

Snooping and Gossiping

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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 وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Snooping and Gossiping

Summary:

These days, embarrassing, impolite and disgusting pieces of information are shared in the name of breaking news – all of these are forbidden in Islam. Sometimes, it is done with an excuse – ‘forwarded as received’ – to shift the blame to the source. And discussing others, behind their back, has become the norm and gossiping and snooping have been widely practised without reflecting that these are grave sins and prohibited in Islam. All these vices are to peak closer to the last time of the world, i.e., the time of the reappearance of the 12th Imam^{-ajfj}.

Rasool Allah^{-saww} foretold to Salman (Al-Farsi) about the affairs of the people of the last time:

‘And lying would become common, and obstinacy would be apparent, and hunger would be widespread, and the enjoining of the good would be disliked along with the prohibiting of the evil, to the extent that a believer of that era would be the most humiliated one of the communities...’ (an extract).¹

Allah^{-azwj} Dislikes Spying and Snooping:

النَّورُ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

(Surah) Al Noor: ***Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, [24:19]***

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَيْتُهُ عَيْنًا وَ سَمِعْتُهُ أُذُنًا فَهُوَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who says regarding a Momin what he saw and what his ears heard, so he is from the ones for whom Allah^{-azwj} Mighty and Majestic Says: ***Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment [24:19].***’²

¹ تفسير القمّي 2: 303

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 2

سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يَبْلُغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُهُ فَأَسْأَلُهُ عَنْ ذَلِكَ فَيُنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ ثِقَاتٌ

Sahl Bin Ziyad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Muhammad Bin Al-Fazeyl, who has narrated the following:

Abu Al-Hassan the First^{-asws} said, when I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, (it's about) a man from our brethren. A matter has reached me about him which I dislike, so I asked about that, but he denies that, and it has been informed to me by reliable people.'

فَقَالَ لِي يَا مُحَمَّدُ كَذَّبَ سَمْعَكَ وَ بَصَرَكَ عَنْ أَحَبِّكَ فَإِنْ شَهِدَ عِنْدَكَ خَمْسُونَ قَسَامَةً وَ قَالَ لَكَ قَوْلًا فَصَدَّقَهُ وَ كَذَّبْتُمْ لَا تُذِيعَنَّ عَلَيْهِ شَيْئًا تَشِينُهُ بِهِ وَ تَهْلِكُمْ بِهِ مُرُوَّةً فَتَكُونُ مِنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

He^{-asws} said to me: 'O Muhammad, deny your hearing and your vision about your brother even though fifty (people) have testified in your presence under oath, and if he says something to you, so ratify him and belie them. Do not publicise anything against him which would disgrace him and destroy his magnanimity, for you will become those for whom Allah^{-azwj} has Said in His^{-azwj} Book: ***Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, and Allah Knows while you are not knowing [24:19].***³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ بَهَتَ مُؤْمِنًا أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ بَعَثَهُ اللَّهُ فِي طَبْنَةِ خَبَالٍ حَتَّى يَخْرُجَ بِمَا قَالَ قُلْتُ وَ مَا طَبْنَةُ الْخَبَالِ قَالَ صَدِيدٌ يَخْرُجُ مِنْ فُرُوجِ الْمُؤْمِنَاتِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Ibn AbuYafour, from;

Abu Abdullah^{-asws} has said: 'The one who slanders a *Momin* or a *Momina* (female Believer) with what is not in him, Allah^{-azwj} would Resurrect him in the clay of Khabaal until he exits from what he had said.' I said, 'And what is the clay of Khabaal?' He^{-asws} said: 'Pus coming out from the private part of the prostitutes.'⁴

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «يجب على المؤمن أن يستر عليه سبعين كبيرة».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{-asws} having said: 'It is Obligatory upon the *Momin* that he veils upon him, seventy major sins.'⁵

³ Al Kafi – V 8 H 14573

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 5

⁵ الكافي 2: 165 / 8.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْغَيْبَةُ أَنْ تَقُولَ فِي أَخِيكَ مَا سَتَرَهُ اللَّهُ عَلَيْهِ وَأَمَّا الْأَمْرُ الظَّاهِرُ فِيهِ مِثْلُ الْحَدِّ وَالْعَجَلَةِ فَلَا وَ الْبُهْتَانُ أَنْ تَقُولَ فِيهِ مَا لَيْسَ فِيهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Sayaba who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The backbiting is that you are saying regarding your brother what Allah^{-azwj} has Veiled upon him, and as for the apparent matters in him, like the violent anger and the haste, so no; and the slander is that you are saying regarding him what is not in him.’⁶

In Holy Quran, Allah^{-azwj} Forbids the snooping (spying) on others.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَتُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ 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]

Gossiping is from the grave sins:

في جوامع الجامع وروى ان ابا بكر وعمر بعثا 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: ما لي أرى خضرة اللحم في أفواهكما ؟ قال: يا رسول الله ما تناولنا اليوم لحما، قال ظلمت تأكلون 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.⁷

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 7

⁷ Tafseer Noor Al Saqalayn – CH 49 H 80

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّقُوا الْمُحَرَّمَاتِ كُلَّهَا - وَاعْلَمُوا أَنَّ غَيْبَتَكُمْ لِأَخِيكُمْ الْمُؤْمِنِ - مِنْ شَيْعَةِ آلِ مُحَمَّدٍ أَعْظَمُ فِي التَّحْرِيمِ مِنَ الْمَيْتَةِ - قَالَ اللَّهُ جَلَّ وَ عَلا: «وَلَا يَغْتَنَبُ بَعْضُكُمْ بَعْضًا - أَوْ يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ»

Imam 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].**

وَإِنَّ الدَّمَ أَخْفَى عَلَيْكُمْ - فِي تَحْرِيمِ أَكْلِهِ - مِنْ أَنْ يَشِيَّ أَحَدُكُمْ بِأَخِيهِ الْمُؤْمِنِ مِنْ شَيْعَةِ مُحَمَّدٍ ص إِلَى سُلْطَانٍ جَائِرٍ، فَإِنَّهُ حِينَئِذٍ قَدْ أَهْلَكَ نَفْسَهُ وَ أَخَاهُ الْمُؤْمِنَ وَ السُّلْطَانَ الَّذِي وَشَّى 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.

وَإِنَّ لَحْمَ الْخَنزِيرِ أَخْفَى تَحْرِيمًا - مِنْ تَعْظِيمِكُمْ مَنْ صَعَّرَهُ اللَّهُ، وَ تَسْمِيَتِكُمْ بِأَسْمَائِنَا أَهْلِ الْبَيْتِ، وَ تَلْقُؤِكُمْ بِالْقَابِنَا مِنْ سَمَاءِ اللَّهِ بِأَسْمَاءِ الْفَاسِقِينَ، وَ لَقَبَهُ بِالْقَابِ الْفَاجِرِينَ

'And that the flesh of the swine is lighter in Prohibition than your revering (admiring) 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 (use of) teknonym (with) him with our^{-asws} teknonyms to the one whom Allah^{-azwj} Named with the names of the mischief-makers, and Teknonymed him with the teknonyms of the evil doers...' (an extract).⁸

الدُّرَّةُ الْبَاهِرَةُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ لَيْقَلَّ عَيْبُ النَّاسِ عَلَى لِسَانِكَ.

(The book) 'Al Durr Al Bahira' –

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'And let people's faults be less on your tongue.'⁹

وَ قَالَ ع مَنْ رَمَى النَّاسَ بِمَا فِيهِمْ رَمَوْهُ بِمَا لَيْسَ فِيهِ.

'And he^{-asws} said: 'One who shoots (accuses) the people with what is in them, they will shoot at him (accuse him) with what isn't in him.'¹⁰

كان رسول الله ص إذا كره من إنسان شيئا قال ما بال أقوام يفعلون كذا و كذا و لا يعين.

Rasool-Allah^{-saww} was such that whenever he^{-saww} mentioned something from a person, said: 'What is the matter with a people doing such and such?' And he^{-saww} would not specify.'¹¹

⁸ Tafseer Imam Hassan Al Askari^{asws} – S 350

⁹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 65 a

¹⁰ Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 65 b

¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

وَقَالَ عَلِيٌّ ع اذْكُرُوا خَيْرَ مَوْتَاكُمْ.

And Ali^{-asws} said: 'Mention the good deeds of your deceased.'¹²

و فِي خَيْرٍ آخَرَ لَا تَقُولُوا فِي مَوْتَاكُمْ إِلَّا خَيْرًا.

And in another: 'Do not be saying regarding your deceased, except good.'¹³

قَالَ النَّبِيُّ ص أَ تَرْغَبُونَ عَنْ ذِكْرِ الْفَاجِرِ حَتَّى يَعْرِفَهُ النَّاسُ اذْكُرُوهُ بِمَا فِيهِ يَحْذَرُهُ النَّاسُ.

The Prophet^{-saww} said: 'Are you afraid from mentioning the immoral until the people recognise him? Mention him with whatever is in him, the people can be careful of him.'¹⁴

الكَافِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ عَنْ رَجُلٍ لَا نَعْلَمُهُ إِلَّا يَحْيَى الْأَزْرَقُ قَالَ قَالَ أَبُو الْحَسَنِ ع مَنْ ذَكَرَ رَجُلًا مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ بِمَا عَرَفَهُ النَّاسُ لَمْ يَغْتَبَهُ وَ مَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ بِمَا لَا يَعْرِفُهُ النَّاسُ اغْتَابَهُ وَ مَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ هَمَّتْهُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Aamir, from Aban, from a man we don't know except as Yahya Al-Azraq who said,

'Abu Al-Hassan^{-asws} said: 'One who mentions a man from behind him with what is in him, from what the people do know, he is not backbiting him, and one who mentions it from behind him with what is in him from what the people don't know, he is backbiting him, and the one who mentions him with isn't in him, so he has slandered him.'¹⁵

الْأَمَالِي لِلصَّدُوقِ فِي مَنَْاهِي النَّبِيِّ ص أَنَّهُ نَهَى عَنِ الْغَيْبَةِ وَ الْإِسْتِمَاعِ إِلَيْهَا وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنْ اغْتَابَ امْرِئًا مُسْلِمًا بَطَلَ صَوْمُهُ وَ نُقِضَ وَضُوؤُهُ وَ جَاءَ يَوْمَ الْقِيَامَةِ تَفُوحٌ مِنْهُ رَائِحَةٌ أَنْتُمْ مِنَ الْجِيْفَةِ يَتَأَذَى بِهِ أَهْلُ الْمَوْقِفِ فَإِنْ مَاتَ قَبْلَ أَنْ يَتُوبَ مَاتَ مُسْتَحِلًّا لِمَا حَرَّمَ اللَّهُ

(The book) 'Al-Amaali' of Al-Sadouq –

'Among prohibitions by the Prophet^{-saww}, he^{-saww} prohibited from the backbiting and listening intently to it (snooping), and he^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: 'One who backbites a Muslim person, his fasts are nullified, and his Wud'u is broken, and he will come on the Day of Qiyamah such that a smell will be effusing from him being smellier than the carcass, the people at the pausing will be harmed by it. If he dies before he repents, he would have died having permitted what Allah^{-azwj} had Prohibited.'

و قَالَ ص مَنْ كَظَمَ غَيْظًا وَ هُوَ قَادِرٌ عَلَى إِنْفَادِهِ وَ حَلَمَ عَنْهُ أَعْطَاهُ اللَّهُ أَجْرَ شَهِيدٍ أَلَا وَ مَنْ تَطَوَّلَ عَلَى أَخِيهِ فِي غَيْبَةٍ سَمِعَهَا فِيهِ فِي مَجْلِسٍ فَرَدَّهَا عَنْهُ رَدَّ اللَّهُ مِنْهُ أَلْفَ بَابٍ مِنَ السُّوءِ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنْ هُوَ لَمْ يَرُدَّهَا وَ هُوَ قَادِرٌ عَلَى رَدِّهَا كَانَ عَلَيْهِ كَوْرٌ مِنَ اغْتَابِهِ سَبْعِينَ مَرَّةً.

'And he^{-saww} said: 'One who swallows anger while he is able upon implementing it and forbears from it, Allah^{-azwj} will Give him Recompense of a martyr; and the one who graces upon his brother regarding a backbite he had heard regarding him, so he repels it from him,

¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 67

¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 6

Allah^{-azwj} will Repel from him a thousand doors of evil in the world and the Hereafter. But if he does not repel it while he is able upon repelling it, upon him would be like a burden (of sins) of the one who had backbitten him, seventy times.”¹⁶

فقه الرضا عليه السلام اجْتَنِبُوا الْغَيْبَةَ غَيْبَةَ الْمُؤْمِنِ وَ اخْذَرُوا النَّمِيمَةَ فَإِنَّهَا يُفْطِرَانِ الصَّائِمَ وَ لَا غَيْبَةَ لِلْفَاجِرِ وَ شَارِبِ الْخَمْرِ وَ اللَّاعِبِ بِالْشَطْرَنْجِ وَ الْقِمَارِ.

(The book) ‘Fiqh Al-Reza^{-asws},’ may the greetings be upon him^{-asws}: ‘Shun the backbiting, backbiting the Momin, and be cautious of the gossiping, for these two break the fast (of the fasting one), and there is no backbiting of the immoral, and drinker of the wine, and the chess player, and the gambler.’¹⁷

The snooping

محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عيسى، عن يوسف بن عقيل بن محمد بن قيس، عن أبي جعفر عليه السلام قال: محرمة 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.’¹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْحِزْبِيِّ 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 خَبَرَ عَلِيٍّ 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} 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 فَوْقَ 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

I went out one night and Ahmad stood from the gathering and my father was alone with the messenger, and Ahmad was circling around. 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}

¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 10

¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 47

¹⁸ Al Kafi – H 2790

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 تَجَسَّسُوا فَاحْفَظِ الشَّهَادَةَ لَعَلَّنَا نَحْتَاجُ إِلَيْهَا يَوْمًا مَا وَ إِيَّاكَ أَنْ تُظْهِرَهَا إِلَى وَفَّيْهَا

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: **nor should you spy [49:12]**, 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 خَتَمَهَا وَ دَفَعَهَا إِلَى عَشْرَةٍ مِنْ وَجُوهِ الْعِصَابَةِ وَ قَالَ إِنْ حَدَثَ بِي حَدَثُ الْمَوْتِ قَبْلَ أَنْ أُطَالِيَكُمْ بِهَا فَافْتَحُوهَا وَ أَعْلِمُوا بِمَا فِيهَا

When it was morning, my father copied the message in ten papers and sealed these and handed those 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 يَخْرُجْ مِنْ مَنْزِلِهِ حَتَّى قَطَعَ عَلَى يَدَيْهِ نَحْوَ مِنْ أَرْبَعِمِائَةِ إِنْسَانٍ وَ اجْتَمَعَ رُؤَسَاءُ الْعِصَابَةِ 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

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 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 أَخْضَرُوهَا الرِّقَاعَ فَأَخْضَرُوهَا فَقَالَ لَهُمْ هَذَا مَا أَمَرْتُ بِهِ فَقَالَ بَعْضُهُمْ قَدْ كُنَّا نَحِبُّ أَنْ يَكُونَ مَعَكَ فِي هَذَا الْأَمْرِ شَاهِدٌ آخَرُ

My father rode and went over to him, and he found that the people had gathered with him. They said to my father, 'What are you saying regarding this matter?' My father said, 'To the one with whom there is a parchment, should display the parchment.' 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 وَ جَلَّ بِهَذَا أَبُو جَعْفَرٍ الْأَشْعَرِيُّ يَشْهَدُ لِي بِسَمَاعِ هَذِهِ الرِّسَالَةِ وَ سَأَلَهُ أَنْ يَشْهَدَ بِمَا عِنْدَهُ فَأَنْكَرَ أَحْمَدُ أَنْ يَكُونَ سَمِعَ مِنْ هَذَا شَيْئًا فَدَعَاهُ أَبِي إِلَى الْمُبَاهَلَةِ

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 لَمَّا حَقَّقَ عَلَيْهِ قَالَ قَدْ سَمِعْتُ ذَلِكَ وَ هَذَا مَكْرَمَةٌ كُنْتُ أَجِبُ أَنَّ تَكُونَ لِرَجُلٍ مِنَ الْعَرَبِ لَا لِرَجُلٍ مِنَ الْعَجَمِ فَلَمْ يَبْرَحِ الْقَوْمُ حَتَّى قَالُوا بِالْحَقِّ جَمِيعاً
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 from 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.¹⁹

Also,

الحجرات وَ لَا تَجَسَّسُوا

(Surah) Al Hujuraat: **nor should you snoop [49:12]**

الخصال فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيِّ ع أَنَّهُ قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشَرِّكُمْ

(The book) ‘Al Khisaal’ –

‘In a bequest by the Prophet^{-saww} to Ali^{-asws}, he^{-saww} said to his^{-saww} companions: ‘Shall I^{-saww} inform you all with your evil ones?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

‘They said, ‘Yes, O Rasool-Allah^{-saww}!

قَالَ الْمَشَاءُونَ بِالتَّيْمِمَةِ الْمُفْرِقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْعُيُوبِ.

‘He^{-asws} said: ‘The ones walking with the gossip, and separators between the beloved ones, the ones seeking faults of the righteous ones.’²⁰

الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْمَرَاغِيِّ عَنْ مُوسَى بْنِ الْحَسَنِ بْنِ سَلْمَانَ عَنْ أَبِي بَكْرٍ بْنِ الْحَارِثِ الْبَاغَنْدِيِّ عَنْ عِيسَى بْنِ رَعِينَةَ [رَعْبَةَ] عَنْ مُحَمَّدِ بْنِ رِئِيسٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص كَانَ بِالْمَدِينَةِ أَقْوَامٌ هُمْ عُيُوبٌ فَسَكَنُوا عَنْ عُيُوبِ النَّاسِ فَأَسَكَتَ اللَّهُ عَنْ عُيُوبِهِمُ النَّاسَ فَمَاتُوا وَ لَا عُيُوبَ هُمْ عِنْدَ النَّاسِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Musa Bin Al-Hassan Bin Salman, from Abu Bakr Bin Al Haris Al Bagandy, from Isa Bin Rayna, from Muhammad Bin Rais, from Al Lays Bin Sa’ad, from Yazeed Bin Abu Habeeb, from Nafie, from Ibn Umar who said,

‘Rasool-Allah^{-saww} said: ‘There were a people in Al-Medina, there were faults for them, so they were silent from the faults of (other) people, so Allah^{-azwj} Silenced the people about their faults. They died, and there were no faults for them in the presence of the people.

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 74 H 2

²⁰ Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 1

وَكَانَ بِالْمَدِينَةِ أَقْوَامٌ لَا عُيُوبَ لَهُمْ وَفَتَكَلَّمُوا فِي عُيُوبِ النَّاسِ فَأَظْهَرَ اللَّهُ لَهُمْ عُيُوبًا لَمْ يَزَالُوا يُعْرِفُونَ بِهَا إِلَى أَنْ مَاتُوا.

‘And there were people in Al-Medina, there were no faults for them, but they spoke regarding the faults of other people, so Allah^{-azwj} Revealed faults for them. They did not cease to be known by these until they died.’²¹

قرب الإسناد هارون عن ابن زياد عن الصادق ع عن أبيه ع قال قال رسول الله ص إن شر الناس يوم القيامة المثلث

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Ziyad,

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The evillest of people on the Day of Qiyamah will be the ‘Musallis.’

قيل يا رسول الله و ما المثلث

‘It was said, ‘O Rasool-Allah^{-saww}, and what is the ‘Musallis’?’

قال الرجل يسعى بأخيه إلى إمامه فيقتله فيهلك نفسه وأخاه وإمامه.

‘He^{-saww} said: ‘The man striving (gossiping) with his brother to his imam, so he kills him. Thus, he destroys himself, and his brother and his imam.’²²

الخصال أبي عن علي عن أبيه عن ابن أبي عمير رفعه إلى أبي عبد الله ع قال: الساعي قاتل ثلاثة قاتل نفسه و قاتل من سعى به و قاتل من يسعى إليه.

(The book) ‘Al Khisaal’ – My father, from Ali, from his father, from Ibn Abu Umeyr raising it to,

Abu Abdullah^{-asws} said: ‘The striver (informant) is a killer of three. Killer of his soul, and killer of the one he had informed with, and killer of the one he had strived (informed) to.’²³

الخصال أبي عن محمد العطار عن الأشعري عن سهل عن محمد بن سنان عن الفضل عن يونس بن طيبان قال قال أبو عبد الله ع المحدث السخنة إقام الصلاة وإيتاء الزكاة وصيام شهر رمضان وحج البيت والطاعة للإمام وأداء حقوق المؤمنين فإن من حبس حق المؤمن أقامه الله يوم القيامة خمسمائة عام على رجله حتى يسيل من عرقه أودية ثم ينادي من عند الله جل جلاله هذا الظالم الذي حبس عن الله حقه

(The book) ‘Al Khisaal’ – My father, from Muhammad Al Attar, from Al Ash’ary, from Sahl, from Muhammad Bin Sinan, from Mufazzal, from Yunus Bin Zabyan who said,

Abu Abdullah^{-asws} said: ‘Tolerant Muhammadan way is establishing the Salat, and giving the Zakat, and fasting month of Ramazan, and (performing) Hajj of the House (Kabah), and obedience to the Imam^{-asws}, and paying rights of the Momin, for the one who withholds a right of the Momin will be made to stand on the Day of Qiyamah for five hundred years upon his legs until valleys of sweat flows. Then a caller will call out from the Presence of Allah^{-azwj},

²¹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 4

²² Bihar Al-Anwaar V 101 – The Book of Rulings – CH 14 H 4

²³ Bihar Al-Anwaar V 101 – The Book of Rulings – CH 14 H 5

Majestic is His^{-azwj} Majesty: 'This is the unjust one who had withheld from Allah^{-azwj} His^{-azwj} Right!'

قَالَ فَيُؤْتِيهِمْ أَرْبَعِينَ عَامًا ثُمَّ يُؤْمَرُ بِهِ إِلَى نَارِ جَهَنَّمَ.

He^{-asws} said: 'He will be rebuked for forty years, then Commanded with to the Hellfire!'²⁴

وَقَالَ ع دَلِّلُوا أَخْلَاقَكُمْ بِالْمَحَاسِنِ وَ قَوِّدُوهَا إِلَى الْمَكَارِمِ وَ عَوِّدُوا أَنْفُسَكُمْ الْحِلْمَ وَ اصْبِرُوا عَلَى الْإِيقَارِ عَلَى أَنْفُسِكُمْ فِيمَا تُحْمَدُونَ عَنْهُ وَ لَا تُدَافُوا النَّاسَ وَزْنَاً بِوِزْنٍ وَ عَظِّمُوا أَقْدَارَكُمْ بِالتَّعَافُلِ عَنِ الدِّيْنِ مِنَ الْأُمُورِ

And he^{-asws} said: 'Soften your manners with the virtues and lead these to the honour, and familiarise yourselves with the forbearance, and be patient upon preferring upon yourselves regarding what you are being praised about, and do not reckon the people, weight by weight (don't retaliate for every little thing), and magnify your abilities by being heedless from the lowly matters.

وَ أَمْسِكُوا رِمَقَ الضَّعِيفِ بِجَاهِكُمْ وَ بِالْمَعُونَةِ لَهُ إِنْ عَجَزْتُمْ عَنْ رَجَافِهِ عِنْدَكُمْ وَ لَا تَكُونُوا بِخَائِنِينَ عَمَّا غَابَ عَنْكُمْ فَيَكْثُرَ عَائِيكُمْ وَ تَحْفَظُوا مِنَ الْكَذِبِ فَإِنَّهُ مِنْ أَذَى الْأَخْلَاقِ قَدْرًا وَ هُوَ نَوْعٌ مِنَ الْفُخْشِ وَ ضَرْبٌ مِنَ الدَّنَاءَةِ وَ تَكْرُمُوا بِالتَّعَامِي عَنِ الْإِسْتِفْصَاءِ وَ رُوِيَ بِالتَّعَامِي مِنَ الْإِسْتِفْصَاءِ.

'And hold the life of the weak with your nobilities (influence) and with the assistance to him, if you are unable from what he is hoping for with you, and do not be inquiring about what is hidden from you, for your faults will increase; and protect yourselves from the lie for it is from the least worth of manners, and it is a type of the immoralities, and a type of lowliness; and be honourable with turning a blind eye from the investigating' – and it is reported: 'Be being oblivious to the investigating.'²⁵

Neither doubt a trusted one nor trust the betrayer:

قرب الإسناد عَنْهُمَا عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَيْسَ لَكَ أَنْ تَتَّهِمَ مَنْ قَدِ اتَّيَمَّنَتْهُ وَ لَا تَأْمَنَ الْخَائِنَ وَ قَدْ جَرَّبْتَهُ.

(The book) 'Qurb Al Asnaad' – from them both,

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said: 'It isn't for you to accuse the one who has trusted you, nor to trust the betrayer (embezzler) and you have already experimented him.'²⁶

وَقَالَ ع اطْرَحُوا سُوءَ الظَّنِّ بَيْنَكُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ هَيَّ عَنْ ذَلِكَ.

And he^{-asws} said: 'Drop the evil thoughts between you all, for Allah^{-azwj} Mighty and Majestic has Prohibited from that.'²⁷

²⁴ Bihar Al-Anwaar V 101 – The Book of Rulings – CH 14 H 6

²⁵ Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 157

²⁶ Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 2

²⁷ Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 4

Defender of a Muslim is in Paradise:

ثَوَابُ الْأَعْمَالِ أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ الْمُسْلِمِ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who defends an honour of his Muslim brother, the Paradise is obligated for him indeed.'²⁸

ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ اغْتَيْبَ عَنْدَهُ أَخُوهُ الْمُؤْمِنُ فَنَصَرَهُ وَاعَانَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَ مَنْ اغْتَيْبَ عَنْدَهُ أَخُوهُ الْمُؤْمِنُ فَلَمْ يَنْصُرْهُ وَلَمْ يَدْفَعْ عَنْهُ وَ هُوَ يَقْدِرُ عَلَى نَصْرَتِهِ وَ عَوْنِهِ خَفَضَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Ibn Rian, from Abu Al Warid,

From Abu Ja'far^{-asws} having said: 'One in whose presence his Momin brother is being backbitten, so he helps him (that who is talked about) and assists him, Allah^{-azwj} will Help him in the world and the Hereafter; and the one in whose presence his Momin brother is being backbitten, but he does not help him and does not defend him while he is able upon helping him and assisting him, Allah^{-azwj} lower him in the world and the Hereafter.'²⁹

وَ قَالَ ص سِتُّ خِصَالٍ مَا مِنْ مُسْلِمٍ مَيِّتٌ فِي وَاحِدَةٍ مِنْهُنَّ إِلَّا كَانَ ضَامِنًا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ رَجُلًا نَبِيَّهُ أَنْ لَا يَغْتَابَ مُسْلِمًا فَإِنْ مَاتَ عَلَى ذَلِكَ كَانَ ضَامِنًا عَلَى اللَّهِ الْخَبَرِ.

And he^{-saww} said: 'Six characteristics, there is no Muslim dying in one of these, except I^{-saww} guarantee upon Allah^{-azwj} that He^{-azwj} will Enter him into the Paradise – a man whose intention is that he will not backbite a Muslim. If he dies upon that, it would be a guarantee upon Allah^{-azwj} – the Hadeeth.'³⁰

وَ قَالَ ع قَالَ رَسُولُ اللَّهِ ص لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَ لَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ سُبْحَانَهُ وَ هُوَ نَقِيٌّ الرَّاحَةِ مِنْ دِمَاءِ الْمُسْلِمِينَ وَ أَمْوَالِهِمْ سَلِيمُ اللِّسَانِ مِنْ أَعْرَاضِهِمْ فَلْيَفْعَلْ.

And he^{-asws} said: 'Rasool-Allah^{-saww}: 'The Eman of a person cannot be straight until his heart is straight, and his heart cannot be straight until his tongue is straight. So the one from you who is capable of meeting Allah^{-azwj} the Glorious and he is of pure comfort from the blood of Muslims and their wealth, safe of the tongue from their honours, let him do so.'³¹

²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 38 a

²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 66 H 38 b

³⁰ Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 66 c

³¹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 67 b

أَعْلَامُ الدِّينِ، قَالَ عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ دَخَلْتُ عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ فَتَبَسَّمْتُ إِلَيْهِ فَقَالَ أَ تُحِبُّهُ
فَقُلْتُ نَعَمْ وَ مَا أَحْبَبْتُهُ إِلَّا لَكُمْ

(The book) 'A'lam Al Deen' – Abdul Momin Al Ansari said,

'I entered to see Musa^{-asws} Bin Ja'far^{-asws}, may the greetings be unto them^{-asws} both, and in his^{-asws} presence was Muhammad Bin Abdullah Al-Ja'fary. I smiled at him. He^{-asws} said: 'Do you love him?' I said, 'Yes, and I do not love him except for you (Imams^{-asws}).'

فَقَالَ ع هُوَ أَخُوكَ وَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَمِّهِ وَ لِأَبِيهِ وَ إِنْ لَمْ يَلِدْهُ أَبُوهُ مَلْعُونٌ مِّنْ أَهْمٍ أَخَاهُ مَلْعُونٌ مِّنْ غَشٍّ أَخَاهُ مَلْعُونٌ مِّنْ لَّمْ يَنْصَحْ أَخَاهُ مَلْعُونٌ مِّنْ
اعْتَابَ أَخَاهُ.

'He^{-asws} said: 'He is your brother, and the Momin is a brother of the Momin of his mother and of his father; and one whom his father did not beget him is an accursed; and one who slanders his brother is an accursed; one who cheats his brother is accursed; and who does not advise his brother is accursed; one who backbites his brother (is accursed).''³²

The vulgar and heretic should be named and shamed:

فَرَوَى الشَّيْخُ أَبُو جَعْفَرٍ الْكُلَيْنِيُّ رَضِيَ اللَّهُ عَنْهُ فِي الصَّحِيحِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَ الْبِدْعِ
مِنْ بَغْدِي فَأُظْهِرُوا الْبَرَاءَةَ مِنْهُمْ وَ أَكْثَرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةِ وَ بَاهْتُوهُمْ كَيْلًا يَطْعَمُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُونَ
مِنْ يَدْعِيهِمْ يَكْتُبُ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ.

It is reported by the sheykh Abu Ja'far Al-Kulayni, from him in 'Al-Saheeh,' from Dawood Bin Sirham, from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever you see the people of doubts and innovations from after me^{-saww}, then reveal the disavowing from them and frequent from reviling them, and the word regarding them, and the talking badly, and accuse them, lets they exceed in the mischief in Al Islam, and caution the people, and do not learn from their innovations, Allah^{-azwj} will Write the good deeds for you all due to that, and Raise the ranks for you in the Hereafter.'''³³

ختص، الإختصاص قَالَ الرِّضَا ع مَنْ أَلْقَى جِلْبَابَ الْحَيَاءِ فَلَا غِيْبَةَ لَهُ.

(The book) 'Al Ikhtisaas' –

'Al-Reza^{-asws} said: 'One who throws off the robe of modesty, there is no backbiting for him.'''³⁴

الْأَمَالِي لِلصَّدُوقِ ابْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ ابْنِ يَزِيدَ عَنْ ابْنِ أَبِي عَمْرٍ عَنِ الْمُعَاوِيَةِ بْنِ وَهْبٍ عَنْ أَبِي سَعِيدٍ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ لَا يَدْخُلُونَ
الْجَنَّةَ الْكَاهِنُ وَ الْمَنَافِقُ وَ مُدْمِنُ الْخَمْرِ وَ الْفَتَّاثُ وَ هُوَ النَّمَامُ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Wahab, from Abu Saeed Hashim,

³² Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 70 a

³³ Bihar Al-Anwaar, Vol. 72, H. Ch 66 H 1

³⁴ Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 59

'From Abu Abdullah^{-asws} having said: 'Four will not be entering the Paradise – the soothsayer, and the hypocrite, and the habitual of wine, and 'Al-Qattat,' and he is the gossiper.'³⁵

Prohibition of conjecturing

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 (speculation) of a word which has come out from your brother except that you find (in) it goodness.'³⁶

و عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ وَ الظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْكَذِبِ.

And from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beware of the conjecture for the conjecture is the biggest of the lies!'³⁷

³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 67 H 1

³⁶ الكافي 2: 269 / 3

³⁷ Wasaail Al Shia – H 33192