

# **'Alim (Scholar) – Who is an Alim?'**

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### Abbreviations:

saww: - Sa 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<sup>azwj</sup>

La: - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>sawww</sup> and his<sup>sawww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

## ‘Alim (Scholar) – Who is an Alim?’

### Summary:

These days the word ‘Alim’ (scholar) is mostly referred to a clergyman<sup>1</sup>! It is not the only title, several other titles, specifically reserved for the ‘Infallibles’ (Masomeen<sup>asws</sup>), are ascribed to them, e.g., Qibla, Moulana, Hujat ul Islam, Ayat ul Uzma,... We will only focus on one title here, ‘Alim’, other titles are dealt with in another write-up.<sup>2</sup> This is due to the fact that ‘ulema’ (plural of Alim – the scholars) are highly honoured in Islam, i.e., the inheritors of the Prophets<sup>as</sup>, the lantern of guidance – all these are specifically reserved for the Masomeen<sup>asws</sup> – a status undeservedly and shamelessly enjoyed by clergyman of today.

The purpose of this article is to explain that those ‘Scholars’<sup>asws</sup> who are praised in the Holy Quran and Ahadith are the Prophets<sup>as</sup> and the Imams<sup>asws</sup> and those attributes cannot be extended to those who are educated in the Islamic schools.

Also in a Hadith for example, it is stated ‘the Ulema’ have a similar prestige to that of the Prophets<sup>as</sup>.

وقال صلى الله عليه واله: علماء امتي كأنبياء بنى إسرائيل.

And he Rasool-Allah<sup>sawww</sup> said: ‘Scholars of my<sup>sawww</sup> community are like the Prophets<sup>as</sup> of the Children of Israel’.<sup>3</sup>

As per our beliefs, all Prophets<sup>as</sup> are Infallible (Masoom), so an ‘Alim’ comparable to a Prophet<sup>as</sup> cannot other than a Masoom Imam<sup>asws</sup> - the successors of the Prophet Muhammad<sup>sawww</sup>.

Masomeen<sup>asws</sup> have given their<sup>asws</sup> followers (Shias) the status of ‘students’ – why are we not content with it and try to step over our limits in accordance with the desires and habits of the enemies of Ahl Al-Bayt<sup>asws</sup>?

<sup>1</sup> Priest, Mullah, minister

<sup>2</sup> <http://hubeali.com/books/English-Books/Questions/Questions-On-Titles.pdf>

<sup>3</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 67

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ النَّاسُ ثَلَاثَةٌ عَالِمٌ وَ مُتَعَلِّمٌ وَ عُتَاءٌ .

Al-Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja Salim Bin Mukram, from;

Abu Abdullah<sup>asws</sup> said: 'The people are three (types) – a scholar<sup>asws</sup>, a student, and a scum (worthless – wasting time for the worldly gains)'.<sup>4</sup>

A similar Hadith from another chain of narrators is given in the footnotes.<sup>5</sup>

The true followers of Ahl Al-Bayt<sup>asws</sup>, have been praised, and have been given an eloquent status, e.g. and briefly, 'إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ' (**the ones of the understanding will heed - 39:9**). Imam Ali<sup>asws</sup> narrated on behalf of Rasool-Allah<sup>saww</sup> that Prophet<sup>saww</sup> said: O Ali! إِنَّ الَّذِينَ آمَنُوا (Those who believe and do good deeds) in the (Holy) Verse, is referred to You<sup>asws</sup> (Ali<sup>asws</sup>) and your<sup>asws</sup> Shias.<sup>6</sup>

So why don't we like to be blessed with the virtues of a Shia, by being submitting to our deserving status 'Student' – of course some students are more knowledgeable than the others – This is our case, all of us belonging to the creed of Masomeen<sup>asws</sup>.

Returning to our topic, an 'Alim' means that there is no element of ignorance with him at any stage of his life (as we acquire knowledge at various stages of our lives), this Imam Al-Sadiq<sup>asws</sup>, explains:

بصائر الدرجات أحمدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا وَاللَّهِ لَا يَكُونُ عَالِمٌ جَاهِلًا أَبَدًا عَالِمٌ بِشَيْءٍ جَاهِلًا بِشَيْءٍ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumaly who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'No, by Allah<sup>azwj</sup>! 'عَالِمٌ' a scholar<sup>asws</sup> cannot happen to be ignorant, ever, knower of a thing and ignorant of a thing'.

<sup>4</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 3 H 2

<sup>5</sup> عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ جَبْرِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ يَقُولُ يَغْدُو النَّاسُ عَلَى ثَلَاثَةِ أَصْنَافٍ عَالِمٌ وَ مُتَعَلِّمٌ وَ عُتَاءٌ فَتَخْرُ الْعُلَمَاءُ وَ شِبَعُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ عُتَاءٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel, from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The people came to be upon three types – a scholar, and a student, and scum. So we<sup>asws</sup> are the scholars, and our<sup>asws</sup> Shia are the students, and the rest of the people, are scum' (worthless).<sup>5</sup>

<sup>6</sup> Ali fil Quran, 195

وسائل الشيعة ج : 16 ص : 183

## Introduction:

Some words are used in multiple meanings, confusion occurs when people are not careful with the selection of words in their speech. However, in religious matters, one has to be extra careful as spoiling of the Hereafter may result when attributing those titles and false status to others - which are reserved for Allah<sup>azwj</sup>'s Appointed Prophets<sup>as</sup> and Imams<sup>asws</sup>.

One has to think and use appropriate titles, as per the context and to realise who to relate with the title. For example the title ‘Al-Momin’ (المؤمن – The Provider of Security) Refers to Allah<sup>azwj</sup>, being one of the Holy Names of Allah<sup>azwj</sup>. When it comes after ‘Amir ul’ (i.e., Amir ul-Momineen) then it refers to Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> and when it comes as ‘Momin’ one can recognise quite well that it is addressed to devout follower/believer.

Similarly, ‘العليم’ ‘Al-Alim’<sup>7</sup> is one of the Names of Allah<sup>azwj</sup>, meaning All-Knowing for the reference of our readers, we have added a Hadith narrating ninety-nine of Allah<sup>azwj</sup> in Appendix I..

Therefore, one is able to identify who is referred to in the Arabic text, but in our general discussions we tend to mix-up words, sometimes in the way of exaggeration, i.e., in poetry and in speeches people frequently make use of those Elite titles that are reserved for Masomeen<sup>asws</sup>, - may be not in literal meanings but in general terms. The same holds for swearing and joking. This leads to abstruseness in terms of interpretation of Holy Verses and Ahadith.

We present some Holy Verses, where it becomes clear whom Allah<sup>azwj</sup> Refers to as Scholar(s).

### Holy Verse 1:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ {43}

**And these examples, We Strike these for the people, and none understand these except for ‘الْعَالِمُونَ’ the learned ones [29:43]**

The word ‘الْعَالِمُونَ’ is the plural of scholar, so generally speaking people interpret the ‘الْعَالِمُونَ’ as ‘experts’ (Ulema)<sup>8</sup> but in Ahadith, we find completely contrary to the perception of general public.

<sup>7</sup> Also written as ‘Al-Aleem’

<sup>8</sup> Plural of Alim

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن عيسى، عن ابن أبي عمير، عن مالك بن عطية، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قوله عز وجل: «وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ»، قال: «نحن هم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Maalik Bin Atiya, from Muhammad Bin Marwan, from Al-Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Mighty and Majestic: **and none understand these except for the learned ones [29:43]**, he<sup>asws</sup> said: 'That is us<sup>asws</sup>, (Masomeen<sup>asws</sup>).<sup>9</sup>

و قال علي بن إبراهيم، في قوله: «و تِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ»، يعني آل محمد (عليهم السلام).

And Ali Bin Ibrahim said,

'Regarding His<sup>azwj</sup> Words: **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43]** - Meaning the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>,<sup>10</sup>

## Holy Verse 2:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ {49}

**But these are clear Verses in the chests of 'the learned' those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ زَيْدِ شَعْرٍ عَنْ هَارُونَ بْنِ حَمَّزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الْأَئِمَّةُ (عليهم السلام) خَاصَّةً .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Shaghar, from Haroun Bin Hamza,

'From Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]** - they<sup>asws</sup> are the Imams<sup>asws</sup> in particular'.<sup>11</sup>

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) فِي هَذِهِ الْآيَةِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ثُمَّ قَالَ أَمَا وَاللَّهِ يَا أَبَا مُحَمَّدٍ مَا قَالَ بَيْنَ دَفْتِي الْمُصْحَفِ

And from him, from Muhammad Bin Ali, from Usman Bin Isa, from Sama'at, from Abu Baseer who said,

<sup>9</sup> تأويل الآيات: 1: 430 / 8

<sup>10</sup> تفسير القمي: 2: 150.

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 23 H 4

'Abu Ja'far<sup>asws</sup> said regarding this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]:** 'But, by Allah<sup>azwj</sup>, O Abu Muhammad! Whatever is said to be between the two covers of the Parchment'.

قُلْتُ مَنْ هُمْ جُعِلْتُ فِدَاكَ قَالَ مَنْ عَسَى أَنْ يَكُونُوا غَيْرَنَا .

I said, 'Who are they, may I be sacrificed for you<sup>asws</sup>?' He<sup>asws</sup> said: 'Who can they happen to be apart from us<sup>asws</sup>?',<sup>12</sup>

### Holy Verse 3:

وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالِدَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ {28}

**And from the people, and beasts and cattle are various species of it, similar to that. But rather, Allah is feared by those from His 'الْعُلَمَاءُ' knowledgeable servants. Surely, Allah is Mighty, Forgiving [35:28]**

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن جعفر بن عمر، عن مقاتل بن سليمان، عن الضحاک بن مزاحم، عن ابن عباس، في قوله عز و جل: إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ، قال: يعني به عليا (عليه السلام)، كان عالما بالله، و يخشى الله عز و جل و يراقبه، و يعمل بفرائضه، و يجاهد في سبيله، و يتبع في جميع أمره مرضاته و مرضاة رسوله (صلى الله عليه و آله).

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ja'far Bin Umar, from Maqaatil Bin Suleyman, from Al Zahaak Bin Mazaahim,

'From Ibn Abbas, regarding the Words of the Mighty and Majestic: **But rather, Allah is feared by those from His knowledgeable servants [35:28]**, said, 'It Means by it, Ali<sup>asws</sup> who was a knowledgeable one with Allah<sup>azwj</sup>, and feared Allah<sup>azwj</sup> Mighty and Majestic Who was Watching him<sup>asws</sup>. And he<sup>asws</sup> performed His<sup>azwj</sup> Obligations, and fought in His<sup>azwj</sup> Way, and followed His<sup>azwj</sup> Desire in all of His<sup>azwj</sup> Commands, and the desire of Rasool-Allah<sup>sawww</sup>.<sup>13</sup>

### Holy Verse 4:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {9}

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 23 H 3

<sup>13</sup> تأويل الآيات: 2 / 480 .6

**Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: 'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ الْقَاسِمِ الْأَنْصَارِيِّ عَنْ سَعْدِ بْنِ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّمَا نَحْنُ الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ عَدُوْنَا وَ شَيْعَتُنَا أُولُو الْأَلْبَابِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdul Momin Bin Al Qasim Al Ansary, from Sa'ad, from Jabir,

'From Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9].** Abu Ja'far<sup>asws</sup> said: 'But rather we<sup>asws</sup> are those who know, and those who do not know are our<sup>asws</sup> enemies, and our Shias are the ones of understanding.<sup>14</sup>

وعنه: عن ابن فضال، عن علي بن عقبة بن خالد، قال: دخلت أنا و معلى بن خنيس على أبي عبد الله (عليه السلام)، و ليس هو في مجلسه، فنخرج علينا من جانب البيت من عند نسائه و ليس عليه جلباب، فلما نظر إلينا رحب، فقال: «مرحبا بكما و أهلا»، ثم جلس، و قال: «أنتم أولو الألباب في كتاب الله، قال الله تبارك و تعالى: إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ».

From him, from Ibn Fazal, from Ali Bin Aqaba Bin Khalid who said,

'I and Moala Bin Khunays came to Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> wasn't in his<sup>asws</sup> seating place. Then he<sup>asws</sup> came out to us from the side of his<sup>asws</sup> women's quarters, and there wasn't a cloak upon him<sup>asws</sup>. So when he<sup>asws</sup> looked towards us, he<sup>asws</sup> received us saying: 'Welcome to you both and hello!' Then he<sup>asws</sup> sat down and said: 'You (Shias) are the ones of understanding (Mentioned) in the Book of Allah<sup>azwj</sup>. Allah<sup>azwj</sup> Blessed and Exalted Said: **But rather, the ones of the understanding will heed [39:9]**'<sup>15</sup>

So the 'followers' of Ahl Al-Bayt<sup>asws</sup>, are referred to as those who listen carefully and follow the guidance.

## The Ambiguity:

It is frequently advocated, by quoting the following Hadith, that the 'Al-Ulema' (the scholars) are the 'Worasa' (inheritors) of Prophet<sup>as</sup>. This would only hold for the Divinely Educated Ones<sup>asws</sup>, and certainly not for those who were educated in schools. The Arabic word is 'العلماء' (Al-Ulema 'the Scholars') is set aside for none but the Imams<sup>asws</sup>!

<sup>14</sup> Al Kafi V 1 – The Book Of Divine Authority CH 21 H 1

<sup>15</sup> الخاسن: 135 /169



ير، بصائر الدرجات أبو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ ابْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنِ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَلْوَاخُ مُوسَى عِنْدَنَا وَ عَصَا مُوسَى عِنْدَنَا وَ نَحْنُ وَرَثَةُ النَّبِيِّ ص.

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far, from Ibn Asbat, from Muhammad Bin Al Fuzeyl, from Al Sumaly,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying: 'The Tablets of Musa<sup>as</sup> are with us<sup>asws</sup>, and staff of Musa<sup>as</sup> is with us<sup>asws</sup>, and we<sup>asws</sup> are the inheritors of the Prophet<sup>saww</sup>.'<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْبَحْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَ ذَلِكَ أَنَّ الْأَنْبِيَاءَ لَمْ يُورِثُوا دِرْهَمًا وَ لَا دِينَارًا وَ إِنَّمَا أُوْرِثُوا أَحَادِيثَ مِنْ أَحَادِيثِهِمْ فَمَنْ أَخَذَ بِشَيْءٍ مِنْهَا فَقَدْ أَخَذَ حِطًّا وَافِرًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Abu Al Bakhtary, from

Abu Abdullah<sup>asws</sup> said: 'The scholars<sup>asws</sup> are the inheritors of the Prophets<sup>as</sup>, and that is because the Prophets<sup>as</sup> do not leave inheritance of the Dirhams nor of the Dinars (accumulated wealth), and rather they leave the inheritance of Ahadeeth from their<sup>as</sup> Ahadeeth. So the one who takes with anything from these, so he has taken an abundant share.

فَانظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ فَإِنَّ فِيْنَا أَهْلَ الْبَيْتِ فِي كُلِّ خَلْفٍ عُذُولًا يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِيْنَ وَ ائْتِحَالَ الْمُبْطِلِيْنَ وَ تَأْوِيلَ الْجَاهِلِيْنَ .

Therefore, look at this knowledge of yours, from whom you are taking it, for among us<sup>asws</sup>, the People<sup>asws</sup> of the Household, every successor<sup>asws</sup> is a just one negating from it the alterations of the exaggerators, and the plagiarism of the invalidators, and the interpretations of the ignorant ones'.<sup>17</sup>

For those who work hard to gain the knowledge left behind by the Prophets<sup>as</sup> and Imams<sup>asws</sup> have been referred to (in Ahadith), Alam-e-Faqh, the struggling one, for example:

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ حَفِظَ مِنْ أَحَادِيثِنَا أَرْبَعِينَ حَدِيثًا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَالِمًا فَفِيهَا .

Al-Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdul Rahma Bin Abu Najran, from the one who mentioned it, from

<sup>16</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 36

<sup>17</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 2

Abu Abdullah<sup>asws</sup> said: ‘The one who preserves from our<sup>asws</sup> Ahadeeth, forty Ahadeeth, Allah<sup>azwj</sup> would Resurrect him on the Day of Judgment as a ‘عَالِمًا’ learned one, an understanding one (فَقِيهًا)<sup>18</sup>.

ورواه الصدوق في ( الأمالي ) عن أبيه ، عن سعد بن عبدالله ، عن أحمد بن الحسين بن سعيد ، عن محمد بن جمهور العمي ، عن عبد الرحمن بن أبي نجران عن عاصم بن حميد ، عن محمد بن مسلم ، عن أبي عبدالله ( عليه السلام ) ، قال : من حفظ من شيعتنا أربعين حديثا بعثه الله عز وجل يوم القيامة فقيها عالما ، ولم يعذبه .

And it has been related by Al-Sadouq in Al-A’maali from his father, from Sa’d Bin Abdullah, from Ahmad Bin Al Husayn Bin Sa’eed. From Muhammad Bin Jamhoo Al A’mi, from Abdul Rahman Bin Abu Najran from Aasim Bin Hameed, from Muhammad Bin Muslim who has narrated the following:

Abu Abdullah<sup>asws</sup> said: ‘If any one from among our<sup>asws</sup> Shiites memorises forty Ahadith, Allah<sup>azwj</sup> Mighty and Majestic will Send him on the Day of Judgement as a ‘فَقِيهًا عالِمًا’ scholar of understanding, and will not Punish him.<sup>19</sup>

## Scholars from people are referred to as ‘Ulema-e - Iraq/Medina/Kufa’ (scholars from a city – that is in general terms)

وفي ( الأمالي ) و ( عيون الأخبار ) عن علي بن الحسين ابن شاذويه المؤدب ، وجعفر بن محمد بن مسرور جميعا ، عن محمد بن عبدالله بن جعفر الحميري ، عن أبيه ، عن الريان بن الصلت ، عن الرضا ( عليه السلام ) . في حديث . أن المأمون سأل علماء العراق وخراسان عن قوله تعالى : ( ثم أورثنا الكتاب الذين اصطفينا من عبادنا ) فقالت العلماء : أراد الله بذلك : الامة كلها ، فقال المأمون : ما تقول يا أبا الحسن ؟ فقال الرضا ( عليه السلام ) : إنه لو أراد الامة لكانت بأجمعها في الجنة . إلى أن قال : . فصارت وراثه الكتاب للعترة الطاهرة لا لغيرهم ، قال المأمون : ومن العترة الطاهرة ؟ فقال الرضا ( عليه السلام ) : الذين وصفهم الله في كتابه فقال : ( إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا ) وهم الذين قال رسول الله ( صلى الله عليه وآله ) : إني مخلف فيكم الثقلين : كتاب الله ، وعترتي أهل بيتي ، وانحما لن يفترقا حتى يردا عليّ الحوض ، انظروا كيف تخلفوني فيهما ، أيها الناس لا تعلموهم ، فانهم أعلم منكم . إلى أن قال : . فصارت وراثه الكتاب للمهتدين ، دون الفاسقين .

And in Al Amaly and Uyoon Al Akhbar from Ali Bin Al Husayn Ibn Shazwiya Al Mudab, and Ja’far Bin Muhammad Bin Masroor altogether, from Muhammad Bin Abdullah Bin Ja’far Al Humeiry, from his father, from Al Royan Bin Al Salah who says:

Al-Reza<sup>asws</sup> – in a Hadith – said that Mamoun had asked the scholars of Iraq and Khorasaan about the Words of the High<sup>azwj</sup> **Then We gave the Book for an inheritance to those whom We chose from among Our servants (35:32)** so the scholars said, ‘Allah<sup>azwj</sup> has Intended by that to be the whole of the community’.

<sup>18</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 7

<sup>19</sup> Wasail ul Shia, H. 33251

Mamoun said, 'What do you<sup>asws</sup> say, O Abu Al-Hassan<sup>asws</sup>?' Al-Reza<sup>asws</sup> said: 'If He<sup>azwj</sup> Intended the whole community by it then all of them should be in Paradise' – until he<sup>asws</sup> said: 'It follows that these are the Purified Progeny<sup>asws</sup> and not others'. Mamoun said, 'And who are the Purified Progeny<sup>asws</sup>?' Al-Reza<sup>asws</sup> said: 'They<sup>asws</sup> are the ones<sup>asws</sup> who have been Described by Allah<sup>azwj</sup> in His<sup>azwj</sup> Book by Saying **Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying 33:33**, and they<sup>asws</sup> are the ones<sup>asws</sup> about whom<sup>asws</sup> the Messenger of Allah<sup>azwj</sup> said: 'I<sup>saww</sup> am leaving behind me<sup>saww</sup> among you two weighty things, the Book of Allah<sup>azwj</sup> and my<sup>saww</sup> Progeny<sup>asws</sup> the People of the Household<sup>asws</sup>, and these two will not separate until they come to me<sup>saww</sup> at the Fountain.

Look at how you treat them after me<sup>saww</sup> among you. O People! Do not try to teach them, for they<sup>asws</sup> are more knowledgeable than you', - until he<sup>asws</sup> said: 'It follows that the inheritors of the Book are the Guided ones<sup>asws</sup>, and not the immoral ones'.<sup>20</sup>

## Word 'Alim' as well as 'Al-Alim' is used for Masomeen<sup>asws</sup>:

بصائر الدرجات أحمد بن محمد عن عمير بن عبد العزيز عن محمد بن الفضيل عن الثماللي قال سمعت أبا جعفر ع يقول لا والله لا يكون عالم جاهلاً أبداً عالمٌ بشيءٍ جاهلٌ بشيءٍ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumaly who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'No, by Allah<sup>azwj</sup>! 'عالم' a scholar<sup>asws</sup> cannot happen to be ignorant, ever, knower of a thing and ignorant of a thing'.

ثم قال الله أجلُّ وأعزُّ وأعظم وأكرم من أن يفرض طاعة عبدٍ يحبُّ عنه علمَ سمائه وأرضه ثم قال لا يحبُّ ذلكَ عنه.

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> is more Majestic and Mightier and more Magnificent and more Benevolent that to Obligate obedience of a servant having Veiled from him<sup>asws</sup> knowledge of His<sup>azwj</sup> sky and His<sup>azwj</sup> earth'. Then he<sup>asws</sup> said: 'That is not Veiled from him<sup>asws</sup>'.<sup>21</sup>

ير، بصائر الدرجات يعقوب بن يزيد عن ابن أبي عمير عن ربيعي عن الفضيل قال سمعت أبا عبد الله ع يقول إن العلم الذي هبط مع آدم لم يُرَفَعْ وإن العلم يتوارث وما يموت منا عالمٌ حتى يخلفه من أهله من يعلم علمه أو ما شاء الله.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Rabie, from Al Fuzeyl who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The knowledge which came down with Adam<sup>as</sup> was not raised, and that the knowledge gets inherited, and 'العالم' no scholar from us<sup>asws</sup> passes away

<sup>20</sup> Wasail ul Shia, H. 33565

<sup>21</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 2

until he<sup>asws</sup> leaves behind one<sup>asws</sup> from his<sup>asws</sup> family who knows his<sup>asws</sup> knowledge, or whatever Allah<sup>azwj</sup> so Desires".<sup>22</sup>

ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن فضالة عن عمر بن أبان قال سمعت أبا جعفر ع يقول العلم الذي نزل مع آدم ما رفع و ما مات عالم فذهب علمه.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The knowledge which descended with Adam<sup>as</sup> was not raised, and 'عالم' a scholar passes away but his<sup>asws</sup> knowledge does not go away".<sup>23</sup>

إكمال الدين بهذا الإسناد عن أبي بصير عن عثمان بن عمار عن الحسين بن أبي حمزة عن أبيه عن أبي جعفر ع قال قال: يا أبا حمزة إن الأرض لا تخلو إلا وفيها عالم منّا فإن زاد الناس قال قد زادوا وإن نقصوا قال قد نقصوا وإن يخرج الله ذلك العالم حتى يرى في ولده من يعلم مثل علمه أو ما شاء الله.

(The book) 'Ikmal Al Deen' – By this chain from Al Yaqteeny, from Al Washa, from Umar Bin Aban, from Al Husayn Bin Abu Hamza, from his father,

'O Abu Hamza! The earth cannot be vacant except and there is a 'عالم' scholar<sup>asws</sup> from us<sup>asws</sup> in it. So, if the people make an addition, he<sup>asws</sup> would say: 'They are adding'; and if they make a reduction, he<sup>asws</sup> would say: 'They are reducing'. And Allah<sup>azwj</sup> will never Take out that 'العالم' scholar<sup>asws</sup> until he<sup>asws</sup> sees among his<sup>asws</sup> sons<sup>asws</sup>, one<sup>asws</sup> who knows similar to his<sup>asws</sup> knowledge, or whatever Allah<sup>azwj</sup> so Desires".<sup>24</sup>

As an example, an additional Hadith is cited in Appendix II.

## Looking at a face of a Scholar (Masoom<sup>asws</sup>) is Ibadah:

وقال (صلى الله عليه وآله): النظر إلى وجه العالم عبادة.

And he<sup>saww</sup> said: 'The looking at the face of the scholar<sup>asws</sup>, is (an act of) worship".<sup>25</sup>

نوادير الراوندي: بإسناده عن موسى بن جعفر، عن آبائه (عليهم السلام) قال: قال (صلى الله عليه وآله): النظر في وجه العالم حيا له عبادة.

(The book) Nawadir of Al Rawandy, by his chain,

<sup>22</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 22

<sup>23</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 25

<sup>24</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 47

<sup>25</sup> Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 14

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: 'He<sup>saww</sup> said: 'The looking at the face of the scholar<sup>asws</sup>, love for him, is (an act of) worship''.<sup>26</sup>

## From Where One should Acquire the True Knowledge?

كتاب عاصم بن حميد، عن خالد بن راشد، عن مولى لعبيدة السلماني قال: خطبنا أمير المؤمنين عليه السلام على منبر له من لبن: فحمد الله وأثنى عليه ثم قال: يا أيها الناس اتقوا الله ولا تفتوا الناس بما لا تعلمون، إن رسول الله صلى الله عليه واله قال قولا آل منه إلى غيره وقال قولا. وضع على غير موضعه وكذب عليه.

The book of Aasim Bin Humeyd, from Khalid Bin Rashid, from a slave of Ubeyda Al Salmany who said,

'Amir-ul-Momineen<sup>asws</sup> preached to us upon a pulpit of his<sup>asws</sup>. He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O you people! Fear Allah<sup>azwj</sup> and do not issue Fatwas to the people with what you do not know. Rasool-Allah<sup>saww</sup> said a word, they transferred it from him<sup>asws</sup> to others, and he<sup>saww</sup> said a word, they placed it upon other than its (proper) place and belied upon him<sup>saww</sup>.

فقام إليه علقمة وعبيدة السلماني فقالا: يا أمير المؤمنين فما نضع بما قد خبرنا في هذا الصحف عن أصحاب محمد صلى الله عليه واله؟ قال: سلا عن ذلك علماء آل محمد صلى الله عليه واله. كأنه يعني نفسه.

So Alqama and Ubeyda stood up to him<sup>asws</sup> and they said, 'O Amir Al-Momineen<sup>asws</sup>! So what shall we do with what we have been informed in this Parchment (Quran) about the companions of Muhammad<sup>saww</sup>?' He<sup>asws</sup> said: 'You should both ask about that, the scholars<sup>asws</sup> of the Progeny of Muhammad<sup>saww</sup>. It is as if he<sup>asws</sup> meant himself<sup>asws</sup>'.<sup>27</sup>

## Imams<sup>asws</sup> have the title of 'Scholar'

بصائر الدرجات يعقوب بن يزيد عن ابن فضال عن محمد بن القاسم عن أبيه عن فضيل قال سمعت أبا جعفر ع يقول إن العلم الذي نزل مع آدم على خاله وليس يمضي منا عالم إلا خلفه من يعلم علمه كان علي ع عالم هذه الأمة.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, from Ibn Fazala, from Muhammad Bin Al Qasim, from his father, from Fuzeyl who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The knowledge which descended with Adam<sup>as</sup>, is upon its state, and no 'عالم' scholar from us<sup>asws</sup> passes away except he<sup>asws</sup> leaves behind one<sup>asws</sup> from his<sup>asws</sup> family who knows his<sup>asws</sup> knowledge. Ali<sup>asws</sup> was a scholar of this community''.<sup>28</sup>

<sup>26</sup> Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 29

<sup>27</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 1

<sup>28</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 24

بصائر الدرجات ابنُ مَعْرُوفٍ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعِلْمَ الَّذِي لَمْ يَزَلْ مَعَ آدَمَ لَمْ يُرْفَعْ وَ الْعِلْمُ يُتَوَارَثُ وَ كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ وَ إِنَّهُ لَنْ يَهْلِكَ مِنَّا عَالِمٌ إِلَّا خَلَفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

(The book) 'Basaa'ir Al Darajaat' – Ibn Marouf, from Hammad Bin Isa, from Hareyz, from Zurara,

From Abu Ja'far<sup>asws</sup> having said: 'The knowledge which did not cease to be with Adam<sup>as</sup>, was not raised. The knowledge gets inherited, and Ali<sup>asws</sup> was a scholar of his community, and surely 'عَالِمٌ' a scholar from us<sup>asws</sup> will never be destroyed (pass away) except he<sup>asws</sup> leaves behind one<sup>asws</sup> from his<sup>asws</sup> family who knows similar to his<sup>asws</sup> knowledge, or whatever Allah<sup>azwj</sup> so Desires".<sup>29</sup>

In another Hadith Imam<sup>asws</sup> asked:

. وَتَدْرِي مِنَ الْعُلَمَاءِ؟ فُئِلْتُ: لَا يَا ابْنَ رَسُولِ اللَّهِ. فَقَالَ هُمْ عُلَمَاءُ آلِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ الَّذِينَ فَرَضَ اللَّهُ طَاعَتَهُمْ وَأَوْجَبَ مَوَدَّتَهُمْ ثُمَّ قَالَ وَتَدْرِي مَا مَعْنَى قَوْلِهِ أَوْ لِيُقْبَلَ بِوُجُوهِ النَّاسِ إِلَيْهِ قُلْتُ لَا قَالَ يَعْنِي وَاللَّهِ بِذَلِكَ ادِّعَاءَ الْإِمَامَةِ بِغَيْرِ حَقِّهَا وَمَنْ فَعَلَ ذَلِكَ فَهُوَ فِي النَّارِ .

Do you know who the scholars are? I said: 'O son of the Prophet of Allah<sup>azwj</sup>! No.' Imam<sup>asws</sup> said: 'They are the scholars from the Household of Muhammad<sup>sawww</sup> whose obedience has been made incumbent (upon people) by Allah<sup>azwj</sup> and Allah<sup>azwj</sup> has made it obligatory upon the people to love them. (An extract)<sup>30</sup>

## The Reward and Respect for Teacher/Teaching:

مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الَّذِي يُعَلِّمُ الْعِلْمَ مِنْكُمْ لَهُ أَجْرٌ مِثْلُ أَجْرِ الْمُتَعَلِّمِ وَ لَهُ الْفَضْلُ عَلَيْهِ فَتَعَلَّمُوا الْعِلْمَ مِنْ حَمَلَةِ الْعِلْمِ وَ عِلْمُوهُ إِخْوَانُكُمْ كَمَا عَلَّمَكُمْوهُ الْعُلَمَاءُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim, from

Abu Ja'far<sup>asws</sup> said: 'The one from you who teaches the knowledge, for him would be a Recompense similar to the Recompense of the student, and for him would be the merit upon him (as being his teacher). Therefore learn the knowledge from the bearers of the knowledge, and teach it to your brethren just as the scholars<sup>asws</sup> have taught it to you all'.<sup>31</sup>

It does not mean that more learned ones among us should not respect, as a teacher, as we all have learned from our elders and peers and sometime even younger ones. The respect

<sup>29</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 23

<sup>30</sup> Uyun Akhbar al-Reza, vol. 1, Ch. 28, H. 64

<sup>31</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 2

for the higher status is, as per Ahadith, more for those who narrate more Ahadith, e.g., Imam<sup>asws</sup> says:

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ الْعِجْلِيِّ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اعْرِفُوا مَنَازِلَ النَّاسِ عَلَى قَدْرِ رِوَايَتِهِمْ عَنَّا .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Sinan, from Muhammad Bin Marwan Al Ijaly, from Ali Bin Hanzala who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Recognise the statuses of the people upon a measurement of their reporting from us<sup>asws</sup> (Our<sup>asws</sup> Ahadeeth)'.<sup>32</sup>

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اطْلُبُوا الْعِلْمَ وَ تَزَيَّنُوا مَعَهُ بِالْحِلْمِ وَ الْوَقَارِ وَ تَوَاضَعُوا لِمَنْ تُعَلِّمُونَهُ الْعِلْمَ وَ تَوَاضَعُوا لِمَنْ طَلَبْتُمْ مِنْهُ الْعِلْمَ وَ لَا تَكُونُوا عُلَمَاءَ جَبَّارِينَ فَيَذْهَبَ بَاطِلُكُمْ بِحَقِّكُمْ .

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Seek the knowledge and adorn (yourselves) along with it, with the forbearance, and the dignity, and the humbleness towards the ones whom you teach it to, and humbleness towards the one whom you sought the knowledge from, and do not become tyrannous scholars, as your falsehoods would remove your truth'.<sup>33</sup>

## Asking Questions 'unlocks' knowledge:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنَّ هَذَا الْعِلْمَ عَلَيْهِ قُلٌّ وَ مِفْتَاحُهُ الْمَسْأَلَةُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'This knowledge, there is a lock upon it and its key is the asking'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfal, from Al Sakuny, from Abu Abdullah<sup>asws</sup> – similar to it.<sup>34</sup>

<sup>32</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 13

<sup>33</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 1

<sup>34</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَسْعُ النَّاسَ حَتَّى يَسْأَلُوا وَ يَتَفَقَّهُوا وَ يَعْرِفُوا إِمَامَهُمْ وَ يَسْعَهُمْ أَنْ يَأْخُذُوا بِمَا يَقُولُ وَ إِنْ كَانَ تَقِيَّةً .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abu Ja'far Al Ahowl, from,

Abu Abdullah<sup>asws</sup> said: 'The people have no leeway (for not asking), until they do ask, and understand, and recognise there Imam<sup>asws</sup>, and they do have the capacity that they should be taking with what he<sup>asws</sup> is saying, and even if it is under dissimulation'.<sup>35</sup>

## Hearts are Revived through Ahadith (Knowledge):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ( تَدَاكُرُوا وَ تَلَاقُوا وَ تَحَدَّثُوا فَإِنَّ الْحَدِيثَ جِلَاءٌ لِلْقُلُوبِ إِنَّ الْقُلُوبَ لَتَرِينُ كَمَا يَرِينُ السَّيْفُ جِلَافُهَا الْحَدِيثُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from one of his companions, raising it, said,

'Rasool-Allah<sup>saww</sup> said: 'Discuss and meet and narrate Hadeeth to each other, for the Hadeeth is a polishing for the hearts. The hearts tend to rust just as the swords rust. Polish these with the Hadeeth'.<sup>36</sup>

## Evil Scholars 'عُلَمَاءُ سَوْءٍ':

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا رَأَيْتُمُ الْعَالِمَ مُحِبًّا لِدُنْيَاهُ فَاتَّخِذُوهُ عَلَى دِينِكُمْ فَإِنَّ كُلَّ مُحِبِّ لِدُنْيَاهُ يَخُوطُ مَا أَحَبَّ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Al Minqary, from Hafis Bin Giyas, from

Abu Abdullah<sup>asws</sup> said: 'Whenever you see the scholar in love for his world, so denounce him upon your Religion, for every lover of a thing would be encompassed by what he loves'.

وَ قَالَ ( صلوات الله عليه ) أَوْحَى اللَّهُ إِلَى دَاوُدَ ( عليه السلام ) لَا تَجْعَلْ بَيْنِي وَ بَيْنَكَ عَالِمًا مَفْتُونًا بِالدُّنْيَا فَيَصُدَّكَ عَنْ طَرِيقِ مَحَبَّتِي فَإِنَّ أَوْلِيكَ قُطَاعَ طَرِيقِ عِبَادِي الْمُرِيدِينَ إِنَّ أَدْنَى مَا أَنَا صَانِعٌ بِهِمْ أَنْ أَنْزِعَ خَلَاوَةَ مُنَاجَاتِي عَنْ قُلُوبِهِمْ .

And he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Revealed unto Dawood<sup>as</sup>: "Do not make a scholar to be between you<sup>as</sup> and Me<sup>azwj</sup>, the one who is tempted by the world, for he would block you<sup>as</sup> from the path of My<sup>azwj</sup> Love, for they are the bandits of the road to My<sup>azwj</sup> servants, the devotees.

<sup>35</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 4

<sup>36</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 8



The least of what I<sup>azwj</sup> would Do with them is that I<sup>azwj</sup> will Remove the sweetness of My<sup>azwj</sup> Whisperings from their hearts'.<sup>37</sup>

وَمَهْدًا الْإِسْنَادِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَى نَبِيِّنَا وَآلِهِ وَعَلَيْهِ السَّلَامُ وَبِئْسَ لِلْعُلَمَاءِ السُّؤُوءُ كَيْفَ تَلَطَّى عَلَيْهِمُ النَّارُ .

And by this chain, said,

'Abu Abdullah<sup>asws</sup> said: 'Isa<sup>as</sup> Bin Maryam<sup>as</sup>, may peace be upon our Prophet<sup>as</sup>, said: 'Woe be unto the evil scholars, how the Fire would be engulfing them!''<sup>38</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ (صلوات الله عليه) تَعْمَلُونَ لِلدُّنْيَا وَأَنْتُمْ تُرْتَضُونَ فِيهَا بِغَيْرِ عَمَلٍ وَلَا تَعْمَلُونَ لِلْآخِرَةِ وَأَنْتُمْ لَا تُرْتَضُونَ فِيهَا إِلَّا بِالْعَمَلِ وَيَلْكُمْ عُلَمَاءُ سُوءِ الْأَجْرِ تَأْخُذُونَ وَالْعَمَلُ تُضَيِّعُونَ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas, from

Abu Abdullah<sup>asws</sup> says that Isa<sup>as</sup> Bin Maryam<sup>as</sup> said: 'You are working for the world although you are being Graced therein without (having to perform) a deed, and you are not working for the Hereafter although you will not be Graced therein except with (the performance of) the deeds. Woe be unto you evil scholars! You are taking the recompense and wasting the deeds?

يُوشِكُ رَبُّ الْعَمَلِ أَنْ يُقْبَلَ عَمَلُهُ وَ يُوشِكُ أَنْ يُخْرِجُوا مِنْ ضِيْقِ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَ هُوَ مُثْبِلٌ عَلَى دُنْيَاهُ وَ مَا يَضُرُّهُ أَحَبُّ إِلَيْهِ مِمَّا يَنْفَعُهُ .

He is on the verge. Perhaps He<sup>azwj</sup> would Accept his deed, and he is on the verge of exiting from the narrowness of the world to the darkness of the grave. How can one be of the learned who is on his way to the next life while he is holding to the world and what is harmful to him is more beloved to him than what is beneficial to him?<sup>39</sup>

66 - ومن كلام عيسى عليه السلام تعملون للدنيا وأنتم ترتقون فيها بغير عمل، ولا تعملون للآخرة وأنتم لا ترتقون فيها إلا بالعمل، ويلكم علماء السوء ! الأجر تأخذون والعمل تضيعون !،

And from the speeches of Isa<sup>as</sup>: - You are learning for the world and you would be graced in it without having to do a deed, and you are not learning for the Hereafter and you will not be Graced therein except with the deed. Woe be unto you, O evil scholars! You are taking the recompense (in the world), and you are wasting the deeds!

يوشك رب العمل أن يطلب عمله، وتوشكون أن تخرجوا من الدنيا العريضة إلى ظلمة القبر وضيقه، الله نهاكم عن الخطايا كما أمركم بالصيام والصلاة، كيف يكون من أهل العلم من سخط رزقه، واحتقر منزلته، وقد علم أن ذلك من علم الله وقدرته ؟

Very soon the Lord<sup>azwj</sup> of the deed will seek His<sup>azwj</sup> deed, and very soon you will be going out from the wide world to the darkness of the grave and its narrowness. Allah<sup>azwj</sup> Forbade you

<sup>37</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 14 H 4

<sup>38</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 15 H 2

<sup>39</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 13

from the sins just as I<sup>as</sup> am instruction you with the Fasting and the Salat. How can he be from the people of knowledge, on who is angry of his sustenance, and the despicability of his house, and he knows that, that is from the Knowledge of Allah<sup>azwj</sup> and His<sup>azwj</sup> Pre-determination?

وكيف يكون من أهل العلم من اتهم الله فيما قضى له فليس يرضى شيئاً أصابه؟ كيف يكون من أهل العلم من دنياه عنده أثر من آخرته وهو مقبل على دنياه، وما يضره أحب إليه مما ينفعه؟ كيف يكون من أهل العلم من يطلب الكلام ليخبر به ولا يطلب ليعمل به؟.

And how can he happen to be from the people of knowledge, one who accuses Allah<sup>azwj</sup> regarding what He<sup>azwj</sup> has Decided for him, so he isn't pleased with anything hitting him?' How can he be from the people of knowledge, one whose world is more preferable in his presence than his Hereafter, and he is facing towards his world, and whatever harms him is more beloved to him than what benefits him? How can he be from the people of knowledge, one who seeks the speech to inform with it and does not see to act with it?'<sup>40</sup>.

67 - ومن كلامه عليه السلام ويل للعلماء السوء تصلى عليهم النار. ثم قال: اشتدت مؤونة الدنيا ومؤونة الآخرة: أما مؤونة الدنيا فإنك لا تمد يدك إلى شئ منها إلا فاجر قد سبقك إليه، وأما مؤونة الآخرة فإنك لا تجد أعواناً يعينونك عليها.

And from his<sup>as</sup> speeches: 'Woe be unto the evil scholars! The Fire would overcome upon them'. Then he<sup>as</sup> said: 'The provisions of the world are more difficult than the provisions of the Hereafter. As for the provisions of the world, so you will not extend your hand towards anything from it except an immoral one would be preceded you to it; and as for the provisions of the Hereafter, so you will not find assistants assisting you upon it'<sup>41</sup>.

سن: أبي، عن فضالة، عن أبان بن عثمان، عن الفضل بن عبد الملك، عن أبي عبد الله عليه السلام قال: إن أبا جعفر عليه السلام سئل عن مسألة فأجاب فيها، فقال الرجل: إن الفقهاء لا يقولون هذا، فقال له أبي: ويحك إن الفقيه: الزاهد في الدنيا، الراغب في الآخرة، المتمسك بسنة النبي صلى الله عليه واله.

My father, from Fazalat, from Aban Bin Usman, from Al Fazal Bin Abdul Malik,

'From Abu Abdullah<sup>asws</sup> having said: 'Abu Ja'far<sup>asws</sup> was asked about an issue so he<sup>asws</sup> answered regarding it. The man said, '(But) the scholars are not saying this!' So my father<sup>asws</sup> said to him: 'Woe be unto you! The understanding one is the one ascetic in the world, the desirous regarding the Hereafter, the one attached with the Sunnah of the Prophet<sup>sawww</sup>'<sup>42</sup>.

<sup>40</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 66

<sup>41</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 67

<sup>42</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 16

## Place of the scholars (In Holy Quran):

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مَا مَوْضِعُ الْعُلَمَاءِ قَالَ مِثْلُ ذِي الْقَرْنَيْنِ وَصَاحِبِ سُلَيْمَانَ وَصَاحِبِ مُوسَى ( عَلَيْهِ السَّلَام ) .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Humran Bin Ayn who said,

'I said to Abu Ja'far<sup>asws</sup>, 'What is the place of the scholars<sup>asws</sup>?' He<sup>asws</sup> said: 'Similar to Zil Qarnayn, and companion of Suleyman<sup>as</sup> and companion of Musa<sup>as</sup>'.<sup>43</sup>

## Imam<sup>asws</sup> is a Scholar as well as the Muhadith (Ahadith transmitter):

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) يَقُولُ الْأَيْمَةُ عُلَمَاءُ صَادِقُونَ مُنْهَمُونَ مُحَدِّثُونَ .

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Muhammad Bin Ismail who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'The Imam<sup>asws</sup> are scholars, truthful, understanding, *Muhaddisoun* (whom the Angels discuss with)'.<sup>44</sup>

## Who Should one Consult for Newly Emerging Issues?

Imam-e-Zaman<sup>ajfi</sup> has told his representative in a letter, as quoted by al-Tabarsi, in his book Al-Ihtijaj al-Tabarsi:

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُثْمَانَ الْعَمَرِيَّ أَنْ يُوصِلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلَتْ عَلَيَّ فَوَرَدَ التَّوْفِيعُ بِحِطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتُ عَنْهُ أَرَشَدَكَ اللَّهُ وَ تَبَّتْكَ إِلَى أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا فَإِنَّهُمْ أُجِبْتِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ

Mohammed ibn Mohammed ibn Asim, from Mohammed ibn Yaqoob, who from Ishaq ibn Yaqoob who said:

Tradition from Imam Al-Mahdi<sup>asws</sup> in a reply to Ishaq ibn Ya'qub: 'As far as newly occurring circumstances are concerned, you should refer to the narrators of our Ahadith, for they are my proof over you and I<sup>asws</sup> am Allah<sup>azwj</sup>'s Proof.<sup>45</sup>

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 53 H 1

<sup>44</sup> Al Kafi V 1 – The Book Of Divine Authority CH 54 H 3

<sup>45</sup> Ahtijaj al-Tabrisi, Vol. 2, pg. 469.

Finally, Some additional Ahadith are cited in Appendix III, where 'Al-Alim' and 'Alim' as well as other derivations of the word 'Alim' are used for Masomeen<sup>asws</sup>.

## Appendix I: Ninety-Nine Names of Allah<sup>azwj</sup>:

1 - يد: القطان، عن ابن زكريا القطان، عن ابن حبيب، عن ابن بهلول، عن أبيه، عن أبي الحسن العبيدي، عن سليمان بن مهران، عن الصادق جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه واله: إن لله تبارك وتعالى تسعة وتسعين اسما، مائة إلا واحدة من أحصاها دخل الجنة، وهي:

Al Qatan, from Ibn Zakariyya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran,

'From Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: For Allah<sup>azwj</sup> Blessed and Exalted there are ninety nine Names, one hundred less one. One who counts (learns) these would enter the Paradise, and these are: -

الله، الاله، الواحد، الاحد، الصمد، الاول، الآخر، السميع البصير، القدير، القاهر، العلي، الاعلى، الباقي، البديع، البارئ، الاكرم، الظاهر، الباطن، الحي، الحكيم، العليم، الحليم، الحفيظ، الحق، الحسيب، الحميد، الحفي، الرب، الرحمن، الرحيم، الذارئ، الرازق، الرقيب، الرؤوف، الرائي، السلام، المؤمن، المهيمن، العزيز، الجبار، المتكبر، السيد، السوح الشهيد، الصادق، الصانع، الطاهر، العدل، العفو، الغفور، الغني، الغياث، الفاطر، الفرد، الفتاح، الفائق، القدم، الملك، القدوس، القوي، القريب، القيوم، القابض، الباسط، قاضي الحاجات، المجيد، المولى، المنان، المحيط، المبين، المقيت، المصور، الكريم، الكبير، الكافي، كاشف الضر، الوتر، النور، الوهاب، الناصر، الواسع، الودود، الهادي، الوفي، الوكيل، الوارث، البر، الباعث، التواب، الجليل، الجواد، الخبير، الخالق، خير الناصرين، الديان، الشكور، العظيم، اللطيف، الشافي.

(1) الله – The God ; (2) الواحد – The One ; (3) الأحد – The Unique ; (4) الصمد – The Absolute ; (5) الأول – The First ; (6) الآخر – The Last ; (7) السميع – The All Hearing ; (8) البصير – The All Seeing ; (9) القدير – The Powerful ; (10) القاهر – The Omnipotent ;

(11) البديع – The Incomparable ; (12) الأعلى – The High ; (13) الباقي – The Everlasting ; (14) البارئ – The Manifest ; (15) البارئ – The Evolver ; (16) الأكرم – The Most Generous ; (17) الظاهر – The Manifest ; (18) الباطن – The Hidden ; (19) الحي – The Living ; (20) الحكيم – The Wise ;

(21) العليم – The Knowing ; (22) الحليم – The Forbearing ; (23) الحفيظ – The Preserver ; (24) الحق – The Truth ; (25) الحسيب – The Reckoner ; (26) الحميد – The Praiseworthy ; (27) الحفي – The Subtle ; (28) الرب – The Lord ; (29) الرحمن – The Beneficent ; (30) الرحيم – The Merciful ;

(31) الذارئ – Sower ; (32) الرازق – The Sustainer ; (33) الرقيب – The Watchful ; (34) الرؤوف – The Affectionate ; (35) البار – The Observer ; (36) السلام – The Source of Peace ; (37) المؤمن – The Provider of Security ; (38) المهيمن – The Dominant ; (39) العزيز – The Mighty ; (40) الجبار – The Subduer ;

(41) المتكبر – The Possessor of Greatness ; (42) السيد – The Chief ; (43) السبوح – The Glorified ; (44) الشهيد – The Witness ; (45) الصادق – The Truthful ; (46) الصانع – The Maker ; (47) الطاهر – The Pure ; (48) العدل – The Just ; (49) العفو – The Excuser ; (50) الغفور – The Forgiver ;

(51) الغني – The Needless ; (52) الغياث – The Aider ; (53) الفاطر – The Originator ; (54) الفرد – The Alone ; (55) الفتاح – The Initiator ; (56) الفالق – The Splitter ; (57) القدم – The Eternal-; (58) الملك – The King ; (59) القدوس – The Holy ; (60) القوي – The Strong ;

(61) القريب – The Near ; (62) القيوم – The Self-subsistent ; (63) القابض – The Seizer ; (64) الباسط – The Extender ; (65) قاضي الحاجات – The Fulfiller of Needs ; (66) المجيد – The Glorious ; (67) المولى – The Guardian ; (68) المنان – The Benefactor ; (69) المحيط – The Encompasser ; (70) المبين – The Manifested ;

(71) المقيت – The Feeder ; (72) المصور – The Designer ; (73) الكريم – The Honourable ; (74) الكبير – The Great ; (75) الكافي – The Sufficient ; (76) كاشف الضر – Remover of the Harm ; (77) الوتر – The Singular ; (78) النور – The Light ; (79) الوهاب – The Bestower ; (80) الناصر – The Helper ;

(81) الواسع – The Ample-giving ; (82) الودود – The Cordial; (83) الهادي – The Guide ; (84) الوفي – The Loyal-; (85) الوكيل – The Custodian ; (86) الوارث – The Inheritor ; (87) البر – The Righteous ; (88) الباعث – The Resurrector ; (89) التواب – The Oft-returning (in Mercy) ; (90) الجليل – The Majestic ;

(91) الجواد – The Generous ; (92) الخبير – The Fully Informed ; (93) الخالق – The Creator ; (94) خير – The Best of the Helpers ; (95) الديان – The Judge ; (96) الشكور – The Thankful ; (97) العظيم – The Magnificent ; (98) اللطيف – The Kind ; (99) الشافي – The Healer”<sup>46</sup>.

2 - ج: عن هشام بن الحكم قال: سألت أبا عبد الله عليه السلام عن أسماء الله عز ذكره واشتقاقها فقلت: " الله " مما هو مشتق؟ قال: يا هشام " الله " مشتق من إله، وإله يقتضي مألوهها، والاسم غير المسمى فمن عبد الاسم دون المعنى فقد كفر ولم يعبد شيئاً، ومن عبد الاسم والمعنى فقد كفر وعبد اثنين، ومن عبد المعنى دون الاسم فذلك التوحيد، أفهمت يا هشام؟

From Hisham Bin Al Hakam who said,

'I asked Abu Abdullah<sup>asws</sup> about the Names of Allah<sup>azwj</sup> and their derivatives of Allah<sup>azwj</sup> from what He<sup>azwj</sup> is derived. So he<sup>asws</sup> said: 'O Hisham! 'Allah' is derived from 'God', and God requires its worshipper, and the name is other than the Named. So the one who worships the Name besides the Meaning, so he has blasphemed and has not worshipped anything; and the one who worships the Name and the Meaning, so he has associated (committed *Shirk*) and worship two; and the one who worships the Meaning besides the Name, so that is the *Tawheed*. Do you understand, O Hisham?'

<sup>46</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 1

قال: فقلت زدني فقال: " إن الله تبارك وتعالى تسعة وتسعين اسما فلو كان الاسم هو المسمى لكان كل اسم منها إلهًا، ولكن الله معنى يدل عليه بهذه الاسماء وكلها غيره، يا هشام الخبز اسم للمأكل، والماء اسم للمشروب، والثوب اسم للملبوس والنار اسم للمحرق أفهمت يا هشام فهما تدفع به وتفاضل أعداءنا والمتخذين مع الله عزوجل غيره؟ قلت: نعم.

He (Hisham) said, 'I said, 'Increase for me'. He<sup>asws</sup> said: 'For Allah<sup>azwj</sup> there are ninety nine Names. So if it was such that the Name was the Named, then it would be so that every Name from these would be a God. But, Allah<sup>azwj</sup> is the Meaning, these Names indicate upon, and all of these are other than Him<sup>azwj</sup>. O Hisham! The bread is a name of the food, and the water is a name of the drink, and the cloth is a name of the garment, and the fire is a name of the incinerator. Do you understand, O Hisham? (It is) an understanding you can repulse and fight our<sup>asws</sup> enemies with and the ones who taking others along with Allah<sup>azwj</sup> Majestic and Mighty'. I said, 'Yes'.

قال: فقال: نفعك الله به وثبتك.

He (Hisham) said, 'So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Benefit you with it and Affirm you, O Hisham!'

قال هشام: فو الله ما قهرني أحد في علم التوحيد حتى قمت مقامي هذا.

Hisham said, 'So, by Allah<sup>azwj</sup>! No one was able to subdue me regarding the *Tawheed* (Oneness) until I rose to this status of mine"<sup>47</sup>.

<sup>47</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 2

## Appendix II: Additional Hadith on ‘Alim’:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَصْلَحَكَ اللَّهُ بَلَعْنَا شَكْوَاكَ وَ أَشْفَعْنَا فَلَوْ عَلَّمْتَنَا أَوْ عَلَّمْتَنَا مَنْ قَالَ إِنَّ عَلِيًّا ع كَانَ عَالِمًا وَ الْعِلْمُ يُتَوَارَثُ فَلَا يَهْلِكُ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ قُلْتُ أ فَسَخِ النَّاسَ إِذَا مَاتَ الْعَالِمُ أَلَا يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَا أَهْلُ هَذِهِ الْبَلَدَةِ فَلَا يُعْنِي الْمَدِينَةَ وَ أَمَا غَيْرُهَا مِنْ الْبُلْدَانِ فَيَقْدِرُ مَسِيرِهِمْ إِنَّ اللَّهَ يَقُولُ وَ مَا كَانَ الْمُؤْمِنُونَ لَيَنْفَعُوا كَأَنَّهُمْ فَلَوْ لَا نَفَرُ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ قَالَ قُلْتُ أ رَأَيْتَ مَنْ مَاتَ فِي ذَلِكَ فَقَالَ هُوَ بِمَنْزِلَةٍ مَنْ خَرَجَ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ قَالَ قُلْتُ فَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يَعْرِفُونَ صَاحِبَهُمْ قَالَ يُغَطِّي السَّكِينَةَ وَ الْوَقَارَ وَ الْهَيْبَةَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid from Nadr ibn Suwayd from Yahya al-Halabi from Burayd ibn Mu’awiya who from Muhammad ibn Muslim who has said the following:

‘Once I said to Abu Abdullah<sup>asws</sup> ‘May Allah<sup>azwj</sup> grant you good health, we heard that you<sup>asws</sup> were not feeling well and it caused us great anxiety. Would that you<sup>asws</sup> had informed or taught us about who would be the succeeding Imam<sup>asws</sup>’.

‘The Imam<sup>asws</sup> said, ‘Ali<sup>asws</sup> was ‘عَالِمًا وَ الْعِلْمُ يُتَوَارَثُ’ the scholar and his<sup>asws</sup> knowledge is inherited. No scholar<sup>asws</sup> dies except that he<sup>asws</sup> leaves behind a scholar<sup>asws</sup> whose knowledge is of the same level or whatever Allah Wills.’

I then asked, ‘Will people be excused for not recognising the succeeding Imam<sup>asws</sup> after the death of the preceding Imam<sup>asws</sup>?’ The Imam<sup>asws</sup> then said, ‘The people of this area (Madina) will not be excused. People of other areas will be dealt with according to their abilities. Allah<sup>azwj</sup> has Said: ***And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware (9: 122),***

‘I (the narrator) then asked the Imam<sup>asws</sup>, ‘What if certain ones of them would die before completing their education and search (of the religion)?’ The Imam replied: ‘Such people will be of the ones mentioned in the words of Allah herein below. " ... ***And one who dies, after having abandoned his home to get near to Allah and His Messenger, will receive his reward from Allah .... "*** (4: 100)

I then asked the Imam<sup>asws</sup>, ‘If people come to the Imam<sup>asws</sup> then by what means can they recognise him<sup>asws</sup>?’ He<sup>asws</sup> said, ‘The Imam<sup>asws</sup> is granted Calm, Dignity and an Impressive Personality.’<sup>48</sup>

<sup>48</sup> باب ما يجب على الناس عند مضي الإمام 379 1 H. 3. الكافي



### Appendix III: Further Ahadith examples for 'عَالِمٌ' and 'الْعِلْمُ'

بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنِ السُّنْدِيِّ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ يَا فَضِيلُ إِنَّ الْعِلْمَ الَّذِي هَبَطَ مَعَ آدَمَ لَمْ يُرْفَعْ وَإِنَّ الْعِلْمَ لَيُنَوَّارُثُ إِنَّهُ لَنْ يَهْلِكَ مِنْ عَالِمٍ إِلَّا خَلَفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ عِلْمَهُ وَالْعِلْمُ لَيُنَوَّارُثُ.

(The book) 'Basaair Al Darajaat' – One of our companions, from Al Sindy Bin Al Rabie, from Muhammad Bin Al Qasim, from his father, from Al Fuzeyl,

From Abu Ja'far<sup>asws</sup> having said: 'O Fuzeyl! The knowledge which descended with Adam<sup>as</sup> was not raised, and that knowledge tends to be inherited. No 'عَالِمٌ' scholar<sup>asws</sup> is destroyed (passes away) except he<sup>asws</sup> leaves behind one<sup>asws</sup> from his<sup>asws</sup> family one<sup>asws</sup> who knows his<sup>asws</sup> knowledge, and the knowledge is inherited".<sup>49</sup>

بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ مَا مَاتَ عَالِمٌ إِلَّا وَ قَدْ وَرَثَ عِلْمَهُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Al Haris Bin Al Mugheira who said,

'The knowledge which descended with Adam<sup>as</sup> was not raised, and no scholar<sup>asws</sup> passes away except and his<sup>asws</sup> knowledge gets inherited. The earth cannot remain without a 'عَالِمٌ' scholar<sup>asws</sup>,<sup>50</sup>

بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ فَضِيلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَتْ فِي عَلِيِّ ع سِنَّةٌ أَلْفِ نَبِيٍّ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Bazanty, form Hammad Bin Usman, from Fuzeyl,

'From Abu Ja'far<sup>asws</sup> having said: 'In Ali<sup>asws</sup> there were Sunnahs of a thousand Prophets<sup>as</sup>.

وَ قَالَ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ مَا مَاتَ عَالِمٌ فَدَهَبَ عِلْمُهُ وَإِنَّ الْعِلْمَ لَيُنَوَّارُثُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

And he<sup>asws</sup> said: 'The knowledge which descended with Adam<sup>as</sup> was not raised, and no 'عَالِمٌ' scholar<sup>asws</sup> passes away and his<sup>asws</sup> knowledge goes away, and that the knowledge gets inherited. The earth cannot remain without 'عَالِمٌ' a scholar<sup>asws</sup>,<sup>51</sup>

بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْزَنْطِيِّ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِبِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْعِلْمَ لَيُنَوَّارُثُ وَ لَا يَمُوتُ عَالِمٌ إِلَّا تَرَكَ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from Al Nazar, from Yahya Al Halby, from Abdul Hameed Al Taie, from Muhammad Bin Muslim who said,

<sup>49</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 27

<sup>50</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 28

<sup>51</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 31

'Abu Ja'far<sup>asws</sup> said: 'The knowledge is inherited, and no 'عالم' scholar<sup>asws</sup> passes away except he<sup>asws</sup> leaves behind one<sup>asws</sup> who knows similar to his<sup>asws</sup> knowledge, or whatever Allah<sup>azwj</sup> so Desires".<sup>52</sup>

بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُوسَى عَنِ الْحَشَابِ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ وَالْعِلْمُ يُتَوَارَثُ وَ لَيْسَ يَهْلِكُ هَالِكٌ مِنْهُمْ حَتَّى يُؤْتَى مِنْ أَهْلِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Musa, from Al Khashab, from Muhammad Bin Salim, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> was a 'عالم' (scholar) of this community, and the knowledge is inherited, and a dying one does not die from them<sup>asws</sup> until he<sup>asws</sup> gives one<sup>asws</sup> from his<sup>asws</sup> family, similar to his<sup>asws</sup> knowledge".<sup>53</sup>

إكمال الدين أَبِي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ سَعْدِ وَ الْحَمَيْرِيِّ مَعَا عَنْ الْبَيْهَقِيِّ عَنْ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغَيْرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَمْ يَتْرِكْ اللَّهُ الْأَرْضَ بِغَيْرِ عَالِمٍ يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَا يَحْتَاجُ إِلَيْهِمْ يَعْلَمُ الْحَلَالَ وَ الْحَرَامَ

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Sa'ad and Al Himeyri, both together from Al Yaqteeny, from Yunus, from Al Haris Bin Al Mugheira,

'From Abu Abdullah<sup>asws</sup>. He (the narrator) said, 'I heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> does not Leave the earth without a 'عالم' scholar<sup>asws</sup>, the people are needy to him<sup>asws</sup> and he<sup>asws</sup> is not needy to them, with knowledge of the Permissible(s) and the Prohibitions'.

قُلْتُ جُعِلْتُ فِدَاكَ بِمَاذَا يَعْلَمُ قَالَ بِمُؤَارَثَتِهِ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

I said, 'May I be sacrificed for you<sup>asws</sup>! That knowledge is due to what?' He<sup>asws</sup> said: 'By an inheritance from Rasool-Allah<sup>saww</sup>, and from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>54</sup>

إكمال الدين بِهَذَا الْإِسْنَادِ عَنِ الْحَارِثِ بْنِ الْمُغَيْرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْعِلْمَ الَّذِي أَنْزَلَ مَعَ آدَمَ لَمْ يَرْفَعْ وَ مَا مَاتَ مِنَّا عَالِمٌ إِلَّا وَرَثَ عِلْمَهُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

(The book) 'Ikmal Al Deen' – By this chain from Al Haris Bin Al Mugheira,

'From Abu Abdullah<sup>asws</sup>, the (the narrator) said, 'I heard him<sup>asws</sup> saying: 'The knowledge which descended with Adam<sup>as</sup> was not raised, and no 'عالم' scholar<sup>asws</sup> from us<sup>asws</sup> passes away except and his<sup>asws</sup> knowledge is inherited. The earth cannot remain without a 'عالم' scholar<sup>asws</sup>'.<sup>55</sup>

<sup>52</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 32

<sup>53</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 34

<sup>54</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 45

<sup>55</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 46

بصائر الدرجات يُؤوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وَرَأَيْتُ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

(The book) 'Basaair Al Darajaat' – Ayoub Bin Nuh, from Safwan Bin Yahya, from Al Haris,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'Inform me about the knowledge of your<sup>asws</sup> 'عَالِمِكُمْ' scholars<sup>asws</sup>. He<sup>asws</sup> said: 'An inheritance from Rasool-Allah<sup>saww</sup> and from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.'

قَالَ قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُغْدَفُ فِي قُلُوبِهِمْ وَ يُنْكَثُ فِي آذَانِهِمْ قَالَ ذَلِكَ وَ ذَلِكَ.

He (the narrator) said, 'I said, 'We are narrating that it tends to be cast into their<sup>asws</sup> hearts, and resonated in their ears'. He<sup>asws</sup> said: 'That and that'.<sup>56</sup>

بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ لَا يَتْرُكُ الْأَرْضَ بِغَيْرِ عَالِمٍ يَخْتَارُ النَّاسُ إِلَيْهِ وَ لَا يَخْتَارُ إِلَيْهِمْ يَعْلَمُ الْحَلَالَ وَ الْحَرَامَ

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from a man who said,

'Allah<sup>azwj</sup> does not Leave the earth without a 'عَالِمٍ' scholar being in it. The people are needy to him<sup>asws</sup> and he<sup>asws</sup> is not needy to the people. He<sup>asws</sup> knows the Permissible(s) and the Prohibitions'.

فَقُلْتُ جَعَلْتُ فِدَاكَ بِمَاذَا يَعْلَمُ قَالَ وَرَأَيْتُ مِنْ رَسُولِ اللَّهِ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

I said, 'May I be sacrificed for you<sup>asws</sup>! That knowledge is by what?' He<sup>asws</sup> said: 'By inheritance from Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.'<sup>57</sup>

الْحَاسِنُ أَبِي عَنِ النَّضْرِ عَنْ يَحْيَى بْنِ عِمْرَانَ الْمُحَلَّبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا كَانَتْ الْأَرْضُ إِلَّا وَ فِيهَا عَالِمٌ.

(The book) 'Al Mahasin' – My father, from Al Nazar, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr, from Suleyman Bin Khalid,

'From Abu Ja'far<sup>asws</sup> having said: 'The earth has not existed except and therein was a 'عَالِمٍ' scholar<sup>asws</sup>.'<sup>58</sup>

الْحَاسِنُ الْوَشَاءُ عَنْ أَبَانَ الْأَحْمَرِ عَنِ الْحُسَيْنِ بْنِ زِيَادِ الْعَطَّارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ تَكُونُ الْأَرْضُ إِلَّا وَ فِيهَا عَالِمٌ قَالَ لَا وَ اللَّهُ لِحَالِهِمْ وَ حَرَامِهِمْ وَ مَا يَخْتَارُونَ إِلَيْهِ.

(The book) 'Al Mahasin' – Al Washa, from Aban Al Ahmar, from Al Husayn Bin Ziyad Al Attar who said,

<sup>56</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 48

<sup>57</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 50

<sup>58</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 56

'I said to Abu Abdullah<sup>asws</sup>, 'Can the earth happen to be except and in it is a 'عالم' scholar<sup>asws</sup>?' He<sup>asws</sup> said: 'No by Allah<sup>azwj</sup>, for their Permissible(s) and their Prohibitions and whatever they could be needy to"<sup>59</sup>.

المحسن الوشاء عن أبن الأخر عن الحارث بن المغيرة عن أبي عبد الله ع قال سمعته يقول إن الأرض لا تُترك إلا بعالم يحتاج إليه ولا يحتاج إلى الناس يعلم الحلال والحرام.

(The book) 'Al Mahasin' – Al Washa, from Aban Al Ahmar, from Al Haris Bin Al Mugheira,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying: 'The earth cannot be left except with 'بعالم' a scholar<sup>asws</sup>. The people would be needy to him<sup>asws</sup> and he<sup>asws</sup> would not be needy to the people, with the knowledge of the Permissible(s) and the Prohibitions"<sup>60</sup>.

المحسن بعض أصحابنا عن الأصم عبد الله بن عبد الرحمن عن الثمالي قال سمعت أبا عبد الله ع يقول لن تبقى الأرض إلا وفيها عالم يعرف الحق من الباطل.

(The book) 'Al Mahasin' – One of our companions, from Al Asamma Abdullah Bin Abdul Rahman, from Al Sumaly who said,

I heard Abu Abdullah<sup>asws</sup> saying: 'The earth will never be left except and in it is 'عالم' a scholar<sup>asws</sup> recognising the truth from the falsehood"<sup>61</sup>.

و في رواية أخرى عنه قال: كان يكتبونه في القراطيس ثم يبذون ما شاءوا ويخفون ما شاءوا وقال كل كتاب أنزل فهو عند أهل العلم.

And in another report from him<sup>asws</sup> having said: 'They were writing it in the papers, then they were innovating whatever they desired and hide whatever they desired'. And he<sup>asws</sup> said: 'Every Book Revealed, so it is with the people<sup>asws</sup> of 'العالم' knowledge"<sup>62</sup>.

وقال إن العلم الذي نزل مع آدم على خاله وليس يمضي منّا عالم إلا خلف من يعلم علمه والعلم يتوارث.

And he<sup>asws</sup> said: 'The knowledge which descended with Adam<sup>as</sup> is upon its (original) state, and no 'عالم' scholar<sup>asws</sup> from us<sup>asws</sup> passes away except he<sup>asws</sup> leaves behind one<sup>asws</sup> who know his<sup>asws</sup> knowledge, and the knowledge is inherited"<sup>63</sup> (An extract)

<sup>59</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 57

<sup>60</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 58

<sup>61</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 59

<sup>62</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 6

<sup>63</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 10