BIHAR AL-ANWAAR

Volume 1

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

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THE BOOK OF INTELLECT, AND THE KNOWLEDGE AND THE IGNORANCE

SECTION ONE

CHAPTER 1 – MERITS OF THE KNOWLEDGE, AND CONDEMNATION OF THE IGNORANCE

The Verses of (Surah Al-Baqarah):- there are signs for a people who are understanding [2:164]. And the Exalted Said: Like that, Allah Clarifies His Verses for you all, perhaps you may be minding [2:242]. And the Exalted Said: and none would mention (words of thanks) except for the ones of understanding [2:269].

(Surah) Aal-e-Imran: - And none (would) mention except those with the understanding [3:7]. And the Exalted Said: We have Clarified the Signs for you, if you use your intellects [3:118]. And Said: In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190].

(Surah) Al-Ma’idah: - that is because they are a people who are not understanding [5:58]. And the Exalted Said: Therefore, fear Allah, O ones of understanding, [5:100]. And Said: and most of them are not understanding [5:103].

(Surah) Al-Anam: - but most of them are ignorant [6:111]. And Said: And the House of the Hereafter is better for those who fear. Will you then not understand? [6:32].

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(Surah) Al-Anfaal: - **Surely, the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22].**

But can you make the deaf to hear and even though they cannot understand? [10:42]. And the Exalted Said: and He Makes the uncleanness to be upon those who are not understanding [10:100].

(Surah) Yunus: - **But can you make the deaf to hear and even though they cannot understand? [10:42].**

And the Exalted Said: and He Makes the uncleanness to be upon those who are not understanding [10:100].

(Surah) Hud: - They will meet their Lord, but I see you as an ignorant people [11:29].

(Surah) Yusuf: - **Surely, We have Revealed it as an Arabic Quran, so you may use your intellect [12:2].**

(Surah) Al Ra‘ad: - **But rather, the ones with the understanding will be mindful [13:19].**

(Surah) Ibrahim: - and for the ones of understanding to be mindful [14:52]

(Surah) Ta Ha: - **Surely, in that are Signs for the possessors of intellect [20:54]**

(Surah) Al-Noor: - **Like that, Allah Clarifies the Verses, perhaps you will use your intellects [24:61]**

(Surah) Al-Zumar: - **Surely, in that is a reminder for the ones of understanding [39:21]**

Being a Guidance and a Zikr to the ones of understanding [40:54]. And the Exalted Said: and perhaps you would use your intellects [40:67]
الجاثية: آيات لقوم يعقلون

(Surah) Al-Jaasiya: - there are Signs for a people who are certain [45:4].

الحجرات: أكثرهم لا يعقلون

(Surah) Al-Hujuraat: - most of them are not using their intellects [49:4].

الحشر: ذلك بأنهم قوم لا يعقلون

(Surah) Al-Hadeed: - perhaps you would be using your intellects [57:17].

الحشر: ذلك بأنهم قوم لا يعقلون

(Surah) Al-Hashar: - That is because they are a people not using their intellects [59:14].

In accordance to Al Hafiz, from Ahmad Bin Abdullah Al Saqafy, from Isa Bin Muhammad, the scribe, from Al Madainy, from Gayas Bin Ibrahim,

From Al-Sadiq Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws who said: ‘Ali asws Bin Abu Talib asws said: ‘The intellect of the women is in their beauty, and the beauty of the men is in their intellect’.

According to Al Attar, from his father, from Sahl, from Muhammad Bin Isa, from Al Bazanty, from Jameel,

From Al-Sadiq Ja’far asws Bin Muhammad asws having said: ‘Amir Al-Momineen asws said: ‘The essence of the human being is his personality, and his intellect is his Religion, and his character is where he places himself, and the days rotate, and the people up to Adam as started equally’.

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1 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 S 1Ch 1 H 1
2 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 S 1Ch 1 H 2
According to Ibn Idrees, from his father, from Ibn Hashim, from Ibn Marar, from Yunus, from Ibn Sinan,

From Al-Sadiq Ja’far asws Bin Muhammad asws having said: ‘Five (things), if these do not happen to be within someone, there would not be a lot of qualities in him’. It was said, ‘And what are these, O son asws of Rasool-Allah saww?’

قال: الدين، والعقل، والحياء، وحسن الخلق، وحسن الادب وخمس من لم يكن فيه لم يتهنئ العيش: الصحة، والامن، والغنى، والقناعة، والالنس المواقف.

He asws said: ‘The Religion, and the intellect, and the bashfulness, and the good mannerisms, and good ethics. And five (things), if these do not happen to be within someone, the life would not be welcoming for him – the health, and the safety, and the riches, and the contentment, and the compatible gentle companion’.

According to my father, from Sa’ad, from Ibn Yazeed, from Ismail Bin Quteyba Al Basry, from Abu Khalid, Al Ajamy,

‘From Abu Abdullah asws having said: ‘Five (things), if these do not happen to be within someone, there would not be a lot of qualities in him – the Religion, and the intellect, and the ethics, and the freedom, and the good mannerisms’.

According to me, ‘There is no beauty more adorning than the intellect. It is reported in a lengthy sermon of Amir Al-Momineen asws. I shall come with the complete of it in the chapter of his asws sermons’.

According to Ibn Musa, from Muhammad Bin Yaqoub, from Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is’haq Al Ahmar, from Muhammad Bin Suleyman, from his father who said,

‘I said to Abu Abdullah Al-Sadiq asws, ‘So and so is such and such with his worship, and his Religion, and his merits’.

قال: فقال كيف عقله؟ فقلت: لا أدري;

3 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 3
4 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 4
5 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 5
He (the narrator) said, ‘So he\textsuperscript{asws} said: ‘How is his intellect?’ I said, ‘I don’t know’.\endgraf

فقال: إن الثواب على قدر العقل، إن رجلا من بني إسرائيل كان يعبد الله عزوجل في جزيرة من جزائر البحر عشيرة نضرة كثيرة الشجر طاهرة الماء، وإن ملكا من الملائكة مر به، فقال: يا رب أري ثواب عقيد هذا،\endgraf

So he\textsuperscript{asws} said: ‘The Rewards are in accordance to the intellect. There used to be a man from the Children of Israel who used to worship Allah\textsuperscript{azwj} Mighty and Majestic in an island from the island of the sea. (It was) green to behold, a lot of trees, clean water, and an Angel from the Angels passed by him, and he said, ‘O Lord\textsuperscript{azwj}! Show me the Rewards of this servant of yours’.\endgraf

فأراه الله عزوجل ذلك، فاستقله الملك، فأوحى الله عزوجل إليه أن اصحبه فأتاه الملك في صورة انسي فقال له من أنت؟ قال أنا رجل عابد بلغنا مكانك وعبدتك بهذا المكان فجئت لاعبد معك فكان معه يومه ذلك،\endgraf

So Allah\textsuperscript{azwj} Mighty and Majestic Showed that to him, but the Angel considered it little. Then Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto him that he should accompany him. So, the Angel came to him in the image of a human being, and he (the worshipper) said to him, ‘Who are you?’ He (the Angel) said, ‘I am a worshipping man. Your status has reached me, and your worshipping in this place, so I came to worship with you’. And he was with him for that day of his.\endgraf

فلما أصبح قال له الملك: إن مكانك لنزهة، قال: ليت لربنا بهيمة، فلو كان لربنا حمار لرعيناه في هذا الموضع فإن هذا الحشيش يضيع، فقال له الملك: وما لربك حمار؟ فقال: لو كان له حمار ما كان يضيع مثل هذا الحشيش!\endgraf

So, when it was morning, the Angel said to him, ‘Your place is natural’. He said, ‘Alas! If only there was an animal for our Lord\textsuperscript{azwj}, for if there was a donkey for our Lord\textsuperscript{azwj}, we would pasture it in this place, as this plush grass is going to waste’. So the Angel said to him, ‘And there is no donkey for your Lord\textsuperscript{azwj}?’ He said, ‘If there was a donkey for him, the likes of these plush grass would not go to waste!’.

فأوحى الله عزوجل إلى الملك: إنما اثيبه على قدر عقله\textsuperscript{6}.\endgraf

Then Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto the Angel: “But rather, I\textsuperscript{azwj} Rewarded him in accordance to his intellect”.\endgraf

وقال الصادق (عليه السلام): ما كلم رسول الله (صلى الله عليه وآله) العباد بكنه عقله قط، قال: ولن تعلمه الإبل إلا كل من أتى عقله.\endgraf

And Al-Sadiq\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} did not speak to the servants (people) with the peak of his\textsuperscript{saww} intellect, at all’.\endgraf

قال: وقال رسول الله (صلى الله عليه وآله): إذا معاشر الإبلة امرنا أن نكلمن الناس على قدر عقولهم.\endgraf

\textsuperscript{6} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 6
He asws said: ‘And Rasool-Allah saww said: ’We, the group of Prophets as have been Ordered that we as speak to the people in accordance to their intellects’.

According to Ibn Al Barqy, from his father, from his grandfather, from Amro Bin Usman, from Abu Jameela, from Ibn Tareyf, from Ibn Nabata,

‘From Ali asws Bin Abu Talib asws having said: ‘Jibraeel as descended unto Adam as and he as said: ‘O Adam as! I as have been Ordered that I as should give you one choice from three, and you as should choose one, and leave two’.

So Adam as said to him as: ‘And what are the three, O Jibraeel as?’ He as said: ‘The intellect, and the bashfulness, and the Religion’. Adam as said: ‘I as have hereby chosen the intellect’.

So Jibraeel as said to the bashfulness and the Religion: ‘Depart and leave him as’. But they both said to him as, ‘O Jibraeel as! We are Ordered to always happen to be with the intellect, wherever it may be’. Then that is your business’, and he as ascended.

According to Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Usman Bin Isa, from Ibn Muskan,

‘From Abu Abdullah asws having said: ‘There has not been distributed between the servant anything less than five – the conviction, and the contentment, and the patience, and the gratefulness, and that by which all these are perfected, is the intellect’.

In the four hundred (Hadith of Amir Al-Momineen asws, he asws said: ‘One who perfects his intellects, his deeds would be good’.

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7 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 7
8 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 8
9 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 9
10 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 10
الدقاقي، عن الأسدادي، عن أحمد بن محمد بن صالح الرازي، عن حمدان الديواني، قال: قال الرضا (عليه السلام): صديق كل إمرئ عقله، وعدوه جهله.

‘الرضا’ اسوس، قال: ‘A friend of every person is his intellect, and his enemy is his ignorance’.

ما: المفيد رحمه الله، عن أبي حفص عمر بن محمد، عن ابن مهروية، عن داود بن سليمان، قال: سمعت الرضا (عليه السلام) يقول: ما استودع الله عبدا عقلا إلا استنقذه به يوما. نهج: مثله.

‘المفيد’ اسوس، عن الحسين بن محمد التمار، عن محمد بن قاسم النباري، عن أحمد ابن عبيد، عن عبد الرحيم بن قيس الهلال، عن العقدي، عن أبي حربة السعدية، عن أبيه، قال: أوصى أمير المؤمنين علي بن أبي طالب (عليه السلام) إلى الحسن بن علي (عليه السلام) فقال فيما اوصى به إليه:

‘المفيد’ اسوس، عن الحسين بن محمد التمار، عن محمد بن قاسم النباري، عن أحمد ابن عبيد، عن عبد الرحيم بن قيس الهلال، عن العقدي، عن أبي حربة السعدية، عن أبيه، قال: أوصى أمير المؤمنين علي بن أبي طالب (عليه السلام) إلى الحسن بن علي (عليه السلام) فقال فيما اوصى به إليه:

يا بني لا فقر أشد من الجهل، ولا عدم أشد من عدم العقل، ولا وحدة ولا وحشة أشد من العجب، ولا خصوص كحبس الخلق، ولا ورع ككافح من خارم الله، ولا عبادة كتأفك في صنع الله عزوجل.

يا بني العقل خليل المرء، والحلم وزيره، والرفق والده، والصبر من خير جنوده.

‘الرضا’ اسوس، عن الحسين بن محمد التمار، عن محمد بن قاسم النباري، عن أحمد ابن عبيد، عن عبد الرحيم بن قيس الهلال، عن العقدي، عن أبي حربة السعدية، عن أبيه، قال: أوصى أمير المؤمنين علي بن أبي طالب (عليه السلام) إلى الحسن بن علي (عليه السلام) فقال فيما اوصى به إليه:

يا بني إنه لابد للعقل من أن ينظر في شأنه فليحفظ لسانه، وليعرف أهل زمانه

يا بني إنه لابد للعقل من أن ينظر في شأنه فليحفظ لسانه، وليعرف أهل زمانه

Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 11
Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 12
O my son! It is inevitable from the intellect that one looks into his occupation, so let him preserve his tongue, and let him recognise the people of his era.

يا بني إن من البلاء الفاقة، وأشد من ذلك مرض البدن، وأشد من ذلك مرض القلب، وإن من النعم سعة المال، وأفضل من ذلك صحة البدن، وأفضل من ذلك تقوى القلوب.

O my son! Surely, from the afflictions, there is the destitution, and more severe than that is the illness of the body, and more severe than that is the sickness of the heart, and that from the Bounties is the extensiveness of the wealth, and superior than that is the health of the body, and superior than that is the piety of the heart.

O my son! For the Momin there are three timings – a time during which he whispers to his Lord, and a time during which he reckons himself, and a time during which he isolates himself and its pleasure during which he extols and praises (Allah), and there isn’t any escape for the Momin from focussing regarding three – correcting his livelihood, or taking steps for the Hereafter, or deriving pleasures in other than Prohibitions.  

‘From-Al-Baqir in a Hadeeth of Salman and Umar having said, ‘Rasool-Allah said: ‘O group of Quraysh! Surely, the affiliation of the person is in his Religion, and his character is his morals, and his essence is his intellect’.”

‘I read in the book of Lawhab Bin Mandah, and it was written in the middle of the book, ‘This is what the wise ones have placed in their books: -’

13 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 13
14 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 14
The striving in the worship of Allahazwj is the most profitable of trades, nor is there any wealth more supportive than the intellect, nor any poverty more severe than the ignorance, and ethics are better than inheritance, and good mannerisms is the best of friends, and the inclination (from Allahazwj) is the best guide, nor is there any backbone stronger than the consultation, nor any loneliness more lonelier than the self-conceit, nor does the one of old age covet the praise lavished upon him. (P.S. This is not a Hadeeth)

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic did not Created anything more hateful to Himazwj than the foolishness, because it spoils the thing most Beloved to Himazwj, and it is a person’s intellect’.  

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Mahboub, from one of his companions,

‘From Abu Abdullahasws having said: ‘A pillar of the human being is his intellect, and from the intellect is the cleverness, and the understanding, and the memorisation, and the knowledge. So when his intellect is supported by the Noor (Divine Light), he would be a scholar, a memoriser, an intellectual, clever, understanding; and by the intellect he is perfect, and it is his pointer and his insight and a key to his affairs’.  

Haroun, from Ibn Sadaqa,
'From Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘Surely, Allah\textsuperscript{azwj} Blessed and Exalted Hated the ignorant old man, and the unjust rich one, and poor self-conceited one’.\textsuperscript{18}

19 ثو: أبي، عن أحمد بن إدريس، عن الاشعري، عن محمد بن حسان، عن أبي محمد الرازي، عن الحسين بن يزيد، عن إبراهيم بن يكتر بن أبي سماك، عن الفضل بن عثمان، قال سمعت أبا عبد الله (عليه السلام) يقول: من كان عائلا حتم له بالجنة إن شاء الله.

My father, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Hasaan, from Abu Muhammad Al Razy, from Al Husayn Bin Yazeed, from Ibrahim Bin Bakr Bin Abu Samak, from Al Fazal Bin Usman who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘One who was an intellectual, the ending for him would be in the Paradise, Allah\textsuperscript{azwj} Willing’.\textsuperscript{19}

20 - ثو: بمج الاستناد، عن أبي محمد، عن ابن عميرة، عن إسحاق بن عامر، قال: قال أبو عبد الله (عليه السلام): من كان عائلا كان له دين، ومن كان له دين دخل الجنة.

By this chain, from Abu Muhammad, from Ibn Umeyr, from Is’haq Bin Ammar who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘One who was an intellectual, there would be Religion for him, and one for who there is Religion, would enter the Paradise’.\textsuperscript{20}

21 - سن: أبي، عن محمد بن سنان، عن رجل من همدان، عن عبيد الله بن الوليد الوصافي، عن أبي جعفر (عليه السلام) قال: كان بري موسى بن عمران (عليه السلام) رجلا من بني إسرائيل يطول سجوده ويطول سكوتهم، فلا يكاد يذهب إلى موضع إلا وهو معه فيها هو من الأيام في بعض حوالته إذ مر على أرض مشبعاً بزهو وبهتر

My father, from Muhammad Bin Sinan, from a man from Hamdan, from Ubeydullah Bin Al Waleed Al Wasafy,

‘From Abu Ja'far\textsuperscript{asws} having said: ‘Musa Bin Imran\textsuperscript{as} saw a man from the Children of Israel prolonging his prostration and prolonging his silence, so he\textsuperscript{as} almost immediately went over to him and was with him. When it was from the days he was in one of his needs, he passed by a land which was lush with grass and scenic’.

قال: فتأوه الرجل فقال لموسى: على ماذا تأوهت؟ قال: تمنيت أن يكون لربي حمار أرعاه هنا!

He\textsuperscript{asws} said: ‘The man wept, so Musa\textsuperscript{as} said to him: ‘What are you crying upon?’ He said, ‘I wish there would happen to be a donkey for my Lord\textsuperscript{azwj}, I could pasture it over here!’”

قال: وأكب موسى (عليه السلام) طويلا ببصره على الأرض اغتماما بما سمع منه،

He\textsuperscript{asws} said: ‘Musa\textsuperscript{as} looked down at the ground for a long while, gloomy at what he\textsuperscript{as} heard from him’.

\textsuperscript{18} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 18
\textsuperscript{19} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 19
\textsuperscript{20} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 20
He aswS said: ‘Then Revelation came down unto him as and He azwj Said to him as: “What is that which you find grievous from the speech of My azwj servant? I azwj Seize My azwj servants upon a measurement of what I azwj Give them from the intellect”’.

21

And Allah azwj did not Send a Rasool as, nor a Prophet as until He azwj Perfected his as intellect, and his as intellect happened to be superior than the intellect of the entirety of his as community, and what the Prophet as conceals within himself as is superior than the striving of the strivers.

And the intellectual does not perform the Obligations of Allah azwj until he understands from it, nor do the entirety of the worshippers reach in the merits of their worship what the intellectual reaches. The intellectuals, they are the ones of understanding about whom Allah azwj Mighty and Majestic Said: But rather, the ones with the understanding will be mindful [13:19].

22

One of our companions raised it, said,

‘Rasool-Allah asww said: ‘Allah azwj has not Distributed among the servants anything more superior than the intellect. Thus, the sleep of the intellectual is superior than the vigil of the ignorant, and eating of the intellectual is superior than the Fasting of the ignorant, and the standing (in Salat) of the intellectual is superior than the focussing of the ignorant.

And Allah azwj did not Send a Rasool as, nor a Prophet as until He azwj Perfected his as intellect, and his as intellect happened to be superior than the intellect of the entirety of his as community, and what the Prophet as conceals within himself as is superior than the striving of the strivers.

And the intellectual does not perform the Obligations of Allah azwj until he understands from it, nor do the entirety of the worshippers reach in the merits of their worship what the intellectual reaches. The intellectuals, they are the ones of understanding about whom Allah azwj Mighty and Majestic Said: But rather, the ones with the understanding will be mindful [13:19].

22

One of our companions raised it, said,

‘He aswS said: ‘Do not care about the one from the people of this Religion, one who has not intellect for him’.

23
He (the narrator) said, ‘I said, ‘May I be sacrificed for you’! We came to a people, from the one who are described to be on this matter (Wilayah), there was no problem with them, there wasn’t for them, that (kind of) intellect’.

So he asws said: ‘Those aren’t from the one whom Allah azwj Addressed in His azwj Words: O ones of understanding, [5:100]. Allah azwj Created the intellect and Said to it: “Come!” So it came. Then He azwj Said to it: “Go back!” So it went back. Then He azwj Said: “By My azwj Might and My azwj Majesty! I azwj did not Create anything better than you, and more Beloved to Me azwj than you. By you I azwj shall Seize, and by you I azwj shall Give”.’

Al Nawfaly and Jahm Bin Hakeem Al Madainy, from Al Sakuny,

‘From Abu Abdullah asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘When it (news) reaches you about a man, of the goodness of his state, then look into the goodness of his intellect, for rather he would be Recompensed as per his intellect’."

Al-Sadiq asws said: ‘The ignorance is an image riding inside the children of Adam as. In front of it is darkness and behind it is light, and the servant tends to turn with it like the turning of the shade with the sun. Do you not see the human being?

Sometimes you find him ignorant of his own characteristics, praising these, recognising its faults, (but if found) in others, he would be angered by it. And sometimes you find him knowing his own nature, being angered by it, praising it if found in others.

So, he keeps turning between the infallibility and the abandonment. So if he faces the infallibility, he gets it right, and if he accepts the abandonment, he errs. And the key to the

23 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 23
24 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 24
ignorance is the agreeability and the believing in it, and the key of the knowledge is the replacement with the correct (actions) and be compatible with the inclination.

And the lowest attribute of the ignorant one is his claim to knowledge without being worthy of it; and its medium (attribute) is his ignorance with the ignorance; and the extreme (attribute) is his denial of the knowledge. And there isn’t any proof (with him) of his denial of reality except for the ignorance, and (coveting) the world, and the greed. Thus, all of these (attributes) are like one, and the one of them is like all’.  

From Abu Muhammad\textsuperscript{asws} having said: ‘\textsuperscript{asws}Ali Bin Al-Husayn\textsuperscript{asws} said: ‘One whose intellect is not the most perfect of (everything) what is within him, his destruction would be from the easiest of what is within him’.  

Amir Al-Momineen\textsuperscript{asws} said: ‘The chest of the intellectual is a box of his secrets, and there is no richness like the intellect, nor any poverty like the ignorance, nor any inheritance like the ethics, nor any wealth more supportive than the intellect, nor any intellect like the management’.

It is reported from Ibn Abbas having said,

‘The foundation of the Religion is built upon the intellect, and the Obligations have been Obligated upon the intellect; and our Lord\textsuperscript{azwj} is recognised by the intellect, and one beseeches to Him\textsuperscript{azwj} with the intellect, and the intellectual is closest to his Lord\textsuperscript{azwj} than the entirety of the strivers without intellect; and the weight of a particle of righteousness from the intellectual is superior than the striving of the ignorant of a thousand years’. (P.S. this is not a Hadeeth)\textsuperscript{28}

\textsuperscript{25} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 25  
\textsuperscript{26} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 26  
\textsuperscript{27} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 17 (b)  
\textsuperscript{28} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 18 (b)
The Prophet al-Saww said: ‘The strength of the person is his intellect, and there is no Religion for the one who has not intellect for him’.  

Al-Sadiq asws said: ‘Whenever Allah azwj Intends to Withdraw a Bounty from a servant, the first of what He azwj Changes from him is his intellect’.  

And he asws said: ‘The intellect dives for the speech and it extracts it from the concealment of the chest, just as the diver tends to dive for the pearls concealed in the ocean’.  

And Amir Al-Momineen asws said: ‘The people tend to be enemies of what they are ignorant of’.  

And he asws said: ‘Four characteristics, the person prevails by these – the chastity, and the ethics, and the benevolence, and the intellect’.  

And he asws said: ‘There is no wealth more supportive than the intellect, nor is there any difficulty greater than the ignorance, nor are backer stronger than the consultation, nor any piety like the restraint from the Prohibitions, nor any worship like the pondering, nor any guide better than the inclination, nor any pairing better than the good mannerisms, nor any inheritance better than the ethics’.  

29 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 19 (b)  
30 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 20 (b)  
31 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 21 (b)  
32 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 22 (b)  
33 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 23 (b)  
34 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 24 (b)
A group, from Abu Al Mufazzal, from Hanzalat Bin Zakariyya the judge, from Muhammad Bin Ali Bin Hamza Al Alawy, from his father, 'From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Reckoning of the Momin is his wealth, and his personality is his intellect, and his forbearance is his nobility, and his honour is his piety’.  

(The book) Al-Durrat Al-Bahira – Abu Al-Hassan asws the third said: ‘The ignorance and the miserliness are the most condemned of the traits’.  

And Abu Muhammad Al-Askari asws said: ‘A good face is the apparent beauty, and the good intellect is the hidden beauty’.  

And he asws said: ‘If the people (don’t) use their intellect, it would be ruined’.  

Nahj (Al-Balagah) – Amir Al-Momineen asws said: ‘There isn’t any seeing with the insight (i.e., the real seeing is the insight of the intellect), and the eyes have belied its people, nor can the intellect be overwhelmed from its advice being taken’.  

Nahj (Al-Balagah) – He asws said: ‘There is no wealth like the intellect, nor any poverty like the ignorance, nor an inheritance like the ethics, nor any backer like the consultation’.  

And he asws said: ‘The richest of the riches is the intellect, and the greatest of the poverty is the stupidity’.  

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35 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 25 (b)  
36 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 26 (b)  
37 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 27  
38 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 28  
39 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 29  
40 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 30  
41 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 31
And he asws said: ‘There is no wealth more supportive than the intellect, nor is there any intellect like the management’.

وقال (عليه السلام) الحلم غطاء ساتر، والعقل حسام باتر، فاست خلفت بخلفك بخلفك، وقاتل هواك بعقلك.

And he asws said: ‘The forbearance is the veiling cover, and the intellect is the absolute sword. Veil the bad manners with your forbearance, and kill your whims with your intellect’.

And Amir Al-Momineen asws said: ‘There is no weapon more beneficial than the intellect, nor any enemy more harmful than the ignorance’.

And he asws said: ‘An adornment of the man is his intellect’.

And he asws said: ‘The cutting off (relationship) of the intellectual equates to the maintaining (relationship) of the ignorant one’.

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42 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 32
43 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 33
44 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 34
45 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 35
46 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 36
And he\textsuperscript{48} asws said: ‘One, whose majority of his contents is not intellect, would be killed by what is most inside him’.\textsuperscript{48}

And he\textsuperscript{49} asws said: ‘The beauty is in the tongue, and the perfection is in the intellect; and the intellect and the stupidity do not cease to overcome each other upon the man up to the age of eighty years. So when he reaches it, the majority of the two which are within him, overcome him’.\textsuperscript{49}

And he\textsuperscript{50} asws said: ‘The intellects of the Imams\textsuperscript{asws} are the thoughts, and the thoughts of the Imams\textsuperscript{asws} are the hearts, and the hearts of the Imams\textsuperscript{asws} are the sensory perception, and the sensory perceptions of the Imams\textsuperscript{asws} are the organs’.\textsuperscript{50}

And Rasool-Allah\textsuperscript{saww} asws said: ‘Seek guidance of the intellect, you will be guided, and do not disobey it, for you will be regretting’.\textsuperscript{51}

And he\textsuperscript{52} asws said: ‘The chief of the deeds in the two houses (world and the Hereafter) is the intellect, and for everything there is a pillar and a pillar of the Momin is his intellect. Thus, in accordance to his intellect, his (acts of) worship would be for his Lord\textsuperscript{asw}’.\textsuperscript{52}

And Amir Al-Momineen\textsuperscript{asws} asws said: ‘The intellects are ammunition, and the deeds are treasures’.\textsuperscript{53}
CHAPTER 2 – REALITY OF THE INTELLECT, AND ITS QUALITATIVE STATE, AND BEGINNING OF ITS CREATION

1 - Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Al A’ala, from Muhammad, ‘From Al-Baqir asws having said: ‘When Allah azwj Created the intellect, Gave it the power of speech, then Said to it: “Come!” So it came (forward). The Said to it: “Go back!” So it went back.

Then Said to it: “By My azwj Might and My azwj Majesty! I azwj did not Create any creature which is more Beloved to Me azwj than you, nor did I azwj Perfect you except in ones whom I azwj Love. As for I azwj, it is you I azwj Command, and you I azwj Forbid, and you I azwj shall Reward’.

2 - Among the questions of the Syrian from Amir Al-Momineen asws – ‘Inform me about the first of what Allah azwj Blessed and Exalted Created’. So he asws said: ‘The Noo (light)’.

3 - Muhammad Bin Ali, from Waheyb Bin Hafs, from Abu Baser, ‘From Abu Abdullah asws having said: ‘Allah azwj Created the intellect and Said to it: “Come!” So it came. Then Said to it: “Go back!” So it went back. Then Said to it: “By My azwj Mighty and My azwj Majesty, I did not Create anything from Beloved to Me azwj than you. For you is the Reward and upon you is the Punishment’.”

4 - Al Sindy Bin Muhammad, from Al A’ala, from Muhammad, ‘From Abu Abdullaah asws having said: ‘Allah azwj Created the intellect and Said to it: “Come!” So it came. Then Said to it: “Go back!” So it went back. Then Said to it: “By My azwj Mighty and My azwj Majesty, I did not Create anything from Beloved to Me azwj than you. For you is the Reward and upon you is the Punishment”’.

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54 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 1
55 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 2
56 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 3
‘From Abu Ja’far asws and Abu Abdullah asws both having said: ‘When Allah azwj Created the intellect, Said to it: “Go back!” So it went back. Then Said to it: “Come!” So it came. Then He azwj Said: “By My azwj Mighty and My azwj Majesty! I azwj did not Create any creature better than you. It is you I azwj shall Instruct, and you I azwj shall Forbid, and you I azwj shall Reward, and you I azwj shall Punish’’. 57

Ali Bin Al Hakam, from Hisham who said,

‘Abu Abdullah asws said: ‘When Allah azwj Created the intellect, Said to it: “Come!” So it came. Then Said to it: “Go back!” So it went back. Then Said: “By My azwj Might and My azwj Majesty! I azwj did not Create a creature which is more Beloved to Me azwj than you. By you I azwj shall Seize, and by you I azwj shall Give, and upon you I azwj Shall Reward”’. 58

My father, from Abdullah Bin Al Fazl Al Noefaly, from his father,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Created the intellect and Said to it: “Go back!” So it went back. Then Said to it: “Come!” So it came (forward). Then Said: “I azwj did not Create a creature more Beloved to Me azwj than you. فاعظ الله محمدًا (صلى الله عليه وآله) تسعة وتسعين جزءًا، ثم قسم بين العباد جزء واحدًا. Then Allah azwj gave Muhammad saww ninety-nine parts, then Divided one part between the servants’. 59

The Prophet saww said: ‘The first of what Allah azwj Created was my saww Noor (Light)’. 60

And in another Hadeeth, he saww said: ‘The first of what Allah azwj Created was the intellect’. 61

57 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 4
58 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 5
59 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 6
60 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 7
61 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 8
And it is reported by another source that Allah\(^{azwj}\) Mighty and Majestic, when He\(^{azwj}\) Created the intellect, Said to it: “Come!” So it came (forward). Then Said to it: “Go back!” So it went back. Then Allah\(^{azwj}\) the Exalted Said: “By My\(^{azwj}\) Mighty and My\(^{azwj}\) Majesty! I\(^{azwj}\) did not Create a creature which it more Prestigious to Me\(^{azwj}\) than you. By you I\(^{azwj}\) shall Reward, and by you I\(^{azwj}\) shall Punish, and by you I\(^{azwj}\) shall Seize, and by you I\(^{azwj}\) shall Give”\(^{62}\).

From Sa’\(^{as}\), from Ibn Hashim, from Ibn Ma’\(^{as}\), from Al Husayn Bin Khalid, from Is’\(^{as}\) who said,

‘I said to Abu Abdullah\(^{asws}\) ‘The man comes. I speak to him with part of my speech, but he understands all of it, and from them there is one who comes, and I speak to him with the speech and I finish all my speech, then he responds to me just as I had spoken to him, and from them is one who comes, and I speak to him, but he is saying, ‘Repeat unto me’.

So he\(^{asws}\) said: ‘O Is’\(^{as}\)! Or do you not know why this is so?’ I said, ‘No’. He\(^{asws}\) said: ‘The whom you speak to with part of your speech, and he understands all of your speech, so that is one whose seed was kneaded with his intellect. And as for the one whom you spoke to, and you completed your speech, then he answered you upon your speech, so that is the one whose intellect was mounted in the belly of his mother. And as for the one you spoke to with the speech, but he said, ‘Repeat unto me’, so that is the one whom intellect was mounted unto him after he grew up, so he is saying to you, ‘Repeat unto me’\(^{63}\).

Al-Sadiq\(^{asws}\) said: ‘Allah\(^{azwj}\) Blessed and Exalted, when He\(^{azwj}\) Created the intellect, Said to it: “Come!” So it came (forward). Then Said to it: “Go back!” So it went back. Then He\(^{azwj}\) Said: By My\(^{azwj}\) Might and My\(^{azwj}\) Majesty! I\(^{azwj}\) did not Created a creature Dearer to Me\(^{azwj}\) than you. I\(^{azwj}\) shall Assist one I\(^{azwj}\) would Love by you’”\(^{64}\).

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62 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 9
63 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 10
64 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 11
And he \textit{asws} said: ‘Allah \textit{azwj} Created the intellect from four things – from the Knowledge, and the Power, and the (Noor) Light, and the Desire with the Command. So He \textit{azwj} made it stand by the knowledge permanently in the kingdoms’.\footnote{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 12}

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, from Abu Jameela, from one who mentioned it,

‘From Abu Ja’far \textit{asws} having said: ‘The hardness is in the liver, and the embarrassment is in the wind, and the intellect, its dwelling is the heart’.\footnote{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 13}

Al Alawy, by his chain,

‘From Ali \textit{asws} Bin Abu Talib \textit{asws}, that the Prophet \textit{saww} was asked, ‘From what did Allah \textit{azwj} Mighty and Majesty Create the intellect?’

He \textit{saww} said: ‘He \textit{azwj} Created it as an Angel having heads for it of the number of the creatures, ones Created and ones He \textit{azwj} would be Creating up to the Day of Judgment. And for every head there is a face, and for every person there is a head from the head of the intellect, and the name of that human being is inscribed, and upon every face there is a veil thrown over it. That veil does not get removed from that face until this one (particular human being) is born, and he reached the limit of the man, or limit of the woman.

So when he does reach it, that veil is removed, a Light occurs in the heart of this human, so he understands the Obligations, and the Sunnah, and the good and the bad. Indeed! An
example of the intellect in the heart is like an example of the lantern in the middle of the house” 67
CHAPTER 3 – ARGUMENTATION OF ALLAH azwj THE EXALTED UPON THE PEOPLE WITH THE INTELLECT AND THAT HE azwj WOULD BE RECKONING THEM UPON A MEASUREMENT OF THEIR INTELLECT

1 - ج: في خبر ابن السكيت قال: فما الحجة على الخلق اليوم؟ فقال الرضا (عليه السلام): العقل. تعرف به الصادق على الله azwj، وتعرف به الكاذب على الله azwj، فقال ابن السكيت: هذا هو والله الجواب.

In a Hadith of Ibn Al-Sakeet who said, 'So what is the proof upon the people today?' Al-Reza asws said: 'The intellect. By it, you can recognise the one truthful upon Allah azwj, so ratify him, and the liar upon Allah azwj, so belie him'. So Ibn Sakeet said, 'This, by Allah azwj, is the answer!' 68

2 - مع: أبي، عن علي بن إبراهيم، عن محمد بن عيسى، عن ابن أبي عمير، عن يزيد الرزاز، عن أبي عبد الله (عليه السلام) قال: قال أبو جعفر (عليه السلام): يا بني اعرف منازل الشيعة على قدر روايتهم ومعرفتهم، فإن المعرفة هي الدراية للرواية، وبالدرايات للروايات يعلو المؤمن إلى أقصى درجات الإيمان، وبالمعرفة المعرفة.

My father, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Yazeed Al Razaz,

‘From Abu Abdullah asws having said: ‘Abu Ja’far asws said: ‘O my asws son asws! Recognise the status of the Shia upon their narrations (of Ahadeeth) and their understanding, for the understanding, it is the know-how of the narrations, and by the know-how of the narrations (Ahadeeth), the Momins ascends to the highest levels of the Eman.

١٠٠ إنني نظرت في كتاب لعلي (عليه السلام) فوجدت في الكتاب أن قيمة كل امرئ وقدره معرفته، إن الله تبارك وتعالى يحاسب الناس على قدر ما آتاهم من العقول في دار الدنيا.

I looked into the Book of Ali asws, and I found in the Book that the value of every person and his worth is his ‘Mعرفته’ understanding. Allah azwj Blessed and Exalted would Reckon the people upon a measurement of what He azwj Gave them from the intellect in the house of the world’ 69.

١٠١ سن: الحسن بن علي بن يقطين، عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر (عليه السلام) قال: إنما بديع الله العباد في الحساب يوم القيامة على قدر ما آتاهم من العقول في الدنيا.

Al Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Abu Al Jaroud,

68 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 3 H 1
69 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 3 H 2
‘From Abu Ja’far\textsuperscript{asws} having said: ‘But rather, Allah\textsuperscript{azwj} would go into detail of the servants during the Reckoning on the Day of Judgment based upon a measurement of what He\textsuperscript{azwj} Gave them from the intellect in the world’’.\textsuperscript{70}

Muhammad Al Barqy, from Suleyman Bin Ja’far Al Ja’fary, raising it, said,

‘Rasool-Allah\textsuperscript{saww} said: ‘We, the group of Prophets\textsuperscript{as}, we speak to the people in accordance to their intellects’’.\textsuperscript{71}

Al Nowfaly and Jahm Bin Hakeem Al Madainy, from Al Sakuny,

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When it (news) reaches you about a man of his good state, then look into the goodness of his intellect, for rather, he would be Recompensed based upon his intellect’’.

\textsuperscript{70} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 3 H 3
\textsuperscript{71} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 3 H 4
CHAPTER 4 – SIGNS OF THE INTELLECT AND ITS ARMIES


My father, from Sa'ad, from Al Barqy, from his father, raising it, said,

‘Rasool-Allahsaww said: ‘The intellect can be divided upon three parts, so one in whom these are, would perfect his intellect, and one who does not have these in him, so there is no intellect for him – Good recognition of Allahazwj Mighty and Majestic, and good obedience to Himazwj, and good patience upon Hissaw Commands’’. 72

2 - ل: ماجيلويه, عن محمد العطار, عن محمد بن أحمد, عن سهل, عن جعفر بن محمد بن بشار, عن الدقهان, عن درست

Majaylawiya, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Sahl, from Ja’far Bin Muhammad Bin Bashaar, from Al Dahqan, from Darast, from Abdul A’ala,

‘From Abu Abdullahasws having said: ‘The intellect of the man is cheerful in three – in the lengthiness of his beard, and in the engraving of his ring, and in his tekronym’’. 73

3 - ع, ل: أحمد بن محمد, بن عبد الرحمن المروزي, عن محمد بن جعفر الملقري الجرحاني, عن محمد بن الحسن الموصلي, عن محمد بن عاصم الطيفي, عن عباس بن يزيد, في الحسن بن علي الكحلاي مؤل مول زيد بن علي, عن أباه, عن موسى بن جعفر, عن أباه جعفر بن محمد, عن أبيه محمد بن علي, عن أبيه علي بن الحسن, عن أبيه الحسن ابن علي, عن أبيه أمير المؤمنين علي بن أبيطالب (عليهم السلام) قال:

Ahmad Bin Muhammad Bin Abdul Rahman Al Maruzy, from Muhammad Bin Ja’far Al Maqry Al Jarjany, from Muhammad Bin Al Hassan Al Mowsaly, from Muhammad Bin Asim Al Tareyfi, from Ayash Bin Yazeed Bin Al Hassan Bin Ali Al Kahal, a slave of Zayd Bin Ali, from his father,

‘From Musasaww Bin Ja’farasws, from hisasws father Ja’farasws Bin Muhammadasws, from hisasws father Muhammadasws Bin Aliasws, from hisasws father Ailasws Bin Al-Husaynasws, from hisasws father Al-Husaynasws Bin Aliasws, from hisasws father Amir Al-Momineen Aliasws Bin Abu Talibasws having said: ‘

قال رسول الله (صلى الله عليه وآله): إن الله خلق العقل من نور مخزون مكتون في سابق علمه الذي لم يطلع عليه نبي مرسل ولا ملك مقرب, فجعل العالم نفسه, والفهم روحه, والبصيرة رأسه, والحياة عينه, و الحكمة لسانه, والرقة حبه, والرحمة قلبه,

72 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 1
73 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 2
Rasool-Allah\textsuperscript{a.s.w} said: ‘Allah\textsuperscript{azwj} Created the intellect from treasured Light concealed in the preceeding of His\textsuperscript{azwj} Knowledge, not notifying it, neither to a Mursil Prophet\textsuperscript{as} nor an Angel of Proximity.

Then He\textsuperscript{azwj} Made knowledge to be its self, and the understanding to be its soul, and the ascetism to be its head, and the bashfulness to be its eyes, and the wisdom to be its tongue, and the compassion to be its mettle, and the mercy to be its heart.

 ثم حشاه وقواه بعشرة أشياء: باليقين، والإيمان، والصدق، والسكنة، والإخلاص، والرفق، والعطية، والقنوع، والتسليم، والشكر،

Then He\textsuperscript{azwj} Filled it and Strengthened it with ten things: With the conviction, and the Emanation, and the tranquillity, and the sincerity, and the kindness, and the beneficence, and the contentment, and the submission, and the gratefulness.

 ثم قال عزوجل: أدبّر فأدبر، ثم قال له: أقبل فأقبل. ثم قال له: تكلم فقال: الحمد لله الذي ليس له ضد ولا ند، ولا شبيه ولا كفو، ولا عديل ولا مثل، الذي كل شئ نظمته خاضع ذليل.

Then the Mighty and Majestic Said: “Turn back!” So it turned back. Then Said to it: “Come (forward)!” So it came (forward). Then Said to it: “Speak!” So it said, ‘The Praise is for Allah\textsuperscript{azwj} Who, there is neither an adversary to Him\textsuperscript{azwj} nor any antagonist, nor any resemblance, nor a match, nor any equal, nor an example, to Whom everything is submissive and abased to His\textsuperscript{azwj} Magnificence’.

 فقال الرب تبارك وتعالى: وعزتي وجلالي ما خلقت خلقا أحسن منك، ولا أطوع لي منك، ولا أرفع منك، ولا أشرف منك، ولا أعز منك بك اوحد وبك اعبد، وبك ادعى، وبك ابتغى، وبك اشرفت، وبك احذر، وبك الثواب، وبك العقاب.

So the Lord\textsuperscript{azwj} Blessed and Exalted Said: “By My\textsuperscript{azwj} Mighty and My\textsuperscript{azwj} Majesty! I\textsuperscript{azwj} did not Create a creature better than you, nor more obedience than you, nor higher than you, nor nobler than you, nor dearer to Me\textsuperscript{azwj} than you.

My Oneness would be (understood) by you, and worship would be by you, and by you supplication, and by you would be hope, and by you would be seeking, and by you would be fear, and by you would be caution, and by you would be the Rewards, and by you would be the Punishment”.

 فخر العقل عند ذلك ساجدا فكان في سجوده ألف عام، فقال الرب تبارك وتعالى: أرفع رأسك وسل تعط، وافشع تشعف،

So, the intellect fell down in prostration during that and it was in Sajdah for a thousand years. Then the Lord\textsuperscript{azwj} Blessed and Exalted Said: “Raise your head and ask, you shall be Given, and intercede, you shall be interceded for!”

 فرفع العقل رأسه فقال: إلهي أسالك أن تشعفني فيمن خلقته فيه، فقال الله جل حعله ملائكته: اشهدوا أي قد شفعته فيمن خلقته فيه.
So the intellect raised its head and said, ‘My God! I ask You that You Allow me to interceded regarding the ones You Created to be in’. So Allah, Majestic is His Majesty Said to His Angels: “Bear witness, I have Allowed its intercession regarding the ones it has been Created into!”.

From Abu Ja’far having said: ‘Rasool-Allah said: ‘Allah is not worshipped by anything superior than the intellect, nor can the Momin happen to be an intellectual until ten characteristics are gathered in him – The goodness from him can be relied upon; the evil from him is safe; he considers the little good from others to be a lot; and he considers the lot of good from himself as little; he does not get tired from seeking the knowledge during his whole life; he does not stutter with the seekers of the needs in front of him; the humiliation is more beloved to him than the honour; and the poverty is more beloved to him than the riches; His share from the world is his subsistence; and the tenth is that he does not see anyone except he says, ‘He is better than me and more pious’.

But rather, the people are two men (types) – A man who is better than him and more pious, and other who is more evil than him and lower. So when he sees one who is better than him and more pious, he humbles to him in order to catch up with him, and when he meets the one who is more evil than him and lower, he says, ‘Perhaps his goodness is hidden, and his evil is apparent, and perhaps his ending would be good’. So when he does that, his glory would be higher and he would prevail over the people of his era.’

If a man saw a traveler: A man who is better than him and more pious, and another who is more evil than him and lower. So when he sees one who is better than him and more pious, he humbles to him in order to catch up with him, and when he meets the one who is more evil than him and lower, he says, ‘Perhaps his goodness is hidden, and his evil is apparent, and perhaps his ending would be good’. So when he does that, his glory would be higher and he would prevail over the people of his era’.

Al Mufeed, from Muhammad Bin Umar Al Ja’aby, from Ahmad Bin Muhammad Bin Saeed, from Al Hassan Bin Ja’far, from Tahir Bin Madrar, from Zarr Bin Anas who said.
'I heard Ja’far asws Bin Muhammad asws saying: ‘The Momin cannot happen to be a Momin until he happens to be of perfect intellect, no can he happen to be of perfect intellect until there happen to be ten characteristics in him’ – and the basic Hadeeth is approximate as has passed (above)’.  

From my father, from Sa’ad and Al Humeyri both together, from Al Barqy, from Ali Bin Hadeed, from Sama’at who said,

‘Rasool-Allah asww said: ‘Allah aswj is not worshipped like the (worship of the) intellect, and intellect of a person is not complete until there happen to be ten characteristics in him’ – and he mentioned similar to it.’  

So Abu Abdullah asws said: ‘Allah aswj Mighty and Majestic Created the intellect, and it was the first thing Created, from the spiritual (creations), from the right of the Throne, from His aswv Light. So He aswv Said to it: “Turn around!” So it turned around. Then Said: “Come!” So it came”. So Allah aswv Blessed and High Said: “aswv have Created you as a magnificent creation and Honoured you upon the entirety of My aswv creation’.

قال: ثم خلق الجهل من البحر الإباحي ظلماً، فقال له أباآ فاقترب، ثم قال له أباآ فاقترب، فقال له: استكبرت؟ فلم يبعث.
Then Heazwj Made seventy-five armies for the intellect. So when the ignorance saw what Allahazwj had Honoured the intellect with and what Heazwj had Granted it, (ignorance) harboured the enmity for it. So the ignorance said, ‘O Lordazwj! This is a creation like me. Youazwj Created it, and Honoured it, and Strengthened it, and I am its opposite, and there is not (enough) strength for me in comparison. Therefore, Grant me an army similar to what Youazwj had Granted it’. So Heazwj Said: “Yes. But, if you were to disobey Meazwj after that, Iazwj shall Throw you and your army out of Myazwj Mercy’. It said, ‘I have agreed’. Then Heazwj Granted it seventy-five (75) armies.

Thus, from what Heazwj Granted to the intellect, from the seventy five armies was the goodness, and it is the Vizier of the intellect; and Made its opposite to be the evil, and it is the Vizier of the ignorance; and the Eman, and its opposite is the disbelief; and the confirmation, and its opposite is the denial; and the hope, and its opposite is the despair; and the justice, and its opposite is the tyranny; and the pleasure, and its opposite is the anger; and the gratefulness, and its opposite is the ingratitude; and the longing, and its opposite is the hopelessness.

And the reliance (upon Allahazwj), and its opposite is the independence; and the clemency, and its opposite is the cruelty; and the mercy, and its opposite is the wrath, and the knowledge, and its opposite is the ignorance; and the understanding, and its opposite is the stupidity, and the chastity, and its opposite is the indecency, and ascetism, and its opposite is the desire; and the gentleness, and its opposite is the harshness; and the awe, and its opposite is the audacity; and the humbleness, and its opposite is the arrogance; and the leisureliness, and its opposite is the impulsiveness.

Heasws said: ‘Then Heazwj Created the ignorance from the dark wavy ocean. So Heazwj Said to it: “Turn around!” So it turned around. Then Said to it: “Come!” But it did not come. So Heazwj Said to it: “You are being arrogant?” So Heazwj Cursed it.

تم جعل للعقل خمسة وسبعين جندا، فلما رأى الجهل ما أكرم به العقل وما أعطاه، أضمر له العداوة، فقال الجهل يا رب هذا حلقة مثل حلقة وكرهته وقابله، وأنك ستملك وقوة في الله فأعطيه مثل الجند مثل ما أعطيته، فقال نعم، فإن عصيته بعد ذلك أخرجنا وحذده من رحمتي قال: قد رضيت، فأعطاه خمسة وسبعين جندا.
And the forbearance, and its opposite is the recklessness; and the silence, and its opposite is the chattering; and the submission, and its opposite is the arrogance; and the acceptance, and its opposite is the doubt; and the patience, and its opposite is the panic; and the pardoning, and its opposite is the revenge; and the richness, and its opposite is the poverty; and the remembrance, and its opposite is the omission; and the memorisation, and its opposite is the forgetfulness; and the sympathy, and its opposite is the severing; and the approval, and its opposite is the disobedience; and the presidency, and its opposite is the dictatorship; and the patience, and its opposite is the panic; and the pardoning, and its opposite is the revenge; and the richness, and its opposite is the poverty; and the remembrance, and its opposite is the omission; and the memorisation, and its opposite is the forgetfulness; and the sympathy, and its opposite is the severing; and the approval, and its opposite is the disobedience; and the presidency, and its opposite is the dictatorship; and the contentment, and its opposite is the greed; and the consolation, and its opposite is the commiseration.

And the cordiality, and its opposite is the enmity; and the loyalty, and its opposite is the betrayal; and the obedience, and its opposite is the disobedience; and the yielding, and its opposite is the insolence; and the safety, and its opposite is the affliction; and the love, and its opposite is the hatred; and the truthfulness, and its opposite is the lying; and the truth, and its opposite is the falsehood; and the trustworthiness, and its opposite is the defrauding; and the purity, and its opposite is the adulteration; and the chivalry, and its opposite is the apathy.

And the understanding, and its opposite is the foolishness; and the recognition, and its opposite is the denial; and the compliance, and its opposite is the disclosure; and safeguarding the hidden matters, and its opposite is the non-restraint; and the concealment, and its opposite is the disclosure; and the Salat, and its opposite is the wastage (not prayer); and the Fasting, and its opposite is the abandoning (of Fasting); and the Jihad, and its opposite is the abstaining; and the Hajj, and its opposite is renouncing the Covenant.
And the bashfulness, and its opposite is the indiscreet; and the moderation, and its opposite is the indulgence; and the rest, and its opposite is the exhaustion; and the ease, and its opposite is the difficulty; and the Blessings, and its opposite is the annihilation; and the well-being, and its opposite is the calamity; and the straightness, and its opposite is the crookedness; and the wisdom, and its opposite is the whims; and the dignity, and its opposite is the meanness; and the happiness, and its opposite is the wretchedness.

والتوبة وضدها الاستغفار، والاستغفار وضدها الاغترار، والمحافظة وضدها التهاون، والدعاء وضده الاستنكاف، والنشاط وضده الكسل، والفرح وضده الحزن، والآفقة وضدها الفرقة، والسعادة وضده البخل.

And the repentance, and its opposite is the persistence; and the seeking of Forgiveness, and its opposite is the pride; and the preservation, and its opposite is the complacency; and the supplication, and its opposite is the refraining; and the activity, and its opposite is the laziness; and the joy, and its opposite is the grief, and the friendliness, and its opposite is the aversion; and the generosity, and its opposite is the stinginess.

فلا تجتمع هذه الخصال كلها من أجناد العقل إلا في نبي أو وصي نبي أو مؤمن قد امتحن الله قلبه للايمان، وأما سائر ذلك من موالينا فإن أحدهم لا يخلو من أن يكون فيه بعض هذه الجنود حتى يستكمل وينفي من جنود الجهل عند ذلك يكون في الدرجة العليا مع الأنياب والواصلية (عليهم السلام)، وإما يدرك الفوز بتفاعلة العقل وجنوده ومجانية الجهل وجنوده.

So all these characteristics from the armies of the intellect would not gather in anyone except a Prophet, or a successor, or a Momin whose heart Allah has been Tested for the Eman. And as for the rest of that, from the ones in our Wilayah, so one of them would not be empty from some of these armies to be in him until he is perfect and transfers from the armies of the ignorance. Thus, during that, he would happen to be in the lofty levels along with the Prophets, and the successors, and rather he would achieve that with the recognition of the intellect and its armies, and by keeping aside from the ignorance and its armies.

وفقنا الله وإياكم لطاعته ومرضاته.

May Allah Harmonise us and you all for His obedience, and His Pleasure'.

My father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Abdul Jabbar,

‘From one of our companions raising it to Abu Abdullah, said, ‘I said to him, ‘What is the intellect?’ He said: ‘Through which the Beneficent is worshipped with, and the

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78 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 7
Gardens are attained with’. I said, ‘So that which was in Muawiya?’ So he asws said: ‘That is the heinous, that is the devilry, and it may disguise as the intellect, but it is the intellect’. 79

Al-Hassan Bin Ali asws was asked, and it was said to him asws: ‘What is the intellect?’ He asws said: ‘Swallowing the anger until you attain the opportunity’. 80

Among the questions of Amir Al-Momineen asws to Al-Hassan asws: ‘O my son asws! What is the intellect?’ He asws said: ‘Preserving your heart what is contained therein’. He asws said: ‘So what is the ignorance?’ He asws said: ‘Quickly leaping upon the opportunity before stability from it and the abstention from the answering, and the best of the assistant is the silence in many places, and even though you may be eloquent’. 81

The Prophet saww said in response to Sham’oun Bin Lawy Bin Yehuda, from the disciples of Isa as where he said, ‘Inform me about the intellect, what is it and how is it? And what branches out from it and what does not branch out? Describe to me its sections, all of them’.

So Rasool-Allah saww said: ‘The intellect is a shackles (rein) of the ignorance, and the self is like a wicked animal, so if it is not reined in, it would be destroyed. Therefore the intellect is a shackles (rein) of the ignorance.

And Allah azwj Created the intellect, and Said to it: “Come!” So it came. And Said to it: “Go back!” So it went back. Then Allah azwj Blessed and Exalted Said: “By My azwj Mighty and My azwj Majesty! I azwj did not Create a creature greater than you, nor more obedient than you. By

79 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 8
80 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 9
81 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 10
you Iazwj Began, and by you Iazwj shall Repeat, for you is the Reward and upon you is the Punishment”.

فتشعب من العقل الحلم، ومن الحلم العلم، ومن العلم الرشد، ومن الرشد العفاف ومن العفاف الصيانة، ومن الصيانة الحياء، ومن الحياء الرزانة، ومن الرزانة المداومة على الخير، ومن المداومة على الخير كراهية الشر، ومن كراهية الشر طاعة الناصح.

The branch from the intellect is the forbearance, and from the forbearance is the knowledge, and from the knowledge is the guidance, and from the guidance is the abstinence, and from the abstinence is the preservation, and from the preservation is the bashfulness, and from the bashfulness is the calmness, and from the calmness is the persistence upon the goodness, and from the persistence upon the goodness is the abhorrence of the evil, and from abhorrence of the evil is obedience to the advice.

فهذه عشرة أصناف من أنواع الخير، ولكل واحد من هذه العشرة الأصناف عشرة أنواع:

So these are the ten types of the kinds of goodness, and for each one of these ten types, there are ten types:

فأما الحلم فمنه: ركوب الجهل، وصحبة الأبرار، ورفع من الضعف ورفع من الخمسة، وتشهي الخير، وقرب صاحبه من معالي الدرجات، والعفو، والمحارم، والمعروف، والصمت فهذا ما ينشعب للعقل بحلمه.

So as for the forbearance, from it are – holding back the ignorance, and company of the righteous, and rising from the lowliness, and rising from the meanness, and desiring the good, and going closer to the person of higher level, and excusing, and leniency, and the righteous good deeds, and the silence. So, these are what branch out for the intellectual due to his forbearance.

وأما العلم فينشعب منه: الغنى وإن كان فقيرا، والبصيرة وإن كان بخيل، والهدى، والسلامة وإن كان متعبدا، والشرف وإن كان صعبا، والقرب وإن كان قصبا، والطيب وإن كان ضعيفا، والرفعة وإن كان ضعيفا، والشرف وإن كان ضعيفا، والحكم، والحظوة، فهذا ما ينشعب للعقل بعلمه، فطوبى لمن عقل وعلم.

And as for the knowledge, so they branch out from it – the riches, and even if he was poor; and the benevolence, and even if he was stingy; and the grandeur, and even if he was insignificant; and the health, and even if he was sick; and the proximity, and even if he was remote; and the modesty, and even if he was boastful; and the loftiness even if he was lowly; and the nobility, and even if he was despicable; and the wisdom and the privilege. So these are what branch out for the intellectual due to his knowledge, therefore beatitude be for the one who has intellect and knowledge.

وأما الرشد فينشعب منه السداد، والحلى، والبر، والتفوق، والثواب، والاقتصاد، والكرم، والعرفة بدين الله، فهذا ما أصاب العاقل بالرشد، فطوبى لمن أقام به على منهج الطريق.
And as for the guidance, so there branch out from it – the rectitude, and the right way, and the righteousness, and the piety, and the giving, and the moderation, and the economising, and the rewarding, and the generosity, and the recognition of the Religion of Allahazwj. So these are what is achieved by the intellectual due to the rightful guidance, therefore beatitude be to the one who stands by it upon the manifesto of the (Straight) path.

وأما العفاف فيتشعب منه: الرضاء، والاستكانة، والحظ، والراحة، والتفقد، والخشوع، والذكر، والتفكر، والجدود، والسخاء، فهذا ما يتشعب للعقل بعفاف رضي الله و بقسمه.

And as for the abstinence, so there branch out from it – the satisfaction, and the tranquillity, and the good luck, and the rest, and the humbleness, and the Zikr, and the pondering, and the benevolence, and the generosity. So these are what branch out for the intellectual due to his abstinence, being pleased with Allahazwj and with his apportionment.

وأما الصيانة فيتشعب منها الصلاح، والتواضع، والبرغ، والانابة، والفهم، والادب، والاحسان، والطيب، والخير، واجتناب الشر، فهذا ما أصاب العاقل بالصيانة، فطوبى بالظالم بالصيانة.

And as for the preservation, so there branch out from it – the correctness, and the humility, and the devoutness, and the repentance, and the understanding, and the ethics, and the charity, and the love, and the goodness, and shunning the evil. So these are what branch out for the intellectual due to the preservation, therefore beatitude be to the one who is honour by his Masterasws with the preservation.

وأما الحياء فيتشعب منه اللين، والرأفة، والواقفة، والارضاة، والمساء، والسلامة، واجتناب الشر، والخشوع، والسماحة، والظفر، وحسن الثناء على المرء في الناس، فهذا ما أصاب العاقل بالحياء، فطوبى لمن قبل نصيحة الله و خاف فضيحته.

And as for bashfulness (modesty), so there branch out from it – the softness, and the compassion, and the self-observation for the Sake of Allahazwj in the private and in the open, and shunning the evil, and the sensitivity, and the forgiveness, and the victory, and the good praise upon the person among the people. So these are what branch out for the intellectual due to the bashfulness (modesty), therefore beatitude be to the one who accepts the Advice of Allahazwj and fears, so he is impartial.

وأما الرزانة فيتشعب منها اللفظ، والاخر، وأداء الأمانة، وترك الخيانة، وصدق السمع، وتحصين الرفيق، واستصلاح المال، والاستعداد للعدو، والتهي عن المنكر، وترك السفه، فهذا ما أصاب العاقل بالرزانة، فطوبى من غير سوء ولا جاذب ولا وصف.

And as for the calmness, so there branch out from it – the kindness, and the firmness, and paying the entrustments, and leaving the betrayal, and the truthful tongue, and fortifying the private parts, and the restoration of the wealth, and the preparing for the enemy, and the forbidding from the evil, and leaving the reckless extravagance. So these are what is achieved by the intellectual due to the calmness, therefore beatitude be to the one revered, and to the one who does not have lightness for him nor ignorance, and he excuses and forgives.
وأما المداومة على الخير فيتشعب منه ترك الفواحش، والبعد عن الطيش، والتحرج، واليقين، وحب النجاة، وطاعة الرحمن، وتعظيم
البرهان، واجتناب الشيطان، والإجابة للعدل، وقول الحق، فهذا ما أصاب العاقل بمداومة الخير، فطوبى لمن ذكر ما أمامه وذكر
قيامه واعتبر بالفناء.

And as for the persistence upon the good, so there branch out from it – neglecting the immoralities, and the distancing from the frivolities, and the embarrassment, and the conviction, and loving the salvation, and obeying the beneficent, and magnifying the Burhan (Quran), and shunning the Satan[^la], and responding to the justice, and the word of truth. So these are what is achieved by the intellectual due to the persistence upon the good, therefore beatitude be to one who minds what is in front of him, and minds his stand, and takes a lesson from the destruction.

And as for abhorrence of the evil, so there branch out from it – the dignity, and the patience, and the help, and the steadfastness upon the Manifesto, and persistence upon the rightful guidance, and the Eman in Allah[^awj], and the ampleness, and the sincerity, and leaving the meaningless, and the protection upon what benefits him. So these are what is achieved by the intellectual due to the abhorrence of the evil, therefore beatitude be to one who stands by the truth for the Sake of Allah[^awj], and attaches with the Handhold of the Way of Allah[^awj].

And as for obedience to the advice, so there branch out from it – the increase in the intellect, and perfection of the heart, and commendable consequences, and escape from the accusations, and the acceptance, and the cordiality, and the grooming, and the justice, and the preceding in the matters, and the strength upon obeying Allah[^awj], therefore beatitude be to the one who is safe from fighting the whims.

فهذه الخصال كلها يتشعب من العقل.

So these are all the characteristics branching out from the intellect.'

قال شمعون: فأخبرني عن أعلام الجاهل

Shamoun said, ‘Inform be about the signs of the ignorant one’.
So Rasool-Allah\textsuperscript{saww} said: ‘His companionship is a humiliation, and if you stay away from him, he would curse you, and if he gives you (something), he would reproach upon you, and if you give him, he would be ungrateful to you, and if you divulge a secret to him, he would betray you, and if he divulges a secret to you, he would accuse you, and if he is rich he would be arrogant and would be very rude, and if he is poor he would reject the Bounties of Allah\textsuperscript{azwj} and will not abstain, and if he is happy he would be extravagant and rebel, and if he is grieved he would despair, and if he laughs he would laugh widely (loudly), and if he cries he would roar.

He comes to be among the righteous and does not love Allah\textsuperscript{azwj} nor watch out for Him\textsuperscript{azwj}, nor is he embarrassed from Allah\textsuperscript{azwj} nor does he remember Him\textsuperscript{azwj}. If you please him, he would praise you and say regarding you from the good things what aren’t in you, and if he is angered upon you, his praise would go away and he would place regarding you from the evil what isn’t in you. So this is the flow of the ignorant one.

He said, ‘Inform me about the signs of Al Islam’. So Rasool-Allah\textsuperscript{saww} said: ‘The Eman, and the knowledge and the deeds’. He said, ‘So what are the signs of the Eman? And what are the signs of the knowledge? And what are the signs of the deeds?’

So Rasool-Allah\textsuperscript{saww} said: ‘As for the signs of the Eman, these are four – The acknowledgment with the Oneness (Tawheed) of Allah\textsuperscript{azwj}, and the Eman with it, and the Eman with His\textsuperscript{azwj} Book, and the Eman with His\textsuperscript{azwj} Rasool\textsuperscript{saww}.

And as for the signs of the knowledge, these are four – The knowledge of Allah\textsuperscript{azwj}, and the knowledge of Allah\textsuperscript{azwj} Love, and the knowledge of His\textsuperscript{azwj} Dislikes, and the remembrance of these until you fulfil these.'
And as for the deeds, so it is – the Salat, and the Soam (Fast), and the Zakaat, and the sincerity’.

He said, ‘Inform me about the signs of the truthful, and signs of the Momin, and signs of the patient, and signs of the repentant, and signs of the grateful, and signs of the humble, and signs of the righteous, and signs of the advisor, and signs of the convinced, and signs of the sincere, and signs of the ascetic, and signs of the upright, and signs of the pious, and signs of the pretender, and signs of the unjust, and signs of the insincere, and signs of the hypocrite, and signs of the envious, and signs of the extravagant, and signs of the heedless, and signs of the lazy, and signs of the liar, and signs of the immoral, and signs of the tyrant’.

So Rasool-Allah^saww said: ‘As for the signs of the truthful, these are four – he is truthful in his words, and ratifies the Promise of Allah^azwj and His^azwj Appointment, and fulfils the vows, and shuns the treachery.

And as for signs of the Momin – he is comforting, and understanding, and modest.

And as for signs of the patient, these are four – The patience upon the hardships, and determined upon the righteous deeds, and the humbleness and the forbearance.

And as for signs of the repentant, these are four – advice for the Sake of Allah^azwj in his deeds, and neglects the falsehood, and necessitates the truth, and being covetous upon the good.

And as for signs of the grateful, these are four – being grateful during the Bounties, and the patience during the afflictions, and the contentment with the apportionment of Allah^azwj, and he neither praise nor magnifies except Allah^azwj.'
And as for signs of the humble, these are four – Being watchful of Allah\textsuperscript{azwj} during the privacy and in the open, and riding the beauty, and pondering on the Day of Judgment, and whispering to Allah\textsuperscript{azwj}.

And as for signs of the righteous, these are four – His hear is clean, and his deeds are correct, and his earnings are correct, and he corrects his affairs, all of them.

And as for signs of the advisor, these are four – he judges with the truth, and he gives the truth from himself, and he is pleased for the people what he is pleased for himself, and he does not infringe upon anyone.

And as for signs of the convinced, these are six – he is convinced that Allah\textsuperscript{azwj} is True and he believes in Him\textsuperscript{azwj}, and he is convinced that the death is true and he is cautious of it, and he is convinced that the Resurrection is true and he fears the scandal, and he is convinced that the Paradise is true and he is desirous to it, and he is convinced that the Fire is true and he cleans his striving for the escape from it, and he is convinced that the Reckoning is true and he reckons himself.

And as for signs of the sincere, these are four – he submits his heart, and he submits his body parts, and he belittles his own goodness, and refrains from his evil.

And as for signs of the ascetic, these are ten – he is abstemious regarding the Prohibitions, and he restrains his self, and he establishes the Obligations of his Lord\textsuperscript{azwj}. If he is a slave, he would be of goodly obedience, and if he was a master, he would be of good governance, and there isn’t any protectorate for him nor any hatred, he is good to the one who has been wrongful to him, and he benefits the one who harms him, and he pardons the one who is unjust to him, and is humble to meet Allah\textsuperscript{azwj}. 
وأما علامة البار فعشرة: يحب في الله، ويبغض في الله، وصاحب في الله، ويفارق في الله، ويبغض في الله، ويعمل لله، ويطلب إليه، ويمشي خائفاً مخلصاً مستحيلاً مراقباً، ويحسن في الله.

And as for signs of the upright, these are ten – he loves for the Sake of Allah azwj, and he hates for the Sake of Allah azwj, and he accompanies for the Sake of Allah azwj, and he separates for the Sake of Allah azwj, and he is angry for the Sake of Allah azwj, and he is please for the Sake of Allah azwj, and he works for the Sake of Allah azwj, and seeks from Him azwj, and he is humble for the Sake of Allah azwj, being fearful, scared, clean, sincere, embarrassed, watchful, and favours for the Sake of Allah azwj.

وأما علامة التقي فستة: يخاف الله، ويحذر بطشه، ويصبر ويصبح كأنه يراه، لا تهمه الدنيا، ولا يعظم عليها شيئاً من خلقه.

And as for signs of the pious, these are six – he fears Allah azwj, and he is cautious of His azwj Force, and he comes to the morning and evening as if he sees Him azwj, the world does not concern him, nor does he magnify upon anything from it due to the goodness of his morals.

وأما علامة المتكلف فأربعة: الجدال فيما لا يعنيه، وينازع من فوقه، ويتعاطى ما لا ينال.

And as for signs of the pretender, these are four – the disputing in what has no meaning for him, and he disputes ones above him, and he goes to what he cannot attain.

وأما علامة المظلوم فأربعة: يظلم من فوقه بالمعصية، ويملك من دونه بالغلبة، ويغض الحق ويظهر الظلم.

And as for signs of the unjust, these are four – he is unjust to ones above him with the acts of disobedience, and he controls ones below him with the overcoming, and he hates the truth and manifest the injustice.

وأما علامة المرائي فأربعة، يحرص في العمل لله إذا كان عنده أحد، ويكسل إذا كان وحده، ويحرص في كل أمره على المحمدة ويحسن سمته بجهده.

And as for signs of the insincere, these are four – He is greedy in the deeds for the Sake of Allah azwj if there is anyone in his presence, and he is lazy (for it) when he is alone, and he is greedy in each of his matters upon the praise and to be talked goodly of, of his striving.

وأما علامة المنافق فأربعة: فاجر دخله، يخالف لسانه قلبه، وقوله فعله، وسريره علانيته. فويل للمنافق من النار.

And as for signs of the hypocrite, these are four – his income is immoral, his tongue contradicts his heart, and his words (contradict) his deeds, and his private actions (contradict) is public actions. So woe be unto the hypocrite from the Fire!

وأما علامة الحاسد فأربعة: الغيبة، والتملق، والشماتة بالمضية.
And as for signs of the envious, these are four – the backbiting, and the flattery, and the gloating over (somebody else’s) misfortunes. (P.S. fourth is missing)

وأما علامة المسرف فأربعة: الفخر بالباطل، ويشتري ما ليس له، ويلبس ما ليس له، ويأكل ما ليس عنده.

And as for signs of the extravagant, these are four – the pride with the falsehood, and he buys what isn’t for him, and wears what isn’t for him, and eats what isn’t with him.

وأما علامة الفاسق فأربع: اللهو، واللغو، والعدوان، والبهتان.

And as for signs of the immoral, these are four – the playfulness, and the falsities, and the aggression, and the stupidity.

فقال شمعون: لقد شفيتني وبصرتني من عماي، فعلمني طرائق أهتدي بها،

Shamoun said, ‘You saww have healed me and made me insightful from my blindness. Inform me of methods I can be guided by’.

فقال رسول الله (صلى الله عليه وآله) يا شمعون إن لك أعداء يطلبونك ويقاتلونك ليسلبوا دينك، من الجن والانس، فأما الذين من الانس: فقوم لا حراق لهم في الآخرة ولا رغبة لهم فيما عند الله، إنما همهم تغيير الناس بأعمالهم، لا يعرون أنفسهم، ولا يحادرون أعمامهم، إن رأوك صالحا حسدوك وقالوا: مراء، وإن رأوك فاسدا قالوا: لا خير فيه.

So Rasool-Allah saww said: ‘O Shamoun! For you there are enemies seeking you and fighting you in order to confiscate your Religion, from the Jinn as well as the human beings. As for
those from the humans, these are a people having no share for them in the Hereafter, nor is there any desire for them regarding what is in the Presence of Allah\textsuperscript{azwj}. But rather, their concern is to reproach the people with their deeds, they are not reproaching their own selves nor are they being careful of their deeds. If they see you as righteous, they envy you, and they are saying, 'A two-faced one', and if they see you as a mischief maker, they are saying, 'There is no good in him'.

And as for your enemies from the Jinn, it is Iblees\textsuperscript{la} and his\textsuperscript{la} armies. So when he\textsuperscript{la} comes to you and says, 'Your son died', then say, 'But rather Allah\textsuperscript{azwj} Created the living being for them to be dying, and a part of mine has enter the Paradise, it is easy'.

وأما أعدائك من الجن: فإبليس وجنوده، فإذا أتاك فقال: مات ابنك فقل: إما خلق الأحياء إما خلق الموتى، وتدخل بضعة مني الجنة فلا زكاة علي.

So when he\textsuperscript{la} comes to you and says, 'Your wealth is gone', then say, 'The Praise is for Allah\textsuperscript{azwj} Who Gives and Takes, and the Zakaat has gone from me, therefore there is no Zakaat upon me any more'.

وإذا أتاك و قال لك: الناس يظلمونك و أنت لا تظلم، فقل إنما السبيل يوم القيامة على الذين يظلمون الناس وما على المحسنين من سبيل.

And when he\textsuperscript{la} comes to you and says to you, 'The people are being unjust to you and you are not being unjust', then say, 'But rather the way of the Day of Judgment is against those who are being unjust to the people, and there is no way against the good doers'.

وإذا أتاك فقال لك: كم تعطي الناس ؟ فقل: ما أعطي أكثر مما اعطي.

And when he\textsuperscript{la} says to you, 'How frequent are your favours!', intending that self-conceit should enter into you, then say, 'My bad deeds are more frequent than my favours'.

وإذا أتاك فقال لك: ما أكثر صلاتك ؟ فقل: غفلتي أكثر من صلاتي.

And when he\textsuperscript{la} comes to you and says, 'How abundant are your Salats!', then say, 'My heedlessness is more than my Salats'.

وإذا قال لك: كم تعطي الناس ؟ فقل: ما أعطي أكثر مما اعطي.

And when he\textsuperscript{la} says to you, 'How much you are giving to the people?' Then say, 'What I take is more than what I give'.
And when he \textsuperscript{la} says to you, ‘How many are the ones being unjust to you!’ Then say, ‘One I am being unjust to are more’.

وإذا آتاك فقال لك: كم تعمل ؟ فقل طال ما عصيت.

And when he \textsuperscript{la} comes to you and says to you, ‘How many deeds you have?’ Then say, ‘Longer is what I have disobeyed’.

إن الله تبارك وتعالى لما خلق السفلى فخرت وزخرت وقالت: أي شيء يغلبني ؟ فخلق الأرض فسطحها على ظهرها فذلت،

Allah azwj Blessed and Exalted, when He azwj Created the lower underground, it prided and was thrilled and said, ‘Which thing can (possibly) overcome me?’ So He azwj Created the earth as its surface upon its back, so it was humbled.

ثم إن الأرض فخرت وقالت: أي شيء يغلبني ؟ فخلق الله الجبال فأثبتها على ظهرها فأتاها من أن تتميد بها فذلت الأرض واستقرت.

Then the earth prided and said, ‘Which thing can (possibly) overcome me?’ So Allah azwj Created the mountains and Affirmed these upon its back as pegs so it would be tamed by these upon it. So the earth was humbled and calmed down.

ثم إن الجبال فخرت وشمخت واستطالت وقالت أي شيء يغلبني ؟ فخلق الحديد فأثبتت الحديد دفاعها فذلت،

Then the mountain prided upon the earth, so it peaked and lengthened and said, ‘Which thing can (possibly) overcome me?’ So He azwj Created the iron, and cut it, so it was humbled.

ثم إن الحديد فخر على الجبال وقيل: أي شيء يغلبني ؟ فخلق النار فأذابت الحديد فذلت الحديد،

Then the iron prided upon the mountain and said, ‘Which thing can (possibly) overcome me?’ So He azwj Created the fire, and it melted the iron, so the iron was humbled.

ثم إن النار زفرت وشهقت وفخرت وقالت: أي شيء يغلبني ؟ فخلق الماء فأطفأهها فذلت،

Then the fire exhaled and inflamed and it prided and said, ‘Which thing can (possibly) overcome me?’ So He azwj Created the water, and it extinguished it, so it was humbled.

ثم الماء فحصر وزاح وقال: أي شيء يغلبني ؟ فخلق الريح فحركت أعماجه وأثارت ما في قفره، وحجبته عن جماره فذلت الماء،

Then the water prided and teemed and said, ‘Which thing can (possibly) overcome me?’ So He azwj Created the wind, and it moved the waves and raised what was in its depths, and withheld it from its direction, so the water was humbled.

ثم إن الريح فخر وأعصفت وقالت: أي شيء يغلبني ؟ فخلق الإنسان فين وانتهى ما يستمر به من الريح وغيرها فذلت الريح,
Then the wind prided and stormed, and said, ‘Which thing can (possibly) overcome me?’ So He⁸ être created the human being, and he built and occupied what was hidden from the wind and others, so the wind was humbled.

ثم إن الإنسان طغى وقال: من أشد مني قوة؟ فخلق الموت فقهره فذل الإنسان

Then the human being transgressed and said, ‘Who is stronger than me in strength?’ So He⁸ être created the death and it subdued him, so the human was humbled.

ثم إن الموت فخَر في نفسه فقال الله عزوجل: لا تفخر، فإني ذابحك بين الفريقين: أهل الجنة وأهل النار ثم لا أحييك أبدا فخاف.

Then the death prided regarding itself, so Allah⁸ être mighty and Majestic Said: ‘Do not pride, for I shall be Slaughtering you between the two parties – the people of the Paradise and the people of the Fire, then I will not be Reviving you, ever!’ So it feared.

، ثم قال: والحلم يغلب الغضب، والرحمة تغلب السخط، والصدقة تغلب الخطيئة.

Then he⁸ être said: ‘And the forbearance overcomes the anger, and the mercy overcomes the discontent, and the charity overcomes the sins’.⁸²

ثم قال: وأحلة يغلب الغضب، والرحمة يغلب السخط، والصدقة يغلب الخطيئة.

The Prophet⁸ être said: ‘And the attributes of the intellectual are that he forbears from the one who is ignorant to him and overlooks his wrongs, and humbles to one who is below him, and preceded the one who is above him in seeking the good deeds. And whenever he speaks, he ponders (first), so if it was good, then he speaks, and he wins, and if it was evil, he observes silence and submits.

وإذا عرضت له فتنة استعصم بالله، وأمسك يده ولسانه، وإذا رأى فضيلة انتهز بها، لا يفارقه الحياء، ولا يبدو منه الخرّص، فتلك عشر خصال يعرف بها العاقل.

And when a strife is presented to him, he holds fast with Allah⁸ être and restrains his hand and his tongue; and when he sees a virtue, he takes to it. The modesty does not separate from him, nor does the greed begin from him. So these are ten characteristics the intellectual can be recognised by.

وصفة الجاهل أن يظلم من خالطه، ويتعدى على من هو دونه ويتطاول على من هو فوقه، كلاهما يغير تدبر إن تكلم أثم و إن سكت شهبه، وإن عرضت له فتنة سارع إليها فأدرته، وإن رأى فضيلة أعرض وأبطأ عنها;

⁸² Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 11
And the attributes of the ignorant are that he wrongs the one who he mixes with, and exceeds upon one who is below him, and towers upon the one who is above him. His speech is without pondering; if he speaks, he sins, and if he is silent, he is unmindful, and if a strife is presented to him, he is quick to it and wants it, and if he sees a virtue, he turns away and slackens from it.

He neither fears his sins nor is he deterred from the sins during whatever remains from his life-span. He is remote from the righteousness and slackens from it, without any care of what is lost to him from that or wasted. So these are the ten characteristics from the characteristics of the ignorant which prohibits the intellect'.

\[\text{Al Awsy, from Abu Ja’far Al Jowhari, from Ibrahim Bin Muhammad Al Kufy, raising it, said,}\]

‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} was asked about the intellect, he\textsuperscript{asws} said: ‘The swallowing of the anger and flattering the enemy’.

\[\text{‘From Amir Al-Momineen}\textsuperscript{asws} is similar to it, and there is an addition in it: ‘And friendliness with the friends’.}\]

\[\text{One of our companions, raised it, said,}\]

‘He\textsuperscript{asws} said: ‘The intellectual does not narrate (Ahadeeth) to the one he fears would belie him, and does not ask the one who he fears would refuse him, and does not precede towards what he fears the excuse from, and does not wish from one who cannot be relied with his wishes’.

\[\text{83 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 12}\]
\[\text{84 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 13}\]
\[\text{85 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 14}\]
One of our companions, raising it, said, ‘Abu Abdullah\textsuperscript{asws} said: ‘The letter of the man evidences upon his intellect, and the subject, his insight, and by his messenger (evidences) upon his understanding and his discernment’\textsuperscript{86}

\begin{quote}
MSC: قال الصادق (عليه السلام): العاقل من كان ذلولا عند إجابة الحق، منصفا بقوله، جموحا عند الباطل، حسما بقوله: يترك دنياه، ولا يترك دينه,
\end{quote}

Al-Sadiq\textsuperscript{asws} said: ‘The intellectual is the one who was subservient in responding to the truth, being fair in his words, stubborn with the falsehood, disputing by his words. He neglects his world and does not neglect his Religion.

\begin{quote}
ودليل العاقل شيئان: صدق القول، وصواب الفعل، والعاقل لا يتحدث بما ينكره العقل، ولا يعرض للتهمة، ولا يدع مداراة من ابتلى به، ويكون العلم دليله في أعماله,
\end{quote}

The evidence of the intellectual are two things – truthfulness of the speech, and the correct deeds; and the intellectual does not narrate what the intellect denies, and does not expose himself to the accusations, and does not let flattery of someone to try him, and the knowledgeable one, his evidence is in his deeds.

\begin{quote}
والحلم رفيقه في أحواله، والمعرفة تعينه في مذاهبه. ومخالف الحق، وقرين الباطل، وقوة الهوى من الشهوة، وأصل علامات الشهوة أكل الحرام، والغفلة عن الفرائض، والاستهانة بالسunnah، والاستهانة بالملاهي.
\end{quote}

And the forbearance is his friend during his situations, and the understanding assists him in his Religion. And the whims are an enemy of the intellect and opposes the truth, and it is a pair of the falsehood; and the strength of the whim is from the desires, and the original sign of the desire is consuming the Prohibited, and the heedlessness from the Obligations, and the underestimation of the Sunnah, and the wading in the amusements\textsuperscript{87}.

\begin{quote}
ضه، غو: عن النبي (صلى الله عليه وآله) قال: رأس العقل بعد الإيمان بالله، وهوي: عن النبي (صلى الله عليه وآله) قال: رأس العقل بعد الإيمان بالله.
\end{quote}

From the Prophet\textsuperscript{saww} having said: ‘The head of the intellect, after the Eman, is the cordiality to the people’\textsuperscript{88}.

\begin{quote}
وقال (صلى الله عليه وآله): أعقل الناس حسن خائف وأجهلهم مسيئ آمن.
\end{quote}

And he\textsuperscript{asws} said: ‘The most intellectual of the people is the fearful good doer, and the most ignorant of them is sinful one feeling safe’.

\begin{quote}
ضه: عن النبي (صلى الله عليه وآله)، قال: رأس العقل بعد الإيمان بالله التحيب إلى الناس.
\end{quote}

\begin{flushright}
\textsuperscript{86} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 15
\textsuperscript{87} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 16
\textsuperscript{88} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 17
\end{flushright}
From the Prophet saww having said: 'The head of the intellect, after the Eman with Allah azwj, is the love towards the people'.

Amir Al-Momineen asws said: 'It isn’t for the intellectual that he happens to be firm except in three – repairing the livelihood, or prestige regarding the Hereafter, or pleasure in other than the Prohibitions'.

And it is reported that the Prophet saww, it was said to him saww, 'What is the intellect?' He saww said: 'The action in obedience to Allah azwj, and the workers in the obedience to Allah azwj, they are the intellectuals'.

And it is reported that Rasool-Allah saww passed by an insane person, and he saww said: 'What is the matter with him?' It was said, 'He is insane'. So he saww said: 'But he is sane, rather the insane is one who prefers the world over the Hereafter'.

(P.S. – Hadeeth 22 is missing)

It is reported from Amir Al-Momineen asws, from the Prophet saww having said: 'It is befitting for the intellectual, when he was an intellectual, that there happen to be four timings for him, from the day – a time when he whispers to his Lord azwj, and a time during which he reckons himself, and a time when he goes to the people of knowledge, those who can help him in the matters of his Religion and advise him, and a time when he is alone with himself and its pleasures from the matters of the world in what is Permissible, and he extols and praises (Allah azwj)'.

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89 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 18
90 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 19
91 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 20
92 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 20
93 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 23
24. Al-Sadiq asws said: ‘The most superior nature of the intellect is the worship, and the firmest Hadeeth for him is the knowledge, and the most liberal fortune is the wisdom, and the most superior of his hoard are the good deeds’.  

And he asws said: ‘Perfection of the intellect is in three – the humbleness to Allah azwj, and good conviction, and the silence except from goodness’.  

25. And he asws said: ‘The ignorance is in three – the arrogance, and severe showing off, and the ignorance with Allah azwj, so those ones, they would be the losers’.  

26. And he asws said: ‘If you want to know the intellect of the man in one sitting, then discuss with him in private your discussion with what cannot happen, so if he denies it, then he is an intellectual, and if he ratifies it, then he is an idiot’.  

27. And he asws said: ‘The intellectual will not offend loudly, twice’.

28. And he asws said: ‘If the intellect of the man increases after (the age of) forty up to (the age of) sixty five, and his intellect reduces after that’.  

29. And he asws said: ‘The intellectual will not offend loudly, twice’.  

30. F: وصية موسى بن جعفر (عليهما السلام) لهشام بن الحكم وصفته للعقل. قال (عليهما السلام): يا هشام إن الله تبارك وتعالى بشر أهل العقل والفهم في كتابه، فقال: بشر عبادي الذين يستمعون القول فيتبعون أحسنه أولئك الذين هديهم الله وولائهم هم أولؤك الآباء.  

94 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 24  
95 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 25  
96 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 26  
97 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 27  
98 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 28  
99 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 29
The bequest of Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} to Hisham Bin Al-Hakam, and his\textsuperscript{asws} description of the intellect: - 'O Hisham! Allah\textsuperscript{aswj} Blessed and High Gave glad tidings to the people of the intellect and the understanding in His\textsuperscript{aswj} Book, so He\textsuperscript{aswj} Said: \textit{therefore give glad tidings to My servants} [39:17] \textit{Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding} [39:18].

O Hisham! Allah\textsuperscript{aswj} Blessed and Exalted Perfected the argument to the people by the intellects and Helped the Prophets\textsuperscript{as} with the proclamations, and Pointed them\textsuperscript{as} upon His\textsuperscript{aswj} Lordship by the evidence, so He\textsuperscript{aswj} Said: \textit{And your God is one God! There is no god except Him; He is the Beneficent, the Merciful} [2:163] \textit{Surely in the Creation of the skies and the earth, and the interchange of the night and the day, and the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky, from a water, so the earth is revived by it after its death, and the dispersal therein from every animal, and the changing of the winds, and the clouds subservient between the sky and the earth, there are signs for a people who are understanding} [2:164].

O Hisham! Allah\textsuperscript{aswj} has Made that to be a pointer to His\textsuperscript{aswj} recognition that it has been Regulated for them, so He\textsuperscript{aswj} Said: \textit{And He Made subservient for you the night, and the day, and the sun, and the moon; and the stars are made subservient by His Command. Surely there are signs in this for a people who use their intellects} [16:12].

وقال: حم والكتاب المبين إنا جعلناه قرآنا عربيا لعلكم تعقلون

And Said: \textit{Surely, We have Revealed it as an Arabic Quran, so you may use your intellect} [12:2].

وقال ومن آياته يريكم البرق خوفا وطمعا وينزل من السماء ماء فيحيي به الارض بعد موتها إن في ذلك لايات لقوم يعقلون

And Said: \textit{He is the One Who Shows you the lightning Causing fear and hope and Raises the heavy cloud} [13:12].

ويهاشم ثم وعظ أهل العقل، ورغبهم في الآخرة، فقال: وما الحياة الدنيا إلا لعب ولفحة ولهدى الآخرة خير للذين يتقون أفلا تعقلون (1) وقال: وما أنتين من شئ فناتا الحياة الدنيا وزيتنها وما عند الله خير وأبقى أفلا تعقلون.
O Hisham! Then He⁸azwj Advised the people of the intellects and Made them to be desirous for the Hereafter, so He⁸azwj Said: And what is the life of the world except for a play and sport? And the House of the Hereafter is better for those who fear. Will you then not understand? [6:32].

O Hisham! Then He⁸azwj Frightened those who are not using their intellects of His⁸azwj Punishment, so the Exalted said: And you are passing by them in the morning And you are passing by them in the morning [37:137] And at night. So, will you not use your intellects? [37:138].

O Hisham! Then He⁸azwj Explained that the intellect is with the knowledge, so He⁸azwj Said: And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].

O Hisham! Then He⁸azwj Condemned those who are not using their intellects, so He⁸azwj Said: And when it is said to them, 'Follow what Allah has Revealed!', they are saying, 'But, we follow what we found our fathers to be upon', even though their fathers were neither understanding anything nor were they Guided [2:170].

And the Exalted Said: Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22].

And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’. Say: ‘The Praise is for Allah’. But, most of them are not using their intellects [31:25].

Then He⁸azwj Condemned the majority, so He⁸azwj Said: And if you were to obey most of the ones in the earth, they would stray you from the Way of Allah. [6:116].
And He\textsuperscript{azwj} Said: \textit{Most of the people are not using their intellect, and most of them are not aware} (P.S. This Verse does not exist in the current version of the Quran)

O Hisham! Then He\textsuperscript{azwj} Praised the minority, so He\textsuperscript{azwj} Said: \textit{and a few from My servants are grateful} [34:13]. And Said: \textit{and they are few’} [38:24]. And there did not believe in him except a few [11:40].

O Hisham! Then He\textsuperscript{azwj} Mentioned the ones of the understanding with the best of the mentions, and Adorned them with the best of the adornments, so He\textsuperscript{azwj} Said: \textit{He Gives the Wisdom to one He so Desires to, and the one who is Given the Wisdom, so he has been Given abundant good; and none would mention (words of thanks) except for the ones of understanding} [2:269].

O Hisham! Allah\textsuperscript{azwj} the Exalted is Saying in His\textsuperscript{azwj} Book: \textit{Surely, there is a Zikr in that for one who has a heart for him} [50:37] – meaning the intellect.

And He\textsuperscript{azwj} Said: \textit{And We had Given the Wisdom to Luqman} [31:12]. He\textsuperscript{asws} said: ‘The understanding and the intellect’.

And He\textsuperscript{azwj} Said: ‘\textit{And We had Given the Wisdom to Luqman} [31:12]. He\textsuperscript{asws} said: ‘The understanding and the intellect’.

O Hisham! Luqman\textsuperscript{as} said to his\textsuperscript{as} son: ‘Be humble to the Truth, you will come to be the most intellectual of the people, and that the attractiveness in front of the Truth is of little (value). O my\textsuperscript{as} son! The world is a deep ocean. A lot of learned people have drowned in it, therefore make your ship in it to be the fear of Allah\textsuperscript{azwj}, and the Eman to be its load, and the reliance (upon Allah\textsuperscript{azwj}) as its sails, and the intellect as its captain, and the knowledge as its indicator (navigator), and the patience as its passenger’.

O Hisham! For everything there is an indicator, and the indicator for the intellect is the pondering, and the indicator of the pondering is the silence. And for everything there is a
ride, and a ride of the intellect is the humbleness and it would suffice with you as being an ignorant one if you were to indulge in what you have been Forbidden from.

O Hisham! If there was a walnut in your hands and the people said, ‘A pearl’, it would not benefit you, and you know very well it is a walnut; and if there was a pearl in your hand and the people said, ‘A walnut’, it would not harm you, and you know very well that it is a pearl.

O Hisham! Allah azwj did not Send His Prophets as and His Rasools as to His servant except that they would be using their intellects about Allah azwj. Therefore, the best of them in Answering is the best of them in understanding, and the most knowledgeable of them with the Commands of Allah azwj is the best of them in intellect, and the most perfect of them in intellect is the highest of them in status in the world and the Hereafter.

O Hisham! There is none from a servant except and there is an Angel who seizes his forelock, so he is not humble except Allah azwj Raises him, and he does not grow bigger except Allah azwj Places him down.

O Hisham! For Allah azwj, upon the people, are two (kinds of) Proofs – an apparent Proof and a hidden Proof. As for the apparent Proofs, so these are the Rasools as, and the Prophets as, and the Imams as; and as for the hidden, so these are the intellects.

O Hisham! The intellectual is the one whom the Permissible do not pre-occupy him from thanking Him azwj, nor do the Prohibitions overcome his patience.

O Hisham! The one whom three (things) overtake three (things) so it is as if he is assisted upon the ruination of his own intellect – the one who darkens the light of his pondering by
قَبِلَ الْكُلْمَةَ كَأَنَّهُ كَأَنَّهُ لَجَاءَ فِي الْأَذْنَةِ. مَا رَأَيْتَ مِنْ عِنْدِ الْحَرَامِичَةِ؟ مَا رَأَيْتَ مِنْ مَا يَقْصُرُ عَنْهُ الْبَيْنَاءُ؟ قُلْتُ: رَأَيْتُ مَا يَقْصُرُ عَنْهُ الْبَيْنَاءُ. مَا رَأَيْتَ مِنْ مَا يَقْصُرُ عَنْهُ الْبَيْنَاءُ؟ قُلْتُ: رَأَيْتُ مَا يَقْصُرُ عَنْهُ الْبَيْنَاءُ.
O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations.

O Hisham! The intellectuals are ascetic regarding the world and are desirous regarding the Hereafter, because they know that the world is a seeker and is sought, and the Hereafter is a seeker and is sought. Thus, the one who seeks the Hereafter, he would seek the world (to the extent) until it fulfils his sustenance from it, and the one who seeks the world, the Hereafter would seek him, and the death would come to him, so it would spoil his world upon him and (as well as) his Hereafter.

O Hisham! The one who intends the riches without wealth, and at ease his heart from the envy, and the safety in the Religion, so let him beseech to Allah azwj Mighty and Majestic that his intellect is to be perfected. So the one who has intellect would be content with whatever would suffice him, and the one who is contented with whatever suffices him, would be needless, and the one who is not content with what suffices him, would not achieve the riches, ever'.

O Hisham! Allah azwj has Related about a righteous people that they were saying ‘Our Lord! Do not let our hearts to deviate after You have guided us aright, and Grant us mercy from You; surely you are the Bestower [3:8], when they came to know that the hearts do deviate and returns to their blindness and their rejections.

He does not fear Allah azwj, the one who does not use his intellect about Allah azwj, and the one who does not use his intellect about Allah azwj, would not have certainty of his heart upon the affirmed recognition to see it and find its reality in his heart; and no one can happen to be like that except the one whose word were endorsed by his deeds, and his private and public (matters) were harmonious, because Allah azwj, Blessed is His azwj Name, does not indicate upon the hidden (matters), concealed from the intellect, except by the apparent from it and the Spoken about it.
O Hisham! It was so that Amir Al-Momineen\textsuperscript{asws} was saying: ‘Allah\textsuperscript{azwj} has not been worshipped with anything superior than the intellect’. And the intellect of a person cannot be completed until there happen to be various characteristics in him – The (people would be) secured from (any form of) disbelief and the evil (being exercised) from him, and both the righteous guidance and the goodness be expected from him; he would give away from the excess of his wealth, and he would restrain from the excess of his words, and his share from the world would (just) be the subsistence.

He would never consider himself that he has learned enough his life-time. To be with Allah\textsuperscript{azwj}, although in a very humble state, is far better to him (a person of intelligence) than to live much honoured with others. He would consider it as a lot, the little goodness from others, and he would consider it as little, the abundant goodness from himself; and he would see the people, all of them, better than him, and that he (would consider) within himself as the most evil of them. And it is the complete matter.

O Hisham! One who is truthful of tongue would purify his deeds, and one who is of good intentions would get an increase in his sustenance, and one who is good in being righteous with his brethren and his family would have an extension in his lifespan.

O Hisham! Do not give the wisdom to the ignorant one for you will have been unjust to them, and do not deprive it from its deserving ones, for you will have been unjust to them.

O Hisham! Just as they have left the wisdom for you, so leave the world to be for them.

O Hisham! There is no Religion for the one who has no magnanimity for him, and there is no magnanimity for the one who has no intellect for him; and that the greatest of the people in worth is the one who does not see the world for himself as a threat. However, there is no
price for yourself (your bodies) other than the Paradise, therefore do not sell it for something else.

يا هشام إن أمير المؤمنين (عليه السلام) كان يقول، لا يجلس في صدر المجلس إلا رجل فيه ثلاث حصال، يجب إذا ستل ويتطق إذا عجز القوم عن الكلام، ويشير بالرأي الذي فيه صالح أهله، فمن لم يكن فيه شي مهن فجلس فهو أحمق.

Amir Al-Momineen asws said: ‘A man should not sit at the top (podium) of the gathering (presiding over it) except these three characteristics are in him, or (at least) one of these. So the one who does not happen to have anything from these in him, and he sits (presides), so he is an idiot.

وقال الحسن بن علي (عليه السلام) إذا طلبتم الحوائج فاطلبوها من أهلها، قيل: يا بن رسول الله ومن أهلها ؟ قال: الذين قص الله في كتابه وذكرهم، فقال: إنما يتذكر اولوا الالباب. قال: هم اولوا العقول.

Al-Hassan asws Bin Ali asws said: ‘Whenever you see the needs, so seek them from its rightful ones’. It was said, 'O son asws of Rasool-Allah asws! And who are its rightful ones asws?' He asws said: ‘Those whom Allah azwj has Related in His asws Book and Mentioned asws Saying: But rather, the ones with the understanding will be mindful [13:19]. He asws said: ‘They are the ones with intellect’.

وقال علي بن الحسين (عليه السلام)، مجالسة الصالحين داعية إلى الصلاح، وأدب العلماء زيادة في العقل، وطاعة ولاة العقل تمام العز، واستمام المال تمام المروة، وإرشاد المستشير قضاء حق النعمه، وكف الأذى من كمال العقل، ونهاية البدن عاجلا وأجلا.

And Al asws Bin Al-Husayn asws said: '(Sitting in the) gatherings of the righteous makes one to be virtuous, and association with scholars (is a means of) enhancing one’s intellect, and obedience to the just rulers completes the honour. And an investment of wealth for profit is a dignifying practice, and guiding the consulting one is a fulfilment of the rights of the favour; and restraint from harming (others) is from the perfection of the intellect, and therein is rest for the body, now and later on.

يا هشام إن العاقل لا يحدث من يخاف تكذيبه، ولا يسأل من يخاف منعه، ولا يعد ما لا يقدر عليه، ولا يرجو ما يعنف برجاءه، ولا يتقدم على ما يخاف العجز عنه.

O Hisham! Neither does the intellectual narrate out of fear of being belied, nor does he ask (for help) out of fear of being prevented, nor does he count on what he has no ability over, nor does he hope in what he would be scolded with his hopes, nor does he proceed upon what he fears he is unable to accomplish.

وكان أمير المؤمنين (عليه السلام) يوصي أصحابه يقول: اوصيكم بالخشية من الله في السر والعلناء، والعدل في الرضا والغضب، والاكتماب في الفقر والغني، وأن تصلوا من قطعكم، وتعقوا عمن ظلمكم وتطوفوا على من حرمكم.
And Amir Al-Momineen\textsuperscript{asws} had bequeathed to his\textsuperscript{asws} companions saying: ‘I\textsuperscript{asws} bequeath you with having fear of Allah\textsuperscript{azwj}, in private and in the open, and the justice during the happiness and the anger, and the attaining (good deeds) during the poverty and the richness, and that you should maintain relationships with the one who cuts if off from you, and that you should pardon the ones who wrong you, and be kind upon the ones from your family.

ولكي ننظركم عبرا، وصمتكم فكرا، وقولكم ذكرا، وإياكم والبخل، وعليكم بالسخاء، فإنه لا يدخل الجنة بخيل، ولا يدخل النار سخيا.

And let your sights take lessons, and your silence be for thinking, and your words be Zikr. And beware of the stinginess, and upon you is the generosity, so a stingy one will not enter the Paradise, nor would a generous one enter the Fire’.

يا هشام رحم الله من استحيا من الله حق الحياء: فحفظ الرأس وما حوى، والبطن وما وعى، وذكر الموت والبلجى وعلم أن الجنة محفوفة بالملكى، والئار محفوفا بالشهوات.

O Hisham! May Allah\textsuperscript{azwj} have Mercy on the one who is embarrassed from Allah\textsuperscript{azwj}, of rightful embarrassment – so he preserves the head and what it contains, and the belly and what it retains, and remembers the death, and the afflictions, and knows that the Paradise is surrounded with the difficulties and the Fires is surrounded with the desires.

يا هشام من كف نفسه عن أعراض الناس أقال الله عثرته يوم القيامة، ومن كف غضبه عن الناس كف الله عنه غضبه يوم القيامة.

O Hisham! One who restrains himself from exposing the people, Allah\textsuperscript{azwj} will Reduce his stumbling blocks on the Day of Judgment, and one who restrains his anger from the people, Allah\textsuperscript{azwj} would Restrain His\textsuperscript{azwj} Anger on the Day of Judgment’.

يا هشام إن العاقل لا يكذب وإن كان فيه هواه.

O Hisham! The intellectual will not lie and even if there was his personal desire regarding it.

يا هشام وجد في ذؤابة سيف رسول الله (صلى الله عليه وآله) أن أعتى الناس على الله من ضرب غير ضاربه، وقتل غير قاتله، ومن تولى غير مواليه فهو كافر بما أنزل الله على نبيه محمد (صلى الله عليه وآله). ومن أحدث حدثا أو أوى محدثا لم يقبل الله منه يوم القيامة صرفا ولا عدا.

O Hisham! There was found to be inscribed at the top of the sword of Rasool-Allah\textsuperscript{saww}, “The most audacious of the people against Allah\textsuperscript{azwj} is one who strikes without having been struck upon, and kills without being fought against, and one who takes as a Guardian other than His\textsuperscript{azwj} Guardians\textsuperscript{asws}, so he is a Kafir (disbelieve) in what Allah\textsuperscript{azwj} Revealed unto His\textsuperscript{azwj} Prophet Muhammad\textsuperscript{saww}, and one who innovates and innovation, or shelters and innovator, Allah\textsuperscript{azwj} will not Accept from him on the Day of Judgment, neither any repentance nor any ransom’.
O Hisham! The most superior of what the servant can be closer to Allahazwj, after the recognition of Himazwj, is the Salat, and the kindness to the parents, and leaving the envy and the self-conceitedness and the pride'.

يا هشام أصلح أيامك الذي هو أمامك، فانظر أي يوم هو؟ وأعد له الجواب فإنك موقوف ومسؤول، وخذ موعظتك من الدهر وأحواله فإن هو آت من الدنيا كما ولي منها فاعتر بها.

O Hisham! Correct your day which is in front of you, so look, which day is it? And prepare the answer for it, for you would be standing and Questioned; and take your preaching from the era and its people, for the era is a prolonged short, therefore do your deeds as if you can see the Rewards of your deeds, in order for you to become covetous regarding that; and use your intellect about Allahazwj, and look into the changing times and its states, for whatever comes from the world is just like what turns back from it, therefore take a lesson with it.

And Aliasws Bin Al-Husaynasws said: ‘The entirety of what the sun emerges upon in the easts of the earth and its wests (eastern and western lands), and its seas, and its deserts, and its coasts, and its mountains are (all) with a Guardianasws from the Guardiansasws of Allahazwj and the people of the understanding of the Rights of Allahazwj, like the shadows’.

Then heasws said: ‘Or is there no freedom to leave these left-overs for its deserving ones? - meaning the world, for there isn’t for yourselves a price except for the Paradise, therefore do not sell it for something else, for the one who is pleased with the world from Allahazwj, so he has pleased himself with the inferior.

O Hisham! Every human being looks as the start but is not guided by these, except one who recognises their flows and their houses, and similar to that, you are learning the wisdom, but none of you would be guided by it except the one who acts (in accordance) with it.
O Hisham! The Messiah\textsuperscript{as} said to the disciples: ‘O evil servants! The length of the palm tree terrifies you, and you are remembering its thorns and the stubble of its bark, and you are forgetting the goodness of its fruits and it facilities. Similar to that, you are remembering the hoard of the deeds of the Hereafter, so its term seems prolonged upon you, and you are forgetting what are going towards, from its Bounties, and its lights, and its fruits.

O evil servants! Clean the grain and sweeten it, and grind its flour and you will find its taste, and its eating would be welcoming to you, therefore purify the Eman and perfect it, you will find its sweetness, and its consequences would benefit you.

Truly, I\textsuperscript{as} am saying to you, if you were to find a lamp ignited by the tar in the dark night, you would be illuminated by it, and smell of its wind would not prevent you, similar to that, it is befitting for you that you take to the wisdom from one you find it to be with, and the evil of its craving should not prevent you from it.

O servants of the world! Truly, I\textsuperscript{as} am saying to you: You will not achieve the nobility of the Hereafter except by leaving what you love, therefore do not anticipate the repentance tomorrow, for besides tomorrow, there is a day and a night (still left), and the Judgment of Allah\textsuperscript{azwj} during these two will come and go.

Truly, I\textsuperscript{as} am saying to you: ‘One upon whom there isn’t any debt from the people upon him, would be more at rest and less stress than the one upon whom is the debt, and even if he was of good decision making, and similar to that is one who does not do bad deeds would be more at rest and less stress than the one who does bad deeds, and even if he was of sincere repentance and penitent; and even if the small sins and their destruction from the plots of Iblees\textsuperscript{as} belittle these for you and make them appear as small in your eyes, so you would gather these and commit a lot and these would surround you.
Truly, I said to you, that the people with regards to wisdom are two (types) of men - so there is a man who is certain in his words and sincere in his deeds, and there is a man who is certain in his words and wastes these by the evil of his deeds. There is a difference between the two, therefore beatitude be to the scholars with the deeds, and woe be unto the scholar with the words.

O evil servants! Take the Masjids of your Lord as prisons for your bodies and your backs, and make your hearts to be houses for the piety, and do not make your hearts as shelters for the lustful desires lest these would frustrate you during the afflictions and intensify your love for the world, and if you are patient upon the afflictions, it would make you ascetic in the world.

Truly, I said to you: ‘You will not avail from the body if its apparent happens to be healthy, and its interior is spoilt, similar to that you will not avail from your bodies which are fascinating you and your hearts are spoilt; And you will not avail from your skins are clean and your hearts are filthy. Do not become like a sieve, the good flour comes out through it, and the bran remains, similar to that, you are emitting the wisdom from your mouths, and the rancour remains in your chests.

O servants of the world! But rather, your example is like an example of the lamp illuminating for the people and burns itself.

O evil servants! Do not become resembling the flashy cameleer, nor the deceiving foxes, nor the treacherous wolves, nor the mighty lion, just as you deal with the horse, like that you should be dealing with the people - a group you should be exerting, and a group you should be tricking, and a group you should be appreciating.
O Children of Israel! Crowd around the scholars in your gatherings and even if they fall down upon their knees, for Allah\textsuperscript{azwj} Revives the dead hearts by the light of wisdom just as He\textsuperscript{azwj} Revives the dead land with the downpour of the (heavy) rain.

O Hisham! It is written in the Evangel: “Beatitude be to the merciful ones, they would be the Mercied ones on the Day of Judgment. Beatitude be to the reconcilers between the people, they would be the ones of Proximity on the Day of Judgment. Beatitude be to the clean of hearts, they would be the pious ones on the Day of Judgment. Beatitude to the ones humble in the world, they would rise upon the pulpits of kings on the Day of Judgment”

O Hisham! Lack of speech is great wisdom, therefore it is upon you with the silence, for it is a good storage, and lack of burden and lightness from the sins, therefore fortify the door of forbearance for it is a door of patience, and Allah\textsuperscript{azwj} Mighty and Majestic Hates the laughter from without any wonderment, and the walking to (somewhere) without a purpose.

And it is Obligatory upon the guardian that he happens to be like a shepherd not being neglectful of his sheep and is not arrogant upon them, therefore be embarrassed from Allah\textsuperscript{azwj} in your private just as you are embarrassed from the people in your public; and know that the word of wisdom is a lost (property) of the Momin. It is upon you with the knowledge before it is raised, and its raising would disappear your world between you.

O Hisham! Learn from the knowledge you are ignorant of, and teach the ignorant one from what you have learnt, and revere the knowledge for its learning, and leave the disputing, and belittle the ignorant one due to his ignorance and do not drive him away, but draw him closer and teach him.

 وقال أمير المؤمنين صلوات الله عليه: إن الله عبادا كسرت قلوبهم خشيتهم، وأسكتتهم عن النطق وأقمن لفسحاء عفلاه، مستوبين إلى الله بالأعمال الزكية، لا يستكثرون له الكثير، ولا يرضون له من أنفسهم بالقليل، يرون في أنفسهم أفخم أشرار، وإقمن لاكياس وأبرار.
And Amir Al-Momineen\textsuperscript{aww} said: ‘For Allah\textsuperscript{azwj} there are servants who fear has broken their hearts, and their silence from speaking, although they are of healthy intellect. They are remaining to Allah\textsuperscript{azwj} with the pure deeds, and they are not considering their abundance to be abundant, nor are they pleased to Him\textsuperscript{azwj} from themselves with the little. They are viewing their own selves that they are evil, although they are with acumen and are righteous’.

O Hisham! The embarrassment is from the Eman, and the Eman is in the Paradise, and the obscenity is from the disloyalty, and the disloyalty is in the Fire.

O Hisham! The speakers are three – the gainer, the correct and the denouncer. So, as for the gainer, he is the mentioner of Allah\textsuperscript{azwj}, and as for the correct, he is the silent one, and as for the denouncer, he is wader in the falsehood.

Allah\textsuperscript{azwj} has Prohibited the Paradise upon every immoral one, due to the lack of shame, nor caring what he says nor what is said regarding him.

Abu Zarr\textsuperscript{ra} was saying, ‘O seeker of the knowledge! This tongue is a key of goodness, and a key of evil, therefore place a seal upon your mouth just as you tend to seal your gold and your silver’.

O Hisham! The most evil a servant can happen to be is when he is two-faced and two-tongued. He pleases his bother when he is present, and eats (backbites) him when he is absent from him. If he gives, he envies him and if he tries, he abandons him; and the quickest of the good is the Reward of the righteousness, and the quickest of the evil is a Punishment of the immorality.

 وإن شر عباد الله من تكره مجالسته لفحشه، وهل يكب الناس على مناخرهم في النار إلا حصاد ألسنتهم، ومن حسن إسلام المرء ترك ما لا يعبث.
And the evil servant of Allah^{azwj} is one you abhor sitting with him due to his immoralities, and will the people be flung into the Fire upon their nostrils except for the harvest of their tongues? And from the good Islam of the person is leaving what holds no meaning for him.

O Hisham! The man cannot happen to be a Momin until he happens to be fearful, hopeful, and he cannot be fearful, hopeful, until he happens to work for what he fears and hopes.

O Hisham! Allah^{azwj} Mighty and Majestic Said: “By My^{azwj} Might, and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Power, and My^{azwj} Glory, and My^{azwj} Loftiness in My^{azwj} Position! A servant will not prefer My^{azwj} Desires over his own desires, except I^{azwj} will Make the riches to be in his self, and his endeavours in his Hereafter, and Restrain upon his losses, and the skies and the earth would be responsible for his sustenance, and I^{azwj} would be behind him (Backing him) behind every trade with a trader”.

O Hisham! The anger is a key of evil, and the Momineen of the most perfect Eman are with the best morals, and if you mix with the people, then if you have the capacity to do so, then do not mix with anyone of them except one upon whom you hand would be higher (i.e. you will give rather than receive), then do so.

O Hisham! Upon you is with the kindness, for the kindness is a blessing, and the breach is inauspicious; and the righteousness and good manners build the households, and bring about an increase in the sustenance.

O Hisham! The Words of Allah^{azwj}: Is the Recompense of goodness except for the goodness? [55:60], flows regarding the Momin and the Kafir, and the righteous and the immoral. One to whom a good deed is done, so upon him is that he sufficiently rewards it, and it isn’t sufficient that he should do just as has been done (to him, but) until you see your extra, for if you were to do just as he has done, then for him is the superiority due to his initiating.
يا هشام إن مثل الدنيا مثل الحية، مسها لين، وفي جوفها السم القاتل، يحذرها الرجال ذووا العقول، ويهوي إليها الصبيان بأيديهم.

O Hisham! An example of the world is like an example of the snake – its touch is soft, and in its interior is the killer venom. The men with intellect beware of it, and the children incline towards it with their hands.

يا هشام! أصبر على طاعة الله، واصبر عن معاصي الله، فإنما الدنيا ساعة فما مضى منها فليس تجد له سروراً ولا حزناً، وما لم يأت منها فليس تعرفه، فاصبر على تلك الساعة التي أنت فيها فكأنك قد اعتبت.

O Hisham! Be patient upon obedience of Allahazwj, and be patient from disobeying Allahazwj, for rather, the world is a time period, so whatever has passed from it, you will neither find happiness for it nor grief, and what has yet to come from it, you don’t recognise it yet, therefore be patient upon that time which you are in (at the moment), as if you are to about to die.

يا هشام مثل الدنيا مثل ماء البحر كلما شرب منه العطشان ازداد عطشاً حتى يقتله.

O Hisham! An example of the world is an example of water of the sea, every time someone drinks from it, it increases his thirst, until it kills him.

يا هشام إياك والكبر فإنه لا يدخل الجنة من كان في قلبه مثقال حبة من كبر، الكبر رداء الله ومن نازعه رداءه أكبه الله في النار على وجهه.

O Hisham! Beware of the arrogance, for he would not enter the Paradise, one who has in his heart, a particle of arrogance; and the Greatness is a Cloak of Allahazwj, so one who snatches Hisazwj Cloak, Allahazwj would Fling him into the Fire, upon his face.

يا هشام ليس منا من لم يحاسب نفسه في كل يوم فإن عمل حسناً استزاد منه، وإن عمل سيئاً استغفر الله منه وتاب إليه.

O Hisham! He isn’t from us, one who does not reckon himself during every day. So if he does a good deed, he increases upon it, and if he does a bad deed, he seeks Forgiveness of Allahazwj from it, and repents to Himazwj.

يا هشام تمثلت الدنيا للمسيح (عليه السلام) في صورة امرأة زرقاء، فقال لها: كم تزوجت؟ فذكرت ؟ فقالت: كثيرا، قال: كيف أزواجك الباقين، كيف لا يتعلمون من الماضي ؟

O Hisham! The world was made into a resemblance for the Messiahas, in an image of a blue-eyed woman, so heas said to it: ‘How many times did you marry?’ She said, ‘Many’. Heas said: ‘So did they all divorce you?’ She said, ‘But, I killed them all’. The Messiahas said: ‘Woe be unto your remaining husbands, how come they are not taking a lesson from the past ones?’
O Hisham! The illumination of the body is in its eyes, so if the sight was clear, it would illuminate the body, all of it; and the illumination of the soul is the intellect. So when the servant was an intellectual, he would know his Lord, and when he was a knower of his Lord, he would have insight into his Religion; and if he was ignorant of his Lord, Religion would not stand for him, just as the body cannot stand except with the soul of life, similar to that, the Religion cannot stand except with the truthful intention, nor can the truthful intention be affirmed except by the intellect.

O Hisham! The vegetation grows in the plains and does not grow in the desert, similar to that, the wisdom builds in the humble heart and does not build in the heart of the arrogant tyrant, because Allah Make the humbles to be a tool of the intellect, and Made the arrogance to be from the tools of ignorance.

Do you not know that the one who rises with his head to the ceiling, falls? And one who lowers his head, shades under it and shelters? Similar to that, one who is not humble to Allah, Allah would Put him down, and one who is humble to Allah, He would Raise him.

O Hisham! How ugly is the poverty after the riches, and how ugly is the sinning after the devotion, and uglier than that is the worshipper of Allah, then he leaves worshipping Him.

O Hisham! Nothing better has been distributed between the servant than the intellect. The sleep of the intellectual is superior than the vigil of the ignorant one, and Allah did not Send a Prophet except as an intellectual, until his intellect happened to be superior than the entirety of the strivings of the strivers; and the servant cannot fulfil an Obligation from the Obligations of Allah until he understands about it.
O Hisham! Rasool-Allah⁸⁻¹⁰ said: ‘When you see the Momin being silent, then go near him, for he would cast the wisdom, and the Momin is of few words, many deeds, and the hypocrite is of many words, few deeds.

O Hisham! Allah⁸⁻¹⁰ Revealed unto Dawood⁸⁻¹⁰: “Tell My⁸⁻¹⁰ servants not to make between Me⁸⁻¹⁰ and them, scholars having a fascination for the world, for they hinder them from My⁸⁻¹⁰ Zikr (remembrance), and (hinder them) from My⁸⁻¹⁰ Way and My⁸⁻¹⁰ Manifesto, they tend to cut off the way from My⁸⁻¹⁰ servants. The lease of what I⁸⁻¹⁰ would be Doing with them is that I⁸⁻¹⁰ shall Snatch away the sweetness of My⁸⁻¹⁰ worship and My⁸⁻¹⁰ Manifesto from their hearts”.

O Hisham! One who has greatness within himself, are being Cursed by the Angels of the sky and the Angels of the earth, and one who is arrogant upon his brethren and prolongs upon them, so he has opposed Allah⁸⁻¹⁰, and one who claims what isn’t for him, so he has (claimed) what is meant for others.

O Hisham! Allah⁸⁻¹⁰ Revealed unto Dawood⁸⁻¹⁰: “Beware and warn your⁸⁻¹⁰ companions about the love for desires, for if their hearts meet up with the desires for the world, their hearts would be veiled from Me⁸⁻¹⁰”.

O Hisham! Beware of the arrogance upon my friends and the prolongation with your knowledge, for Allah⁸⁻¹⁰ would Detest you, so after His⁸⁻¹⁰ Detesting, neither will your world benefit you nor will your Hereafter; and be in the world like a dweller (lodger), the house being not for you, but rather, (like) one awaiting the departure.

O Hisham! Beware of the fact that you possess a noble character and you are of the People of the Book, you are not to be associated with the People of the Chemist, and you are not to be associated with the People of the Alchemist, and you are not to be associated with the People of the Magician, and you are not to be associated with the People of the Hermit, and you are not to be associated with the People of the Devil, and you are not to be associated with the People of the Devil.
O Hisham! The gatherings of religious people are a nobility of the world and the Hereafter, and a consultative advice of the intellectual is a favour, and a blessing, and guidance, and inclination from Allah azwj. So when the intellectual indicates the advice upon you, then beware of opposing it, for there would be damage in it.

وإذا حزبك أمر أن لا تدري أيهما خير وأصوب فأنا أقرب إلى هواكم اهرب من سائرهم، فإن كثير الثواب في مخالفة هواكم، وإذا أبكأ أن تغلب الحكمة وتضعها في الجهالة.

And when a matter confuses you, and you don’t know which of the two is better and more correct, then look at which of the two is closer to your desires, so oppose it, for most of the Rewards are in opposing your desires. And beware of overcoming the wisdom and placing it in ignorance.

O Hisham! Beware of mixing with the people and finding comfort with them, except if you find an intellectual from them, reliable, then be with him and run away from the rest of them, like your fleeing from the fierce lion. And it is befitting for the intellectual, when he does a deed, that he is embarrassed from Allah azwj, when He azwj Particularises him with the Bounty that he should associate anyone else in his deed.

قال هشام: فقلت له: فإن وجدت رجلا طالبا غير أن عقله لا يتسع لضبط ما القي إليه ؟ قال: فتلطف له في النصيحة، فإن ضاق قلبه فلا تعرضن نفسك للفتنة، واحذر رد المتكبرين، فإن العلم يدل على أن يحمل على من لا يفهم.

Hisham said, ‘I said to him asws, ‘So if I find a man seeking (knowledge), apart from that his intellect is not capacious for adjustment, what shall I cast to him?’ He asws said: ‘Be soothing towards him during the advice, for his hear is constricted, therefore do not expose yourself for the strife, and be cautious of the arrogant ones, for the knowledge would point upon if he can tolerate to one who does not wake up’.

قلت: فإن لم أجد من يعقل السؤال عنها ؟ قال فاغتنم جهله عن السؤال حتى تسلم فتنة الفوائد، وعظمت فتنة الرد، واعلم: أن الله لم يرفع المتواضعين بقدر تواضعهم ولكن رفعهم بقدر عظمته ومجده، ولم يؤمن الخائفين بقدر خوفهم ولكن آمنهم بقدر كرمه وجوده.

I said, ‘Supposing I do not find anyone whom can understand the question of it?’ He asws said: ‘Cover his ignorance from the question until you are safe from the strife of the words, and a great strife is the rebuttal, and know that Allah azwj does not Raise the humble ones in accordance to their humility, but He azwj Raises them in accordance to His azwj Magnificence and His azwj Glory, and the fearful ones do not believe in accordance to their fear, but their belief is in accordance to His azwj Generosity and His azwj Benevolence.'
ولم يفرح المحزونين بقدر حزنهما ولكن حزنهما بقدر رافقتهم ورحمتهما، فما ظنك بالرؤف الرحيم الذي يتوب على من يعذبه؟ فكيف من يؤديه فيهما؟ وما ظنك بالتواب الرحيم الذي يتوب على من يعذبه؟ فكيف من يبادر ويعتبر عداوة الخلق فيهما؟

And the grieving ones do not become happy in accordance to their grief, but their happiness is in accordance to His Kindness and His Mercy. So what are your thoughts with the Most Kind, Most Merciful, Who is Cordial towards the one who hurts His Guardians? So how would it be with the one who hurts him? And what are your thoughts with the Oft-turning, the Merciful, Who Turns (Mercifully) towards the one who opposes Him? So how would it be with one who pleases Him and chooses the enmity of the people regarding Him?

يا هشام من أحب الدنيا ذهب خوف الآخرة من قلبه، وما اوتي عبد علما فازداد للدنيا حبا إلا ازداد من الله بعدا وازداد الله عليه غضبا.

O Hisham! One who loves the world, the fear of the Hereafter goes away from his heart; And a servant is not Given knowledge, so the love for the world increases, except it would increase remoteness from Allah, and Allah would Increase Wrath upon him.

يا هشام إن العاقل اللبيب من ترك ما لا طاقة له به، وأكثر الصواب في خلاف الهوى، ومن طال أمله ساء عمله.

O Hisham! The intellectual is the reasonable one, leaving what there is no strength for him, with it; and most of the correct actions is in opposing the desires, and one who prolongs his hopes, worsens his deeds.

يا هشام لو رأيت مسير الأجل لالطمع عن الأمل.

O Hisham! If you see the oncoming death, you will be too pre-occupied from having long hopes.

يا هشام إياك والطمع، وعليك باليأس مما في أيدي الناس، وامرأة الطمع من المخلوقين، فأن الطمع مفتاح الذل، واختلاس العقل، واحترام المروات، وندم البغي، والذذاب بالعلم، وعليك بالانصالت برك: والتوكل عليه، وجهاد نفسك لتردها عن هواها، فإنه واجب عليك كجهاد عدوك.

O Hisham! Beware of the greed, and upon you is to despair from what is in the hands of the people, and the mother of the greed is from the people, for the greed is a key to the disgrace, and corrupts the intellect, and damages the personality, and dirties the character, and melts the knowledge. And, upon you is to hold fast with your Lord, and the reliance upon Him, and fight your own self to return it from its desires, for it is Obligatory upon you like fighting your enemy.

قال هشام: فأي الأعداء أوجبهم مجاهدة؟ قال: أقربهم إليك، وأعدائهم لك، وأضرهم بك، وأعظمهم لك عداوة، وأخفافهم لك شخصا مع دنوه منك، ومن يحرص أعدائك عليك، وهو إيليس المؤلف بوسواس الغلب.
Hisham said, ‘So which of the enemies is more obligatory to fight against?’ He asws said: ‘The one closest to you, and one most prepared for you, and the one most harmful to you, and the most determined to you in enmity, and the most hidden person despite being closest to you, and one who incites your enemies against you, and he is Iblees la, allocated with whispering into the hearts.

So, for him la is the severe enmity to you, and do not be patient upon your fight against him la, for you would be destroyed by him due to your observance of patience to fight against him la, although he la is weaker than you in elements in his la strength, and less than you in harmfulness in most of his la evil, when you attach firmly with Allah azwj, and one who attaches firmly with Allah azwj, then he has been Guided to the Straight Path.

O Hisham! One whom Allah azwj Honours with three (things), so He azwj has been Kind to him – Intellect to suffice him against his desires, and knowledge sufficing him against his ignorance, and riches sufficing him against fear of poverty.

And ignorant worshipper, belittling ones who are below him in his worship. He loves to be magnified and dignified. And an insightful learned one, understanding the way of the truth. He loves to stand by it, but he is either frustrated or overcome, and is not able upon the standing with what he knows. Thus he is aggrieved, gloomy due to that, and he is a representative of the people of his era and guides them by intellect.

O Hisham! Recognise the intellect and its armies, and the ignorance and its armies, you would become from the guided ones’.
Hisham said, ‘So I said, ‘We do not recognise anything except what you asws have introduced to us’.

فقال (عليه السلام): يا هشام إن الله خلق العقل وهو أول خلق خلقه الله من الروحانيين عن يمين العرش من نوره فقال له: أذرب فأذرب، ثم قال له: أقبل فأقبل، فقال الله جل وعز: خلقتك خلقا عظيما وكرمتك على جميع خلقيا.

So Abu Abdullah asws said: ‘O Hisham! Allah azwj Mighty and Majestic Created the intellect, and it was the first thing Created, from the spiritual (creations), from the right of the Throne, from His azwj Light. So He azwj Said to it: “Turn around!” So it turned around. Then Said: “Come!” So it came”. So Allah azwj Blessed and High Said: “azwj have Created you as a magnificent creation and Honoured you upon the entirety of My azwj creation’.

ثم خلق الجهل من البحر الإجاج الظلماني، فقال له: أذرب فأذرب، ثم قال له: أقبل فأقبل، فإنه ليس بالحق في شيء، قال الجهل: يا ربي هذا خلق مثلي خلقته وكرمتها وشقلها وأنا ضده ولا قوة لي به، أعطي نفسنا من الجنود مثل ما أعطيته، فقال تبارك وتعالى: نعم، فإن عصيتنا بعد ذلك أخرجتك وجندك من جواري ومن رحمتي فقال: قد رضيت فأعطاه الله خمسة وسبعين جندا.

Then He azwj Made seventy-five armies for the intellect. So when the ignorance saw what Allah azwj had Honoured the intellect with and what He azwj had Granted it, (ignorance) harboured the enmity for it. So the ignorance said, ‘O Lord azwj! This is a creation like me. You azwj Created it, and Honoured it, and Strengthened it, and I am its opposite, and there is not (enough) strength for me in comparison. Therefore, Grant me an army similar to what You azwj had Granted it’. So He azwj Said: “Yes. But, if you were to disobey Me azwj after that, azwj shall Throw you and your army out of My azwj Mercy’. It said, ‘I have agreed’. Then He azwj Granted it seventy-five armies.

فكان مما أعطى العقل من الخمسة وسبعين جندا: الخير وهو وزير العقل، الشر وهو وزير الجهل. الإيمان، الكفر. التصديق، التكذيب. الأخلاص، التفوق، العدل، الجزاء، السخط، الشكر، الكفر، الرضا، الایمان.

Thus, from what He azwj Granted to the intellect, from the seventy-five armies was the goodness, and it is the Vizier of the intellect; the evil, and it is the Vizier of the ignorance; and the Eman, the Kuf (disbelief). The ratification, the belying. The sincerity, the hypocrisy. The wishing, the contentment. The justice, the tyranny. The pleasure, the anger. The gratefulness, the ingratitude. The despair, the greed.
The reliance (upon Allah azwj), the independence. The clemency, the harshness. The knowledge, the ignorance. The chastity, the shamelessness. The ascetism, the desires. The gentleness, the hardness. The awe, the audacity. The humbleness, the arrogance. The leisureliness, the haste. The forbearance, the recklessness. The silence, the chatter. The submission, the haughtiness. The submission, the compulsion.

The pardoning, the antagonism. The mercy, the ruthlessness. The certainty, the doubt. The patience, the anxiety. The forgiveness, the revenge. The richness, the poverty. The pondering, the omission. The remembering, the forgetting. The maintenance (of relationships), the cutting off. The contentment, the discontent. The consolation, the commiseration.

The cordiality, the enmity. The loyalty, the treachery. The obedience, the disobedience. The yielding, the insolence. The safety, the affliction. The understanding, the stupidity. The recognition, the denial. The safeguarding of hidden matters, the non-restraint. The concealment, the exposure. The righteousness, the disobedience.

The reality, the stalling. The good, the evil. The dissimulation, the broadcasting. The justice, the injustice. The negation, the envy. The cleanliness, the filthiness. The embarrassment, the impudence. The economising, the extravagance. The rest, the exhaustion. The ease, the difficulty. The health, the affliction. The straightness, the crookedness. The wisdom, the whims. The dignity, the abjectness.

The fortunate, the wickedness. The repentance, the persistence (in sinning). The fear, the complacency. The supplicating, the refraining (from it). The activity, the laziness. The happiness, the grief. The friendliness, the aversion. The generosity, the stinginess. The humbleness, the self-conceitedness. The truthful narration, the gossip. The seeking of forgiveness, the dithering. The courteousness, the foolishness.

يا هشام لا تجمع هذه الخصال إلا لنبي أو وصي نبي، أو مؤمن امتحن الله قلبه للايمان، وأما سائر ذلك من المؤمنين فإن أحدهم لا يخلو من أن يكون فيه بعض هذه الخصال من أجناد العقل. حتى يستكمال العقل وتخلص من جنود الجهل.

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O Hisham! There characteristics will not be gathered except for a Prophet\textsuperscript{as} of a successor\textsuperscript{as}, or a Momin whose heart Allah\textsuperscript{awj} has Tested for the Eman. And as for the rest of that from the Momineen, so one of them would not be empty from there happening to be in him some of these armies from the armies of the intellect, until he perfect the intellect, and finishes off from the armies of the ignorance.

Thus, during that, he would happen to be in the lofty levels along with the Prophets\textsuperscript{as} and the successors\textsuperscript{as}, and may Allah\textsuperscript{awj} Harmonise us and you all to His\textsuperscript{awj} obedience’.\textsuperscript{100}

\textsuperscript{31} - الدرجة الباهرة: قال أمير المؤمنين (عليه السلام): العاقل من رفض الباطل (عليه السلام): العاقل من رفض الباطل.

(The book) Al-Durr Al-Baahirah – Amir Al-Momineen\textsuperscript{asws} said: ‘The intellectual is one who rejects the falsehood’.\textsuperscript{101}

\textsuperscript{32} - دعوات الراوندي: قال الصادق (عليه السلام): كثرة النظر في العلم يفتح العقل (عليه السلام): كثرة النظر في العلم يفتح العقل.

(The book) Da’waat Al-Rawandy – Al-Sadiq\textsuperscript{asws} said: ‘Frequent looking into the knowledge, opens the intellect’.\textsuperscript{102}

\textsuperscript{33} - نهج: قال أمير المؤمنين (عليه السلام)، لسان العاقل وراء قلبه، وقلب الاحمق وراء لسانه.

Nahj (Al-Balagah) – Amir Al-Momineen\textsuperscript{asws} said: ‘The tongue of the intellectual is behind his heart, and the heart of the idiot is behind his tongue’.\textsuperscript{103}

\textsuperscript{34} - وقال (عليه السلام): إذا تم العقل نقص الكلام.

And he\textsuperscript{asws} said: ‘When the intellect is complete, the speech is cut short’.\textsuperscript{104}

\textsuperscript{35} - وقال (عليه السلام): لا يرى الجاهل إلا مفرطا أو مفرطا.

And he\textsuperscript{asws} said: ‘The ignorant cannot be seen except as an exaggerator or an extravagant’.\textsuperscript{105}

\textsuperscript{36} - فتح: قبل له (عليه السلام): صف لنا العاقل فقال: هو الذي يضع الشيء مواضعه قبل له: فصف لنا الجاهل قال: قد فعلت.

\textsuperscript{100} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 30
\textsuperscript{101} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 31
\textsuperscript{102} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 32
\textsuperscript{103} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 33
\textsuperscript{104} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 34
\textsuperscript{105} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 35
Nahj (Al-Balagah) – It was said to him\textsuperscript{asws}, ‘Describe the intellectual to us’. So he\textsuperscript{asws} said: ‘He is the one who place the thing in its (proper) place’. It was said to him\textsuperscript{asws}, ‘Describe the ignorant to the’. He\textsuperscript{asws} said: ‘I have done so already’.\textsuperscript{106}

\begin{quote}
Nahj (Al-Balagah): ‘Extract from your intellect what clarifies for you the way of the straying from the guidance’.\textsuperscript{107}
\end{quote}

And he\textsuperscript{asws} said in a bequest to Al-Hassan\textsuperscript{asws}: ‘And the intellect preserves the experiences, and the best of what is experienced, is what is advised to you’.\textsuperscript{108}

\begin{quote}
And he\textsuperscript{asws} said: ‘One who accompanies an ignorant, would have a reduction from his intellect’.\textsuperscript{111}
\end{quote}

\begin{quote}
And he\textsuperscript{asws} said: ‘The confirmation is the head of the intellect, and the anger is the head of the stupidity’.\textsuperscript{112}
\end{quote}

\begin{quote}
It is reported from Amir Al-Momineen\textsuperscript{asws} having said: ‘The intellect is born, and the knowledge is received, and gathering of the scholars increases (knowledge)’.\textsuperscript{110}
\end{quote}
And he said: ‘The anger of the ignorant is in his words, and anger of the intellectual is in his deeds’.  

And he said: ‘The intellect is gifted and the education is attained’.  

And he said: ‘Spoilt manners is of group of foolish ones, and righteous manners are of group of intellectuals’.  

And he said: ‘The intellectual is one who preaches his experiences’.  

And he said: ‘Your messenger is an interpreter of your intellect’.  

And he said: ‘One who leaves listening to the ones with intellect, his intellect would die’.  

And he said: ‘One who keeps aloof of his desires, would correct his intellect’.  

And he said: ‘One who is impressed by his own intellect would stray, and one who is needless by his intellect would err, and one who is arrogant upon the people is delusional’.

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113 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 43  
114 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 44  
115 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 45  
116 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 46  
117 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 47  
118 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 48  
119 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 49  
120 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 50
And he asws said: ‘Wonderment of the person with himself evidences upon the weakness of his intellect’. 52

And he asws said: ‘I asws wonder at the intellectual, how he looks towards a desire, pursuing his glance towards it in regret’. 53

And he asws said: ‘The endeavour of the intellect is to leave the sins and correct the faults’. 54

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121 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 51

122 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 52

123 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 53
CHAPTER 5 – THE MISCELLANEOUS


My father, from Sa’ad, from Ibn Yazeed, from Ubeyd Bin Hilal who said,

’I heard Abu Al-Hassan Al-Rezāasws saying: ‘asws would love it if the Momin becomes a Muhadditha (narrator of Hadeeth)’. He (the narrator) said, ‘I said, ‘And which thing is the Muhaddith?’ Heasws said: ‘An understanding one’. 124

2 - ع: أبي، عن محمد العطار، عن ابن يزيد، عن البزنطي، عن ثعلبة، عن معمر قال قلت لابي جعفر (عليه السلام): ما بال الناس يعقلون ولا يعلمون؟

My father, from Muhammad Al Attar, from Ibn Yazeed, from Al Bazanty, from Sa’alba, from Mo’mar who said,

’I said to Abu Ja’farasws, ‘What is the matter the people are saying what they are not knowing?’

قال: إن الله تبارك وتعالى حين خلق آدم جعل أجله بين عينيه، وأمله خلف ظهره، فلما أصاب الخطيئة جعل أمله بين عينيه، وأجله خلف ظهره، فمن ثم يعقلون ولا يعلمون.

Heasws said: ‘Allahazwj Blessed and Exalted, when Heazwj Created Adamas, Made hisas term (of lifespan) to be between his eyes, and hisas hopes behind hisas back. So when heas made the mistake, Heazwj Made his hopes to be between hisas eyes, and hisas term to be behind hisas back. Thus, from then onwards, they (people) are saying what they are not knowing’. 125
CHAPTERS OF THE KNOWLEDGE, AND ITS ETHICS, AND TYPES OF ITS RULINGS

SECTION TWO


الآيات، البقرة: وزاده بسطة في العلم 247

The Verses - (Surah) Al-Baqarah: *and has Increased him abundantly in knowledge and physique* [2:247].

(Surah Al-A’raaf): Like that We Detail the Signs for a people who know’ [7:32]. And the Exalted Said: *but most of the people, they are not knowing* [7:187].

(Surah Tawba: and We Clarify the Signs for a people who know [9:11]. And Said: *and Allah Sealed upon their hearts, so they don’t know* [9:93]. The Bedouins are more intense in Kufr and hypocrisy and more likely not to know the Limits of what Allah Revealed unto His Rasool [9:97]. And the Exalted Said: *so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious* [9:122]. And Said: *Allah has Turned away their hearts because they are a people not pondering* [9:127].

(Surah) Yunus: He Details the Signs for a people who know [10:5].

يا أبا عبيدة، يا أبا محمد: فبفس الغرباء قنمو من الذين يعلمون 187
(Surah) Yusuf: We Raise the levels of the one We so Desire, and above everyone with knowledge is a more knowledgeable one [12:76].

(Surah) Al Ra’ad: Is the one who knows that what has been Revealed unto you from your Lord is the Truth like the one who is blind? But rather, the ones with the understanding will be mindful [13:19].

(Surah) Ta Ha: and say: ‘Lord! Increase me in knowledge!’ [20:114].

(Surah) Al Anbiya: And (as for) Lut, We Gave him Wisdom and Knowledge [21:74]. and to both We Gave Wisdom and Knowledge [21:79].

(Surah) Al Hajj: And so that those Given the knowledge would know that it is the Truth from your Lord, and they are believing in it, and their hearts would be humbly submissive to it [22:54].

(Surah) Al Naml: And We had Given knowledge to Dawood and Suleyman, and they both said: ‘The Praise is for Allah Who Preferred us over many of His Momineen servants’ [27:15]. And the Exalted Said: Surely, in that there is a Sign for a people who know [27:52]. And the Glorious Said: But, most of them do not know [27:61].

(Surah) Al Qasas: And when he attained his maturity and became full grown, We Gave him wisdom and knowledge [8:14]. And the Exalted Said: And those Given the knowledge said, ‘Woe be unto you all! The Reward of Allah is better for one who does righteous deeds [28:80].
(Surah) Al Ankabout: and none understand these except for the learned ones [29:43]. And the Exalted Said: But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49].

(Surah) Al Room: Surely there are Signs in that for the learned [30:22]. And those Given the Knowledge and the Eman would say: You have tarried up to the Day of the Resurrection, as per the Book of Allah. So this is the Day of Resurrection, but you were not knowing' [30:56]. Like that, Allah Seals upon the hearts of those who do not know [30:59].

(Surah) Saba: And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth [34:6].

(Surah) Al Zumar: Say: Are they equal, those who do not know and those do know? But rather, the ones of the understanding will heed [39:9].

(Surah) Al Fatah: But they were not understanding except a little [48:15].


(Surah) Al Hashr: That is because they are a people not understanding [59:13].

(Surah) Al Munafiqeen: but the hypocrites do not understand [63:7]. And the Exalted Said: but the hypocrites do not know [63:8].
(Surah) Al Aalaq: Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4] Taught the human being what he did not know [96:5].

1. To: the Sunni, the as-Sadiq, the al-Zuhri, the as-Sadiq, the al-Hassan, the Muhammed as-Sub znaleź, the Imam al-Sadiq (AS) say: ‘Rasul Allah (S) said: ‘The most knowledgeable of the people is one who gathers the knowledges of the people and adds to his own knowledge, and the most valuable of the people is the one with the most knowledge, and the least valuable of the people is the least knowledgeable of them’.’

2. To: the Maktab, the Ali, the Aba, the al-Qadah, ‘the Imam, the Imam, the Imam, the Imam (AS) say: ‘Rasul Allah (S) said: ‘One who travels a road seeking knowledge in it, Allah (SWT) would Travel with him on a road to the Paradise; and the Angels lower their wings to the seeker of the knowledge being pleased with him, and they seek Forgiveness for the seeker of the knowledge, ones in the sky and ones in the earth, to the extent of the fishes in the sea.

And a merit of the knowledgeable ones over the servants is like a merit of the moon over the rest of the stars on a night of the full moon; and the knowledgeable ones are the inheritors of the Prophets. The Prophets neither inherit the Dinars nor the Dirhams, but they inherit the knowledge, so one who takes from it, would have taken a great share’.

3. In: in the line of the companions (AS) came the companions (AS) after the slaves of the Lord (S), and the vast knowledge of the companions (AS): and in the line of the companions (AS) came the companions (AS) after the slaves of the Lord (S), and the vast knowledge of the companions (AS):
In a sermon preached by Amir Al-Momineen\textsuperscript{asws} after the passing away of the Prophet\textsuperscript{saww}: ‘And there is no treasure more beneficial than the knowledge’.\textsuperscript{128}

In the speeches of Amir Al-Momineen\textsuperscript{asws} as reported by Abdul Azeem Al-Husna: ‘The value of every person is what improvement he does’.\textsuperscript{129}

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\textsuperscript{128} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 3

\textsuperscript{129} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 4

\textsuperscript{130} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 5
Muhammad Bin Al Abbas Al Nahwy, from Abdullah Bin Al Faraj, from Saeed Bin Al Aws Al Ansary who said,

‘I heard Al-Khaleel Bin Ahmad saying, ‘I urge a word upon the seeking of knowledge, the words of Ali asws Bin Talib asws, “The worth of every person is what he improves”’. 131

My father, from Saeed, from Al Yaqteeny, from Yusuf Bin Abdul Rahman, from Al Hassan Bin Ziyad Al Attar, from Ibn Tareyf, from Ibn Nabata who said,

‘Amir Al-Momineen Ali asws Bin Abu Talib asws said: ‘Learn the knowledge, for learning it is a good deed, and its teaching it is Tasbeeh (Praising Allah azwj), and the discussing about it is Jihad, and teaching it to one who does not know it is (an act of) charity; and it is a comfort in the loneliness, and a companion in solitude, and a weapon against the enemies, and (is from the) best of spending.

Allah azwj will Raise people by making them to be among the best of the Imams asws being guided by them asws. It enhances their deeds, and quotes their effects, the Angels wish to be alone with them, touching them with their wings during their Salat, because the knowledge is life of the hearts, and light of the eyes from the blindness, and strength of the bodies from the weakness.

And Allah azwj would Make its bearer to the levels of the righteous, and Award him the gathering of the good in the world and the Hereafter. By the knowledge, Allah azwj is obeyed and worshipped, and by the knowledge Allah azwj recognised and understood to be One, and by the knowledge the relationships are maintained, and by it the Permissibles and the Prohibitions are recognised. And the knowledge is a leader of the intellect, and the intellect is its follower. Allah azwj Inspires the fortunate, and Deprives the wretched’. 132

131 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 6
132 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 7
My father, from Sa’ad, from Al Yaqteeny, from a group of our companions,

‘Raising it to Amir Al-Momineen\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Learn the knowledge’. The Hadeeth. Indeed! Regarding it is a station in the Presence of Allah\textsuperscript{azwj} for its people (intellectuals), give it to its deserving ones. And afterwards are his\textsuperscript{saww} words regarding the loneliness: ‘And it evidences upon the good and the bad’. And afterwards are his\textsuperscript{saww} words regarding their (intellectual’s) Salats: ‘And everything seeks Forgiveness for him, to the extent of the fishes of the seas, and its creatures, and the predators of the land, and its animals’. And the station of the righteous is of the Chosen ones, and the stations of the Chosen ones, is of the righteous ones’.\textsuperscript{133}

My father, from Ali, from his father, from Ibn Maymoun,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} forefather\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Extra knowledge is more Beloved to Allah\textsuperscript{azwj} than the extra worship, and the most superior of your Religion is the devoutness (piety)’.\textsuperscript{134}

My father, from Ahmad Bin Idrees, from Al Ash’ary, from Ibn Isa, from Ali, from his brother, from his father,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} was asked about the most knowledgeable of the people, he\textsuperscript{saww} said: ‘One who gathers the knowledges of the people to (add) to his own knowledge’.\textsuperscript{135}

Al Khaleel Bin Ahmad, from Ibn Mani’e, from Haroun Bin Abdullah, from Suleyman Bin Abdul Rahman Al Damashqy, from Khalid Bin Abu Khalid Al Arzaq, from Muhammad Bin Abdul Rahman – and I think it was Abu Layli – from Nafau, from Ibn Umar,

‘From Rasool-Allah\textsuperscript{saww} having said: ‘The most superior of the worship is the pondering, and the most superior of the Religion is the devoutness (piety)’.\textsuperscript{136}

\textsuperscript{133} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 8
\textsuperscript{134} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 9
\textsuperscript{135} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 10
\textsuperscript{136} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 11
Ibn Al Mugheira, by his chain from Al Sakuny, ‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws forefather asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘There is no good in the life except two (types of) men: ‘An scholar obedient (to Allah) azwj, or a keen listener retaining (what he hears)’’. 137

And by this chain –

‘He asws said: ‘Rasool-Allah saww said: ‘Four things should be necessitated by everyone with reason and intellect from my saww community’. It was said, ‘O Rasool-Allah saww! What are these?’ He saww said: ‘Listening intently to the scholar, and memorising it, and publicising it in the presence of its deserving ones, and the acting by it’’. 139

Majaylawiya, from his uncle, from Al Barqy, from his father, from a number of our companions, ‘Raising it to Abu Abdullah asws having said: ‘Two greedy ones are never satisfied: ‘One greedy for the knowledge, and one greedy for the wealth’”. 140

It will be coming in ‘Makarim Al Akhlaq’,

137 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 12
138 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 13
139 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 14
140 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 15
'Ali asws Bin Al-Husayn asws, whenever a seeker of knowledge came over to him asws, said: 'Welcome with the bequest of Rasool-Allah sallallahu alaihi wa sallam'. Then he was saying: 'The seeker of knowledge, when he goes out from his house, does not place his leg upon anything wet or dry from the ground, except there glorify for him (everything) up to the seven firmaments'.

By the chain of Al Tameemi,

'From Al-Reza asws, from his asws forefathers asws, from Ali asws having said: 'The knowledge is the lost property of the Momin'.

By the chain of Al Mufeed, Al Maraghy, Ali Bin Al Hassan, Ja'far Bin Muhammad Bin Marwan, from his father, from Ahmad Bin Isa,

'From Muhammad son of Ja'far asws, from his father asws Ja'far asws Bin Muhammad asws, from his forefathers having said: 'Rasool-Allah sallallahu alaihi wa sallam said: 'Two traits will not be together in the hypocrite – pondering in Al-Islam, and good listening in the face'.

By the chain of Al Mufeed, Ibn Qawlawiya, Ibn Aamir, Al Isfahany, Al Manqari, Hamad Bin Isa,

'From Abu Abdullah asws having said: 'It was among what Luqman as advised to his as son, he as said to him: 'O my as son! Make to be during your day, and your night, and your timings, a share for you regarding seeking the knowledge, for you will never find any wastage for it similar to its neglect'.

141 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 16
142 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 17
143 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 18
144 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 19
Al Mufeed, from Ja’alby who said, ‘It was narrated to me by the sheykh Al Salih Abdullah Bin Muhammad Bin Abdullah Bin Yaseen who said,

‘I heard Al Abd Al-Salih Ali asws Bin Muhammad Bin Ali-Reza asws at Sur Man Rayy mentioning from his asws forefathers asws, saying: ‘Amir Al-Momineen asws said: ‘The knowledge is an honourable inheritance, and the ethics are an excellent garment, and the thinking is a clear mirror, and the apology is an advisory warner, and sufficient for yourself is the ethic of leaving what you dislike for the others’.145

Al Mufeed, from Muhammad Bin Al Husayn Al Hilal, from Al Hassan Bin Al Husayn Al Ansary, from Zafar Bin Suleyman, from Ashras Al Khurasany, from Ayoub Al Sijistaniy, from Abu Qulaba who said,

‘Rasool-Allah saww said: ‘One who goes out from his house seeking knowledge, gets escorted by seventy thousand Angels seeking Forgiveness for him’.146

A group, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Ibrahim Bin Al Mufazzal Al Da’ily, from Abdul Hameed Bin Sabeeh, from Hammad Bin Zayd, from Abu Haroun Al Abdy who said,

‘From Abu Abdullah asws having said: ‘I don’t like to see a youth from you except if he is an early riser in two states – either as a teacher or as a student, for if he is not active, then his activity would be wasted, and if it is wasted, he would sin, and if he sins, he would dwell in the Fire, by the One Who Sent Muhammad saww with the Truth’’.147

It was so that whenever we went over to Abu Saeed Al-Khudry, he would say, ‘Welcome with the bequest of Rasool-Allah saww! I heard Rasool-Allah saww saying: ‘There would be coming a people from the horizons of the earth who would be pondering, and when you see

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145 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 20
146 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 21
147 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 22
them, then you should enjoin good with them’. He (the narrator) said, ‘And he was saying, ‘And you are a bequest of Rasool-Allah’saww’.148

A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Bin Ja’far Al Husna,

‘From Muhammadasws Bin Aliasws Bin Al-Husaynasws Bin Allasws Bin Abu Talibasws having said: ‘Al-Reza Alasws Bin Musa Al-Rezaasws narrated to me from his father Musaasws Bin Ja’farasws, from his fatherasws Ja’farasws Bin Muhammadasws, from hisasws fatherasws Muhammadasws Bin Aliasws, from hisasws father Aliasws Bin Al-Husaynasws, from hisasws father Al-Husaynasws, from Amir Al-Momineen Alisws Bin Abu-Talibasws having said: ‘Iasws heard Rasool-Allahasws saying: ‘Seeking the knowledge is an Obligation upon every Muslim, therefore seek the knowledge from its habitat, and collect it from its rightful ones, for its learning for the Sake of Allah azwj is a good deed, and seeking it is (an act of) worship, and mentioning it is a Glorification (Tasbeeh), and the acting in accordance with it is Jihad, and teaching it to one who does not know is (an act of) charity, and giving it to its deserving ones is drawing closer to Allah azwj the Exalted.

لأن معالم الخلا والحرام، ومنار سبل الجنة، والمونس في الوحشة، والصاحب في الغربة والوحدة، والمحدث في الخلوة، والدليل على السراء والضراء، والسلاح على الإعداد، والذين عند الاحلاء,

(This is) because it is a teacher of the Permissible(s) and the Prohibitions, and is a lighthouse for the way to the Paradise, and a comforter during the loneliness, and the companion during the estrangement and the solitude, and the discusser in private. And it evidences upon the good and the harmful, and the weapon against the enemy, and the best discharge.

يرفع الله به أقوما فيجعلهم في الخير قادة تقتبس آثارهم، ويهتدى بفعالهم، وينتهى إلى رأيهم، وترغب الملائكة في خلوهم، وآجحتها فمسحهم، وفي صلاهم تبارك عليهم، يستغفر لهم كل رطب ويايس حتى بحري البحر وهم، وبسماي البر وأنعامه

By it, Allahazwj Raises a people, so Heazwj Makes them to be among the good guides quoting their impact, and guiding with their deeds, and ends up to their view, and the Angels wish to be alone with them, touching them with their wings, and bless them during their Salats. Everything wet and dry seeks Forgiveness for them to the extent of the fishes of the sea and its creatures, and the predators of the land and its animals.

148 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 23
The knowledge is life for the hearts from the ignorance, and an illumination for the sights from the darkness, and strength for the bodies from the weakness, delivering the servants to the station of the Chosen ones, and gatherings of the righteous, and the lofty Levels in the world and the Hereafter.

The Zikr in it equates with the Fasting, and its learning (equates) with the standing (in Salat). By it (knowledge), the Lordazwj is obeyed and worshipped, and by it the relationships are maintained, and by it the Permissible(s) and the Prohibitions are recognised. The knowledge is a leader of the deeds, and the deed is its follower. Heazwj Inspires the fortunate and Deprives the wretched, therefore beatitude be to one whom Allahazwj does not Deprive him of his share‛.

By a chain of Al Majashaie,

‘From Abu Abdullah Ja’farasws Bin Muhammadasws, from hisasws forefathersasws, from Aliazws having said: ‘Rasool-Allahsaww said: ‘The knowledge is between the ignorance like the live ones among the dead, and the seeker of knowledge is such that everything seeks Forgiveness for him to the extent of the fishes of the sea and its creatures, and predators of the land and its animals.

Therefore, seek the knowledge, for it is a purpose between you and Allahazwj Mighty and Majestic, and that the seeking of the knowledge is an Obligation upon every Muslim’. 

Ibn Hashim,

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149 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 24
150 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 25
‘From Al-Hassan bin Zayd, son of Ali asws Bin Al-Husayn asws, from his father, from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Seeking the knowledge is an Obligation upon every Muslim. Indeed! Allah azwj Loves seeking of the knowledge’’.  

By this chain,

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘Rasool-Allah saww said: ‘Seeking the knowledge is an Obligation upon every Muslim’’.  

Ibn Zayd, from Ibn Abu Umeyr, from a man from our companions,

‘From Abu Abdullah asws having said: ‘Seeker of the knowledge is such that everything seeks Forgiveness for him, to the extent of the fishes in the seas, and the bird in the atmosphere of the sky’’.  

Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Fazeyl Bin Usman, from Abu Ubeydya,

151 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 26
152 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 27
153 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 28
154 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 29
155 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 30
‘From Abu Ja’far asws having said: ‘The entirety of the animals of the land pray (send Salawat) upon the seeker of the knowledge, to the extent of the fishes in the sea’.

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Fazeyl Bin Usman,

‘From Abu Abdullah asws – similar to it’. 157

Ahmed Bin Muhammad, from Ali Bin Al Hakam, from Fazeyl Bin Usman,

‘From the Prophet saww having said: ‘Allah azwj Revealed that: “One who travels a journey seeking the knowledge in it, the road to the Paradise would be eased for him”’. 158

Ibn Hashim, from Al Husayn Bin Sayf, from his father, from Wahab Bin Saeed, from Husayn Bin Al Sabah, from Jareer Bin Abdullah Al Bajaly,

‘From Abdullah Bin Al-Hassan son of Al-Hassan Bin Ali asws, from his father, from Ali asws having said: ‘Seeker of the knowledge is such that he gets escorted by seventy thousand Angels from the horizons of the sky saying: ‘Salawat be upon Muhammad saww and the Progeny asws of Muhammad saww,’. 159

Ibn Hashim, from Al Husayn Bin Sayf, from his father, from Suleyman Bin Amo,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww’ said: ‘The teacher and the student are two participants in the Recompense of the knowledge – two (portions of) Recompense for the teacher, and one (portion of) Recompense for the student, and there is no good in besides that’’. 160

156 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 31
157 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 32
158 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 33
159 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 34
160 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 35
36 - محمد بن الحسين، عن عمرو بن عثمان، وابن فضال معا عن جميل، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: إن الذي تعلم العلم منكم له مثل أجر الذي يعلمه، وله الفضل عليه، تعلموا العلم من حملة العلم، وعلموا إخوانكم كما علمكم العلماء.

Muhammad Bin Al Husayn, from Amro Usman, and Ibn Fazal, along with, from Jameel, from Muhammad Bin Muslim,

‘Abu Ja’far\textsuperscript{asws} having said: ‘The one from you who learns the knowledge, for him would be a Recompense the like of which is for the teacher, and for him (teacher) would be the superiority over him. Learn the knowledge from the bearers of the knowledge, and teach it to your brethren just as the scholars taught you’.\textsuperscript{161}

37 - أحمد بن محمد، عن محمد بن علي، عن الحسين بن علي بن يوسف، عن مقاتل، عن الربيع بن محمد، عن جابر، عن

Ahmad Bin Muhammad, from Muhammad Bin Ali, from Al Husayn Bin Ali Bin Yusuf, from Maqatil, from Al Rabie Bin Muhammad, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘There is none from a servant who wakes up early in the morning for seeking the knowledge and goes, except he would be drenched in the Mercy (of Allah\textsuperscript{azwj}) with a drenching (i.e. surrounded by it)’.\textsuperscript{162}

38 - ابن عيسى، عن محمد البرقي، عن سليمان الجعفرى، عن رجل، عن أبي عبد الله (عليه السلام) قال: العالم والمتعلم في

Ibn Isa, from Muhammad Al Barqy, from Suleyman al Ja’fary, from a man,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The teacher and the student are equal in the Recompense’.\textsuperscript{163}

39 - ثو: ماجيلويه، عن عمه، عن الكوفي، عن الحسن بن علي بن يوسف، عن مقاتل بن مقاتل، عن الربيع بن محمد، عن

Majaylawiya, from his uncle, from Al Kufy, from Al Hassan Bin Ali Bin Yusuf, from Maqatil Bin Maqatil, from Al Rabie Bin Muhammad, from Jabir Al Ju’fy,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘There is none from a servant who wakes up early in the morning in seeking the knowledge, or goes, except he would be drenched in the Mercy (of

\textsuperscript{161} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 36
\textsuperscript{162} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 37
\textsuperscript{163} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 38
Allah\(^{\text{azwj}}\), and the Angels would applaud him: ‘Welcome to the visitor of Allah\(^{\text{azwj}}\)!’ And his travel to the Paradise would be similar to that journey’.\(^{164}\)

My father, from Ibn Sinan, from Abu Al Jaroud, from Abu Ubeyda, from Abu Sakhila,

‘From Amir Al-Momineen\(^{\text{asws}}\) having said: ‘O you people! There is no good in a Religion in which there is no pondering in it, nor any good in a world there being no management in it, nor any good in any ritual there is no devoutness in it’’.\(^{165}\)

Know that the abundance of wealth is a spoiler of the Religion, a hardness for the hearts, and that the abundance of the knowledge and the acting by it is a corrector of the Religion, leading to the Paradise; and the expenditure reduces the wealth, and the knowledge is purified upon its spending, and its spending is publicising it to its preservers and its reporters.

Know that the company of the scholar and following him is a Religion, Allah\(^{\text{azwj}}\) made it a Religion with it, and obeying him is a gatherer of the good deeds, delete of the sins, and a hoard for the Momineen, and a raiser during their lifetime, and a beautiful discussion about them after their death.

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\(^{164}\) Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 39

\(^{165}\) Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 40
The knowledge is with a lot of merits – Its head is the humbleness, and its eyes is the disavowing from the envy, and its ears are the understanding, and its tongue is the truthfulness, and its memory is the thorough consideration, and its heart is the good intention, and its intellect is recognition of the purpose of the Commandments, and its hands are the mercy, and its desire is the safety, and its legs are visitation to the scholars, and its wisdom is the devoutness, and its stability is the salvation, and its benefit is the health, and its ride is the loyalty, and its weapon is softness of the speech, and its sword is the agreeability, and its bow is the politeness, and its army is dialogue with the scholars, and its wealth is the ethics, and its hoard is shunning the sins, and its increase is the good deeds, and its shelter is the tranquillity, and its evidence is the guidance, and it friend is the company of the righteous ones’.

My father, from Yunus, from from Abu Ja’far Al Ahowl,

‘From Abu Abdullah’ asws having said: ‘There is no leeway for the people until they either ask or they ponder’.

My father, and Musa Bin Al Qasim, from Yunus, from one of our companions who said,

‘Abu Al-Hassan Musa asws Bin Ja’far asws was asked: ‘Do the people have leeway to neglect the questioning about what they are needy to?’ He asws said: ‘No’.

Al Nowfaly, from Al Sakuny,

‘From Abdullah asws, from his asws forefathers asws having said: ‘Rasool-Allah sawa said: ‘Fie to every Muslim who does not make to be, during every Friday, the day in which to ponder the matters of his Religion, and asks about his Religion’.”

166 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 41
167 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 42
168 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 43
Ja'far Bin Muhammad Al Ashary, from Al Qadah, said: “From Abu Abdullah asws, from his asws father asws having said: ‘Ali asws said in a speech of his asws: ‘The ignorant one should not be embarrassed to learn when he does not know’.” 170

In a Hadeeth of Abu Amama Al Bahily, it is reported from Al Miqdad Bin Al Aswad who said, ‘I heard Rasool-Allah saww saying: ‘The Angels lower their wings to the seeker of the knowledge until he steps upon these, (then) they are pleased with it’’. 172

The Prophet saww said: ‘A pondering one is more severe upon Iblees la than a thousand worshippers’”. 173

And he asws said: ‘One whom Allah aswj Intends good with him, he would make him ponder in the Religion’”. 174

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169 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 44
170 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 45
171 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 46
172 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 47
173 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 48
174 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 49
And he said: ‘One who is not patient upon the disgrace of the learning for a while would remain in disgrace of the ignorance for ever’.

And he said: ‘A seeker of the knowledge will not be dying until he enjoys his striving in accordance to his efforts’.

The Prophet saw said: ‘The knowledge is a treasure with its rightful ones, and you have been Commanded to seek it from them’.

And Al Sadiq asws said: ‘If the people knew what is in the knowledge, the would have sought it, and even if they had to spill the blood of their hearts and dive in to the depths’.

The Prophet saw said: ‘Seeking the knowledge is an Obligation upon every Muslim man and Muslim woman’.

And he said: ‘Seek the knowledge, and even if it is in China’.

And he said: ‘There is no problem upon someone that he asks about what he does not know’.

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175 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 50
176 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 51
177 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 52
178 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 53
179 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 54
180 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 55
181 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 56
The Prophet \textit{saww} said: ‘One who goes out from his house seeking a door of the knowledge in order to benefit by it, and he teaches it to others, Allah \textit{azwj} would Write for him, with every step taken, worship of a thousand years, its Fasts, and its standing (for Salat), and the Angels would surround him with their wings, and the birds of the sky would send blessings upon him, and the fishes of the sea, and animals of the land, and Allah \textit{azwj} would Encamp him at the status of seventy truthful ones, and it would be better for him that if the whole world had been for him, so he makes it to be in the Hereafter’.

'I heard Ja’far \textit{asws} Bin Muhammad \textit{asws}, and he \textit{asws} had been asked about the Words of the Exalted: \textit{Say: For Allah is the conclusive Proof [6:149]}, so he \textit{asws} said: ‘Allah \textit{azwj} the Exalted would say to the servant on the Judgment: ‘Were you a knowledgeable one?’ He would say, ‘Yes’. He \textit{azwj} would Say to him: ‘So why did you not act by what you knew?’ And if he says, ‘I was ignorant’, He \textit{azwj} would Say to him: ‘So why did you not learn until you know?’ Thus, He \textit{azwj} would Contend him, and that is the conclusive proof’.

The Imam \textit{asws} said: ‘Jabir Bin Abdullah Al-Ansary came to Amir Al-Momineen \textit{asws}, so Amir Al-Momineen \textit{asws} said: ‘O Jabir! This world stands by four – a scholar who utilises his knowledge, and an ignorant one who refuses to learn, and a rich one well known for his good deeds, and a poor one who does not sell his Hereafter for the world of others’.

Then Amir Al-Momineen \textit{asws} said: ‘So when the scholar conceals the knowledge from its deserving ones, and the ignorant one spreads what is inevitable for him (what he knows), and the rich one is stingy with his good deeds, and the poor one sells his Religion for the world of the others, the afflictions would be Released along with grievous Punishment’.

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182 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 57
183 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 58
184 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 59
From Abu Zarr ṭa who said, ‘Rasool-Allah sawa said: ‘O Abu Zarr!’ One who goes out from his house seeking a door of knowledge, Allah azwj Mighty and Majestic would Write for him, with every step taken, Rewards of a Prophet as from the Prophets as, and Allah azwj would Give him, with every letter he hears, or writes, a city in the Paradise.

وطالب العلم أحبه الله وأحبه الملائكة وأحبه النبيون، ولا يحب العلم إلا السعيد، فطوقى لطالب العلم يوم القيامة،

And the seeker of knowledge, Allah azwj Loves him, and the Angels love him, and the Prophets as love him, and none love the knowledge except for the fortunate, therefore beatitude be to the seeker of knowledge.

ومن خرج من بيته يلتمس بابا من العلم كتب الله له بكل قدم ثواب شهيد من شهداء بدر، و طالب العلم حبيب الله،

And one who goes out from his house seeking a door of knowledge, Allah azwj would Write for him, with every step taken, Rewards of a martyr from the martyrs at (the battle of) Badr, and the seeker of knowledge is a Beloved of Allah azwj.

ومن أحب العلم وجيت له الجنة، ويصبح وسمي في رضا الله، ولا يخرج من الدنيا حتى يشرب من الكوثر، ويأكل من ثمرة الجنة، ويكون في الجنة رفيق خضر (عليه السلام).

And one who loves the knowledge, the Paradise would be Obligated for him, and he would be in the Pleasure of Allah azwj, morning and evening, and he would not exit from the world until he drinks from Al-Kawser, and eats the fruit of the Paradise, and in Paradise he would happen to be a friend of Khizr as.

وهذا كله تحت هذه الآية: يرفع الله الذين آمنوا منكم و الذين اوتوا العلم درجات

And all of this comes under this Verse: Allah will Exalt those of you who believe, and those who are given knowledge, in ranks [58:11].

And Amir Al-Momineen asws said: ‘The Religion stands by four – by a speaking scholar who utilises it (his knowledge), and by a rich one who is not stingy of his grace upon the people of Religion of Allah azwj, and by a poor one who does not sell his Hereafter for his world, and by an ignorant one who is not arrogant upon seeking the knowledge.

فإذا أكتم العلم علمه، وغلب الغني، وتبقي الفقير آخره بدنياه، واستكر الجاهل عن طلب العلم، رجعت الدنيا على تراثها قهقري

So when the scholar conceals his knowledge, the rich one is stingy, and the poor one sells his Hereafter for his world and the ignorant one is too arrogant from seeking the

185 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 60
knowledge, the world would return upon its heritage backwards. And do not let the
abundance of the mosques deceive you, and the bodies of different people’.

قِيلْ: يَا أمیر المؤمنین كِيف العيش في ذَلِك الزمان؟ فَقَالَ: خَالِطُوهُم بِالدِّرَائَةِ بِأَعْمَالِ الظاهر، وَخَالِطُوهُم فِي الْبَاطِن، لِلْمُرْمَرْ ما
آكَسِبُ، وَهُوَ مِنْ أَحِبٍ، وَأَنْظَرُوا مِنْ ذَلِكُ الْفَرْجُ مِنْ اللَّه اِلْعَلَم.

It was said, ‘O Amir Al-Momineen\textsuperscript{asws}! How would the life be in that era?’ So he\textsuperscript{asws} said: ‘The would be mixing in appearance, meaning in the apparent, and they would be opposing in
the hidden. For the person would be what he attains, and he would be with the one he
loves; and await with that, the Relief (Al-Qa'im\textsuperscript{asws}) from Allah\textsuperscript{azwj} the Exalted’.\textsuperscript{186}

٦٢ - قَالَ أمِر السَّلَامِ: الْفَاحِشَةَ فِي طَلْبِ الْعِلْمِ كَالجَاهِدِ فِي سَبِيلِ اللَّهِ، إِن طَلْبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُل مَعْلُومٍ، وَكَم مَعْلُومٍ يَخْرُجُ مِنْ مَنْزِلِهِ فِي طَلْبِ الْعِلْمِ فَلا يَرُجُعُ إِلَّا مَغْفُورًا.

Amir Al-Momineen\textsuperscript{asws} said: ‘The person in seeking the knowledge is like a fighter in the Way
of Allah\textsuperscript{azwj}. Seeking the knowledge is an Obligation upon every Muslim, and how many a
Momin has gone out from his house in seeking the knowledge, and he has not returned
except as a Forgiven one’.\textsuperscript{187}

٦٣ - وَقَالَ (عَلِيِّهِ السَّلَامِ): لَا عَلِمٌ كَالنَّذِرُ وَلَا شُرَفٌ كَالكَّلَّاِمِ.

And he\textsuperscript{asws} said: ‘There is no knowledge like the pondering, and there is no nobility like (that
of a) scholar’.\textsuperscript{188}

٦٤ - ضَهَ: قَالَ أمِر السَّلَامِ: يَا مَوْمِينِ إِن هَذَا الْعِلْمَ وَالْآدِبُ مُنْ نَفْسِكَ فَاحِطِه، فِي تَعْلِمُهُمَا، فَمَا يَزِيدُ مِنْ عَلَمِك
وَأَدِبِك يَزِيدُ فِي تَمْكِينِ وَقِدْرِك، فَإِنْ بَلَوْتُكَ بِجَنِّ يُحَمِّدُ إِلَيْكَ وَيَبَّأَدُ ٱلْحَسَنِ خَدَمَةَ بِيْكَ، وَيَبَّأَدُ خَدَمَةٌ يَسْتَوِجُ العَبِيدِ وَلَيْهُ
وَقِيرِه، فَأَفْقِلِ النَّصِيَّةَ كِيْ تَنْجُوُ مِنَ الْعَذَابِ.

Amir Al-Momineen\textsuperscript{asws} said: ‘O Momin! This knowledge and the ethics, is a prize for yourself,
therefore strive in learning it, for whatever increases from your knowledge and your ethics,
there would be an increase in your price and your worth, for, with the knowledge, you
would be guided to your Lord\textsuperscript{azwj}, and with the ethics, you will improve the service to your
Lord\textsuperscript{azwj}, and by ethical service, it would Obligate the servant, His\textsuperscript{azwj} Wilayah and His\textsuperscript{azwj}
Proximity, therefore accept the advice in order to escape from the Punishment’.\textsuperscript{189}

٦٥ - ضَهَ: قَالَ النَّبِيِّ (صَلِّي الله عَلَيْهِ وَآلهِ) أَطْلِبُوا الْعِلْمَ وَلَوْ بِالْسَّلِيمِ، فَإِنْ طَلْبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُل مَعْلُومٍ.

\textsuperscript{186} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 61
\textsuperscript{187} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 62
\textsuperscript{188} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 63
\textsuperscript{189} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 64
The Prophet saww said: ‘Seek the knowledge and even if it is in China, for seeking the knowledge is an Obligation upon every Muslim’.

And he asws said: ‘One who learns one question (issue), Allahazwj would Collar him on the Day of Judgment a thousand collars of Light, and Forgive a thousand sins for him, and Build for him a city of gold, and Write for him, with every hair on his body, a Hajj’.

The Prophet saww said: ‘One who learns a door of knowledge, whether he acts by it or does no act by it, he would still be superior that one who prays a thousand Cycles of voluntary Salat’.

Rasool-Allah asws said: ‘The servant, when he goes out in seeking the knowledge, Allahazwj Mighty and Majestic Calls out to him from above the Throne: “Congratulations to you, O Myazwj servant! Do you know which status you are seeking? And which rank you are wishing for? Myazwj Angels of Proximity are competing that there should happen to be a pair for them, delivering to your purpose, and make you arrive to your need”.

It was said to Aliasws Bin Al-Husaynasws, ‘What is the meaning of ‘The Angels of Proximity of Allahazwj Mighty and Majestic are competing that there should happen to be a pair for them?’

He asws said: ‘But, have you not heard the Words of Allahazwj Mighty and Majestic: Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]?’

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190 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 65
191 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 66
192 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 67
فبدأ بنفسه، وثاني ملائكته، وثالث باولي العلم الذين هم قرناء ملائكته، وسيدهم محمد (صلى الله عليه وآله) وثانيهم علي (عليه السلام) وثالثهم أهله، وأحقهم بمثليه بعده،

So He\textsuperscript{azwj} Began with Himself\textsuperscript{azwj}, and secondly with His\textsuperscript{azwj} Angels, and thirdly with the ones with knowledge, those who are pairs of His\textsuperscript{azwj} Angels, and their Chief is Muhammad\textsuperscript{asws}, and their second is Ali\textsuperscript{asws}, and their third is his\textsuperscript{asws} family, and they are more rightful of the rank after him\textsuperscript{asws}.

قال علي بن الحسين (عليه السلام): ثم أنتم معاشر الشيعة العلماء بعلمنا تأولون مقرونون بنا وملائكة الله المقربين شهداء الله

\textsuperscript{193} Abu Hamza Al Sumaly, 69

193 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 68
‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} having said: ‘There is no created being from the created beings of Allah\textsuperscript{asw}, more superior than Muhammad\textsuperscript{as}, and me,\textsuperscript{as} and my family\textsuperscript{asws}, and that the Angels lower their wings to the seeker of Knowledge from our\textsuperscript{asws} Shias’”.\textsuperscript{194}

Al-Baqir\textsuperscript{asws} said: ‘The soul is a pillar of Religion, and the knowledge is a pillar of the soul, and the explanation is a pillar of the knowledge’\textsuperscript{195}.

A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Al Alawy, from Ibn Naheyk, from Ibn Abu Umeyr, from Hamza Bin Humran,

‘From Abu Abdullah\textsuperscript{asws} from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘A seeker of the knowledge is between the ignorant ones like the living one between the dead’’.\textsuperscript{196}

A group, from Abu AL Mufazzal, from Ali Bin Ja’far Bin Musafir al Hazly, from his father, from Muhammad Bin Ya’la, from Abu Naeem Umar Bin Sabeeh, from Maqatil Bin Hayan, from Al Zahaak Bin Mazahim, from Nazal Bin Sabrat,

‘From Ali\textsuperscript{asws}, and Abdullah Bin Masoud, from Rasool-Allah\textsuperscript{saww} having said: ‘One who goes out seeking a door of knowledge in order to rebut the falsehood with it to a truth, or (rebut) a straying to guidance, that deed of his would be like worship of a worshiper of forty years’’.\textsuperscript{197}

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\textsuperscript{194} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 69
\textsuperscript{195} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 70
\textsuperscript{196} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 71
\textsuperscript{197} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 72
'From Abu Abdullah\textsuperscript{asws} having said: ‘Perfection of the Momin is in three characteristics – Pondering in his Religion, and the patience upon the calamity, and the management in the (affairs of his) life’\textsuperscript{198}.

A group, from Abu Al Mufazzal, from Raja’\textquotesingle Bin Yahya, from Hamdan, from Haroun Ibn Muslim, from Mas’\textquotesingle ada Bin Ziyad,

‘From Al-Sadiq\textsuperscript{asws} having said: ‘Abu Zarr\textsuperscript{ra} said in his\textsuperscript{asws} sermon, ‘O seeker of the knowledge! Do not let the world, or family, or wealth pre-occupy you from yourself. Today you are separate from them like a guest spending the night among them, then in the morning you will be going to others.

The world and the Hereafter are like a house you transfer from to the other, and there isn’t between the Resurrection and the death except like a sleep you sleep, then you wake up from it. O ignorant one! Learn the knowledge, for the heart in which there isn’t anything from the knowledge is like the ruins which there is no builder for it’\textsuperscript{199}.

From a copy of Al Wazeer Muhammad Bin al Alqama who said, ‘It was dictated to me by the Sheykh, may Allah\textsuperscript{azwj} the Exalted Keep him alive, on the 3\textsuperscript{rd} Safar of the year 648. He said,

‘The Prophet\textsuperscript{saww} said: ‘Two greedy ones are never satiated – seeker of the knowledge and seeker of the world. As for the seeker of the knowledge, so he increases the Pleasure of the Beneficent, and as for the seeker of the world, he would continue in tyranny’\textsuperscript{200}.

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\textsuperscript{198} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 73
\textsuperscript{199} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 74
\textsuperscript{200} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 75
(The book) Nahj (Al-Balagah) – ‘The knowledge is an honourable inheritance, and the thinking is a clear mirror’.

And he asws said: ‘The worth of every person is what he improves’. 202

And he asws said: ‘The hearts tend go get weary just as the bodies get weary, therefore seek selections of the wisdom for these’. 203

And he asws said: ‘The foremost of the people with the Prophets are the most knowledgeable with whatever they came with’. Then he asws recited: Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing [3:68]’. 204

(The book) Nahj (Al-Balagah), ‘He asws was asked about the good, what is it? So he asws said: ‘There is no good if you multiply your wealth and your children (to be abundant), but the good is that you multiply your knowledge and magnify your forbearance’. 205

And he asws said: ‘There is no nobility like the knowledge, nor any knowledge like the pondering’. 206

And he asws said: ‘Every container is too narrow for what is made to be in it, except for the container of the knowledge, for it is capacious’. 207
And he\textsuperscript{asws} said: ‘Two greedy ones are never satiated – seeker of the knowledge and seeker of the world’\textsuperscript{208}.\hfill \textsuperscript{83}

(The book) Kunz of Al Karajaky, ‘Amir Al-Momineen\textsuperscript{asws} said: ‘The people are sons of what they are improving’\textsuperscript{209}.\hfill \textsuperscript{84}

And he\textsuperscript{asws} said: ‘The ignorant one is little and even if he was an old man, and the scholar is great and even if he was a youth’\textsuperscript{210}.\hfill \textsuperscript{85}

And he\textsuperscript{asws} said: ‘One who is recognised as being with the wisdom, the eyes (of the people) would look at him with the dignity’\textsuperscript{211}.\hfill \textsuperscript{86}

And he\textsuperscript{asws} said: ‘Cordiality is the most connecting of the lineages, and the knowledge is the most noble of the tribes’\textsuperscript{212}.\hfill \textsuperscript{87}

And he\textsuperscript{asws} said: ‘There is no hoard more beneficial than the knowledge, nor any pair more evil than the ignorance’\textsuperscript{213}.\hfill \textsuperscript{88}

And he\textsuperscript{asws} said: ‘Upon you is to seek the knowledge, for its seeking is an Obligation, and it is a link between the brethren, and a pointer upon the personality, and a gift in the gathering, and a companion during the journey, and a comforter in the estrangement’\textsuperscript{214}.\hfill \textsuperscript{89}

\begin{flushright}
\textsuperscript{208} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 83  
\textsuperscript{209} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 84  
\textsuperscript{210} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 85  
\textsuperscript{211} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 86  
\textsuperscript{212} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 87  
\textsuperscript{213} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 88  
\textsuperscript{214} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 89
\end{flushright}
And he asws said: ‘The nobleman is one whose nobility is his knowledge’. 215

And he asws said: ‘One who is recognised as being with the wisdom, would not be patient except he would increase from it’. 216

And Al-Sadiq asws said: ‘The kings are rulers upon the people, and the scholars are rulers upon the kings’. 217

And Amir Al-Momineen asws said: ‘The word of wisdom which the man hears, so he is saying it or acting by it, is better than the worship of a year’. 218

(The book) Maniyat Al Mureed –

‘The Prophet saww said: ‘One who seeks knowledge and attains it, Allah azwj would Write him two portions of the Recompense, and one who seeks knowledge but does not attain it, Allah azwj would Write for him one portion of the Recompense’. 219

And he saww said: ‘One who loves to look at the ones whom Allah azwj would Emancipate from the Fire, so let him look at the students, for, by the One azwj in Whose Hand is my saww, there is none from a student comes and goes to the door of knowledge, except Allah azwj would Write for him, with every step taken, worship of a year, and Allah azwj would Build, for every step take, a city in the Paradise, and he would be walking upon the ground and it would seek

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215 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 90
216 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 91
217 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 92
218 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 93
219 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 94
Forgiveness for him, and every morning and evening he would be Forgiven, and the Angels testify that they are the ones Emancipated from the Fire”.

And he said: ‘One who seeks the knowledge, so he is like the one Fasting during his day, and the one standing (for Salat) during his night, and that a door of knowledge learnt by the man is better for him than if there would happen to be for him, (the mount) Abu Qubays of gold, and he spends it in the Way of Allah’.

And he said: ‘The one to whom the death comes while he is seeking the knowledge in order to revive Al-Islam with it, there would only be one Level between him and the Prophets in the Paradise’.

And he said: ‘If Allah were to guide one man through you, it is better than if there happens to be for you than a red camel’.

And in another report: ‘Better for you than the world and whatever is in it’.

And he said: ‘An example of what Allah Sent me with, from the Guidance and the Knowledge, is like an example of rainfall hitting the land; and from it would be a good part, and it would accept the water, so there would grow abundant green pastures and vegetation, and from it would be barren which would withhold the water, for Allah would Benefit the people by it and they would drink from it, and they would quench and irrigate; and there is another part from it, rather it is barren, neither withholding the water nor does anything grow (in it).

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220 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 95
221 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 96
222 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 97
223 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 98
224 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 99
فذلك مثل من فقه في دين الله، وتفقه ما بعثني الله به، فعلم وعلم، ومثل من لم يرفع بذلك رأسا ولم يقبل هدى الله الذي ارسلت به.

So that is an example of one who ponders in the Religion of Allah and understands what Allah Sent me with, so he learns and teaches, and an example of one does not raise a head with that nor does he accept Guidance of Allah which have been Sent with.  

101 - وقال (صلى الله عليه وآله): من غدا في طلب العلم أطلت عليه الملائكة)، وبورك له في معيشته، ولم ينقص من رزقه.

And he asws said: ‘One who rises early and goes to seek the knowledge, the Angels shade upon him, and Bless for him in his livelihood, and there be no reduction from his sustenance’.

102 - وقال (صلى الله عليه وآله): نوم مع علم خير من صلاة مع جهل.

And he asws said: ‘Sleep with having knowledge is better than praying a Salat having ignorance’.

103 - وقال (صلى الله عليه وآله): أما ناش نشا في العلم والعبادة حتى يكبر أعطاه الله يوم القيامة ثواب إثنين وسبعين صديقا.

And he asws said: ‘Whoever grows older in the knowledge and the worship until he is old, on the Day of Judgment, Allah would Give him the Rewards of seventy two truthful ones’.

104 - وقال (صلى الله عليه وآله): قليل من العلم خير من كثير العبادة.

And he asws said: ‘Little from the knowledge is better than abundance of the (acts of) worship’.

105 - وقال (صلى الله عليه وآله): من غدا إلى المسجد لا يريد إلا ليتعلم خيرا أو ليعلمه كان له أجر معتمر ثام عشرة، ومن راح إلى المسجد لا يريد إلا ليتعلم خيرا أو ليعلمه فله أجر حاج تام الحجة.

And he asws said: ‘One who wakes up early morning and goes to the Masjid not intending except to learn good, or to teach it, for him would be a Recompense of an Umrah performer having completed an Umrah, and one who goes to the Masjid not intending except to learn good or to teach it, for him would be the Recompense of a Hajj performer having completed the Hajj’.
And from Safwan Bin Gasan who said,

‘I came to the Prophet saww and he saww was in the Masjid reclining upon a red cloak of his saww, so I said to him saww, ‘O Rasool-Allah saww! I have come to seek the knowledge’.

فقال: مرحبا بطالب العلم، إن طالب العلم لتحفه الملائكة بأجنحتها ثم يركب بعضها بعضًا حتى يبلغوا سماء الدنيا من محبتهم لما يطلب.

So he saww said: ‘Welcome to the seeker of knowledge! The seeker of knowledge is such that the Angels surround him with their wings, then some of them climb upon the others until they reach the sky of the world, out of love for the one who seeks’. 231

And Amir Al-Momineen asws said: ‘Suffice with knowledge as a nobility. One who is not good with it claims it, and is happy when it is linked to him. And suffice with the ignorance as a condemnation. One who is in it disavows from it’ 232

And he asws said as well: ‘The knowledge is superior than the wealth by seven (aspects): The first, it is an inheritance of the Prophets, and the wealth is the inheritance of the Pharaohs. The second, the knowledge does not reduce with the spending, and the wealth reduces by it. The third, the wealth is needy to the protection, and the knowledge protects its owner.

And he asws said as well: ‘The knowledge is superior than the wealth by seven (aspects): The first, it is an inheritance of the Prophets, and the wealth is the inheritance of the Pharaohs. The second, the knowledge does not reduce with the spending, and the wealth reduces by it. The third, the wealth is needy to the protection, and the knowledge protects its owner.

The fourth, the knowledge enters into the shroud and the wealth remains (outside). The fifth, the wealth is acquired by the Momin and the Kafir, while the knowledge is not acquired except by the Momin in particular. The sixth, the entirety of the people are needy to the owner of the knowledge regarding the matters of their Religion and are not needy to

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231 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 106
232 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 107
the owner of the wealth. The seventh, the knowledge would strengthen the man upon the passing over the Bridge, and the wealth would prevent him.\footnote{233}{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 108}

And from Zayn-Al-Abideen\textsuperscript{asws}: ‘If the people knew what was in seeking the knowledge, they would have sought it by even spilling the blood of their hearts, and diving to the depths. \textit{Allah azwj} the Exalted Revealed unto Daniyal\textsuperscript{as}: ‘The most Detested of My\textit{azwj} servants to Me\textit{azwj} is the ignorant one who takes lightly with the rights of the knowledgeable people, the neglecter of following them; and the most Beloved in My\textit{azwj} Presence is the pious seeking the great Rewards, necessitating the scholars, the follower of the wise ones, and accepted of their wisdom’.’\footnote{234}{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 109}

And (it is written) in the Evangel, in the 17\textsuperscript{th} Chapter of it: ‘Woe be unto the one who is heard of as being with the knowledge and does not seek it, how he would be Ushered along with the ignorant ones to the Fire!’ Seek the knowledge and learn it, for the knowledge does not make you happy, it would not make you wretched, and if it does not raise you, it would not put you down, and if it does not enrich you, it would not impoverish you, and if it does not benefit you, it would not harm you.

\begin{quote}
ولا تقولوا: نخاف أن نعلم فلا نعمل، ولكن قولوا: نرجو أن نعلم ونعمل، والعلم يشفع لصاحبه، وحق على الله أن لا يخزيه.
\end{quote}

And do not be saying, ‘We fear that if we learn, we would not be acting by it’, but say, ‘We hope that if we learn, we would be acting by it’. And the knowledge would intercede for its owner, and it is would have a right upon \textit{Allah azwj} that He\textit{azwj} does not Disgrace him.

\begin{quote}
إن الله يقول يوم القيامة: يا معشر العلماء! ما ظنكم بربكم؟ قالوا: ظننا أن ترحمنا وتغفر لنا. قال تعالى: فإني قد فعلت، إني استودعتكم حكمي لبشر أردنكم بكم، بل خير أردنكم بكم، فادخلوا في صالح عبادي إلى جنتي ورحمتي.
\end{quote}

\textit{Allah azwj} would be Saying on the Day of Judgment: “O group of scholars! What are your thoughts about your Lord\textit{azwj}?”. They would be saying, ‘We think that You\textit{azwj} would Mercy us and Forgive (our sins) for us’. So He\textit{azwj} would be Saying: ‘I\textit{azwj} have Done so. I\textit{azwj} Deposited My\textit{azwj} Wisdom with you, not for an evil I\textit{azwj} Intended with you, but for goodness I\textit{azwj} Intended with you all, therefore enter to be among the righteous ones of My\textit{azwj} servants, into My\textit{azwj} Paradise, and My\textit{azwj} Mercy!’.’\footnote{235}{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 110}
And from Abu Zarr’rā having said, ‘A door from the knowledge your learn is more beloved to us than a thousand Cycles of voluntary Salat’.

And he[r] said, ‘We heard Rasool-Allah saww saying: ‘When the death comes to the seeker of knowledge and he is upon this state, he would die as a martyr’.”

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The book of Ja’far Bin Muhammad Bin Shareeh, from Hameed Bin Shuayb, from Jabir al Ju’fy who said,

‘I heard Abu Abdullah asws saying: ‘Ali asws was saying: ‘Come closer, come closer and ask, for the knowledge is captured by a capturing’, and he asws struck by his asws hand upon his asws belly, and he asws said: ‘By Allah asw! It is not filled with fat, but it is filled with knowledge. By Allah asw! There is none from a Verse Revealed regarding a man from Quraysh, nor in the earth, nor desert, nor sea, nor coast, nor mountain, except I asws know regarding who its was Revealed, and in which day, and in which time it was Revealed’.”

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236 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 111
237 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 112
CHAPTER 2 – TYPES OF PEOPLE REGARDING THE KNOWLEDGE, AND MERITS OF LOVING THE SCHOLARS

1 - ل: ابن الوليد، عن الصفار، عن ابن عيسى، عن أحمد بن عائذ، عن أبي خديجة، عن أبي عبد الله (عليه السلام) قال: الناس يغدون على ثلاثة: عالم و متعلم و غثاء، فنحن العلماء، وشيعتنا المتعلمون، وسائر الناس غثاء.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Washa’a, from Ahmad Bin A’iz, from Abu Khadeeqa,

‘From Abu Abdullahasws having said: ‘The people are waking up in the morning upon three (types) – a scholar, and a student, and scum, so weasws are the scholars, and ourasws Shias are the students, and the rest of the people are scum’’. 238

2 - ل: أبي، عن سعد، عن البرقي، عن أبيه، عن صفوان، عن الخزاز، عن محمد بن مسلم وغيره، عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): اغد عالماً أو متعلماً أو احب العلماء، ولا تكن رابعاً فتهلك ببغضهم.

My father, from Sa’ad, from Al Barqy, from his father, from Safwan, from Al Khazaz, from Muhammad Bin Muslim and someone else,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Wake up in the morning either as a scholar, or a student, or one who loves the scholars, and do not become a fourth, so you would be destroyed by your hatred for them’’. 239

3 - ل: ماجيلويه عن عمه محمد بن أبي القاسم، عن البرقي، عن أبيه، عن ابن أبي عمر رفعه إلى أبي عبد الله (عليه السلام) قال: الناس إثنان: عالم ومتعلم، وسائر الناس همج، والهمج في النار.

Mayjalawiya, from his uncle Muhammad Bin Abu Al Qasim, from Al Barqy, from his father, from Ibn Abu Umeyr,

‘Raising it to Abu Abdullahasws having said: ‘The people are two (types) – a scholar and a student, and the rest of the people are riffraff, and the riffraff would be in the Fire’’. 240

4 - ل: حدثنا أبو الحسن محمد بن علي بن الشاه، قال: حدثنا أبو إسحاق الخواص قال: حدثنا محمد بن يونس الكرمي، عن مpanion bin وكيع، عن أبيه، عن سفيان النوري عن منصور، عن مجاهد، عن كميل بن زياد قال: خرج إلى علي بن أبي طالب (عليه السلام) فأخذ بيدي وأخرجني إلى الجبان، وجلس وجلس، ثم رفع رأسه إلى فقال: يا كميل احفظوني ما أقول لك: الناس ثلاثة: عالم باطني، ومتعلم على سبيل نجاة، وهمج رعاع أتباع كل ناعق يميلون مع كل ريح، لم يستضيئوا بنور العلم ولم يبلغوا إلى ركن ونق.

238 Bihar Al Anwar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 1
239 Bihar Al Anwar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 2
240 Bihar Al Anwar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 3
It was narrated to us by Abu Al Hassan Muhammad Bin Ali Bin Al Shah, from Abu Is’haq Al Khawas, from Muhammad Bin Yunus Al Kareemy, from Sufyan Bin Wakie, from his father, from Sufyan Al Sowry, from Mansour, from Mujahid, from Kumeyl Bin Ziyad who said,

‘Ali asws Bin Abu Talib asws came out to me, and he asws grabbed my hand and took me out to the cheese maker and he asws sat down, and I sat (as well). Then he asws raised his asws head towards me and he asws said: ‘O Kumeyl! Memorise from me what I asws am saying to you. The people are three (types) – A Divine scholar, and a student upon the Way of Allah azwj, and riffraff mob following every innovative speaker, inclining with every wind, not illuminated by the light of knowledge, and not turning to a strong corner.

O Kumeyl! The knowledge is better than the wealth. The knowledge protects you, while you are a protector of wealth, and the spending reduces the wealth while the knowledge gets purified upon the spending.

O Kumeyl! Love of the knowledge is a Religion one can make it a Religion with, collecting the (acts of) obedience during his lifetime, and beautiful discussion (about him) after his death. Thus, it is beneficial. The wealth is such, you will decline along with its decline.

O Kumeyl! The treasures of the wealth died, and they (owners) are still alive, while the scholars are remaining for long as time remains. Their prominent ones are gone while their example are found to be in the hearts. Here it is, over here’ – and he asws gestured by his asws hand to his asws chest – ‘For knowledge, if I asws were to find a (rightful) bearer for it, I asws would indoctrinate without safeguards, (but) one (of them) uses the tool of Religion in seeking the world, and he overcomes by Arguments of Allah azwj upon His azwj creatures, and by His azwj Bounty upon His azwj servants so that the weak ones would take him as a confidant from besides the rightful Guardian asws.

Or (I asws find) a saviour of a bearer of the knowledge, (but) there is no insight for him in his feelings. He jumps on doubt in his first at the first exposure of a suspicion. Indeed! He is neither that nor that, for indulges in the pleasures, being easily guided by the desires. Or (I asws find) one drowning by the amassing and the hoarding (of wealth), not being from the shepherds of Religion. The closest resemblance with these two are the silent animals.
Like that, the knowledge dies with the death of its bearer. O Allah \(azwj\)! Yes! The earth will not be empty from an establisher of the apparent Arguments, or a fearful one, obscure, lest the Arguments of Allah \(azwj\) and His \(azwj\) Proofs get invalidated. And how many are those, and where are those few in number and greatest in danger? By them \(asws\) Allah \(azwj\) Protects His \(azwj\) Arguments until He \(azwj\) Deposits it in their equal ones, and Cultivates it in the hearts of their similar ones.

The knowledges attacks through them \(asws\) upon the realities of the matters, so they \(asws\) undertake the souls of certainty, and they \(asws\) announce what the swindlers had propagated, and they \(asws\) give comfort with what the ignorant ones had scared (others). They \(asws\) accompany the world by bodies, their \(asws\) souls being connected with the lofty places.

O Kumeyl! They \(asws\) are the Caliphs of Allah \(azwj\), and the callers to His \(azwj\) Religion. Alas! Alas! My \(asws\) desire to see them \(asws\). And may Allah \(azwj\) Forgive me and you all”.

These hearts are container, so the best of these is the most retaining one of these. Memorise from me \(asws\) what I \(asws\) am saying’ – up to the end of the Hadeeth.

‘I was with Amir Al-Momineen Ali \(asws\) Bin Abu Talib \(asws\) in Masjid of Al-Kufa, and we had already prayed the last Al-Isha Salat. He \(asws\) grabbed my hand until we went out from the Masjid, and we walked until we went out to the back of Al-Kufa, not speaking a word.

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241 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 4
242 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 5
So when we had space, he\textsuperscript{243} took a breath, then said: ‘O Kumeyl! These hearts are containers, so the best of these are the most retaining of them. Memorise from me\textsuperscript{243} what I am saying to you, up to the end of the Hadeeth. Accompanying the scholars is a Religion Allah\textsuperscript{azwj} has Made it a Religion with.

O Kumeyl! Benefit of the wealth declines by its decline, O Kumeyl. The hoarders of the wealth are dead, and the scholars will remain for as long as time. Their prominent ones are gone, and their examples remain to be found in the hearts. Here it is, over here, the doubts is born with its apparent suspicions, or veiled, obscured, and its proofs. And they\textsuperscript{243} are the souls of certainty, what difficult road the Caliphs of Allah\textsuperscript{azwj} is in His\textsuperscript{azwj} earth, and the callers to His\textsuperscript{azwj} Religion. Alas! Alas! Desire to see them! And may Allah\textsuperscript{azwj} Forgive me and you all!’ Then he\textsuperscript{243} let go of my hand from his\textsuperscript{243} hand, and said: ‘Leave, whenever you so like to’.

(The book) Nahj (Al-Balagah) – Kumeyl Bin Ziyad said, ‘Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} grabbed my hand, and exited me from to Al-Kufa to Al-Jabana. So when we were at wilderness, he\textsuperscript{asws} breathed a sigh of relief, then said: ‘O Kumeyl! These hearts are containers’ – The Hadeeth’.\textsuperscript{244}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The people are two (types of) men – a scholar and a student, and the rest of the people are scum. So we\textsuperscript{asws} are the scholars, and our\textsuperscript{asws} Shias are the students, and the rest of the people are scum’.\textsuperscript{245}
My father,

‘Raising it to Abu Ja’far\textsuperscript{asws} having said: ‘Going to the scholars is good, and learning is good’’\textsuperscript{246}

Ibn Mahboun, from Amro Bin Abu Al Maqdam, from Jabir Al Jufy,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah \textsuperscript{saww} said: ‘Either be a teacher or a student, and beware of becoming busy in pleasures’’\textsuperscript{247}

My father, from Safwan, from Al A’ala, from Muhammad, from Al Sumaly who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Be either a teacher or a student, or one loving the people of the knowledge, and do not become a fourth for you will be destroyed due to having hatred for them’’\textsuperscript{248}

The Prophet\textsuperscript{saww} said: ‘There is no good in the life except for two (types of) men – a scholar obeyed, or a listener retaining’’\textsuperscript{249}

The Prophet\textsuperscript{saww}: ‘Be either a scholar, or a student, or a listener, or one loving them, and do not become the fifth, for you would be destroyed’’\textsuperscript{250}

And he\textsuperscript{saww} said: ‘The looking at the face of the scholar\textsuperscript{asws}, is (an act of) worship’’\textsuperscript{251}

\textsuperscript{246} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 9
\textsuperscript{247} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 10
\textsuperscript{248} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 11
\textsuperscript{249} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 12
\textsuperscript{250} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 13
\textsuperscript{251} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 14
15 - غو: روي عن بعض الصادقين (عليهم السلام) أن الناس أربعة: رجل يعلم ويعلم أنه يعلم فذاك مرشد عالم فاتبعوه، ورجل يعلم ولا يعلم أنه يعلم فذاك غافل فأبقوه ورجل لا يعلم لا يعلم أنه لا يعلم فذاك جاهل فعملوه، ورجل لا يعلم ويعلم أنه يعلم فذاك ضال فأرشدوه.

It is reported from one of the two truthful ones (5th or 6th Imam asws), ‘The people are four (types): A man who knows and he knowns that he knows, so that is a guide (Murshid), a scholar, so follow him; and a man who knows, and he does not know that he knows, so that is a heedless one, so wake him up; and a man who does not know, and he knows that he does not know, so that is an ignorant one, therefore teach him; and a man who does not know, and he knows (thinks) that he knows, so that is a straying one, therefore guide him’.

16 - ب: ابن ظريف، عن ابن علوان عن جعفر، عن أبيه (عليهما السلام) أن رسول الله (صلى الله عليه وآله) قال: لو كان العلم منوطا بالثريا لتناوله رجال من فارس.

Ibn Zareyf, from Ibn Alwan,

‘From Ja’far asws, from his asws father asws, ‘Rasool-Allah asww said: ‘If the knowledge was entrusted with the star, it would be attained by men from Persia’.

17 - ما: جماعة، عن أبي المفضل، عن عبد الله بن محمد بن عبيد الله بن ياسين قال: سمعت سيدي أبي الحسن علي بن محمد بن الرضا (عليهم السلام) بسر من رأى يقول: الغوغاء قتلة الأنبياء، والعامة اسم مشتق من العمى، ما رضي الله لهم أن شبهم بالاععام حتى قال: بل أصل سبيلانا.

A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeydullah Bin Yaseen who said,

‘I hear my Master asws Abu Al-Hassan Ali asws Bin Muhammad asws Bin al Reza asws at Sur Man Rayy, saying: ‘The lowest of the people killed the Prophets as, and the term ‘Al-Amma’ (general Muslims) is a name derived from ‘Al-Amma’ (the blind). Allah azwj was not Pleased for them to be resembled with the animals until He azwj Said: ‘But, they are more straying of the way [25:44]’.


The (book) Nahj (Al-Balagah) – Amir Al-Momineen asws said: ‘When Allah azwj Despises a servant, He azwj Bars the knowledge upon him’.

19 - كنز الكراجهكي: قال أمير المؤمنين (عليهم السلام) أخذ عالماً أو متعلماً ولا تكون الثالث فتعطب.
(The book) Kunz of Al-Karajky – Amir Al-Momineen\textsuperscript{asws} said: ‘Be either scholars, or student, and do not become the third, for you will be damaged’\textsuperscript{256}.

الكتاب جعفر بن محمد بن شريح، عن حميد بن شعيب، عن جابر الجعفي، عن أبي عبد الله عن أبيه (عليهما السلام) قال: أغد عالما خيرا أو متعلما خيرا.

The book of Ja’far Bin Muhammad Bin Shareeh, from Humeyd Bin Shuayb, from Jabir Al Ju’fy,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Being a scholar is good, or a student is good’’.\textsuperscript{257}

\textsuperscript{256} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 19
\textsuperscript{257} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 20
CHAPTER 3 – ASKING THE SCHOLAR, AND DISCUSSING WITH HIM, AND GOING TO HIS DOOR

The Verses – (Surah) Al-Nahl V 43, (Surah) Al-Anbiya V 7: therefore ask the people of Al-Zikr if you don’t know [21:7].

1 - Ibn Al-Mugheira, by his chain from Al Sakuny, 'From Ja’far (asws), from his (asws) father (asws) having said: 'The knowledge is a treasure, and its keys are the questions, therefore ask, may Allah (azwj) have Mercy on you, for the Recompensed ones regarding the knowledge are four: The questioner, and the speaker, and the listener, and the one who loves them'.

2 - Al Qatan, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father, from Marwan Bin Muslim, from Al Sumaly, from Ibn Tareyf, from Ibn Nabata who said, 'Amir Al-Momineen (asws) said: 'The wise ones in the bygone eras were saying, 'It is befitting that there happens to be coming and going to the doors for ten perspectives:

أولها بيت الله عزوجل لقضاء نسكه والقيام بحقه وأداء فرضه.

The first of it is the House of Allah (azwj) Mighty and Majestic, to fulfil his rituals, and the standing by His (azwj) Right, and fulfilling His (azwj) Obligations.

والثاني أبواب الملوك الذين طاعتهم متصلة ببطاعة الله عزوجل وحقهم واجب ونعمهم عظيم وضرهم شديد.

And the second, are the doors of the kings, those whose obedience to them is linked with the obedience of Allah (azwj) Mighty and Majestic, and their rights are Obligatory, and their benefits are great, and their harm is severe.

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258 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 1
And the third are the doors of the scholars, those from whom one can benefit from them of the knowledge of the Religion and the world.

And the fourth, are the doors of the people of benevolence and the giving, those who are spending their wealth seeking the praise and the hopes of the Hereafter.

And the fifth, are the doors of the foolish ones, those who are needy to them regarding the newly occurring events and panic to them regarding the needs.

And the sixth, are the doors of ones to whom the noblemen draw closer to, in order to seek the awe, and the esteem, and the need.

And the seventh, are doors of ones in whose presence is sought the benefit regarding the opinion, and the consultation, and strengthen the determination, and take the gifts to him.

And the eighth, are doors of the brethren for what is Obligated from maintenance (of relationships) and the necessitation of their rights.

And the ninth, are doors of the enemies who dwell in the way of their surroundings, and their enmity can be repelled by the trickery, and the kindness, and the subtleties, and the visitations.

Tenth, are the doors of ones, frequenting them can be benefit from their goodness of the ethics, and comfort of their discussions”.\(^{259}\)

\(^{259}\) Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 2
صح: عن الرضا عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): العلم خزائن ومفتاحه السؤال، فاسألوا يرحمهم الله، فإنه يوجر فيه أربعة: السائل والمعلم والمستمع والمحب لهم.

From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘The knowledge is a treasure and its keys are the questions, therefore ask, may Allah azwj have Mercy on you, for four (people) would be Recompense with regards to it: The questioner, and the teacher, and the listener, and the ones who loves them’’.260

ما: روى منيف عن جعفر بن محمد مولاه، عن أبيه، عن جده (عليهم السلام) قال: قال علي (عليه السلام): صبرت على مر الأمور كراهة وأيقنت في ذاك الصواب من الأمر إذا كنت لا تدري ولم تكن سائلا عن العلم من يدري جهلت ولا تدري.

It is reported by Muneef,

‘From Ja’far asws Bin Muhammad asws, his Master asws, from his asws father asws, from his asws grandfather asws having said: ‘Ali asws said: ‘I asws have been patient upon the most bitter of the matters in disgust, and I asws am certain regarding that, the correctness from the matter when you did not know and did not bother asking about the knowledge, one who does know, being ignorant and you do not know’’.261

Sئالوا العلماء، وخلاطوا الحكمة، وجالسوا الفقراء.

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

‘From Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Ask the scholars, and mix with the wise ones, and sit with the poor’’.262

مني المريد: روى زرارة ومحمد بن مسلم وبريد العجلي قالوا: قال أبو عبد الله (عليه السلام): إنما يهلك الناس لانهم يسالون.

(The book) Maniyat Al Mureed – ‘It is reported by Zurara and Muhammad Bin Muslim, and Bureyd Al Ajaly who said,

‘Abu Abdullah asws said: ‘But rather, the people are destroyed because they are not asking’’.263

وعنه (عليه السلام) إن هذا العلم عليه فقل ومفتاحه السؤال.

And from him asws: ‘This knowledge, upon it is a lock, and its key is the questioning’’.264

260 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 3
261 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 4
262 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 5
263 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 6

1 - Li: Muhammad bin Ali, from Ali bin Muhammad bin Abu Al Qasim, from his father, from Muhammad bin Abu Umar Al Adna, from Abu Al Abbas bin Hamza, from Ahmad bin Suwar, from Ubaydullah bin Aasim, from Salma bin Wardan, from Anas bin Malik who said,

‘Rasool-Allah’ said: ‘The Momin, when he dies and leave one paper having knowledge upon it, on the Day of Judgment that paper would become a veil in what is between him and the Fire, and Allah Blessed and Exalted would Give him, with every letter written upon it, a city vaster than the world, seven times over. And there is none from a Momin who sits for a while in the presence of a scholar except his Lord Mighty and Majestic would Call out to him: “You are sitting with My Beloved. By My Might and My Majesty, I will Settle you in the Paradise along with him, and I don’t Mind”’.

2 - Nu, Li: Ibn Al Mutawakkal, from Al Sa’ad Al Abady, from Al Barqy, from Al Jamoourany, from Ibn Al Batainy, from Ibn Umeya, from Ibn Hazim,

‘From Al-Sadiq, from his forefathers having said: ‘Rasool-Allah said: ‘The gathering of the people of the Religion is a nobility of the world and the Hereafter’.’

3 - Li: Muhammad bin Ibrahim bin Is’haq, from Ahmad bin Muhammad Al Hamdany, from Ali bin Al Hassan Ibn Fazal, from his father who said,

265 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 1
266 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 2
‘Al-Reza\textsuperscript{asws} said: ‘One who sits in a gathering in which our\textsuperscript{asws} matters are revived, his heart would not die on the Day the hearts would be dying’\textsuperscript{,267}

From Amir Al-Momineen\textsuperscript{asws}, ‘O you people! Beatitude be to one who is too pre-occupied with (correcting) his faults, from the faults of the people, and is humble from without any reduction, and sits with the people of pondering and the Mercy, and mixes with the people of destitution and the poverty, and spends wealth he has gathered from without (acts of) disobedience’\textsuperscript{.268}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said in a bequest to his\textsuperscript{asws} son Muhammad Bin Al-Hanafyya: ‘And know that the magnanimity of the Muslim person are two magnanimities – a magnanimity during the staying, and a magnanimity during the travel. As for the magnanimity during the staying, so it is recitation of the Quran, and gatherings of the scholars, and consideration, the pondering, and preservation upon the Salat in the congregation.

And as for the magnanimity of the travel, so it is giving the provisions, and lack of differing upon the one who accompanies you, and frequenting the Zikr of Allah\textsuperscript{azwj} Mighty and Majestic during every ascent, and descent, and encampment, and standing, and sitting’\textsuperscript{.269}

‘Al-Reza\textsuperscript{asws} said: ‘One who mentions our\textsuperscript{asws} difficulties and he cries and makes (other people) cry, his eyes would not cry on the Day the eyes would be crying; and one who sits in

\textsuperscript{267} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 3
\textsuperscript{268} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 4
\textsuperscript{269} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 5
the gatherings of the scholars in which our \textit{asws} matter is being revived, his heart would not die on the Day the hearts would be dying\textsuperscript{270}.

7 - ما: المفيد، عن ابن قولويه، عن أبيه، عن أحمد ابن إسحاق، عن بكر بن محمد، عن أبي عبد الله جعفر بن محمد (عليهم السلام) قال: سمعته يقول لخيسمة: يا خيسمة أفرار موالينا السلام، وأوصهم بقوة الله العظيم عزوجل، وأن يشهد أحياهم حائر موتاهم، وأن يتلاقوا في بيوعم فإن لقياهم حياة أمرنا.

Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Ahmad Ibn Is'haq, from Bakr Bin Muhammad,

‘From Abu Abdullah Ja’far\textit{asws} Bin Muhammad\textit{asws}, he (the narrator) said, ‘I heard him\textit{asws} saying to Khaysama: ‘O Khaysama! Convey the greetings to ones in our\textit{asws} Wilayah, and advise them with the piety of Allah\textit{azwj} the Magnificent, the Mighty and Majestic, and that they should attend the funerals of their deceased, and that they should meet up in their houses, for in their meetings is a revival of our\textit{asws} matter’.

قال: ثم رفع يده (عليه السلام) فقال: رحم الله أمرنا أحيا أمرنا.

He (the narrator) said, ‘The he\textit{asws} raised his\textit{asws} hand and he\textit{asws} said: ‘May Allah\textit{azwj} have Mercy on a person reviving our\textit{asws} matter’\textsuperscript{271}.

8 - ما: المفيد، عن ابن قولويه، عن القاسم بن محمد: عن علي بن إبراهيم، عن أبيه، عن جده، عن عبد الله بن حماد الأنصاري، عن جميل بن دراج، عن معتب مولى أبي عبد الله (عليه السلام) قال: سمعته يقول لداود بن سرحان: يا داود أبلغ موالينا السلام وأني أقول: رحم الله عبدا اجتمع مع آخر فتذاكر أمرنا فإن ثالثهما ملك يستغفر لهما وما اجتمع إثنان إلا باهي الله تعالى بهما الملائكة، فإذا اجتمعا اجتمع على ذكرنا إلا باهي الله تعالى بحجة الملائكة، فإذا اجتمعنا فاشتغلوا بالذكر، فإن في اجتماعكم ومذاكرتكم إحياء لنا، وخير الناس من بعدنا من ذاكر بأمرنا ودعا إلى ذكرنا.

Al Mufeed, from Ibn Qawlawiya, from Al Qasim Bin Muhammad, from Ali Bin Ibrahim, from his father, from his grandfather, from Abdullah Bin Hamad Al Ansary, from Jameel Bin Daraj,

‘From Mo’tab, a slave of Abu Abdullah\textit{asws}, who said, ‘I heard him\textit{asws} saying to Dawood Bin Sirhan: ‘O Dawood! Deliver the greetings to ones in my\textit{asws} Wilayah, and that I\textit{asws} am saying: ‘May Allah\textit{azwj} have Mercy on a servant who gathers with another, so they both mention our\textit{asws} matter, for the third of them would be an Angel seeking Forgiveness for both of them; and not two would gather upon our\textit{asws} mention except Allah\textit{azwj} the Exalted would Boast of these two with the Angels. So whenever you gather and are occupied with the Zikr, then in your gathering and your Zikr there is our\textit{asws} revival; and the best of the people from after us\textit{asws}, is one who mentions our\textit{asws} matter, and calls to our\textit{asws} Zikr\textsuperscript{272}.

\textsuperscript{270} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 6
\textsuperscript{271} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 7
\textsuperscript{272} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 8
9 - م: المفيد، عن الشريف الصالح أبي عبد الله محمد بن محمد بن طاهر الموسي رحمه الله، عن ابن عقيدة، عن يحيى بن الحسن بن الحسن العلوي، عن إسحاق بن موسى، عن أبيه، عن علي بن الحسن، عن الحسين بن علي، عن أمير المؤمنين علي بن أبي طالب (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): المتقون سادة، والفقهاء قادة، والجلس إليهم بادية.

10 - م: جماعة منهم الحسين بن عبيد الله، وأحمد بن محمد بن عبدون، والحسن ابن إسماعيل ابن اشناس، وأبو طالب بن خورور، وأبو الحسن الصفار جميع عن أبي الفضل الشيباني، عن أحمد بن عبد الله: عن أيوب بن محمد الرقي، عن سلام بن رزين، عن إسرائيل بن يونس الكوفي، عن جده أبو إسحاق، عن الحارث المهداني، عن علي (عليه السلام)، عن النبي (صلى الله عليه وآله) قال: الانبياء قادة، والفقهاء سادة، ومجالستهم زيادة، وأنتم في ممر الليل والنهار في آجال منقوصة وأعمال محفوظة، والموت يأتيكم بغتة، فمن يزرع خيرا يحصد غبطة، ومن يزرع شرا يحصد ندامة. توضيح: بغتة أي فجأة والغبطة بالكسر: السرور وحسن الحال.

‘From Is’haq son of Musa asws, from his asws father, from his asws father, from his asws grandfather, from Muhammad asws Bin Ali asws, from Ali Bin Al-Husayn asws, from Al-Husayn asws Bin Ali asws, from Amir Al-Momineen Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘The pious ones are chiefs, and the pondering ones are guides, and the sitting with them is (an act of) worship’’. 273

A group from them, Al Husayn Bin Ubydullah, and Ahmad Bin Muhammad Bin Abdoun, from Al Hassan Ibn Ismail Bin Ashnas, and Abu Talib Bin Kharour, and Abu Al Hassan Al Saffar, altogether from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Ubydullah, from Ayoub Bin Muhammad Al Raqy, from Salam Bin Razeyn, from Israil Bin Yunus Al Kufy, from his father Abu Is’hak, from Al Haris Al Hamdany,

‘From Ali asws, from the Prophet saww having said: ‘The Prophets as are guides, and the pondering ones are chiefs, and their gatherings are an increase (in knowledge), and you are, in your night and day, in deferred terms and preserved deeds, and the death would come to you suddenly. So one who sows good would reap joy, and one who sows evil would reap regret”. 274

11 - غ: ابن الوليم، عن الصفار، عن ابن هاشم، عن ابن مارار، عن يونس رفعه قال: قال لفمان لابنه: يا بني اخترك الأفلاس على عينك، فإن رأيت قوما يذكرون الله عزوجل فاجلس معهم، فإنك إن تلك عالما ينفعك علمك ويزيدوك علمًا، وإن كنت جاهلا علمك، وله الله أن يظنله برحمة فعمرك معهم;

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Marar, from Yunus, raising it, said,

‘Luqmanas said to hisas son: ‘O myas son! Choose the gathering by your eyes, for it you see a people mentioning Allahazwj Mighty and Majestic, then sit with them, for it you are knowledgeable, your knowledge would benefit you and you will be increasing your
knowledge, and if you were ignorant, it would teach you, and perhaps Allahazwj would Cover them with Mercy, so you would end up being included with them.

وإذا رأيت قوما لا يذكرون الله فلا تجلس معهم فإنك إن تك عالما لا ينفعك علمك، وإن تك جاهلا يزيدوك جهلا، وعلل الله أن يظلهم بعقوبة قتعمك معهم.

And when you see a people not mentioning Allahazwj, then do not sit with them, for you, if you were knowledgeable, your knowledge would not benefit you, and if you were ignorant, your ignorance would increase, and perhaps Allahazwj might Cover them with Punishment, so you would end up being included with them”.

275

Al Naqash, from Ahmad Al Kufy, from Al Manzar Bin Muhammad, from his father, from Muhammad Bin Al Hassan Bin Ali Bin Al Hassan,

‘Son of Ali Bin Abu Talibasws, from hisasws fatherasws, from hisasws fatherasws, from Al-Hassanasws Bin Aliasws Bin Abu Talibasws having said: ‘Rasool-Allahasaww said: (Frequently) go to the garden of the Paradise!’ So they said, ‘And what is the garden of Paradise?’ Heasw said: ‘Circle of Zikr’.”

276

In the speeches of the Prophetasww, by a report of Al-Sadiqasws: ‘The wisest of the people is one who flees from the ignorance of the people, and the most fortunate of the people is one who minglest with the most honourable of the people’. 277

277

It is reported from Al-Sadiqasws having said: ‘Meet each other and discuss the knowledge, for by the Hadeeth, the hearts get polished of the rust, and by the Hadeeth, ourasws maters are revived, therefore may Allahazwj have Mercy on one who revives ourasws matter’.

278

275 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 11
276 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 12
277 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 13
278 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 14
It is reported by a number of sheikhs, in a correct way,

‘From Al-Sadiq\textsuperscript{aww} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic is Said to the Angels during the dispersal of the people of a gathering of Al-Zikr and the knowledge, to go to their houses: “Write the Rewards of what you witnessed from their deeds!”

So they wrote for each one of the, the Rewards of his deeds, and they left one of those who were present with them, and they did not write it. So Allah\textsuperscript{azwj} Mighty and Majestic Said to them: “What is the matter with you not writing for so and so? Was he not with them?” And He\textsuperscript{azwj} had Seen them. So they said, ‘O Lord\textsuperscript{azwj}! He neither participated with them with a single letter nor did he speak with them with a single word’.

The Prophet\textsuperscript{aww} said: ‘Mention Zikr to each other, and meet up, and discuss Ahadeeth, for the Hadeeth is a polish. The hearts tend to rust just as the swords rust, and the Hadeeth would polish these’\textsuperscript{279}.

And he\textsuperscript{aww} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic is Saying: “Mention of the knowledge between My\textsuperscript{azwj} servants from what the dead hearts get revived with, when (the discussion) ends up to My\textsuperscript{azwj} Command”\textsuperscript{281}.

\textsuperscript{279} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 15
\textsuperscript{280} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 16
\textsuperscript{281} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 17
The Prophet saww said: ‘The disciples said to Isa as, ‘O Spirit of Allah azwj! Who should we sit with?’ He as said: ‘One whose seeing would remind you of Allah azwj, and his speech would increase in your knowledge, and his deeds would make you desirous of the Hereafter’.\footnote{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 18}  282

It is reported from one of the two truthful ones (5th or 6th Imam asws) having said: ‘The gatherers are three (types): A sitter you would benefit from, so necessitate him, and a sitter you would be benefitting him, so honour him, and a sitter, neither will you benefit him nor would he benefit you, so flee from him’.\footnote{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 19}  283

‘Rasool-Allah saww said: ‘Four are spoilers of the heart – being along with the women, and listening intently from them, and taking with their opinions, and gathering of the dead’. It was said to him saww, ‘O Rasool-Allah saww! And what are the gatherings of the dead?’ He saww said: ‘Gathering of every one straying from the Eman, and confused in the Ordinances’.\footnote{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 20}  284

Abu Zarr ra said: ‘Rasool-Allah saww said: ‘O Abu Zarr! Sitting for a while in the presence of deliberation of knowledge is more Beloved to Allah azwj than standing praying Salat for a thousand nights, a thousand Cycles during each night; and the sitting for a while in the presence of a discussion of knowledge is more Beloved to Allah azwj than a thousand military expeditions, and recitation of the Quran, all of it’.  285

He ar said, ‘O Rasool-Allah saww! Deliberation of knowledge is better than recitation of the Quran, all of it?’
Rasool-Allah ﷺ said: ‘O Abu Zarr! The sitting for a while in the presence of deliberation of the knowledge is more Beloved to Allah ﷺ than recitation of the Quran, all of it, twelve thousand times! Upon you is deliberation of the knowledge, for with the knowledge you would be recognising the Permissible(s) from the Prohibitions.

O Abu Zarr! The sitting in the presence of a deliberation of the knowledge is better for you than worship of a year, Fasting its days, and standing (for Salat) its nights! And the looking at the face of the scholar ﷺ is better for you than freeing a thousand necks (slaves)

Luqman as said to his son: ‘O my son! Sit with the scholars, and crawl around them with your knees, for Allah ﷺ Mighty and Majesty Revives the hearts with the light of wisdom, just as He ﷺ Revives the land with the downpours of the sky’.

It is reported from one of the companions having said,

‘A man from the Helpers came to the Prophet ﷺ and he said, ‘O Rasool-Allah ﷺ! Attending a funeral, and sitting with a scholar, which of the two is more beloved to you than I should attend?’

Rasool-Allah ﷺ said: ‘If there was someone (else) following the funeral and its burial, then being present in a gathering of a scholar is superior than being present at a thousand funerals, and (better) than consoling a thousand patients, and (better) than standing (for Salat) a thousand nights, and (better) than Fasting a thousand days, and (better) than a
thousand Dirhams given in charity upon the poor ones, and (better) than a thousand Hajj besides the Obligatory one, and (better) than a thousand military expeditions, besides the Obligatory, participating in the Way of Allahazwj with your wealth and yourself.

وأين تقع هذه المشاهد من مشهد عالم؟ أما علمت أن الله يطاع بالعلم ويعبد بالعلم؟ وخير الدنيا والأخرى مع العلم؟

And where are these attendances than attending a scholar? But, do you not know that Allahazwj is obeyed with the knowledge and is worshipped with the knowledge? And the best of the world and Hereafter is with the knowledge, and the worst of the world and the Hereafter is with the ignorance”. 287

287 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 23

(24) Kashaf: عن الحافظ عبد العزيز، عن داود بن سليمان، عن أبيه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): مجالسة العلماء عبادة والنظر إلى علي (عليه السلام) عبادة، والنظر إلى البيت عبادة، والنظر إلى المصحف عبادة، والنظر إلى الوالدين عبادة.

24 – كشف: عن الحافظ عبد العزيز، عن داود بن سليمان، عن أبيه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): مجالسة العلماء عبادة والنظر إلى علي (عليه السلام) عبادة، والنظر إلى البيت عبادة، والنظر إلى المصحف عبادة، والنظر إلى الوالدين عبادة.

25 – المفيد: عن أبي غالب الزراري وابن قولويه، عن الكليني، عن الحسين بن الحسن، عن محمد بن زكريا الغلابي، عن ابن عائشة النصري رفعه أن أمير المؤمنين (عليه السلام) قال في بعض خطبه: أيها الناس! اعلموا أنه ليس بعاقل من انزعج من قول الزور فيه، ولا بحكيم من رضي بثناء الجاهل عليه، الناس أبناء ما يحسنون، وقدر كل امرئ ما يحسن، فكلموا في العلم تبين أقداركم.

25 – المفيد: عن أبي غالب الزراري وابن قولويه، عن الكليني، عن الحسين بن الحسن، عن محمد بن زكريا الغلابي، عن ابن عائشة النصري رفعه أن أمير المؤمنين (عليه السلام) قال في بعض خطبه: أيها الناس! اعلموا أنه ليس بعاقل من انزعج من قول الزور فيه، ولا بحكيم من رضي بثناء الجاهل عليه، الناس أبناء ما يحسنون، وقدر كل امرئ ما يحسن، فكلموا في العلم تبين أقداركم.

26 – حنف: قال الباقر (عليه السلام): تذكر العلم ساعة خير من قيام ليلة.

26 – حنف: قال الباقر (عليه السلام): تذكر العلم ساعة خير من قيام ليلة.
Al-Baqir asws said: ‘Deliberating the knowledge for a while is better than standing (for Salat) at night’.  

Musa asws Bin Ja’far asws said: ‘Narration of the scholar upon the rubbish dump is better than a narration of the ignorant one upon the spread out (plush) carpets’.  

And he asws said: ‘Do not sit in the presence of every scholar, except a scholar who calls you from the five to the five: (1) from the doubt to the certainty, (2) and from the arrogance to the humbleness, (3) and from the showing off to the sincerity, (4) and from the enmity to the advice, (5) and from the desires to the ascetism’.  

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

‘From Musa asws Bin Ja’far asws having said: ‘He saww said: ‘The looking at the face of the scholar asws, love for him, is (an act of) worship’’.  

(The book) Kunz Al Karajaky –  

‘Amir Al-Momineen asws said: ‘One who sits with the scholar is dignified, and one who mixes with the bastards, would be belittled’.  

And from him,  

‘Rasool-Allah saww said: ’ Beatitude is for one who is too pre-occupied of his own faults, from the faults of others, and spends what he earns in other than (acts of) disobedience, and
shows mercy to the weak people and the poor, and mingles with the pondering people and the wise ones”.

And from him,

‘Luqmanas said to hisas son: ‘Yes, myas son! Accompany the scholars and sit with them, and visit them in their houses, perhaps if you resemble them, you would become from them’. 296

A number (of narrators),

‘From Aliasws having said: ‘Sitting for a while in the presence of the scholars is more Beloved to Allahazwj than worship of a thousand years, and the looking at the scholarasws is more Beloved to Allahazwj than seclusion for a year in the Sacred House (Kabah), and visiting the scholars is more Beloved to Allahazwj the Exalted than seventy Tawaaf around the House (Kabah), and more superior than seventy Hajj, and Umrah, performed correctly and Accepted, and Allahazwj would Raise seventy Levels for him, and Allahazwj would Send down the Mercy unto him, and the Angels would testify for him that the Paradise is Obligated for him’. 297

33 - ومنه: قال لقمان لابنه: أي بني صاحب العلماء وجالسهم، وزرهم في بيوتهم، لعلك أن تشبههم فتكون منهم.

And from him,

‘Luqmanas said to hisas son: ‘Yes, myas son! Accompany the scholars and sit with them, and visit them in their houses, perhaps if you resemble them, you would become from them’.

32 - و منه: قال لقمان لابنه: أي بني صاحب العلماء وجالسهم، وزرهم في بيوتهم، لعلك أن تشبههم فتكون منهم.

A number (of narrators),

‘From Alisws having said: ‘Sitting for a while in the presence of the scholars is more Beloved to Allahazwj than worship of a thousand years, and the looking at the scholarasws is more Beloved to Allahazwj than seclusion for a year in the Sacred House (Kabah), and visiting the scholars is more Beloved to Allahazwj the Exalted than seventy Tawaaf around the House (Kabah), and more superior than seventy Hajj, and Umrah, performed correctly and Accepted, and Allahazwj would Raise seventy Levels for him, and Allahazwj would Send down the Mercy unto him, and the Angels would testify for him that the Paradise is Obligated for him’.

34 - منية المريد: قال رسول الله (صلى الله عليه وآله): إذا مررتم في رياض الجنة فارتعوا قالوا: يا رسول الله! وما رياض الجنة؟

(The book) Maniyat Al Mureed –

‘Rasool-Allahsaww said: ‘When you pass by a garden of the Paradise, then sit down’. The said, ‘O Rasool-Allahsaww! And what is a garden of Paradise?’

قال: حلق الذكر فإن لله سيارات من الملائكة يطلبون حلق الذكر، فإذا أعوان عليهم هكذا.

Heasww said: ‘A circle of Al-Zikr. This is because there are vehicles from the Angels seeking the circles of Al-Zikr. So when they come to them, they surround them’. 298

35 - وخرج (صلى الله عليه وآله) فإذا في المسجد محلمر: مجلس يتفقهون، ومجلس يدعون الله، ومساوى، فقال: كلا المَثْلَاءين

ب إلى خير، أما هؤلاء يقولون لله، وآم هؤلاء يتبعون ويفقهون الجاهل، هؤلاء أفضل، بالتعليم أرسلت، ثم قعد معهم.

295 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 31
296 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 32
297 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 33
298 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 34
And he saw went out, and when he was in the Masjid, there were two gatherings – a gathering where they were pondering, and a gathering where they were supplicating to Allah and asking Him. So he saw said: ‘Both the gatherings are to goodness. As for those who are supplicating to Allah, and as for those who are learning and are making the ignorant ones understand, they are superior. I have been Sent with the teachings’. Then he sat with them’.

And from Al-Baqir: ‘May Allah have Mercy on a servant reviving the knowledge’. It was said, ‘And what is its revival?’ He said: ‘He would be mentioning it to the people of the Religion and the devoutness’.

And from him having said: ‘Disseminating the knowledge is a schooling, and the schooling is an excellent Salat’.

“In Al Zaboor –

“Tell the Rabbis of the Children of Israel and their monks: ‘From the people, discuss with the pious ones. So if you cannot find a pious one among them, then discuss with the scholars, and if you do not find a scholar, then discuss with the intellectuals, for the pious, and the scholar, and the intellectual are three ranks. I will not Make one of these to be in My creature if I want his destruction’.”

299 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 35
300 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 36
301 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 37
302 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 38
CHAPTER 5 – THE DEED WITHOUT KNOWLEDGE

1 - لى: أبي، عن سعد، عن البرقي، عن أبيه، عن محمد بن سنان، عن طلحة بن زيد قال: ‘سمعت أبا عبد الله (عليه السلام) يقول: العامل على غير بصيرة كالسافر على غير الطريق، ولا يزيده سرعة السير من الطريق إلا بعدا.

My father, from Sa’ad, from Al-Barqy, from Muhammad Bin Sinan, from Talha Bin Zayd who said, ‘I heard Abu Abdullah asws saying: ‘A worker without insight is like the traveller being upon another road, and the quickness of the travel of the road will not increase him except the remoteness’. 303

2 - لى: العطار، عن أبيه، عن ابن عيسى، عن محمد بن سنان، عن ابن مسكان، عن الحسن بن زياد الصيقل قال: ‘سمعت أبا عبد الله الصادق (عليه السلام) يقول: لا يقبل الله عزوجل عملا إلا بمعرفة، ولا معرفة إلا بعمل، فمن عرف دلته المعرفة على العمل، ومن لم يعمل فلا معرفة له، إن الايمان بعضه من بعض.

Al Attar, from his father, from Ibn Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan Bin Ziyad Al Sayqal who said,

‘I heard Abu Abdullah Al-Sadiq asws saying: ‘Allah aswj does not Accept a deeds except with understanding, and there is no understanding except by a deed. So, one who understands, the understanding would point him to the deed, and one who does not do the deeds, then there is no understand for him. The Eman is some of it from the other’. 304

3 - ب: هارون، عن ابن صدقة، عن جعفر، عن أبيه، عن علي (عليه السلام) قال: إياكم والجهال من المتعبدين والفجار من العلماء فإنهم فتنة كل فتنة.

Haroun, from Ibn Sadaqa,

‘From Ja’far asws, from his asws father asws, from Ali asws having said: ‘Beware of the ignorance from the worshippers, and the immoral ones from the scholars, for they are a strife of all strife(s)’. 305

4 - ل: ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن مالك ابن عطية، عن الحسنين (عليهما السلام) قال: لا حسب لفرشي ولا عربي إلا بتوضع، ولا كرم إلا بتقوى، ولا عمل إلا بنية، ولا عبادة إلا تفقه، ألا وإن أبغض الناس إلى الله عزوجل من يقتدي بسنة إمام ولا يقتدي بأعماله.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Malik Ibn Atiya, from Al Sumaly,
‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}: ‘There is no tribal affiliations for a Qurayshi nor an Arab, except by humbleness, nor any honour except by piety, nor any deed except by intention, nor (an act of) worship except by understanding.

Indeed! And the most hateful of the people to Allah\textsuperscript{azwj} Mighty and Majestic is one who believes in a Sunnah of an Imam\textsuperscript{asws} but does not follow up with his deeds’.\textsuperscript{306}

From Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘There is no word except with the deed, and there is no word and a deed except with intention, and there is no word and deed and intention except by a correct Sunnah’’.\textsuperscript{307}

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘There is no word except with a deed, nor any deed except with intention, nor a deed nor intention except by a correct Sunnah’’.\textsuperscript{308}

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who does a deed without knowledge, what he would spoil would be more than what he corrects’’.\textsuperscript{309}

\textsuperscript{306} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch S 4 H 4
\textsuperscript{307} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch S 5 H 5
\textsuperscript{308} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch S 5 H 6
\textsuperscript{309} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch S 5 H 7
It is reported from Al-Sadiq\textsuperscript{asws} having said: 'My\textsuperscript{asws} back is broken by two – an immoral scholar and an ignorant ritualist. This is hinders the people from his knowledge by his immorality, and this one hinders the people from his rituals by his ignorance‘.\textsuperscript{310}

Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Muhammad Bin Sinan, from Musa Bin Bakr,

‘From one who heard Abu Abdullah\textsuperscript{asws} having said: ‘The worker being without insight is like a traveller to the mirage spot. The quickness of his travel will not increase him except for the remoteness’’.\textsuperscript{311}

Amir Al-Momineen\textsuperscript{asws} said: ‘The worshipper being without understanding is like a donkey of a mill, he only circles and does not get anywhere, and two Cycles (of Salat) from a scholar is better than seventy Cycles from an ignorant one because the scholar is such that if the strife comes to him, he would exit from it by his knowledge, and the ignorant one would come to it, he would blow it up himself (make it bigger); and the few deeds with a lot of knowledge is better than a lot of deeds with a little knowledge, and the doubt, and the suspicion’’.\textsuperscript{312}

(The book) Nahj (Al-Balagah) – ‘Amir Al-Momineen\textsuperscript{asws} said: ‘So let the guardian be truthful to his family, and let him be cautioned by his intellect, and let him become from the sons of the Hereafter, for her has proceeded from it and would be returning to it. So the viewer with the heart of the worker with insight would begin his deed and he would know whether his deed is against him, or for him? So if it was for him, he would pass in it, and if it was against him, he would pause from it.

\footnotetext[310]{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 8}
\footnotetext[311]{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 9}
\footnotetext[312]{Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 10}
Thus, the worker without knowledge is like a traveller upon a different road, so his distance from the road would not increase him except for the remoteness from his need; and the worker with the knowledge is like the traveller upon the clear road, so let the onlooker see whether he should travel or retract (from it)?"  \[313\]

12 - كنز الكراجكي: قال الصادق (عليه السلام): أحسنوا النظر فيما لا يسعكم جهله، وأنصحوا لا نفسكم، وجاهدوهمائط طلب معرفة ما لا عذر لكم في جهله، فإن لدين الله أركانا لا ينفع من جهلها شدة اجتهاده في طلب ظاهر عبادته، ولا يضر من عرفها، فدان بما حسن اقتصاده، ولا سبيل لاحد إلى ذلك إلا بعون من الله عزوجل.

(The book) Kunz of Al Karajaky –

‘Al-Sadiq asws’ said: ‘Consider carefully in what there is no leeway for you of its ignorance, and advise for yourselves, and fight it in seeking the understanding what there is no excuse for you regarding its ignorance, for with Allah aswj there are elements which would not benefit one who is ignorant but is of intense struggle in seeking the apparent of his acts of worship, nor would it harm one who understands these. Therefore make a Religion with it with good moderation, and there is no way for anyone to that except with Assistance from Allah aswj Mighty and Majestic’.  \[314\]
CHAPTER 6 – THE KNOWLEDGES WHICH THE PEOPLE HAVE BEEN COMMANDED TO ATTAIN AND WOULD BENEFIT THEM, AND IN IT IS INTERPRETATION OF THE WISDOM

The Verses – (Surah) Al-Baqarah: He Gives the Wisdom to one He so Desires to, and the one who is Given the Wisdom, so he has been Given abundant good [2:269].

(Surah) Al-Isra’a: That is from what your Lord Revealed unto you, from the Wisdom, [17:39].

(Surah) Luqmanas: And We had Given the Wisdom to Luqman [31:12].

(Surah) Zukhruf: he said: ‘I have come to you with the Wisdom [43:63].

(Surah) Al Jummah: and teaching them the Book and the Wisdom [62:2].

Majaylawiya, from Muhammad al Attar, from Al Sha’ary, from Ahmad Bin Muhammad, from Ibn Marouf, from Ibn Mahziyar, from Hakam Bin Bahloul, from Ibn Hamam, from Ibn Azina, from Aban Ibn Abu Ayyash, from Suleym Bin Qays Al Hilali who said,

‘I heard Ali asws saying to Abu Al Tufayl Aamir Bin Wasila Al Kanani: ‘O Abu Al Taufayl! The knowledge is two (types of) knowledges: A knowledge which the people have no leeway except to look into it, and it is the nature of Al-Islam, and a knowledge which the people do
have the leeway to leave the looking into it, and it is the Pre-determination of Allah\textsuperscript{azwj} Mighty and Majestic”.\textsuperscript{315}

2 - ل: أبي، عن سعد، عن القاسم بن محمد، عن حماد بن عيسى، عن أبي عبد الله (الله السلام) قال: قال لقمان لابنه: للعالم ثلاث علامات: العلم بالله وما يحب و ما يكره. بIAN: العلم بالله يشمل العلم بوجوده تعالى وصفاته والمعاد، بل جميع العقائد الضرورة، ويمكن إدخال بعضها فيما يحب.

My father, from Sa’ad, from Al Qasim Bin Muhammad, from Al Manqary, from Hamad Bin Isa,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Luqman\textsuperscript{as} said to his\textsuperscript{as} son: ‘For the scholar there are three signs: ‘The knowledge of Allah\textsuperscript{azwj}, and of what He\textsuperscript{azwj} Loves and of what He\textsuperscript{azwj} dislikes’’.\textsuperscript{316}

3 - ل: أبي، عن سعد، عن البرقي، عن المعلى، عن محمد بن جهير العمري، عن جعفر بن بشير الباجلي; عن أبي مخر، عن شريح الهمداني، عن أبي إسحاق السبيعي، عن الحارث الأذيع، قال: قال أمير المؤمنين (عليه السلام): ثلاث نحن يكمل المسلم: التفقه في الدين، والتقدر في المعيشة، والصبر على النوائب.

My father, from Al Barqy, from Al Moalla, from Muhammad Bin Jamhour Al Aamy, from Ja’far Bin Bashir Al Bajali, from Abu Bahr, from Shareeh Al Hamdany, from Abu Is’haq Al Sabie, from Al Haris Al Awr who said,

‘Amir Al-Momineen\textsuperscript{asws} said: ‘There are three things by which the Muslims is perfected: The pondering in the Religion, and the management in the life, and the patience upon the calamities’’.\textsuperscript{317}

4 - ب: ابن ظريف، عن ابن علوان، عن جعفر، عن أبيه، عن علي (عليهم السلام) قال: لا يذوق المرء من حقيقة الإيمان حتى يكون فيه ثلاث خصال: الفقه في الدين، والصبر على المصابات، وحسن التقدير في المعاش.

Ibn Zareyf, from Ibn Alwan,

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘A person will not taste the reality of the Eman until there happen to be three characteristics in him: The pondering in the Religion, and the patience upon the difficulties, and the good management in the life’’.\textsuperscript{318}

5 - ل: ابن إدريس، عن التبريقي، عن محمد بن عيسى، عن الدهقان، عن درست، عن ابن عبد الحميد، عن أبي الحسن موسى بن جعفر، عن أبيه (عليهم السلام) قال: دخل رسول الله (صلى الله عليه وآله) المسجد فإذا جماعة قد أطافوا برجل، فقال: ما هذا؟ فقال: علامة، قال: ما السمعة؟ قالوا: أعلم الناس بأنساب العرب ووقائعها، وأيام الجاهلية، والإشاعر العربي.

Ibn Idrees, from Al Barqy, from Muhammad Bin Isa, from Al Dahqan, from Dorost, from Ibn Abdul Hameed,
‘From Abu Al-Hassan Musa\textsuperscript{asws}, Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} entered the Masjid, and there was a group which had circled a man, so he\textsuperscript{saww} said: ‘What (man) is this?’ It was said, ‘An Allama’. He\textsuperscript{saww} said: ‘And what is the Allama?’ They said, ‘The most knowledgeable of the people of the lineages of the Arabs and their events, and the days of the Pre-Islamic period, and of the poetry, and the Arabic’.

فقال النبي (صلى الله عليه وآله): ذاك علم لا يضر من جهله، ولا ينفع من علمه.

So the Prophet\textsuperscript{saww} said: ‘That is knowledge which does not harm the one who is ignorant of it, and does not benefit the one who knows it’.” \textsuperscript{319}

My father, from Sa’ad, from Al Isbahany, from Al Manqary, from Sufyan Bin Ayayna who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘You will find the knowledge of the people, all of them in four: First of it is that you will recognise your Lord\textsuperscript{azwj}, and the second is that you will recognise what is being Done with you, and the third is that you will recognise what is Wanted from you, and the fourth is that you will recognise what would exit you from your Religion’.” \textsuperscript{320}

From Sa’ad, from Ibn Isa, from Al Bazanty, from a man from Khuzaiie, from his father,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Learn Arabic, for it is a Speech of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} Spoke to His\textsuperscript{azwj} creatures with, and clean the molars (teeth), and wear the rings at the base of the fingers’.” \textsuperscript{321}

A group, from Abu Al Mufazzal, from Usman Bin Naseer the memoriser, from Yahya Bin Amro Al Tanoukhy, from Ahmad Bin Suleyman,

‘From Muhammad son of Ja’far\textsuperscript{asws}, from his father Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from Jabir Bin Abdullah who said, ‘The Prophet\textsuperscript{saww} said:

\begin{itemize}
  \item \textsuperscript{319} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 5
  \item \textsuperscript{320} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 6
  \item \textsuperscript{321} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 7
\end{itemize}
‘Allah\textsuperscript{322} Mighty and Majestic has not been worshipped by anything superior than pondering in Religion’. Or said: in his Religion’\textsuperscript{322}.

A man said to Abu Abdullah\textsuperscript{asws}, ‘I have a son who would love to ask you\textsuperscript{asws} about Permissible(s) and Prohibitions. He will not ask you\textsuperscript{asws} about what has not meaning for him’.

He (the narrator) said, ‘So he\textsuperscript{asws} said: ‘And can the people ask about anything superior than the Permissible(s) and the Prohibitions?’\textsuperscript{323}

My father, from Al Hassan Bin Sayf, from his brother Ali, from Suleyman Bin Umar,

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘A servant cannot perfect the reality of the Eman until there happen to be three characteristics in him: The pondering in the Religion, and good management in the life, and the patience upon the calamities’’.\textsuperscript{325}

One of our companions, from Ibn Asbat, from Is’hak Bin Amar who said,
‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘If only I\textsuperscript{asws} could hold the whip upon the heads of my\textsuperscript{asws} companions until they pondering regarding the Permissible(s) and the Prohibitions’”.\textsuperscript{326}

13 - سن: محمد بن عبد الحميد، عن عمه عبد السلام بن سالم، عن رجل، عن أبي عبد الله (عليه السلام) قال: حديث في حلال وحرم. تأخذه من صادق خير من الدنيا وما فيها من ذهب أو فضة.

Muhammad Bin Abdul Hameed, from his uncle Abdul Salam Bin Saalim, from a man,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘A Hadeeth regarding Permissible(s) and Prohibition which you take from a truthful one is better than the world and whatever is in it, from gold or silver’”.\textsuperscript{327}

14 - سن: بعض أصحابنا، عن ابن أسباط، عن العلاء، عن محمد، عن أبي جعفر (عليه السلام) قال: تفقهوا في الحلال والحرم وإلا فأتتم أعجوب.

One of our companions, from Ibn Asbat, from Al A’ala, from Muhammad,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ponder regarding the Permissible(s) and the Prohibition or else you would be (like) Bedouins’”.\textsuperscript{328}


My father, from Usman Bin Isa, from Ali Bin Hamad,

‘From a man who heard Abu Abdullah\textsuperscript{asws} saying: ‘Do not let seeking of the world pre-occupy you from seeking the Religion, for seeking of the world, perhaps you will achieve it and perhaps you will miss it, so you will be destroyed by what you are lost from’.\textsuperscript{329}

16 - سن: أبي، عن ابن أبي عمر، عن العلاء، عن محمد، قال: قال أبو عبد الله و أبو جعفر (عليهما السلام): لو أبتث بشاب من شباب الشيعة لا يتفقه لادته.

My father, from Ibn Abu Umeyr, from Al A’ala, from Muhammad who said,

‘Abu Abdullah\textsuperscript{asws} and Abu Ja’far\textsuperscript{asws} said: ‘If\textsuperscript{asws} come across a youth from the youths of the Shias not pondering his Religion, I\textsuperscript{asws} would educate him’.

قال: وكان أبو جعفر (عليه السلام) يقول: تفقهوا وإلا فأتتم أعجوب.

\textsuperscript{326} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 12
\textsuperscript{327} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 13
\textsuperscript{328} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 14
\textsuperscript{329} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 15
He (the narrator) said, ‘And Abu Ja’far asws was saying: ‘Ponder or else you would be (like) Bedouins’’.  

In another Hadeeth of Ibn Abu Umeyr, raising it, said,

‘Abu Ja’far asws said: ‘If I asws come across a youth from the youths of the Shias not pondering in the Religion, I asws would pain (rebuke) him’’.  

In a bequest of Al-Mufazzal Bin Umar who said, ‘I heard Abdullah asws saying: ‘Ponder in the Religion of Allah azwj and do not become Bedouins, for the one who does not ponder in the Religion of Allah azwj, Allah azwj would not Consider him on the Day of Judgment and would not Purify his deeds for him’’.  

Usman Bin Isa, from Ali Bin Abu Hamza who said, ‘I heard Abdullah asws saying: ‘Ponder in the Religion for the one who does not ponder, then he is (like) a Bedouin. Allah azwj Mighty and Majestic is Saying in His azwj Book: to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]’’.  

Ali Bin Hasan, from one who mentioned it, from Dawood Bin Farqad,

‘From Abdullah asws having said: ‘Three things are from the signs of the Momin: His knowledge of Allah azwj, and who He azwj Loves, and who He azwj Hates’’.  

My father, with an unbroken chain, said,

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330 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 16
331 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 17
332 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 18
333 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 19
334 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 20
‘Abu Abdullah asws said: ‘The most superior of the worship is the knowledge of Allah aswz’. 335

From Abu Baseer who said,

‘I asked him asws about the Words of Allah aswz: and the one who is Given the Wisdom, so he has been Given abundant good [2:269]. He asws said: ‘It is the obedience of Allah aswj and recognition of the Imam asws’. 336

From Abu Baseer who said,

‘I heard Abu Ja'far asws (regarding): and the one who is Given the Wisdom, so he has been Given abundant good [2:269]. He asws said: ‘The recognition (of the Imam asws)’. 337

From Abu Baseer who said,

‘I heard Abu Ja’far asws saying: and the one who is Given the Wisdom, so he has been Given abundant good [2:269] – recognition of the Imam asws, and shunning the major sins which Allah aswj has Obligated the Fire upon (their commission)’. 338

From Suleyman Bin Khalid who said,

‘I asked Abu Abdullah asws about the Words of Allah aswz: and the one who is Given the Wisdom, so he has been Given abundant good [2:269], so he asws said: ‘The wisdom is the recognition (of the Imam asws) and the pondering in the Religion. So the one who is the most pondering from you, so he is the most wise. And there is no one from the Momineen who dies who is more beloved to Iblees than a pondering one’’. 339

335 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 21
336 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 22
337 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 23
338 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 24
339 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 25
Al-Sadiq\textsuperscript{asws} said: ‘The wisdom is an illumination of the recognition, and inheritance is the piety, and a fruit is the truthfulness. And Allah\textsuperscript{azwj} has not Favoured upon a servant from His\textsuperscript{azwj} servants with a Bounty from favourable, and greater, and loftier, and more plentiful, and more glorious than the wisdom.

Allah\textsuperscript{azwj} Mighty and Majestic Says: \textit{and the one who is Given the Wisdom, so he has been Given abundant good and none would mention (words of thanks) except for the ones of understanding [2:269].} i.e. None knows what is deposited and prepared in the wisdom except one who is sincere to himself and particularises with it; and the wisdom, it is steadfastness, and an attribute of the wise one is that he\textsuperscript{asws} is steadfast during the beginning of the matters and pauses during its ending, and he\textsuperscript{asws} is a guide of the creatures of Allah\textsuperscript{azwj} to Allah the Exalted.

Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘If Allah\textsuperscript{azwj} Guides a servant from the servants of Allah\textsuperscript{azwj} upon your\textsuperscript{asws} hands, it would be better for you\textsuperscript{asws} that whatever the sun emerges upon, from its easts and its wests’\textsuperscript{340}

\begin{itemize}
\item From Mo’mar, from Al Zuhry, from Saeed Bin Al Musayyab, from Abu Hureyra who said,
\end{itemize}

‘Rasool-Allah\textsuperscript{saww} said: ‘One whom Allah\textsuperscript{azwj} Intends goodness with him, would Make him ponder in the Religion’’\textsuperscript{341}

And by this chain, he said,

‘Rasool-Allah\textsuperscript{saww} said: ‘From the excellent Islam of the person is his leaving what does not concern him’’\textsuperscript{342}

\begin{itemize}
\item Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 26
\item Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 27
\end{itemize}

In (the book) Jamie of Al Bazanty, from Abu Baseer,

‘From Abu Abdullah asws, from his asws father asws having said: ‘Ali asws said: ‘Rasool-Allah saww said: ‘The best man is the one pondering in his Religion. If someone is need to him, he would benefit, and if no one is needy to him, he would benefit himself’’. 343

30 - غ: قال رسول الله (صلى الله عليه وآله): لكل شئ عماد، وعماد هذا الدين الفقه.

Rasool-Allah saww said: ‘For everything there is a pillar, and a pillar of this Religion is the pondering’. 344

31 - وقال (صلى الله عليه وآله): الفقهاء أمناء الرسول

And he saww said: ‘The pondering ones are trustees of the Rasool saww’. 345

32 - وقال أمير المؤمنين صلوات الله عليه لولده محمد: تفقه في الدين، فإن الفقهاء وراثة الأنبياء.

And Amir Al-Momineen asws said to his asws son Muhammad: ‘Ponder in the Religion, for the pondering ones are inheritors of the Prophets as’. 346

33 - ج: ابن قولويه، عن الكليني، عن الحسين بن محمد، عن المعلى عن الوشاء، عن حماد بن عثمان، عن أبي عبد الله جعفر بن محمد، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إذا آراد الله بعد خبرة فقهه في الدين.

Ibn Qawlawiya, from Al Kulayni, from Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Hamad Bin Usman,

‘Abu Abdullah Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Whenever Allah aswp Intends good with a servant, Makes him ponder in the Religion’’. 347

34 - م: عن أبي محمد العسكري عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): ما أنعم الله عزوجل على عبد الامانة بالله أفضل من العلم بكتاب الله ومعرفة تأويله.

From Abu Muhammad Al-Askari asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah aswp Mighty and Majestic has not Favoured upon a servant, after the

342 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 28
343 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 29
344 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 30
345 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 31
346 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 32
347 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 33
Eman with Allah azwj, anything more superior than the knowledge of the Book of Allah azwj and the understanding of its explanation.

And the one for whom Allah azwj has Made a share to be from it, then he thinks that anyone else who has not be Deal with what he has been dealt with and has merit over him, so he has belittled the Bounty of Allah azwj upon him’’. 348

And Rasool-Allah saww said regarding the Words of the Exalted: O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Momenineen [10:57] Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]: -

Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic Graced the Quran, and the knowledge of its explanation, and His azwj Mercy, and its inclination, to the ones in the Wilayah of Muhammad saww and his saww Purified Progeny asws, and the enmity to their asws enemies’.

Then he saww said: ‘And can that not happen to be better than what they are amassing, and it is a price of the Paradise and its Bounties, for he is earning by it the Pleasure of Allah azwj Which it superior than the Paradise (itself), and desiring the universe by the presence of Muhammad saww and his saww goodly Progeny asws, which is superior than the Paradise (itself). Muhammad saww and the goodly Progeny asws of Muhammad saww are the noblest of the adornments of the Gardens (of Paradise)”.

348 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 34
The he saww said: ‘Allah azwj would Raise a people by this Quran, and the knowledge of its explanation, and by our asws Wilayah of the People asws of the Household, and the disavowment from our asws enemies, so He azwj would Make them to be in goodness in the guidance of the Imams asws in the goodness, curtailing their faults and glorifying their deeds, and (people) would pursue their deeds, and the Angels would wish to be in their midst, and they would touch them with their wings during their Salats, and there would seek Forgiveness for them, every wet and dry, to the extent of the fishes of the sea and its creatures, and predators of the land and its animals, and the sky and its stars’.

Rasool-Allah saww said: ‘The most superior of the worship is the pondering, and the most superior of the Religion is the devoutness’.

From the book of Ja’far Bin Muhammad Bin Sinan Al Dahqany, from Ubuydullah, from Dorost, from Abdul Hameed Bin Abu Al A’ala,

‘Musa Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘One who engages in seeking the syntax, he would be dispossessed of the humbleness’.

From Yunus Bin Abdul Rahman, that Dwood said,

‘We were in his asws presence, and the sky thundered, so he asws said: ‘Glory be to the One azwj Who Made the thunder glorify His azwj Praise and the Angels from His azwj fear’.

So Abu Baseer said to him asws, ‘May I be sacrificed for you asws! For the thunder, there is speech?’ He asws said: ‘O Abu Muhammad! Ask about what concerns you and leave what does not concern you’.

349 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 35
350 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 36
351 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 37
352 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 38
39 - نوادر الراوندي: بإسناده عن موسى بن جعفر، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إن من البيان لسحرا، ومن العلم جهلا، ومن الشعر حكما، و من القول عدلا.

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

‘From Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘From the explanation there is magic (hypnotic effect of a speech) and from the knowledge there is ignorance, and from the poetry there is wisdom, and from the words there is justice’’. 353

40 - الدرة الباهرة: عن الكاظم (عليه السلام) قال: من تكلف ما ليس من علمه ضيع عمله وخاب أمله

(The book) Al Durra Al Bahira,

‘From Al-Kazim asws having said: ‘One who takes responsibility what isn’t in his knowledge, would waste his deed, and his hopes would be dashed’’. 354

41 - وقال الجواد (عليه السلام): التفقه ثمن لكل غال وسلم إلى كل عال

And Al-Jawwad asws said: ‘The pondering is a price for every exaggeration, and a ladder to every high place’’. 355

42 - الجواهر للكراجكي: قال أمير المؤمنين (عليه السلام): العلوم أربعة: الفقه للاديان، والطب للابدات، والنجوم لمعرفة الازمان، وال نحو للسان

(The book) Al Jawahir of Al Karajaky –

‘Amir Al-Momineen asws said: ‘The knowledges are four: The pondering for the Religions, and the medicine for the bodies, and the syntax for the tongue, and the stars to understand the times’’. 356

43 - دعوات الراوندي: قال الحسن بن علي (عليهما السلام): عجب مى يفكر في ما كهله كيف لا يفكر في مقوله !؟ فيجب عليه ما يؤذيه ويدعو صدره ما يرديه.

(The book) Al Da’waat of Al Rrawandy –

‘Al-Hassan asws Bin Ali asws said: ‘I wonder at the one who thinks regarding his eating how come he does not think regarding his reasonable words’’. 357

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353 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 39
354 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 40
355 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 41
356 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 42
357 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 43
44 - فجح: قال أمير المؤمنين (عليه السلام): العلم علمان: مطبوع ومسموع، ولا ينفع المسموع إذا لم يكون المطبوع.

(The book) Nahj (Al Balagah) –

‘Amir Al-Momineen asws said: ‘The knowledge is two (types of) knowledge: written, and spoken, and the heard will not benefit when it does not become the written’.

45 - وقال (عليه السلام) - وقد سئل عن القدر - : طريق مظلم فلا تسلكوه، وبحر عميق فلا تلجوه، وسر الله فلا تتكفلوه.

And he asws said, and he asws had been asked about the Pre-determination: ‘(It is) a dark road, so do not travel it, and it is a deep ocean, so do not dive into it, and it is a secret of Allah azwj, so do not encumber yourself with it’.

46 - فجح: قال (عليه السلام): الناس أعداء ما جهلوا.

(The book) Nahj (Al-Balagah) – ‘The people are enemies of what they are ignorant of’.

47 - وقال (عليه السلام): لا تكونوا كجفاة الجاهلية، لا في الدين تتفقهون، ولا عن الله تعقلون كقيض بيض في أداح يكون كسرها وزرا ويخرج حضانها شرا.

And he asws said: ‘Do not become like the ignorant ones of the Pre-Islamic period, neither pondering in the Religion, nor using their intellects about Allah azwj, like the shell of an egg in a nest, the breaking of it happens to be a sin, and the evil from inside it, comes out from it’.

48 - فجح: في وصيته للحسن (عليه السلام): خض الغمرات إلى الحق حيث كان وقته في الدين، إلى قوله (عليه السلام): وتفهم وصيتي، ولا تذهبن صفحا، فإن خير القول ما نفع، واعلم أنه لا خير في علم لا ينفع، ولا ينفع بعلم لا يحق تعلمه، إلى قوله (عليه السلام): وأن أبتدأك بتعليم كتاب الله عزوجل وتأويله، وشريعة الاسلام وأحكامه، وحلاله و حرامه، لا أجاز ذلك بك إلى غيره.

(The book) Nahj (Al-Balagah) – In a bequest to Al-Hassan asws, he asws said: ‘Dive into the depths to the Truth when you would be pondering in the Religion’ – up to his asws words: ‘And understand my asws bequest, and do not go to the foolish ones, for the best word is what benefits, and know that there is no good in a knowledge which does not benefit, nor is there benefit in a knowledge that you asws are not entitled (meaningless) to learn it’ – up to his asws words:

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358 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 44
359 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 45
360 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 46
361 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 47
‘And if you begin by learning the Book of Allah Might and Majestic and its explanation, and the Laws of Al-Islam, and its Ordinances, and its Permissible(s) and its Prohibition, I will not exceed that with you to something else (more than this)’.

Rasool-Allah saww said: ‘Five things would not gather except in a Momin truly Allah Obligating the Paradise for him due to these: ‘Al-Noor’ (the light) in the heart, and the pondering in Al-Islam, and the devoutness in the Religion, and the cordiality among the people, and excellent silence in the face’.

And he said: ‘The knowledge is more that can be counted, therefore take from all things good’.

And from him – ‘Luqman as said to his son: ‘O my son! Learn the wisdom, you will be ennobled, for the wisdom is a pointer upon the Religion, and the slave can have nobility over the free one (by wisdom), and the poor ones are raised upon the rich, and the young ones are placed forward over the elders, and the poor one would sit in the gatherings of the kings (by having wisdom), and the noble one would be increased in nobility, and the chief in guidance, and the rich in glory.

And how can a son of Adam think that the affairs of his Religion and his life would be prepared for him without wisdom, and Allah Mighty and Majestic will never Revive the matter of the world and the Hereafter except with the wisdom? And an example of the wisdom without obedience (to Allah) is like an example of the body without a soul, or an example of the prey without water, and there is nothing correct for the body without a soul, nor for the prey without water, nor for the wisdom without obedience’.

362 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 48
363 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 49
364 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 50
365 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 51
And from him,

‘From the Prophet\textsuperscript{366} [saww]: ‘The knowledge is two (types of) knowledge: Knowledge of the Religions and knowledge of the bodies (medicine)’’.\textsuperscript{366}

And he\textsuperscript{saww} said: ‘One for whom Allah\textsuperscript{azwj} Intends goodness, would Make him ponder in the Religion’’.\textsuperscript{367}

A number (of narrators):

‘The scholar\textsuperscript{asws} said: ‘The foremost of the knowledge with you is what deeds are not correct for you except with it, and the most Obligatory of the knowledge upon you is what you have to ask about (in order to) act with it, and the necessary knowledge for you is what points you upon the correction of your heart and manifests for you its spoiling, and the most praiseworthy knowledge to end with is what increases in your deeds of the Hereafter’’.\textsuperscript{368}

\textsuperscript{366} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 52
\textsuperscript{367} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 53
\textsuperscript{368} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 54
\textsuperscript{369} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 55
\textsuperscript{370} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 56
And in the Torah: “Revere the wisdom for Iazwj do not Make the wisdom to be in the heart of anyone and Iazwj Want to Forgive him, so learn it, then act in accordance with it, then give it out, perhaps you would attain Myazwj Honour in the world and the Hereafter”. 371

From Ibn Abbas, raising it – Regarding the Words of the Exalted: *He Gives the Wisdom to one He so Desires to [2:269]*, heasws said: ‘The wisdom: the Quran’. 372

And it is reported by Bashir Al Dahan who said,

‘Abu Abdullahasws said: ‘There is no good in one of our companions who does not ponder. O Bashir! The man from you, when he does become needless by his pondering (when he stops pondering), would be needy to them (Non-Shias). So when he is needy to them, they would enter him into a door of their straying, and he would not even know’’. 373

It is reported from himasws, a man having said to himasws, ‘May I be sacrificed for youasws! A man recognises this matter (Al-Wilayah), sits in his house and does not introduce to any from his brethren’. So heasws said: ‘How would this one ponder in the Religion?’’. 374

And from himasws, ‘The people have no leeway until they ask and they ponder and they recognise their Imamasws, and there is leeway for them if they take with what heasws is saying, and even if it was in Taqiyya (dissimulation)’. 375

The book of Al Husayn Bin Usman, from someone else,

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371 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 57
372 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 58
373 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 59
374 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 60
375 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 61
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The person is not correct unless he is upon three characteristics: The pondering in the Religion, and excellent management in the life, and the patience upon the calamities’”.\textsuperscript{376}

\footnotesize{\textsuperscript{376} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 62}
CHAPTER 7 – ETHICS OF SEEKING THE KNOWLEDGE AND ITS ORDINANCES

Bihar Al Anwaar

The Verses – *O you who believe! Do not ask about things, if it is declared to you it would offend you; and if you ask about it while the Quran is being Revealed, it would be manifested to you. Allah Pardons from it, and Allah is Forgiving, Forbearing [5:101] A people from before you had asked these, then they became Kafirs due to it [5:102].*

(Surah) Ta ha: *and do not be hasty with the Quran from before its Revelation is Discharged to you, and say: ‘Lord! Increase me in knowledge!’ [20:114].*

1 - ل: ابن الوليد، عن الصفار، عن جعفر بن محمد بن عبيد الله، عن القداح، عن أبي عبد الله (عليه السلام) قال: أربعة يشبعن من أربعة: الارض من المطر، والعين من النظر، والانثى من الذكر، والعالم من العلم.

Ibn Al Waleed, from Al Saffar, from Ja’far Bin Muhammad Bin Ubeydullah, from Al Qadah,

‘From Abu Abdullah**asws** having said: ‘Four are never satiated: the ground from the rain, and the eyes from the looking, and the female from the male, and the scholar from the knowledge’.**377**

2 - شيء: عن أحمد بن محمد قال: كتب إلي أبو الحسن الرضا (عليه السلام) وكتب في آخره: أو لم تنهوا عن كثرة المسائل؟ فأبتهم أن تنتهوا، إياكم وذاك، فإنما هلك من كان قبلكم بكثرة سؤالهم فقال الله: *Ya ayyuka al faim inna haajahum ilaa ilaa wallahu wa allahu azwj al muneem* [5:101]

From Ahmad Bin Muhammad who said,

‘Abu Al-Hassan Al-Reza**asws** wrote to me, and wrote and the end of it: ‘Or will you not desist from a lot of questions? But you refused to stop. Beware of that, for rather, destroyed were the ones who were before you due to their abundant questions, so Allah**asws** Said: *O you who believe! Do not ask about things [5:101] – up to His**asws** Words: *Kafirs due to it [5:102]**’.**378**

3 - ن: ابن المغيرة، بإسناده، عن السكوني، عن الصادق، عن أبيه (عليهما السلام) قال: قال رسول الله (صلى الله عليه وسلم): *لا سهر (1) إلا في ثلاث: متهجد بالقرآن، أو في طلب العلم، أو عروس تخدي إلى زوجها. نوادر الراوندي: بإسناده عن...

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**377** Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 1

**378** Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 2
الكاظم، عن آبائه (عليهم السلام) عن النبي (صلى الله عليه وآله) مثله. بيان: التهجد: مجانبة الهجود وهو النوم، وقد يطلق على الصلاة بالليل، و على الأول المراد إما قراءة القرآن في الصلاة أو الاعم.

Ibn Al Mugheira, by his chain, from Al Sakuny,

‘From Al-Sadiq asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘Do not hold a vigil except regarding three: recitation of the Quran, or in seeking the knowledge, or a bride being guided to her husband’’. 379

Haoun, from Ibn Sadaqa,

‘From Al-Sadiq asws, from his asws father asws having said: ‘There is no problem with the vigil in seeking the knowledge’’. 380

Al-Baqir asws said: ‘Whenever you sit to a scholar, then become such that your listening is greedier than your speaking, and learn the excellent listening, just as you are learning the excellent speaking, and do not cut off anyone from his Hadeeth’. 381

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

‘From Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘One who learns during his youth would be at the status of the etching in the stone, and one who learns and he is old, would be at the status of the book upon the surface of the water’. 382

(The book) Nahj (Al-Balagah) – Amir Al-Momineen asws said to a questioner asking him asws a complicated question: ‘Ask to understand, and do not ask for being obstinate, for the

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379 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 3
380 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 4
381 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 5
382 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 6
ignorant one student resembles with the scholar (because he is learning), and the abusive scholar resembles the ignorant one”.\(^{383}\)

8 - وقال (عليه السلام) في ذم قوم: سالتمهم متعنت ويجيبهم متكفله.

And he\(^{\text{asws}}\) said in condemnation of a people: ‘Their questioner is stubborn their answer is fictitious’.\(^{384}\)

9 - وقال (عليه السلام): إذا أزدم الجواب خفي التواب.

And he\(^{\text{asws}}\) said: ‘When the answers are plenty, the Rewards get hidden’.\(^{385}\)

10 - النهج: قال (عليه السلام): يا كميل مر أهلك أن يروحوافي كسب المكارم، و يدلجوافي حاجة من هو نائم.

(The book) Nahj (Al-Balagah) – He\(^{\text{asws}}\) said: ‘O Kumeyl! Instruct your family that they should go in earning the honour, and go at night regarding the needs of one who is sleeping’.\(^{386}\)

11 - وقال (عليه السلام): لا تسأل عما لم يكن ففي الذي قد كان لك شغل.

And he\(^{\text{asws}}\) said: ‘Do not ask about what has not happened yet, in which you had some concern’.\(^{387}\)

12 - وقال (عليه السلام) في وصيته للحسن (عليه السلام) إنما قلب الحدث كالارض الخالية ما ألقي فيها من شيء قلبه، فيبادرتك بالادب قبل أن يقسو قلبك، ويشتغل ليك إلى قوله (عليه السلام):

And he\(^{\text{asws}}\) said in a bequest to Al-Hassan\(^{\text{asws}}\): ‘But rather, the heart of the youth is like an empty land, whatever from a thing is cast unto it, it would accept it, therefore take your initiative with the ethics before your heart is hardened, and occupy your mind’ – up to his\(^{\text{asws}}\) words:

واعلم يا بني أن أحب ما أنت آخذ به من وصيتي تقوى الله، والاقتصار على ما افترضه الله عليك، والأخذ بما مضى عليه الأولون من آبائك، والصلاح من أهل بنيك، فإنعم لم تدعوا أن تظروا لأنفسهم كما أنت ناظر، وفكروا كما أنت مفكر، ثم ردهم آخر ذلك إلى الاعد بما عرفوا، والامساك عما لم يكلفوا;

‘And know, O my\(^{\text{asws}}\) son\(^{\text{asws}}\), that the most beloved of what you would take with from my bequest is the fear of Allah\(^{\text{asw}}\), and the limitation upon what Allah\(^{\text{asw}}\) has Obligated upon you, and the taking with what the former ones from your\(^{\text{asw}}\) forefathers\(^{\text{as}}\) passed upon, and the righteous ones from your\(^{\text{asw}}\) family\(^{\text{as}}\), for they did not leave looking into themselves just

\(^{383}\) Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 7
\(^{384}\) Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 8
\(^{385}\) Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 9
\(^{386}\) Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 10
\(^{387}\) Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 11
as you asws are a looker, and thinking just as you asws think, then they referred at the end of that to the taking with they knew, and the withholding from what they could not take on.

فإن أبت نفسك أن تقبل ذلك دون أن تعلم كما علموا فليكن طلبك ذلك بفهم، وتعلم، لا بتورط الشبهات، وعلم الخصومات، وإبدأ قبل نظرك في ذلك بالاستعانة عليه بإلهك، والرغبة إليه في توفيقك، وترك كل شائبة أو جنك في شبهة، أو أسلمتك إلى ضلالة

So if you seek yourself in accepting that besides your learning just as they learnt, then let that seeking of yours be with the understanding, and learn. Do not get involved in suspicions, and high liabilities. And begin before your looking into that with the Assistance upon it with your God, and the wishing to Himazwj in Inclining you to it, and leave every impurity or it would enter you in suspicion or it would deliver you to straying.

فإذا أيقنت أن صفا قلبك فخشع، وتم رأيك واجتمعت، وكان همك في ذلك هما واحدا فانظر فيما فسرت لك، وإن أنت لم يجتمعت لك ما تحب من نفسك، وفاغ نظرك و فكرك فاعلم أنك إما تحب العشواء أو تتورط الظلماء، وليس طالب الدين من خيط ولا خلط، والامساك عن ذلك أمثل. إلى قوله (عليه السلام):

So when you are certain that your heart is clear and is humble, and your and is complete, and your worries regarding that was one, then look into what is interpreted for you, and that there will not be gathered for you what you love from yourself, and free your consideration and your thoughts.

Then know that you, rather, would be treading blindly or clinking the dark, and he isn’t a student of the Religion, one who knocks nor one who mixes, and the withholding from that is more optimising’ – up to his asws words:

فإن أشكل عليك شئ من ذلك فاحمله على جهالتك به فإنك أول ما خلقت خلقت جاهلا ثم علمت وما أكثر ما تجهل من الأمر، وتبصير فيه رأيك، ويطب فيك بعضك ثم تصرى بعد ذلك،

So, if something from that is difficult upon you, then carry it upon your ignorance with it, for when you were first created, you were created ignorant, then you learned, and how frequent was what you were ignorant of from the matters, and the confusion of your opinion in it, and your insight strayed in it, then you realised it after that.

فاعتصم بالذي خلقت وركف وسواك، وليكن له تعداك، وإليه رهبتك، ومنه شفقتك إلى قوله (عليه السلام): فإذا أنت هديت لقصدك فكن أحشع ما تكون لربك.

Therefore, hold tight with the Oneazwj Who Created you and Sustained you and the ones besides you, and let your worship be for Himazwj, and to Himazwj be your wishes, and from Himazwj your kindness’ – up to his asws words: ‘So when you are guided to your purpose, then become as humble as you can to your Lordazwj’. 388

388 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 12
‘Amir Al-Momineen\textsuperscript{asws} said: ‘The knowledge from the childhood is like an engraving in the stone’’. \textit{\textsuperscript{389}}

And Rasool-Allah\textsuperscript{saww} said: ‘The cordiality to the people is half the intellect, and excellent questioning is half the knowledge, and the assessment of the expenditure is half the living (livelihood)’’. \textit{\textsuperscript{390}}

‘From the Prophet\textsuperscript{saww} having said: ‘Allah\textsuperscript{azwj} Revealed unto one of His Prophets\textsuperscript{as}: “Say to those who are pondering for other than Religion, and are learning for other than the deeds, and are seeking the world for other than the Hereafter, they are wearing the skin of the sheep for the people, and their hearts are like hearts of the wolves, their tongues are sweeter than the honey, and their deeds are more bitter than the aloe: “Is it Me\textsuperscript{azwj} you are (trying to) deceive? And is it Me\textsuperscript{azwj} you are mocking?” I\textsuperscript{azwj} shall Give them such strife which would render the wise ones confused’’. \textit{\textsuperscript{391}}
And ask about what Allah azwj has Obligated upon you. By Allah azwj! A man comes to me asws and asks me asws, so I asws inform him, and he disbelieves, and if only he had not asked me asws, it would not have harmed him, and Allah azwj has Said: ‘and if you ask about it while the Quran is being Revealed, it would be manifested to you [5:101]. – up to His azwj Words: ‘A people from before you had asked these, then they became Kafirs due to it [5:102].’

I am saying, ‘I found in the handwriting of our sheykh Al Bahaie and these are his words, ‘The sheykh Shams Al Deen Muhammad Bin Makky said, ‘I copied from the handwriting of the sheykh Ahmad Al Farahany, from the Basra address – and he was a great sheykh ninety-four years of age – said,

I was coming and going to Malik Bin Anas for years. So when Ja’far Al-Sadiq asws proceeded to Al-Medina, I frequent to him asws, and loved to take from him asws just as I had taken from Malik. One day he asws said to me: ‘I asws am a man sought after, and along with that, there are people all the time, from the night and the day, so do not pre-occupy me asws from them, and take from Malik, and frequent to him just as you have been frequenting to him’.

So, I was gloomy due to that, and I went out from his asws presence and said within myself, ‘If only you asws had looked at me in a good way and not rebuked me from frequenting to him (Malik) and taking from him’. Then I entered the Masjid of the Rasool saww and greeted unto him saww, then I returned the next morning and prayed two Cycles therein, and I said, ‘O Allah azwj! O Allah azwj! If You azwj could Incline the heart of Ja’far asws towards me and Grace me from his asws knowledge what I can be guided with to Your azwj Straight Path’, and I returned to my house, gloomy, and did not frequent to Malik Bin Anas when my heart had already drunk from the love of Ja’far asws. So I did not go out from my house except to the Prescribed Salat until my patience was painful.

392 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 16
So when my chest was constricted, I put on my slippers, and headed to Ja’far’s house, and it was after I had prayed Al-Asr Salat.

So when I was present at the door of his house, I sought permission to (see) him, and a servant of his came out, and said, ‘What is your need?’ I said, ‘The greetings be upon the nobleman’. He said, ‘He is standing in his Salat’. So I sat down next to his door.

It wasn’t except for a little while when a servant came out and he said, ‘Enter upon the Blessings of Allah’. So I entered and greeted upon him, and he returned the greeting and said: ‘Be seated, may Allah Forgive you’.

So I sat, and he stooped for a while, then raised his head and said: ‘Whose father (are you)?’ I said, ‘Abu (father of) Abdullah’. He said: ‘May Allah Affirm your teknonym and Incline you, O Abu Abdullah, what is your question?’

So I said within myself, ‘If there does not happen for me, from visiting him and the greetings, apart from this supplication, it would (still) be a lot’. Then he raised his head, then said: ‘What is your question?’ I said, ‘I asked Allah that He Inclines your heart towards me and Grace me from your knowledge, and I hope that Allah the Exalted has Answered me the nobility of what I asked Him’.

So he said: ‘O Abu Abdullah! The knowledge isn’t with the learning, but rather, it is a ‘Noor’ (light) occurring in a heart of one whom Allah Blessed and Exalted Intends to Guide. So if you want the knowledge, then first seek within yourself the reality of the servitude, and seek the knowledge with its utilisation, and understand Allah with your understanding’.

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So I said within myself, ‘If there does not happen for me, from visiting him and the greetings, apart from this supplication, it would (still) be a lot’. Then he raised his head, then said: ‘What is your question?’ I said, ‘I asked Allah that He Inclines your heart towards me and Grace me from your knowledge, and I hope that Allah the Exalted has Answered me the nobility of what I asked Him’.

So he said: ‘O Abu Abdullah! The knowledge isn’t with the learning, but rather, it is a ‘Noor’ (light) occurring in a heart of one whom Allah Blessed and Exalted Intends to Guide. So if you want the knowledge, then first seek within yourself the reality of the servitude, and seek the knowledge with its utilisation, and understand Allah with your understanding’.
I said, ‘O nobleman!’ He\textsuperscript{asws} said: ‘Say, ‘O Abu Abdullah\textsuperscript{asws}, What is the reality of the servitude?’’ He\textsuperscript{asws} said: ‘Three things – that the servant does not see for himself regarding what Allah\textsuperscript{azwj} has Bestowed to him as being a kingdom, because the slaves are such that there does not happen to be a kingdom for them. They see the wealth as being the wealth of Allah\textsuperscript{azwj}, placing it wherever Allah\textsuperscript{azwj} has Commanded with it.

ولا يدبر العبد لنفسه تدبيرا، وجعله أشتغال فيما أمره تعالى به وفاء عنه،

And the slave does not manage the affairs for himself (as he sees fit), and the totality of his occupation would be regarding what the Exalted has Commanded him with it and Forbade from it.

فإذا لم ير العبد لنفسه فيما خوله الله تعالى ملكا هان عليه الانفاق فيما أمره الله تعالى أن ينفق فيه، وإذا فوض العبد تدبير نفسه على مديبه هان عليه مصائب الدنيا، وإذا أشاغ العبد بما أمره الله تعالى وفاء لا يتفقوا منهما إلى المراء والمباهاة مع الناس،

So, when the servant does not see for himself, in what Allah\textsuperscript{azwj} has Bestowed to him, as being a kingdom, the expenditure would be easy upon him in what Allah\textsuperscript{azwj} the Exalted has Commanded him that he should be spending on. And when the servant delegates the management of himself upon his Manager, the difficulties of the world would be easy upon him. And when the servant is occupied with what Allah\textsuperscript{azwj} the Exalted has Commanded him with and Forbade him from, he would not panic from these two to some person and the bragging with the people.

فإذا أكرم الله العبد بهذه الثلاثة، هان الدنيا، وإبليس، والخلق، ولا يطلب الدنيا تكاثرا وتفاخرًا، ولا يطلب ما عند الناس عزًا وعلًا، ولا يدع أيامه باطلا،

So when Allah\textsuperscript{azwj} Honours the servant with these three, it would ease upon him the world, and Iblees\textsuperscript{as}, and the people, and he would not seek the world’s abundance, and pride, nor seek what is with the people for honour and esteem, and he would not let his days as void.

فهذا أول درجة النقي، قال الله تبارك وتعالى: تلك الدار الآخرة نجعله للذين لا يريدون علما في الأرض ولا غدًا وعلاء للمتقين.

So this is the first level of piety. Allah\textsuperscript{azwj} Blessed and Exalted Said: *That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious* [28:83].

قلت: يا أبا عبد الله أوصني، قال: أوصيك بتسع أشياء فإما وصيتي مريدي الطريق إلى الله تعالى، والله أسأل أن يوفقك لاستعمالك، ثلاثة منها في رياضة النفس، وثلاثة منها في الخلق، وثلاثة منها في العلم، فاحفظها وإياك والتهاون بها.

I said, ‘O Abu Abdullah\textsuperscript{asws}! Advise me’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} advise you with nine things, for it is my\textsuperscript{asws} bequest to my\textsuperscript{asws} follower of the road to Allah\textsuperscript{azwj} the Exalted. By Allah\textsuperscript{azwj} I\textsuperscript{asws} ask that He\textsuperscript{azwj} Inclines you to utilise these – three from these are regarding refinement of
psychological ethics, and three from these are regarding the forbearance, and three from these are regarding the knowledge, therefore memorise these, and beware of taking these in light estimation.

The addressed (narrator) said, 'I hereby free my heart for it'. He said: 'As for those regarding the refinement – beware of eating what you do not desire for you will inherit the folly and the nonsense; and do not eat except when hungry.

And whenever you eat, so eat the Permissible(s) and name Allah (over it), and remember the Hadeeth of the Rasool: 'A human does not fill any container with anything eviler, than his own belly'. So if it was inevitable (to eat), then a third should be for its food, and a third for its drink, and a third for its air.

And as for those regarding the forbearance – so the one who says to you, 'If you say one, I will make you hear ten', say, 'If you say ten, I will not listen to one'. And one who insults you, say to him, 'If you were truthful in what you said, I shall ask Allah to Forgive me, and if you were lying in what you said, then I shall ask Allah to Forgive you'. And one who promises you with the immorality, then promise him with the advice and the guidance.

And as for those regarding the knowledge – As the scholars what you are ignorant of, and beware of asking them obstinately and for experimentation, and beware of doing anything by your opinion, and take the precaution in the entirety of what you find a way to, and flee from the young men like fleeing from the lion, and do not make your neck to be a bridge for the people.
Arise from me asws, O Abu Abdullah, for I asws have advised you, and do not spoil my asws arrival unto me asws, for I asws am a concealing person with myself asws, and the greetings be upon one who follows the guidance”. 393

18 – منية المريد: عن النبي (صلى الله عليه وآله): أن موسى (عليه السلام) لقي الخضر (عليه السلام) فقال: أوصني، فقال الخضر: يا طالب العلم إن القائل أقل ملالة من المستمع، فلا تمل حلسائهك إذا حدثتهم، وإنما قلبي وعاء فانظر ماذا تحمى به وعائلك؟ واعرف الدنيا وابتذلها وراءك، فإنما ليست لك بدار، ولا لك فيها محل قرار، وإنما جعلت بلغة للعباد ليزودوا منها للمعاد.

(The book) Maniyat Al Mureed –

‘From the Prophet saww: ‘Musa as met Al-Khizr as, and he as said: ‘Advise me asy. So Al-Khizr as said: ‘O seeker of the knowledge! The speaker is of less boredom than the listener, therefore do not bore you gatherers when you narrate to them; and know that your heart is a container, therefore look at what you are stuffing your container with? And recognise the world and leaving it behind you, for it isn’t a house for you, nor is there any place of rest for you, and it has been Made are a sufficient for the servants for them you take provisions from it for the Hereafter.

يا موسى وظل نفسك على الصبر لتقي الحلم، واشعر قلبك بالتقوى تنل العلم، ورض نفسك على الصبر تخلص من الأثم.

Settle yourself upon the patience, you as will receive the forbearance, and arouse your as heart with the piety, you will attain the knowledge, and please yourself upon the patience, you as will be finished from the sins.

يا موسى تفرغ للعلم إن كنت تريد تفرغ له، ولا تكون مكتوبا بالمطلق مهداً من كثرة المطلق تشين العلماء، وتبدي مساوياً للسخاء

O Musa as! Concentrate on the knowledge if you want it, for rather, the knowledge is for the one who concentrates on it; and do not become a talkative one with the inappropriate speaking, for the frequent talking is a dishonour for the scholars, and it would show equal absurdity.

ولكن عليك بذي اقتصاد فإن ذلك من التوفيق والسداد، وأعرض عن الجهالة، وأحرم عن السفهاء فإن ذلك فضل الحلماء وعلماء

But, upon you saww is to be with the moderation, for that is from the Inclinations and the guidance; and turn away from the ignorance, and be forbearing on the foolish ones, for that is a merit of the forbearers and an adornment of the scholars.

وإذا شتمك الجاهل فاسكت عنه سلما، وجانبه حزنا فإن ما يلي من جهلك عليك وتشتهي إياك أكثر.

393 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 17
And when the ignorant one insults you, then be silent from him safely, and stay away from him firmly, for whatever remains from his ignorance upon you and his insults to you, is far more.

O son of Imran! Do not open a door you don’t know what its lock is, and do not lock a door you don’t know what its opening is.

O Ibn Imran! One whose humbleness does not end from the world, nor does his desire expire with regards to it, how can he become a worshipper? And one who belittles his own state, and accuses Allah with whatever He has Ordained for him, how can he become an ascetic?

O Musa! Learn whatever you learnt to act in accordance with it, and do not learn in order to narrate with it, for its ruination would be upon you and its light would be upon others.’

‘I said to Abu Abdullah, ‘There is a group who are reporting that Rasool-Allah saww said: ‘The differing’s (Ikhtilaaf) of my community is a Mercy’. He saww said: ‘They speak the truth’. So I said, ‘If their differing’s is a Mercy, then their consensus would be a Punishment?’

He saww said: ‘It isn’t where you are going and they are going (with it). But rather he meant the Words of Allah azwj Mighty and Majestic: so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122].

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394 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 18
فأمرهم أن ينفروا إلى رسول الله (صلى الله عليه وآله) ويختلفوا إليه، فيتعلموا ثم يرجعوا إلى قومهم فيعلمونهم، إذا أراد اختلافهم من البلدان اختلافا في دين الله، إذا الدين واحد.

So He[azwj] Commanded that they should send a number (of people) to Rasool-Allah[saww], and they should frequent to him[saww], and they would learn, then return to their own people and let them know. But rather their ‘Ikhtilaaf’ is meant their interchange from their various cities regarding the Religion of Allah[azwj]. But rather, the Religion is one’.

Al Daqaq, from Al Asady, from Salih Bin Abu Hamad, from Ahmad Ibn Hilal, from Ibn Abu Umeyr, from Abdul Momin Al Ansari who said,

'I said to Abu Abdullah[asws], 'There is a group reporting that Rasool-Allah[saww] said: ‘Differing’s (Ikhtilaaf) of my[saww] community is a Mercy’. So he[asws] said: ‘They speak the truth’. I said, ‘If their differing (Ikhtilaaf) was a Mercy, then their consensus is a Punishment?’

He[asws] said: ‘It isn’t where you are going and they are going (with it). But rather, he[saww] meant the Words of Allah[azwj] Mighty and Majestic: so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122].

فأمرهم أن ينفروا إلى رسول الله (صلى الله عليه وآله) ويختلفوا إليه، فيتعلموا ثم يرجعوا إلى قومهم فيعلمونهم، إذا أراد اختلافهم من البلدان اختلافا في دين الله، إذا الدين واحد.

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إلى هنا تم الجزء الأول من بحار الأنوار

Up to here completes the first volume of Bihar Al-Anwaar.

395 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 19
396 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 20