

Meanings of Nakedness of a Believer – Momin

Table of Contents

'Meanings of Nakedness of a Believer - Momin'	3
APPENDIX.....	9

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^{-sawww} and his^{-sawww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Meanings of Nakedness of a Believer - Momin’

مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه عن محمد بن سنان عن الحسين بن المختار عن زيد الشحام عن أبي عبد الله ع في قوله ص عورة المؤمن على المؤمن حرام قال ليس هو أن ينكشف ويرى منه شيئاً إنما هو أن يروى عليه.

(The book) ‘Ma’any Akhbar’ – My father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al-Husayn Bin Al Mukhtar, from Zayd Al Shaham,

‘From Abu Abdullah^{-asws} regarding his^{-sawww} words: ‘The nakedness of the Momin is prohibited unto the Momin’, he^{-asws} said: ‘It isn’t his being uncovered and you see something from him. But rather, it is reporting against him’¹.

مع، معاني الأخبار بهذا الإسناد عن محمد بن سنان عن حذيفة بن منصور قال: قلت لأبي عبد الله ع شيء يقوله الناس عورة المؤمن على المؤمن حرام

(The book) ‘Ma’any Al Akhbar’ – By this chain, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I said to Abu Abdullah^{-asws}, ‘There is something the people are saying, ‘Nakedness of the Momin is prohibited unto the Momin’.

قال ليس حيث تذهب إنما عورة المؤمن أن يراه يتكلم بكلام يعاب عليه فيحفظه عليه ليعبره به يوماً إذا غضب.

He^{-asws} said: ‘It isn’t where you are going (with it). But rather the nakedness of the Momin is seeking him speaking with a speech he can be faulted upon, so he preserves it upon him in order to fault him with it one day when he is angered’².

¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 7

² Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 8

كأ، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ ابْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ وَ الْفَضْلِ ابْنَيْ يَزِيدَ الْأَشْعَرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُؤَاحِيَ الرَّجُلَ عَلَى الدِّينِ فَيُحْصِي عَلَيْهِ عَثْرَاتِهِ وَ زَلَّاتِهِ لِيَعْتَنَهُ بِهَا يَوْمًا مَا.

(The book) 'Al Kafi' – from Muhammad, from Ahmad, from Ibn Sinan, from Ibrahim and Al Fazl, two sons of Yazeed Al Ashareyn, from Abdullah Bin Bukeyr, from Zurara,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'The closest of what the servant can be to Kufr is if he were to establish brotherhood with a man upon the religion, so he counts his stumbles and his slips upon him in order to rebuke him with it one day'.³

Additional Ahadith with similar message are included in Appendix.

مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Nakedness of the Momin is prohibited unto the Momin?'

فَقَالَ نَعَمْ

He^{asws} said: 'Yes'.

قُلْتُ يَعْنِي سَفْلِيئِهِ

I said, 'Meaning his lower part?'

قَالَ لَيْسَ هُوَ حَيْثُ تَذْهَبُ إِمَّا هُوَ إِدَاعَةُ سِرِّهِ.

He^{asws} said: 'It isn't where you are going (with it). But rather it is broadcasting his secrets''.⁴

³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 20

⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 9

ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَهْلٍ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنْ ابْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يَبْلُغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُ لَهُ فَأَسْأَلُهُ عَنْهُ فَيُنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ ثِقَاتٌ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Yahya, from Sahl, from Yahya Bin Al Mubarak, from Abu Jabalah, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan Al-Musa^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The man from my brethren, something reaches me from him which I dislike for him. So I ask about it and he denies that, and I have been informed about it by reliable people'.

فَقَالَ لِي يَا مُحَمَّدُ كَذَّبَ سَمْعَكَ وَ بَصَرَكَ عَنْ أَحِيكَ فَإِنْ شَهِدَ عِنْدَكَ حَمْسُونَ قَسَامَةً وَ قَالَ لَكَ قَوْلًا فَصَدِّقْهُ وَ كَذِّبْهُمْ وَ لَا تُذِيعَنَّ عَلَيْهِ شَيْئًا تَشِينُهُ بِهِ وَ تَهْدِمُ بِهِ مُرُوتَهُ فَتَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَشِيَعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَ الْآخِرَةِ.

He^{-asws} said to me: 'O Muhammad! Believe your hearing and your sight. Even if fifty (persons) were to testify in your presence swearing, and he says to you a word, ratify him and belie them, and do not broadcast anything against him shaming him with it and demolishing his personality by it, so you will be from those Allah^{-azwj} Mighty and Majestic Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19]**'⁵

ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَمَّارٍ عَنْ أَبِي حَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص مَنْ أَدَاعَ فَاحِشَةً كَانَ كَمُبْتَدِئِهَا وَ مَنْ عَيَّرَ مُؤْمِنًا بِشَيْءٍ لَا يَمُوتُ حَتَّى يَرْكَبَهُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ali Bin Ismail, from Ammar, from Abu Hazim who said,

'Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who broadcasts an immorality would be like the one who began it, and the one who faults a Momin with something, he will not die until he commits it''⁶

سر، السرائر أَبُو عَبْدِ اللَّهِ السَّيَّارِيُّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رَأَيْتُمُ الْعَبْدَ مُتَمَقِّدًا لِلذُّنُوبِ النَّاسِ نَاسِيًا لِذُنُوبِهِ فَاغْلَمُوا أَنَّهُ قَدْ مَكَرَ بِهِ.

(The book) 'Al Sarair' – Abu Abdullah Al Sayyari, from Muhammad Bin Ismail, from a man,

⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 11

⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 12

‘From Abu Abdullah^{-asws} having said: ‘When you see the servant inspecting sins of the people, forgetful of his own sins, then know that he is plotting with him’.⁷

جا، المجلس للمفيد مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنِ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ وَأَسْرَعَ الشَّرِّ عِقَاباً الْبَغْيُ وَكَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَنْهُ مِنْ نَفْسِهِ وَأَنْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ وَأَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ.

(The book) ‘Al Majaalis’ of Al Mufeed – Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Aasim Bin Humeyd, from Al Haza’a,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The good deed of quickest Reward is the righteousness, and the evil deed of quickest Punishment is the immorality; and it suffices as a fault with the person if he were to see from the people what he is blind about from himself, and he faults the people with what he (himself) is not capable of leaving it, and he hurts his gatherers with what does not concern him’.⁸

ختص، الإختصاص قَالَ الصَّادِقُ ع مَنْ أَطَّلَعَ مِنْ مُؤْمِنٍ عَلَى ذَنْبٍ أَوْ سَيِّئَةٍ فَأَفْشَى ذَلِكَ عَلَيْهِ وَ لَمْ يَكْتُمْهَا وَ لَمْ يَسْتَغْفِرِ اللَّهُ لَهُ كَانَ عِنْدَ اللَّهِ كَعَامِلِهَا وَ عَلَيْهِ وَزُرُ ذَلِكَ الَّذِي أَفْشَاهُ عَلَيْهِ وَ كَانَ مَعْفُوراً لِعَامِلِهَا وَ كَانَ عِقَابُهُ مَا أَفْشَى عَلَيْهِ فِي الدُّنْيَا مَسْتُوراً عَلَيْهِ فِي الْآخِرَةِ

(The book) ‘Al Ikhtisas’ –

‘Al-Sadiq^{-asws} said: ‘One who notices from a Momin being upon a sin or an evil deed, so he spreads that upon him and does not conceal it and does not seek Forgiveness of Allah^{-azwj}, there would be for him in the Presence of Allah^{-azwj}, like its doer, and against him would be the burden of that which he had spread upon him, and it would be Forgiven for its doer and its Punishment of what he had spread would be against him in the world, concealed upon him in the Hereafter.

ثُمَّ يَجِدُ اللَّهُ أَكْرَمَ مِنْ أَنْ يُنْتَبَى عَلَيْهِ عِقَاباً فِي الْآخِرَةِ

Then he will find Allah^{-azwj} to be more Benevolent than to double upon him with Punishment in the Hereafter’.

وَ قَالَ مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَ هَدَمَ مُرُوتَهُ لِيُسْقِطَهُ مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ وَلايَتِهِ إِلَى وَلايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ.

⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 14

⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 15

And he^{-asws} said: ‘One who reports a report upon a Momin, intending to shame him with it and demolish his personality for him to fall from the eyes of people, Allah^{-azwj} will Expel him from His^{-azwj} Wilayah to the wilayah of the Satan^{-la}, but the Satan^{-la} will not accept him’.⁹

ختص، الإختصاص الصدوق عن أبيه عن ابن عامر عن عمه عن محمد بن زياد عن ابن عميرة قال قال الصادق ع إن لله تبارك و تعالی على عبده المؤمن أربعين جنة فمن أذنب ذنباً كبيراً رفع عنه جنة فإذا عاب أخاه المؤمن بشيء يعلمه منه انكشفت تلك الجنة عنه و يبقى مهتك الستر

(The book) ‘Al Ikhtisas’ – Al Sadouq, from his father, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad, from Ibn Ameyra who said,

‘Al-Sadiq^{-asws} said: ‘For Allah^{-azwj} Blessed and Exalted, upon the Momin servant, there are forty shields. The one who commits a major sin, a shield is raised from him. When he faults his Momin brother with anything he knows from him, those shields are removed from him and he remains violated (torn) of the veils.

فَيَفْتَضِحُ فِي السَّمَاءِ عَلَى أَلْسِنَةِ الْمَلَائِكَةِ وَ فِي الْأَرْضِ عَلَى أَلْسِنَةِ النَّاسِ وَ لَا يَرْتَكِبُ ذَنْباً إِلَّا ذَكَرُوهُ وَ يَقُولُ الْمَلَائِكَةُ الْمُؤَكَّلُونَ بِهِ يَا رَبَّنَا قَدْ بَقِيَ عَبْدُكَ مُهْتَكُ السِّتْرِ وَ قَدْ أَمَرْنَا بِحِفْظِهِ

Thus, he gets exposed in the sky upon the tongues of Angels, and in the earth upon the tongues of people, and he does not commit any sins except they mention it, and the Angels in the sky, allocated with him, say: ‘O our Lord^{-azwj}! Your^{-azwj} servant has remained violated (torn) of the veils, and You^{-azwj} had Commanded with protecting him!’

فَيَقُولُ عَزَّ وَ جَلَّ مَلَائِكَتِي لَوْ أَرَدْتُ بِهَذَا الْعَبْدِ خَيْراً مَا فَضَحْتُهُ فَارْفَعُوا أجنحتكم عنه فَو عَزَّتِي لَا يَقُولُ بَعْدَهَا إِلَى خَيْرٍ أَبَدًا.

The Mighty and Majestic Says: “My^{-azwj} Angels! If I^{-azwj} had Wanted food with this servant, I^{-azwj} would not have Exposed him, so raise your wings away from him! By My^{-azwj} Might! After it, he will not return to good, ever!”¹⁰

كأ، الكافي عن محمد بن أحمد عن علي بن النعمان عن إسحاق بن عمارة قال سمعت أبا عبد الله ع يقول قال رسول الله ص يا معشر من أسلم بلسانه ولم يخلص الإيمان إلى قلبه- لا تدموا المسلمين و لا تتبعوا عوراتهم فإنه من تتبع عوراتهم تتبع الله عورته و من تتبع الله عورته يفضحه و لو في بيته.

(The book) ‘Al Kafi’ – from Muhammad, from Ahmad, from Ali Bin Al Numan, from Is’haq Bin Ammar who said,

⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 16

¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 17

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'O community of the one who became Muslim by his tongue and the Eman is not sincere to his heart! Neither condemn the Muslims nor pursue their nakedness (exposures/faults), for the one who pursues their nakedness, Allah^{-azwj} will Pursue his nakedness, and the one who Allah^{-azwj} Pursues his nakedness, He^{-azwj} Exposes him, and even if in his own house''.¹¹

¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 21

APPENDIX

كأ، الكافي عن العِدَّة عن البرقي عن ابن فضال عن ابن بكير عن أبي عبد الله ع قال: أبعُد ما يكونُ العبدُ من الله أن يكونَ الرَّجُلُ يُواخي الرَّجُلَ وَ هُوَ يَحْفَظُ عَلَيْهِ زَلَاتِهِ لِيُعِيرَهُ بِهَا يَوْمًا مَا.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Fazzal, from Ibn Bukeyr,

'From Abu Abdullah^{-asws} having said: 'The remotest of what the servant can be from Allah^{-azwj}, if a man happens to establish brotherhood with a man, and he memorises his slips upon him, for him to rebuke him with it one day''.¹²

سن، المحاسن في رواية زُرارة عن أبي جعفر قال: إنَّ أَقْرَبَ ما يَكُونُ العبدُ إلى الكُفْرِ أن يُواخي الرَّجُلَ على الدِّينِ فيُحْصِي عَلَيْهِ عَثْرَاتِهِ وَ زَلَاتِهِ لِيُعَنِّفَهُ بِهَا يَوْمًا مَا.

(The book) 'Al Mahasin' – In a report by Zurara,

'From Abu Ja'far^{-asws} having said: 'The closest of what the servant can be to Kufr is when the man establishes brotherhood upon the religion, then he counts his stumbles and his slips upon in order to rebuke him with it one day''.¹³

كأ، الكافي عن العِدَّة عن البرقي عن ابن فضال عن ابن بكير عن أبي عبد الله ع قال: أبعُد ما يكونُ العبدُ من الله أن يكونَ الرَّجُلُ يُواخي الرَّجُلَ وَ هُوَ يَحْفَظُ عَلَيْهِ زَلَاتِهِ لِيُعِيرَهُ بِهَا يَوْمًا مَا.

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¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 22

¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 13

¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 65 H 22