

Chapter Sixteen

Issues Related to Scholars

Tradition 16.1 H 125, Ch. 16, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtari *in a marfu' manner* from **Amir al-Mu'minin Ali^{a.s}** who has said the following:

"Relax your souls with new sparks of wisdom, because your souls also get tired as your bodies do."

Tradition 16.2 H 125, Ch. 16, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Nuh ibn Shu'ayb al-Naysaburi from 'Ubaydallah ibn 'Abdallah al-Dihqan from Durust ibn abu Mansur from 'Urwa cousin of Shu'ayb al-'Aqarqi from Shu'ayb from abu Basir who has said the following:

"(Imam) Abu 'Abdallah^{a.s} who has said that Imam Ali^{a.s} used to say, "O seekers of knowledge, knowledge (in a personified form) has a great deal of virtues: Humbleness is its head, its eyes (vision) would refrain from jealousy, its ears would listen to proper understanding of religion, truthfulness constitutes its tongue, research and investigation becomes part of its memory, optimism stands for its heart, the knowledge of facts and affairs strengthen its intellect. Intelligence and kindness are its hands, visitation of the scholars builds its legs, safety and peace emerge from its stamina, chastity develops its wisdom, salvation is its head quarters, good health and tranquillity are its lead, loyalty will provide him his conveyance, politeness in communication gives him weapons, consent frames his sword, yielding to the truth stands for his bow and arrow, communication with the scholars establishes his army, proper discipline treasures his wealth, avoiding sins preserves his savings, uprightness institutes his supplies, amicable dealings supply him strength, guidance determines his direction and love of virtuous people is the model for his friends."

Tradition 16.3 H 126, Ch. 16, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from **Abu 'Abdallah^{a.s}** who has said the following:

"The holy Prophet^{saww} has said, 'The best minister for faith is knowledge, the best minister for knowledge is forbearance, the best minister for forbearance is amicable dealings and the best minister for amicable dealings is to learn lessons from others' mistakes.'"

Tradition 16.4 H 127, Ch. 16, h 4

Ali ibn Muhammad from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from 'Abdallah ibn Maymun al-Qaddah from **Abu 'Abdallah^{a.s}** from his ancestors (the Imams^{a.s}) who have said the following:

"Once a man came to the holy Prophet^{saww} and said, 'O messenger of Allah what is the essence of knowledge?' The holy Prophet^{saww} replied, "It is in calmness." The man asked again, "Then what?" The holy Prophet^{saww} said, "It is in paying attention to the Ahadith and Quran." The man asked, "Then what?" The holy Prophet^{saww} said, "Then it is in learning by heart." The man asked, "Then what?" The holy Prophet^{saww} said, "Then it is in acting on them." The man then asked, "Then what O messenger of Allah?" The holy Prophet^{saww} said, "Then it is in propagating what one has learned."

Tradition 16.5 H 128, Ch. 16, h 5

Ali ibn Ibrahim *in a marfu' manner* has narrated from **Abu 'Abdallah^{a.s}** who has said the following:

"The seekers of knowledge are of three kinds. I know their virtues and character: (a) the group who seeks knowledge in order to engage in the aimless/baseless discussions; (b) The group who seeks knowledge to dominate and cheat others and (c) The group who seeks knowledge for proper understanding and power of intelligence.

Thus, the ignorant group is that who initiate mischief, instigate quarrel and make people quibble. This group interrupts conversations in the gatherings of the people to speak about their knowledge and the description of forbearance. Such people appear in the garb of the gentle and humble ones but, in fact, are devoid of all the qualities of the pious people. Allah^{swt} has humiliated and condemned this group.

The group that seeks domination and cheating would either take the path of deceit in the presence of scholars or try to rob the wealth of rich ones through art of flattering. Such people try to dominate people of their own kind and flatter the wealthy ones who would lack knowledge in comparison to them. Such people consume the sweetmeat of the rich people and destroy their religious beliefs. May Allah^{swt} banish the news of such people and cut off their traces from the history of the scholars and prevented the affect of their lies on the righteous scholars.

"The group that seeks knowledge for the sake of proper understanding, and to gain the power of intelligence consists of people who appear to be deeply grieved and concerned and stay awake very often. They pull their tattered robe on their heads and stand-up for prayers in the darkness of nights. They work hard anxiously and fearfully and pray with deep worries, so that their prayers are not rejected. They are very attentive of their affairs and recognise the deceitful people of their time - and upon recognition they stay away from them, and are fearful even of their own brothers, after observing their unfaithfulness. May Allah^{swt} strengthen the Usool-e-Deen of such people, for the reward of their steadfastness and grant them salvation on the Day of Judgment."

Narrated to me the above hadith Muhammad ibn Mahmud abu 'Abdallah al-Qazwini from a number of our people of whom is Ja'far in Muhammad al-Sayqal of Qazwin from Ahmad ibn 'Isa al-'Alawi from 'Abbad ibn Suhayb al-Basri from Abu 'Abdallah^{as}.

Tradition 16.6 H 129, Ch. 16, h 6

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Yahya from Talha ibn Zayd who has said the following:

"(Imam) Abu 'Abdallah^{as} said, 'There are so many narrators of the book of Allah but only few would put its teachings into practice. There are many, who are sincere about *Hadith* but would not accept the book when they find its words against *Hadith*. Lack of protection and discipline saddens the scholars and the (zeal) of ignorant ones to protect the (words of) narration (of a false text in reality) betrays the later group altogether. One kind of protectionism seeks protection of life and the other leads to its destruction and in such a situation the two forms of protectionism become different and the two groups distinct from each other.'"

Tradition 16.7 H 130, Ch. 16, h 7

Al-Husayn ibn Muhammad al-Ash'ari from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from 'Abd al-Rahman ibn abu Najran from one he mentioned from **Abu 'Abdallah^{as} who has said the following:**

"Whoever would preserve and learn by heart our forty *Hadith*, Allah^{swt} will raise him on the Day of Judgment as a scholar and *Faqih-the* one with proper understanding of religion."

Tradition 16.8 H 131, Ch. 16, h 8

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from one he mentioned from Zayd al-Shahham from **Abu Ja'far^{as} who explained in the following Verse:**

"Let the human think about (how We produce) his food." (80:24)?' The narrator asked 'What is *his food*' in the words of Allah, Imam^{as} replied:

"It is his knowledge that he acquires from whoever (source) he may be able to reach."

Tradition 16.9 H 132, Ch. 16, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn an-Ni'man from 'Abdallah ibn Muskan from Daiwud ibn Farqad from abu Sa'id al-Zuhri from **Abu Ja'far^{as}** who has said the following:

"Holding back from participation and making comments, when in doubt, is better than putting yourself in dangerous consequences! And it is better not to narrate a *Hadith* when you are unable to recall all of its parts."

Tradition 16.10 H 133, Ch. 16, h 10

Muhammad has narrated from Ahmad from ibn Faddal from ibn Bukayr from Hamza ibn al-Tayyar the following:

"(Imam) Abu 'Abdallah^{as} said, 'In the case of what may come to you and you have no knowledge of its reliability you can do nothing but to hold and verify and refer it to the Imams of guidance (Masomeen^{as}) so that he^{as} would show the way of justice in it and enlighten you in the darkness and introduce to you the truth. Allah^{swt}, the Most High has said, "Ask those who know about the heavenly Books ('Ahley-Ziker') if you do not know about this.'" (16:43)

Tradition 16.11 H 134, Ch. 16, h 11

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Sufyan ibn 'Uyaynah who has said the following:

"(Imam) Abu 'Abdallah^{as} said, 'I have found all the knowledge required by people in four categories: (a) The knowledge that would teach you to recognise your Lord's (Virtues). (b) The knowledge that would teach you what favours your Lord has showered onto you. (c) The knowledge that would teach you, what your Lord expects from you. (d) The knowledge that would teach you which those matters that would ruin your religion.'"

Tradition 16.12 H 135, Ch. 16, h 12

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who has said the following:

**I asked from Imam Abu 'Abdallah^{as}, What is expected from us by our Lord?
"(Imam) Abu 'Abdallah^{as} said, 'People must say only what they know and hold back from what they do not know.'"**

Tradition 16.13 H 136, Ch. 16, h 13

Muhammad ibn al-Hassan from Sahl ibn Ziyad from ibn Sinan from Muhammad ibn Marwan al-'Ijli from Ali ibn Hanzala who has said the following:

"(Imam) Abu 'Abdallah^{as}, said, 'you may judge the virtues of a person, as valued by Allah^{swt}, if he amends (through inclusion or exclusion) the essence of our *Hadith*.'"

Tradition 16.14 H 137, Ch. 16, h 14

Al-Husayn ibn al-Hassan has narrated from Muhammad ibn Zakariyya al-Ghalibi from ibn 'A'isha al-Basri in a marfu' manner (*rafa'ahu*) **Amir al-Mu'minin Ali^{as} who has said the following:**

"Amir al-Mu'minin Ali^{as} said in one his sermons, 'O people, know that there is no man of intelligence who would be pleased when a lie is attributed in his praise and does not rebuke to clarify. Also there is no man of wisdom who would be delighted when admired by the ignorant people. People are 'children' of what they do the best and the value of a man is what he does the best. So, it is better to speak knowledge as it will manifest your value.'"

Tradition 16.15 H 138, Ch. 16, h 15

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban ibn 'Uthman from 'Abdallah ibn Sulayman who has said the following:

'(Imam) Abu Ja'far^{as} said to a blind man from Basra called 'Uthman al-A'ma who would keep saying, "Al-Hassan al-Basri believes that those who hide knowledge would cause suffering to the people of hell due to very bad odour that would result from their rotten bodies." The Imam^{as} replied, if Al-Hassan al-Basri's guess (Qias) is just then, "The true believer of the people of Pharaoh is then destroyed because he used to hide his beliefs and knowledge. And when Allah^{swt} made Noah^{as} His Prophet, the (Divine) knowledge, from the time of Noah^{as}, remained obscure. Let Hassan al-Basri go left and right. I swear by Allah^{swt}, he will not find knowledge in any other place but only here with us."

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