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<u>Home</u> > <u>Kitab Al-Mumin</u>, <u>The Book of the Believer</u> > Chapter 8: What Allah has Forbidden a Believer to do Against a Fellow Believer

Chapter 8: What Allah has Forbidden a Believer to do Against a Fellow Believer

باب ما حرم الله(جلّ جلاله) على المؤمن من حرمة أخيه المؤمن _ 8

171. It has been related that Zurarah said: I heard Abu 'Abd Allah [a.s] saying:

The closest stage to infidelity that one attains is that a person takes one to be his brother–in–faith then the latter keeps track of his mistakes and slips that he may use them against him someday. 1

172. It has been reported that Abu 'Abd Allah [a.s] said:

One who accuses a believing man or believing woman falsely will be raised on the Day of Judgment by Allah in a messy substance unless he unsays it.

The reporter asked, 'What is this messy substance?'

It is pus flowing from the genitals of the unchaste women, the Imam [a.s] replied.2

173. It has been reported that Abu 'Abd Allah [a.s] said: The Prophet [a.s] said:

One who spreads an indecency is like the one who started it; and one who dishonors a believer of something will not die until he perpetrates it himself.3

174. It has been reported that Abu 'Abd Allah [a.s] said:

Between every two believers there is a covering (that binds them); if one of them says to the other, 'you are not a friend to me' then he commits apostasy; and if he accuses him of something, faith will dissolve in his heart like salt in water.4

175. It has been reported that Abu 'Abd Allah [a.s] said:

If a person says to his brother the lease expression of contempt, he cut off any relation between them; and if he says to him, 'you are my enemy,' one of them has then committed apostasy; and if he accuses him falsely, faith will dissolve in his heart like salt in water.5

176. The Prophet [a.s] has said:

One who does not care to know of his brother what he knows of him is not his brother.6

177. It has been reported that Abu 'Abd Allah [a.s] said:

It is Allah's will that a believer should always be thought of well; and to humiliate a dead believer is like humiliating him whilst alive.7

178. It has been reported that Abu 'Abd Allah [a.s] said:

Any believer that disappoints his brother while he is able to help him, Allah will desert him in the world and the hereafter.8

179. It has been reported that Abu 'Abd Allah [a.s] said:

If any believer asks a fellow believer for help but the other refuses though he is able to do, Allah will impose a serpent in his grave biting his fingers.9

180. It has been narrated that Abu 'Abd Allah [a.s] said:

Any believer who goes with his brother for a need to help him and does not counsel him correctly has been disloyal to Allah and His Messenger. 10

181. It has been narrated that Abu 'Abd Allah [a.s] said:

Do not belittle your brother-in-faith lest Allah [M.G] should show mercy to him while you are belittling him and your circumstances should change for worse. 11200

182. It has been reported that Abu 'Abd Allah [a.s] said:

If one belittles a destitute believer, Allah [M.G] will not cease scorning and loathing him until he makes up for his looking down on the believer. 12

183. It has been reported that Abu 'Abd Allah [a.s] said:

One who brings happiness to a believer has in fact brought it to the Messenger of Allah [a.s]; and one who brings happiness to the Messenger of Allah [a.s] has had the happiness reached Allah [M.G]; and the same is for one who causes him distress. 13

184. It has been reported that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said: Allah [M.G] says:

One who humiliates a friend of Mine has prepared to confront Me;58 and I am the swiftest in coming to My friends' aid 14

185. It has been narrated that al-Mu'alla ibn Khunays said: I heard al-Sadiq [a.s] saying: Most surely, Allah [M.G] has declared:

One who humiliates a friend of Mine has prepared for battle against Me; and I am the swiftest of all in coming to My friends' rescue. 15

186. It has been narrated that Abu 'Abd Allah [a.s] said that Archangel Gabriel descended to the Prophet [a.s] and said, 'O Muhammad, your Lord says:

Whoever disgraces My believing servant has in fact confronted Me with war. 16

187. It has been narrated that Abu 'Abd Allah [a.s] said:

Whoever conceals the shame of a believer, Allah will conceal his shame on the Day of Resurrection; and whoever exposes a believer, Allah will expose him on the Day of Resurrection. 17

وعن أبي جعفر (ع) أنه قال ــ 188 ــ لا ترموا المؤمنين ولا تتّبعوا عثراتِهم، فإنّه مَن يتبعُ عثرةَ مؤمنٍ يتبعِ اللهُ (جلّ جلاله) عثرتَه، ومن يتبعِ الله (جلّ جلاله) عثرتَه يفضَحُه في بَيتِه . جلاله) عثرتَه يفضَحُه في بَيتِه

188. It has been narrated that Abu Ja'far [a.s] said:

Do not revile at the believers and do not try and uncover their faults; for if one discloses the faults of a believer, Allah will disclose his; and if Allah discloses a person's faults, he will be disgraced even in his own home. 18

189. It has been narrated that Abu Ja'far [a.s] said:

Whoever makes one of our Shi'ah happy will make happy the Messenger of Allah [a.s]; and the same is said about one who offends or causes grief. 19

190. It has been narrated that 'Abd Allah ibn Sinan said:

I said to Abu 'Abd Allah [a.s], 'it is true that believers are forbidden from exposing other believers, is it not?' 'Yes, it is' he replied. 'Does this mean physical nakedness?' I asked.

'No, it is not,' he replied, 'rather it refers to disclosing his secrets.'20

191. And from him (al-Sadiq) [a.s] it is reported that he said:

One who accuses a believing man or believing woman falsely will be raised on the Day of Judgment by Allah in a messy substance unless he unsays it.21

He also said: Backbiting (ghibah) is to say about your brother what is true but Allah has hidden; for

when you say about him what is untrue, then that refers to what Allah has said, '...he indeed takes upon himself the burden of a calumny and a manifest sin. [Holy Quran 4/112]'22

وعن أبي عبد الله (ع) أنه قال: قال النبي (ص) _ 192 مَن كان يؤمنُ باللهِ واليَوم الآخرِ فلا يجلِسْ في مجلس يُسبُّ فيه إمامٌ أو يُغتاب فيه مُسلمٌ، إنَّ الله (جلّ جلاله) يقولُ: ﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُواْ فِي حَديث غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ هُوَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُواْ فِي حَديث غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ هُوَاإِذَا رَأَيْتَ الدِّكْرَى مَعَ الْقَوْم الظَّالِمِي

192. It has been reported that Abu 'Abd Allah [a.s] said: the Prophet [a.s] said:

Whoever believes in Allah and the Last Day must not sit in a gathering in which an Imam is reviled or a Muslim is backbitten. Allah [M.G] says, 'And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if Satan causes you to forget, then do not sit after recollection with the unjust people. [Holy Quran 6/68]'23

وعن أبي عبد الله (ع) أنه قال _ 193 مَن روى على مؤمنٍ روايةً يُريد بها عيبَه وهدْمَ مُرُوّتهِ أقامهُ اللهُ (جلّ جلاله) مقامَ الذّلِّ يَوم القيامةِ حتى يخرُج ممّا . قالَ

193. It has been reported that Abu 'Abd Allah [a.s] said:

One who narrates something concerning a believer with the intention of disgracing and defaming him, Allah will humiliate him on the Day of Resurrection unless he unsays.24

وعن أبي عبد الله (ع) أنه قال: قال رسول الله (ص) _ 194 يا مَعشرَ مَن آمنَ بلسانِه ولم يؤمنْ بقَلبِه! لا تطلُبوا عَوراتِ المُؤمنينَ ولا تتَّبِعوا عثَراتِهم، فإنَّ مَن اتَّبعَ عثرَةَ أخيهِ اتَّبعَ اللهُ عَثرتَهُ فَضَحَهُ ولَو في جَوف بَيتِه . الله عَثرتَهُ، ومَن اتَّبعَ اللهُ عَثرتَهُ فَضَحَهُ ولَو في جَوف بَيتِه

194. It has been reported that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said:

O community of those who have believed with their tongues but not with their hearts! Do not seek the shortcomings of believers and do not try to uncover their faults. Most surely, one who seeks to uncover the faults of his brother, Allah will disclose his faults; and for whomsoever Allah discloses his faults, He will disgrace him even if it be within his own home.25

عن محمد بن مسلم عن أحدهما (ع) قال: قال رسول الله (ص) _ 195 ليس بمؤمنٍ مَن لم يأمَنْ جارُهُ بوائقَهُ. قيل: يا رسول الله، وما بوائقه؟ قال .غَشْمُه وظُلمُه

195. It has been reported that Muhammad ibn Muslim said that one of the two (al-Baqir or al-Sadiq [a.s]) said: the Messenger of Allah [a.s] said:

He is not a believer from whose actions his neighbor is not safe.

'O Allah's Messenger,' they asked, 'What are these?'

'These are the acts of wronging and oppression,' the Messenger of Allah replied.26

196. It has been narrated that Abu 'Abd Allah [a.s] said:

It is forbidden on believers to exposes the secrets of each other. I do not mean that they see each other naked; rather they find faults in or disgrace each other.27

197. It has been narrated that Abu Ja'far [a.s] said:

If one's brother-in-faith is backbitten in his presence while he does neither aid nor defend him when he is able to do so, Allah will disgrace him in the world and the hereafter.28

وعن أبي عبد الله (ع) أنه قال ـ 198 إذا قالَ الرّجِلُ لأخيه أُفِّ لكَ انقطعَ ما بينهُما، فإذا قالَ له: أنتَ عدُوّي فقد كفرَ أحدُهما لأنّه لا يقبل اللهُ (جلّ جلاله) عملاً من أحد يُعجّل في تثريب على مؤمن بفضيحتِه ولا يقبلُ مِن مؤمن عملاً وهو يضْمرُ في قلبه على المؤمن سوءً، ولو كُشفَ الغطاءُ عن الناسِ لنظروا إلى ما وصلَ بين الله (جلّ جلاله) وبين المؤمن وخصعت للمؤمنين رقابُهم وتسهّلت لهم أمورُهم ولانت لهم طاعتُهم، ولو نظروا إلى مردود الأعمالِ من السماء لقالوا: ما يقبلُ الله من أحد . عملاً

198. It has been reported that Abu 'Abd Allah [a.s] said:

When a believer says a word of contempt loses his friendship; and when he says to him, 'you are an enemy to me,' one of the two has become a disbeliever because Allah does not accept the actions of one who hastens to blame a believer for his faults; and He does not accept actions from a believer whilst he harbors evil in his heart against another believer. If the veils were to be lifted from people, they would have seen what bond there is between Allah [M.G] and a believer and their necks would bow for the believers. They would make the believers' affairs easy and yield to their obedience. If they were to see the amount of actions being rejected from the heavens, they would have said, 'Allah will not accept any action from anyone!'29

199. It has been reported that Abu 'Abd Allah [a.s] said: the Prophet [a.s] said: A believer is sacred – all of him – his dignity, his property and his life.30

200. It has been reported that Abu 'Abd Allah [a.s] said:

Do not rejoice at the misfortune of your brother-in-faith lest Allah [M.G] should have mercy on him and change your condition.

The Imam also said: One who rejoices at a misfortune that has befallen his brother will not leave this world before his condition changes to the worse.31

201. It has been narrated that the brother of al-Tirbal (i.e. Ibrahim ibn Jamil al-Kufi) said: I heard al-Sadiq [a.s] saying:

Allah holds some on the earth as sacred: the Book of Allah, the Messenger of Allah, the Ahl al-Bayt, the Ka'bah and a Muslim and a Muslim. (He repeated thrice.)32

- 1. Al-Mustadrak 1/55 h.1 and 2/104 h.1, Shaykh al-Mufid: al-Ikhtisas 221, al-Majlisi: Bihar al-Anwar 72/217 h.20 [as quoted from al-Kulayni: al-Kafi 2/354 h.1], 75/215 h.13 [as quoted from al-Barqi: al-Mahasin 1/104 h.83 and Shaykh al-Mufid: al-Amali 22], al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/594 h.2 [as quoted from al-Kulayni: al-Kafi and al-Barqi: al-Mahasin] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/208 with little difference.
- 2. Al-Mustadrak 2/107 h.2, al-Majlisi: Bihar al-Anwar 75/244 h.5 [as quoted from al-Kulayni: al-Kafi 2/357 h.5], 75/194 h.6 [as quoted from Shaykh al-Saduq: Ma`ani al-Akhbar 163, Shaykh al-Saduq: Thawab al-A`mal and al-Barqi: al-Mahasin 1/101 h.76] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/594 h.2 [as quoted from al-Kafi, al-Mahasin, Ma`ani al-Akhbar and Thawab al-A`mal].
- 3. Al-Mustadrak 2/104 h.1. The first statement is recorded in al-Mustadrak 2/108 h.2 [as quoted from Shaykh al-Mufid: al-Ikhtisas 224. The narration is also recorded in al-Majlisi: Bihar al-Anwar 75/215 h.12, 75/255 h.41, 73/384 h.2, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/596 h.2, 8/596 h.5 and 8/609 h.6 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 295, al-Bargi: al-Mahasin 1/103 h.82 and al-Kulayni: al-Kafi 2/356 h.2.
- 4. Al-Mustadrak 2/110 h.1.

- 5. Al-Mustadrak 2/110 h.2, al-Majlisi: Bihar al-Anwar 74/243 h.43, 74/221 h.5, 75/198 h.19 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/545 h.8, 8/613 h.1 [as quoted from al-Kulayni: al-Kafi 2/171 h.5, 2/361 and Shaykh al-Mufid: al-Ikhtisas 22].
- 6. A'lam al-Din 273.
- 7. Al-Mustadrak 2/110 h.3 and 3/280 h.1.
- 8. Al-Majlisi: Bihar al-Anwar 75/17 h.1, 75/22 h.26 and 75/20 h.17, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/589 h.9 [as quoted from Shaykh al-Saduq: al-Amali 393 h.16, Thawab al-A`mal 284 and al-Barqi: al-Mahasin 99 h.66].
- 9. Al-Mustadrak 2/413 h. 12. See also footnote of Narration No. 119.
- 10. Al-Mustadrak 2/412 h.1 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/597 h.6 [as quoted from al-Kulayni: al-Kafi 2/363 h.6].
- 11. Al-Mustadrak 2/103 h.1.
- 12. Al-Mustadrak 2/103 h.1, al-Majlisi: Bihar al-Anwar 75/157 h.26, 72/57 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/591 h.5 as quoted from al-Kulayni: al-Kafi: 2/351 [part of] h.4 and Kitab al-Tamhis h.89.
- 13. Al-Mustadrak 2/404 h.5, al-Majlisi: Bihar al-Anwar 74/297 h.27 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/570 h.4 as quoted from al-Kulayni: al-Kafi: 2/192 h.14.
- 14. Al-Majlisi: Bihar al-Anwar 75/155 h.24 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/588 h.3 as quoted from al-Kulayni: al-Kafi: 2/351 h.3. This narration is part of No. 62.
- 15. Al-Mustadrak 2/103 h.2, al-Majlisi: Bihar al-Anwar 75/158 h.2 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/588 h.2 as quoted from al-Kulayni: al-Kafi: 2/351 h.5. This narration is part of No. 63.
- 16. See footnote of Narration No. 61.
- 17. Al-Mustadrak 2/104 h.2.
- 18. Al-Mustadrak 2/104 h.3, A similar narration is recorded in al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/595 [part of] h.3 as quoted from al-Kulayni: al-Kafi: 2/355 h.5.
- 19. Al-Mustadrak 2/102 h.5 and 2/404 h.10.
- 20. Al-Mustadrak 2/108 h.4, 1/55 h.2, al-Majlisi: Bihar al-Anwar 75/169 h.41, 75/214 h.9, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/608 h.1, 1/367 h.2 [as quoted from al-Kulayni: al-Kafi: 2/358 h.2, Shaykh al-Saduq: Ma`ani al-Akhbar 255 h.2, al-Barqi: al-Mahasin 1/104 h.84 and Shaykh al-Tusi: al-Tahdhib 1/375 h.11 with little difference.]
- 21. See footnote of Narration No. 172.
- 22. Al-Mustadrak 2/107 h.2, 1/55 h.2, al-Majlisi: Bihar al-Anwar 75/258 h.49, and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/602 h.22 [as quoted from al-`Ayyashi: Tafsir 1/257 h.270.]
- 23. Al-Mustadrak 2/387 h. 17, al-Majlisi: Bihar al-Anwar 74/195 h. 24, 75/264 h. 9 [as quoted from Ibn Idris al-°illi: al-Sara`ir 491 and al-Qummi: Tafsir 192] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/210.
- 24. Al-Mustadrak 2/108 h.1.
- 25. Al-Mustadrak 2/104 h.4 and 12 [as quoted from Shaykh al-Mufid: al-Ikhtisas 220], al-Majlisi: Bihar al-Anwar 75/218 h.21, 75/314 h.10 [as quoted from al-Kulayni: al-Kafi: 2/354 h.2, Shaykh al-Saduq: Thawab al-A`mal 288, al-Barqi: al-Mahasin 1/104 h.83 and Shaykh al-Mufid: al-Amali 91], al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/594 h.3 [as quoted from Thawab al-A`mal, al-Mahasin and al-Kafi] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/208.
- 26. Al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/488 h.4 [as quoted from al-Kulayni: al-Kafi: 2/668 h.12.] A similar narration is recorded in Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 1/73.
- 27. Al-Mustadrak 1/55 h.2, 2/108 h.3, al-Majlisi: Bihar al-Anwar 75/213 h.7, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/609 h.3, 1/367 h.3 [as quoted from al-Kulayni: al-Kafi: 2/359 h.3, Shaykh al-Saduq: Ma`ani al-Akhbar 255 h.1 and Shaykh al-Tusi: al-Tahdhib 1/375 h.12 with little difference.]
- 28. Al-Mustadrak 1/108 h.2.
- 29. Al-Mustadrak 2/109 h. 1, al-Kulayni: al-Kafi 8/365 h.556 and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/177. The first statement of the narration is recorded in al-Majlisi: Bihar al-Anwar 75/166 h.38 and 75/146 h.16 and al-Hurr al`Amili: Wasa`il al-Shi`ah 8/611 h.2 [as quoted from al-Kulayni: al-Kafi 2/361 h.8 and al-Barqi: al-Mahasin 99 h.67.] The last statement is recorded in al-Majlisi: Bihar al-Anwar 67/73 h.44 [as quoted from al-Barqi: al-Mahasin 1/132 h.4.]
- 30. Al-Mustadrak 2/109 h.1.
- 31. Al-Mustadrak 1/142 h.2, al-Majlisi: Bihar al-Anwar 75/216 h.19, al-Hurr al-`Amili: Wasa`il al-Shi`ah 6/910 h.1 [as

quoted from al-Kulayni: al-Kafi 2/359 h.1].

32. A similar narration is recorded in al-Majlisi: Bihar al-Anwar 74/232 as quoted from al-Suri: Qa®a` al-°uquq.

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