

Chapter Five

Qualities of the Scholars

Tradition 5.1 H 63, Ch. 5, h 1

Muhammad ibn Yahya al-'Attar from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Mu'awiya ibn Wahab who has said the following. **Imam Abu 'Abdallah^{as}** said:

"Seek knowledge and beautify it with restraint and dignity. Be humble to your students and to those from whom you learn. Do not be a tyrant scholar lest your falsehood would destroy the truth within you."

Tradition 5.2 H 64, Ch. 5, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Hammad ibn 'Uthman from al-Harith ibn Mughirah al-Nasri from **Abu 'Abdallah^{as}** **about the words of Allah^{swt}, the Most Majestic, the Most gracious:**

"Only God's knowledgeable servants fear Him . . .", (35:28) that scholars are those whose deeds would testify to the truthfulness of their words, otherwise, they are not scholars.'"

Tradition 5.3 H 65, Ch. 5, h 3

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from 'Isma'il ibn Mihran from abu Sa'id al-Qammat from al-Halabi from **Abu 'Abdallah^{as}** **who has said the following:**

"Imam Ali^{as} said, 'Do you want me to describe to you the true *Faqih*, person who truly has a good understanding of religion? A true *Faqih* is the one who does not cause people to despair from the mercy of Allah^{swt} and does not make them to be unconcerned about the punishment of Allah^{swt}, who does not allow them to consider disobedience to Allah^{swt} as permissible and who does not abandon the holy Quran because of being attracted towards other matters. You must know that there is no goodness in knowledge without good understand (*Fiqh*). You must know that there is nothing good in a recitation without thinking about it. You must know that there is nothing good in worship without thoughtfulness. In another *Hadith* it says, " You must know that there is nothing good in a knowledge without good understanding. You must know that there is nothing good in the recitation without thinking about it. You must know that there is nothing good in worship without having a good understanding of the religion. You must know that there is nothing good in performing the acts of Hajj etc. without piety.'"

Tradition 5.4 H 66, Ch. 5, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn 'Ism'il from al-Fadl ibn Shadhan al-Naysaburi, all from Safwan ibn Yahya from **Abu al-Hassan al-Rida^{as}** who has said the following:

"Of the signs of *Fiqh*, (good understanding of religion) is in self-control and quietness."

Tradition 5.5 H 67, Ch. 5, h 5

Ahmad ibn 'Abdallah from Ahmad ibn Muhammad al-Barqi from certain persons of his people in a marfu' manner (*rafa'ahu*) from **Amir al-Mu'minin Ali^{as}** who has said the following:

"Foolishness and arrogance are not found in the hearts of the scholars."

Tradition 5.6 H 68, Ch. 5, h 6

Through the same chain of narrators it is narrated from Muhammad ibn Khalid from Muhammad ibn Sinan in a marfu' manner (*rafa'ahu*) from Jesus^{as} son of Mary who has said the following to his disciples:

"O disciples, I need your help, so help me." They replied, "Your request is granted, O Spirit of God." Jesus then got up and washed their feet. To this the disciples said, "We were supposed to serve you O Spirit of God." Jesus^{as} then said, "Of the people who must serve others are the scholars. I acted in this humble way so that you will act among people in the (same) humble way I acted before you." Jesus^{as} then said, "With humbleness wisdom is established but not with arrogance. Just as plants grow in plain and soft grounds but not on the hard grounds and within rocks."

Tradition 5.7 H 69, Ch. 5, h 7

Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from the person whom he mentioned from Mu'awiya ibn Wahab from Abu 'Abdallah^{as} who has said the following:

"Imam Ali^{as}, would often say, 'O seekers of knowledge, (note that) a scholar has three signs: Knowledge, self-control and quietness. An orator has three signs: He quarrels with those who are higher than him through disobedience. He does injustice to those who are lower than him in position using his dominance and he becomes a supporter of the unjust.'"

All praise belongs to Allah^{swt} May Allah^{swt} send peace and blessings upon Hazrat Muhammad^{s.a.w.w} and his holy progeny.