws} upon you all, after me^{-asws} would be what is for me^{-asws} upon you after my^{-asws} father^{-asws}'.

ثُمَّ مَضَى الرَّسُولُ وَ رَجَعَ أَحْمَدُ إِلَى مَوْضِعِهِ وَ قَالَ لِأَبِي مَا الَّذِي قَدْ قَالَ لَكَ قَالَ خَيْرًا قَالَ قَدْ سَمِعْتُ مَا قَالَ فَلِمَ تَكْتُمُهُ وَ أَعَادَ مَا سَمِعَ فَقَالَ لَهُ أَبِي قَدْ حَرَّمَ اللَّهُ عَلَيْكَ مَا فَعَلْتَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تَحْسَبُوا فَاحْفَظِ الشَّهَادَةَ لَعَلَّنَا نَحْتَاجُ إِلَيْهَا يَوْمًا مَا وَ إِيَّاكَ أَنْ تُظْهِرَهَا إِلَى وَقْتِهَا

Then the messenger went away and Ahmad returned to his place and said to my father, 'What is that which he had said to you?' He said, 'Good'. He said, 'I have heard what he said, therefore do not conceal it', and he repeated what he had heard. So my father said to him, 'Allah^{-azwj} has Prohibited upon you what you did because Allah^{-azwj} the Exalted is Saying **[49:12] and do not spy**, therefore preserve the testimony for perhaps we would be needy to it one day and beware of manifesting it before its time'.

فَلَمَّا أَصْبَحَ أَبِي كَتَبَ نُسخَةَ الرِّسَالَةِ فِي عَشْرِ رِقَاعٍ وَ حَتَمَهَا وَ دَفَعَهَا إِلَى عَشْرَةٍ مِنْ وُجُوهِ الْعَصَابَةِ وَ قَالَ إِنْ حَدَثَ بِي حَدَثُ الْمَوْتِ قَبْلَ أَنْ أُطَالِيَكُمْ بِهَا فَافْتَحُوهَا وَ أَعْلِمُوا بِمَا فِيهَا

So when it was morning, my father copied the message in ten papers and sealed these and handed these over to ten from the clan and said, 'If there occurs with me an occurrence of death before I seek these from you all, so open these and get to know with whatever is in it'.

فَلَمَّا مَضَى أَبُو جَعْفَرٍ (عليه السلام) ذَكَرَ أَبِي أَنَّهُ لَمْ يُخْرِجْ مِنْ مَنْزِلِهِ حَتَّى قَطَعَ عَلَى يَدَيْهِ نَحْوَ مِنْ أَرْبَعِمِائَةِ إِنْسَانٍ وَ اجْتَمَعَ رُؤَسَاءُ الْعَصَابَةِ عِنْدَ مُحَمَّدِ بْنِ الْفَرَجِ يَتَفَاوَضُونَ هَذَا الْأَمْرَ فَكَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى أَبِي يُعْلِمُهُ بِاجْتِمَاعِهِمْ عِنْدَهُ وَ أَنَّهُ لَوْ لَا خَافَهُ الشُّهْرَةَ لَصَارَ مَعَهُمْ إِلَيْهِ وَ يَسْأَلُهُ أَنْ يَأْتِيَهُ

So when Abu Ja'far^{-asws} passed away, my father mentioned that he would not come out from his house until about four hundred persons had cut off (from others) upon his hands, and he gathered the chiefs of the community in the presence of Muhammad Bin Al-Faraj negotiating this matter. So Muhammad Bin Al-Faraj wrote to my father letting him know of their gathering in his presence, and that he, if he does not fear the publicity, should come to be with them, and he asked him to come over.

فَرَكِبَ أَبِي وَ صَارَ إِلَيْهِ فَوَجَدَ الْقَوْمَ مُجْتَمِعِينَ عِنْدَهُ فَقَالُوا لِأَبِي مَا تَقُولُ فِي هَذَا الْأَمْرِ فَقَالَ أَبِي لِمَنْ عِنْدَهُ الرِّقَاعُ أَحْضِرُوا الرِّقَاعَ فَأَحْضَرُوها فَقَالَ لَهُمْ هَذَا مَا أَمَرْتُ بِهِ فَقَالَ بَعْضُهُمْ قَدْ كُنَّا نُحِبُّ أَنْ يَكُونَ مَعَكَ فِي هَذَا الْأَمْرِ شَاهِدٌ آخَرُ

So my father rode and went over to him and he found the people have had gathered with him. So they said to my father, 'What are you saying regarding this matter?' So my father said, 'To the one with whom there is a parchment, should display the parchment'. So they

displayed these, and he said to them, 'This is what I had been ordered with'. So some of them said, 'We would have loved it if there had been other witnesses with you regarding this matter'.

فَقَالَ لَهُمْ قَدْ أَتَاكُمْ اللَّهُ عَزَّ وَجَلَّ بِهِ هَذَا أَبُو جَعْفَرٍ الْأَشْعَرِيُّ يَشْهَدُ لِي بِسَمَاعِ هَذِهِ الرِّسَالَةِ وَ سَأَلَهُ أَنْ يَشْهَدَ بِمَا عِنْدَهُ فَأَنْكَرَ أَحْمَدُ أَنْ يَكُونَ سَمِعَ مِنْ هَذَا شَيْئاً قَدْ دَعَاهُ أَبِي إِلَى الْمُبَاهَلَةِ

So he said to them, 'Allah^{-azwj} Mighty and Majestic has Already Come with it. This is Abu Ja'far Al-Ashary. He would testify for me that he heard this message, and ask him that he should testify with whatever is with him'. But, Ahmad denied that he had been hearing anything from this. So my father called him to the imprecation (Mubahila).

فَقَالَ لَنَا حَقَّقْ عَلَيْهِ قَالَ قَدْ سَمِعْتُ ذَلِكَ وَ هَذَا مَكْرُمَةٌ كُنْتُ أُحِبُّ أَنْ تَكُونَ لِلرَّجُلِ مِنَ الْعَرَبِ لَا لِلرَّجُلِ مِنَ الْعَجَمِ فَلَمْ يَبْرَحِ الْقَوْمُ حَتَّى قَالُوا بِالْحَقِّ جَمِيعاً

So he (the narrator) said, 'When it was proven against him, he said, 'I had heard that and this is a prestige. I had liked it that it would happen to be from a man from the Arabs, not to a man from the non-Arabs'. (Al-Khayrani was a non-Arab). So the people did not depart until they had spoken with the truth, altogether'.²⁶

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 74 H 2